



**Selected Writings of
James Madison Pendleton**

Volume 2 of 3

**Compiled and Edited by
Thomas White**

SELECTED WRITINGS
OF
JAMES MADISON PENDLETON

VOLUME II

Ecclesiological



JAMES MADISON PENDLETON
(1811-1891)

SELECTED WRITINGS
OF
JAMES MADISON PENDLETON

IN THREE VOLUMES

Volume II

Ecclesiological

- *Selected Writings on Various Aspects of the New Testament Church*

COMPILED AND EDITED BY THOMAS WHITE



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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
— *Psalms 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

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**SELECTED WRITINGS OF
JAMES MADISON PENDLETON
*IN THREE VOLUMES***

VOLUME ONE — HISTORICAL AND AUTOBIOGRAPHICAL

- James Madison Pendleton's Life and His Contribution to Baptist Ecclesiology
by THOMAS WHITE
- Reminiscences of a Long Life
by JAMES MADISON PENDLETON
- Article on the Death of J. M. Pendleton
by M. M. RILEY

VOLUME TWO — ECCLESIASTICAL

- Selected Writings on Various Aspects of the New Testament Church
by JAMES MADISON PENDLETON

VOLUME THREE — THEOLOGICAL

- Selected Writings on Various Topics of Theology
by JAMES MADISON PENDLETON

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Introduction

This volume is the second volume in a three volume series containing selected works of James Madison Pendleton. As this volume may be purchased separately from the other volumes, an introduction to the life of Pendleton is necessary. For a complete discussion of Pendleton's life and contributions to Baptist ecclesiology, see volume one in this series. For his writings which discuss theological issues other than ecclesiology, see volume three in the series. The current volume focuses on selected ecclesiological writings of James Madison Pendleton.

BRIEF BIOGRAPHY OF J. M. PENDLETON

James Madison Pendleton was born on November 20, 1811, to John and Frances Pendleton at “Twyman’s Store” in Spotsylvania County, Virginia, during the presidency of the person after whom he was named—James Madison.¹ In the autumn of 1812, Pendleton’s family moved to Christian County, Kentucky. Here Pendleton was reared by “pious Baptist” parents where he attended “the neighborhood schools, at such times as he could be spared from labor.”²

¹ James Madison Pendleton, *Reminiscences of a Long Life* (Louisville: Baptist Book Concern, 1891), 8. The article in *Baptist Theologians* incorrectly identifies Nov. 11, 1811, as the date of James Madison Pendleton’s birth. For a complete biography see William Huddleston, “James Madison Pendleton: A Critical Biography” (ThM thesis, Southern Baptist Theological Seminary, 1962). For a more thorough discussion of Pendleton’s influence, see Thomas White, “James Madison Pendleton and His Contributions to Baptist Ecclesiology” (PhD diss. Southeastern Baptist Theological Seminary, 2005).

² J. H. Spencer, *A History of Kentucky Baptists* (Cincinnati: J. H. Spencer, 1885), 523.

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During his teenage years, Pendleton demonstrated an acute interest in spiritual matters. Just before turning fifteen, Pendleton used money earned from selling wool to buy his first purchase—a Bible. Pendleton said, “I prized it highly and found great use for it.”³ After turning fifteen, he decided to give great attention to religion, resolving to read his Bible and pray every day. After an extended time of reading his Bible, contemplating his own sinfulness, and attempting to save himself, Pendleton read a sermon by Samuel Davies from 1 Cor 1:22–24. After reading this sermon, he went into the woods to pray and understood for the first time the mercy of salvation through Jesus Christ.⁴

At age seventeen, on the second Sunday in April, 1829, Pendleton went before Bethel Church in Christian County, Kentucky, and told of his conversion experience which had occurred a few weeks earlier in those nearby woods. He was baptized by John S. Wilson the following Tuesday, April 14, in a creek not far from the meeting house.⁵

Pendleton’s formal education was limited. Because his father, in addition to being a farmer, taught school, Pendleton learned much at home but did not begin attending the neighborhood school until the age of nine or ten. Although work on the farm often interrupted his studies, Pendleton learned well, and in 1831 at age nineteen, he tried his hand at teaching in the western part of Christian County.⁸ This lasted for only three months, and he returned home discouraged and with only three dollars in his pocket.⁹ By the end of the year, Pendleton moved to Russellville, Kentucky, to study Latin grammar under Robert T.

³ Pendleton, *Reminiscences of a Long Life*, 22.

⁴ Ben Bogard, *Pillars of Orthodoxy, or Defenders of the Faith* (Louisville: Baptist Book Concern, 1900), 256.

⁵ Pendleton, *Reminiscences of a Long Life*, 27–8.

⁸ *Ibid.*, 15; 34.

⁹ Bob Compton, “J.M. Pendleton: A Nineteenth-Century Baptist Statesman (1811–1891),” *Baptist History and Heritage* 10 (January 1975): 30.

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Anderson.¹⁰ Early in 1833, Pendleton accepted an invitation to minister in Hopkinsville, where he would remain until 1836. This afforded him the opportunity to study at the Academy under the charge of James D. Rumsey, “who had a fine reputation as a classical scholar.”¹¹ Pendleton would focus his study on Latin and Greek. After moving in 1836, no further record of formal education exists. However in 1865, Denison University in Ohio conferred upon Pendleton the honorary title of Doctor of Divinity.¹²

Pendleton did not begin as the polished pulpiter which was to characterize his career. He began by leading prayer meetings during which he largely read Scripture. He did not consider these engagements preaching, but in February of 1830, to Pendleton’s astonishment, his home church licensed him to preach. He commented, “I thought it quite uncalled for and did not believe it possible for me to preach.” It was the fourth Sunday in September, 1831, when Pendleton preached what he considered his first sermon at a church called West Union about ten miles west of Hopkinsville. Pendleton commented on his effort, “To call what I said a ‘sermon’ would be flagrant injustice to that term.” He felt himself utterly incompetent to preach. His exhortations were very short, consisting of only a few sentences, and when he had said all he could think of to say, he “sought relief from his embarrassment in prayer.”¹³ Some agreed with Pendleton’s assessment of his preaching. One local pastor stated, “You say some pretty good things, but your preaching is neither adapted to comfort the saint nor alarm the

¹⁰ Pendleton, *Reminiscences of a Long Life*, 37. Anderson founded a school there in 1830. It was said of him, “In this profession he was preeminent, and was of incalculable benefit to the Baptists of Bethel Association, as well as others.” See Spencer, *A History of Kentucky Baptists*, 381.

¹¹ Pendleton, *Reminiscences of a Long Life*, 40. No further information can be found about this academy.

¹² J. J. Burnett, *Sketches of Tennessee’s Pioneer Baptist Preachers* (Nashville: Marwill & Bruce, 1919), 406.

¹³ Pendleton, *Reminiscences of a Long Life*, 31–35.

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sinner.”¹⁴ However, Pendleton did not give up but continued to improve.

In 1833 while studying in Hopkinsville, Pendleton simultaneously served at two churches, Bethel Church and Hopkinsville, who each gave him a hundred dollars a year. He commented, “Some may think that this was poor pay; but my deliberate opinion is that the pay was better than the preaching.” The arrangement with these churches was that he would preach one Saturday and two Sundays in the month to each of the Hopkinsville and Bethel churches. Before long, Pendleton’s church at Hopkinsville, of which he had become a member, called for his ordination. The ordination council consisted of four men and met on November 2, 1833.¹⁵

In the latter part of 1836, Pendleton was called to pastor the First Baptist Church of Bowling Green, Kentucky. He officially began January 1, 1837, and continued serving this church for twenty consecutive years with the exception of a few months, spent in Russellville, Kentucky, around 1850.¹⁶ He was the first man in southern Kentucky to devote himself to full-time ministry, making four hundred dollars a year. In August of 1837, Pendleton went with John Waller to the Russell Creek Associational meeting at Columbia in Adair County, Kentucky, on a trip that would change his life forever.

The trip to the Russell Creek Association would cover over seventy miles on horseback. The two gentlemen stayed the night in Glasgow, which was almost half way, with Richard Garnett, and Pendleton was introduced to his daughter,

¹⁴ Bogard, *Pillars of Orthodoxy, or Defenders of the Faith*, 258.

¹⁵ Pendleton, *Reminiscences of a Long Life*, 40–42.

¹⁶ Spencer, *History of Kentucky Baptists*, 524. In January 1850, Pendleton kept a commitment to Alfred Taylor by helping him with his church at Green River. The church at Bowling Green, having been without a pastor, invited Pendleton to resume his former place of service. Pendleton accepted and moved back to Bowling Green. See Compton, “J. M. Pendleton: A Nineteenth-Century Baptist Statesman (1811–1891),” 30.

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Catherine S. Garnett. Catherine, her brother, and another gentleman accompanied Pendleton to the associational meeting. After the meeting concluded, Pendleton had a thirty-mile ride back to Glasgow during which he became acquainted with Catherine. He wrote, "I was impressed with the excellences of her character and her general intelligence."¹⁷ In October 1837, Pendleton went to Louisville for the formation of the General Association of Kentucky Baptists. On his way home, he went about twenty miles out of the way to visit Catherine. On this visit, he informed her of his love for her and proposed to marry her. This took her by surprise. Thus, Pendleton urged her not to answer immediately. Before the end of the year, Catherine returned with a favorable answer to Pendleton's proposal, and on March 13, 1838, James Madison Pendleton and Catherine S. Garnett were united in holy matrimony. Beginning a family would not take long as the Pendletons gave birth to their first child on January 8, 1839. Their family would eventually include five children.¹⁸

In February 1852, Pendleton invited J. R. Graves to preach at Bowling Green. Pendleton commented to Graves, "I have never given the matter of alien immersion a thorough study and I will be glad to hear you preach on that subject."¹⁹ By the end of the meeting, Graves's preaching had convinced Pendleton to the point that he announced full agreement with him. Graves had excited the Pedobaptists on the issue of baptism so that several sermons continued to be preached upon the subject after his departure.²⁰ In fact, the attacks

¹⁷ Pendleton, *Reminiscences of a Long Life*, 52.

¹⁸ *Ibid.*, 66. John Malcom, his first son, was baptized in 1859. He and his father were on separate sides of the slavery issue, and young John joined the Confederate army. On October 8, 1862, he was killed by the fragment of a shell which struck his forehead. J. M. Pendleton claims that in not one of their letters was a harsh word uttered.

¹⁹ O. L. Hailey, *J. R. Graves Life, Times and Teachings* (Nashville: O. L. Hailey, 1929), 73.

²⁰ Pendleton, *Reminiscences of a Long Life*, 103.

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against Graves by Pedobaptists encouraged Pendleton to defend him more vehemently.²¹ Shortly after the revival, Pendleton preached at Liberty Church in Logan County and gave his reasons for being a Baptist. These reasons were later expanded into Pendleton's first book and published under the title, *Three Reasons Why I Am a Baptist*. The relationship between Pendleton and Graves continued as Pendleton became a regular contributor to the *Tennessee Baptist* which Graves edited. Pendleton wrote four articles in particular that addressed the issue "Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers?" Pendleton answered negatively and his articles were later published in a booklet which Graves titled, "An Old Landmark Re-set."²²

On January 1, 1857, Pendleton left Bowling Green for Union University where the trustees appointed him head of the Theology department. The trustees said, "They wanted a man who had learned his theology from the Bible."²³ As one of the conditions of his coming to Union, he also became pastor of the Baptist church in Murfreesboro. Pendleton taught between forty and fifty ministerial students. After the

²¹ J. M. Pendleton, "Letter to Brother Graves," *Tennessee Baptist* (June 5, 1852). Says, "And here is to say once for all, that when a minister visits this place at my solicitation, as you did, and conducts a meeting on principles which meet my hearty approbation, as you did, if after his departure, he is calumniated and persecuted, as you have been, I will defend him, though I hear a thousand thunders rolling through the Pedobaptist heavens."

²² Pendleton, *Reminiscences of a Long Life*, 103. The rights to this book were sold to Graves and first published in 1853. In 1856, Pendleton added an addition preface, made some corrections, and included an appendix on the fourth reason for being a Baptist—communion. After the copyright ran out, Pendleton revised and expanded the book. In 1882 it was published by the American Baptist Publishing Society under the title *Distinctive Principles of Baptists*. See Keith Eitel, "James Madison Pendleton," *Baptist Theologians*. Edited by Timothy George (Nashville: Broadman Press, 1990), 188–204.

²³ Pendleton, *Reminiscences of a Long Life*, 108.

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death of the President of Union University, Dr. Joseph H. Eaton, he acted as Chairman of the faculty.

In 1858, Pendleton joined A. C. Dayton and J. R. Graves as joint editors of the *Tennessee Baptist*. Pendleton also served as editor of the *Southern Baptist Review and Eclectic* for the six years of its existence—1855 through 1860. With the Civil War approaching, slavery became an increasingly volatile issue. Pendleton's views on slavery had been clearly published in *The Examiner*, some of which were republished in a Nashville paper. He wrote more than twenty articles for *The Examiner* under the name "A Southern Emancipationist."²⁴ Pendleton clearly distinguished himself as an emancipationist and not an abolitionist. Emancipationists believed that slavery should be gradually eliminated while abolitionists sought to do away with slavery immediately. However, some still sought Pendleton's dismissal. The trustees did not wish for Pendleton to offer his resignation, so he continued to teach until the institution suspended service in April 1861.

Graves spent hours trying to convince Pendleton, the only Southern born member of the Landmark triumvirate, to support the Confederacy. Pendleton would not be convinced. He despised the flag which symbolized the Confederacy saying, "I was unwilling to look at it, because it was usurping the place of the flag of the United States—the flag of my heart's love. The 'stars and bars' were utterly distasteful to me."²⁵

Because of the war, the Pendleton family went north in 1862. After arriving in Hamilton, Ohio, Pendleton preached several times and accepted the call to serve as pastor of the church there. While serving there, his mother passed away. He ministered in Hamilton until October 1865, when he received

²⁴ *Ibid.*, 93.

²⁵ *Ibid.*, 122. Pendleton inherited a female slave when his mother died in 1863. The law did not allow him to free her so he hired her out and paid her the money she earned plus ten percent. He says, "I was not a slave-holder *morally*, but *legally*." See pages 127–28.

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the call to serve at Upland Baptist Church in Upland, Pennsylvania.

While at Upland, he served as trustee of Crozer Theological Seminary, added thirty feet to the meeting house, built a new baptistry, and planted two churches. Twenty-five husbands and wives made professions of faith, and Pendleton eagerly baptized them. During this time, Pendleton published what he considered to be his “best and most important book” titled *Christian Doctrines*. This decidedly biblical theology was written specifically for the benefit of “colored ministers” in the South but was acceptable to other readers as well.²⁶

In June 1883, Pendleton resigned from Upland Baptist Church at the age of seventy-two under the belief that judicious ministers should not pastor after reaching the age of seventy. The Pendletons spent their remaining time visiting their children, and he continued to write. It was fitting that Pendleton ended his life where he devoted so much of it—Bowling Green, Kentucky. He died on March 5, 1891, at 12:40 P.M.²⁷ Those speaking at his funeral included such notable figures as Dr. T. T. Eaton and William H. Whittsitt.²⁸ Pendleton was buried in Fairview cemetery about one mile outside of Bowling Green. Mrs. Pendleton was buried in the same location on September 21, 1898.²⁹

SUMMARY OF WORKS IN THIS VOLUME

In volume two, most of the works focus on various aspects of ecclesiology. This volume contains the following: *Church Manual: Designed for the Use of Baptist Churches*; *Distinctive*

²⁶ Ibid., 152.

²⁷ Unsigned article, “Editorial Notes of Death of J. M. Pendleton,” *Western Recorder* (March 12, 1891).

²⁸ Ibid., 198. Interestingly, Whittsitt was involved in a controversy while President at Southern Baptist Theological Seminary over the origin of Baptists in which Landmarkers were his chief opponents.

²⁹ Huddleston, “James Madison Pendleton,” 92. The information was apparently given through a letter written by Mr. Claude L. Thomas, Superintendent of the Fairview Cemetery, in a letter dated March 9, 1962.

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Principles of the Baptists; “An Old Landmark Reset;” “Thoughts on the Lord’s Supper;” “Review of John Dagg’s *Manual of Church Order*,” “Review of Wayland’s *Notes on the Principles and Practices of Baptists*,” and Miscellaneous Articles which include: “Letter on the Extent of Landmarkism: Disagreement with Graves;” “There Is No Danger: ‘Will Landmarkism Split the Convention?’;” “Questions Concerning the Call to the Ministry;” “The Validity of Baptism Administered by an Unbaptized Evangelist;” “Infant Baptism;” “Why Was Christ Baptized?;” “Sovereignty of Churches;” and “Constitution of Churches: On the Plurality of Elders.” A brief summary of information about the major works will follow.

Pendleton’s *Church Manual: Designed for the Use of Baptist Churches* was published in 1867 and devotes 162 pages to the theological discussion before providing a very practical set of appendices amounting to nineteen pages. Pendleton begins this discussion by acknowledging the existence of the universal church, calling it the redeemed in the aggregate. He acknowledges that this is the intended meaning of several passages in Ephesians. This acknowledgment is not a typical Landmark belief.³⁰

Of particular emphasis is Pendleton’s definition of a church. He writes,

A church is a congregation of Christ’s baptized disciples, acknowledging him as their Head, relying on his atoning sacrifice for justification before God, and depending on the Holy Spirit for sanctification, united in the belief of the gospel, agreeing to maintain its ordinances and obey its precepts, meeting together for worship, and cooperating for the extension of Christ’s kingdom in the world.³¹

After giving a definition of a church, he states two categories

³⁰ James Madison Pendleton, *Baptist Church Manual* (Nashville: Broadman & Holman, 1966), 5.

³¹ Pendleton, *Baptist Church Manual*, 7.

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of prerequisites for joining a church, “moral” and “ceremonial.” Under moral requirements, Pendleton addresses repentance, faith, and regeneration. Under the ceremonial requirements, Pendleton discusses only one—baptism.

The remainder of the book discusses the officers of a church, the doctrine of a church, the ordinances of a church, the government of a church, the discipline of a church, and the duties of a church. The final appendices of this book provide a very practical guide to managing the normal business of a church. He begins with business meetings, giving an abridged version of *Robert's Rules of Order*. The next section includes examples of minutes and letters. The third section gives a sample marriage ceremony, while the fourth addresses the province of associations and councils stressing the church as the highest authority.

Distinctive Principles of Baptists is a revised version of Pendleton's work that began many years earlier. Pendleton was asked to defend his Baptist beliefs during the 1850s. He said, “I was called on to preach a dedication sermon at Liberty Church, Logan County, and I gave my reasons for being a Baptist.”³² He later expanded this sermon into a book called *Three Reasons Why I Am a Baptist*.³³ The preface, written May 4, 1853, said, “Many brethren have expressed a desire that these Reasons should be published, giving it as their opinion, that the publication would promote scriptural views of Baptism and Church Government.”³⁴ The following three were his reasons for being Baptist:

³² Pendleton, *Reminiscences of a Long Life*, 103.

³³ James Madison Pendleton, *Three Reasons Why I Am a Baptist* (Cincinnati: Moore, Anderson & Company, 1853). This was his first work designed to be published as a book, and before his death, this book would be published under two additional titles. *Three Reasons Why I Am a Baptist with a Fourth Reason Added on Communion* (St. Louis: National Baptist Publishing, 1856); and *Distinctive Principles of Baptists* (Philadelphia: American Baptist Publication Society, 1882).

³⁴ Pendleton, *Three Reasons Why I Am a Baptist*, iii.

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(1) because Baptists regard the baptism of infants as unscriptural, and insist on the baptism of believers in Christ—and of believers alone; (2) because Baptists consider the immersion in water, of a believer, essential to baptism—so essential that there is no baptism without it; and (3) because Baptists practice the congregational form of church government, which is the New Testament model.³⁵

In 1856, after the book had sold approximately thirteen thousand copies, Pendleton decided to add two appendices and make a few minor changes to *Three Reasons Why I Am a Baptist*.³⁶ The first appendix was Pendleton's fourth reason for being Baptist, "Baptists alone scripturally observe the Lord's Supper."³⁷ In this section, Pendleton denied the legitimacy of transubstantiation and consubstantiation. He further stressed that the Lord's Supper was "a Church ordinance, to be observed as a memorial of the death of Christ."³⁸ As a church ordinance, the Lord's Supper should be observed only by the members of a visible church of Christ. Because Pendleton did not believe that Pedobaptist churches were visible churches of Christ, they could not properly partake in communion and could not commune with Baptist churches.

Twenty-nine years after Pendleton had sold the right to his *Three Reasons* to Graves, he revised and expanded the book, publishing it in 1882 with the American Baptist Publishing Society under the title *Distinctive Principles of Baptists*. Although the content of this work only slightly differs from

³⁵ Ibid., 1, 82, and 148. Pendleton later added a fourth reason which was because Baptists alone scripturally observe the Lord's Supper. See Pendleton, *Three Reasons Why I Am a Baptist with a Fourth Reason Added on Communion*, 172.

³⁶ The first appendix was his fourth reason for being a Baptist which addressed communion, and the second appendix discussed the perpetuity of circumcision as it relates to Jewish people.

³⁷ Pendleton, *Three Reasons I am a Baptist, with a Fourth Reason Added, on Communion*, 172.

³⁸ Ibid., 177.

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the earlier editions, the tone in dealing with the issues is much milder.³⁹ One notable omission is that the fourth reason on communion avoids discussing intercommunion between Baptist churches. This probably occurred as a result of Pendleton's disagreement over the issue with Graves. Record of this disagreement can be seen in the miscellaneous articles included in this volume.

Two other changes emerge throughout the content and tone of the work. Pendleton appears to have developed greater clarity concerning the issues. Chapter three in the *Distinctive Principles of Baptists* is titled "Baptist hold that, according to the scriptural order, persons must come first to Christ and then to the church and its ordinances."⁴⁰ Pendleton more clearly stresses this as the difference between Baptists and other denominations. Graves concurred stating blood before water, Christ before the Church.⁴¹ The second difference is the tone throughout. In this work, one understands that Baptists are clearly different from other denominations and should remain distinct. In the other works, one clearly understands that the Baptists are the only people who correctly follow the New Testament and maintain a proper church.

An Old Landmark Reset came about in interesting fashion and created a firestorm of debates and articles. Two years lapsed between Pendleton's initial rejection of alien immersion and his systematic defense of Landmarkism. This printed defense emerged as four articles in the *Tennessee Baptist* titled "Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers?"⁴² This question Pendleton

³⁹ Huddleston, *James Madison Pendleton: A Critical Biography*, 66. Huddleston agrees with this analysis of the situation.

⁴⁰ Pendleton, *Distinctive Principles of Baptists*, 159.

⁴¹ J. R. Graves, *Old Landmarkism* (Texarkana, TX: Bogard Press, nd), 43.

⁴² James Madison Pendleton, "Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers?," *Tennessee Baptist* (July 22, 1854); "Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers? Number Two," *Tennessee Baptist* (August 5, 1854); "Ought Baptists to Recognize

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answered in the negative. The first three articles put forth the position and the fourth article responded to several objections which had been raised. These four articles were accumulated and published in one tract which Graves titled, *An Old Landmark Re-set*.⁴³ The title of this tract, which referred to a couple of Old Testament texts, provided the name “Landmarkism” for the movement.⁴⁴ Pendleton’s life would never return to normalcy after this publication.

Pendleton originally wrote “Thoughts on the Lord’s Supper” in twenty one articles which were published in the *Tennessee Baptist* newspaper. These articles put forth Pendleton’s theology of the Lord’s Supper including discussions of the meaning, the administration, the symbolism and the participants in the supper. Pendleton includes a discussion of the Passover as part of the foundation for the Lord’s Supper and provides many insights into this common practice.

Next one will find Pendleton’s “Review of Dagg’s *Church Order*.”⁴⁵ Dagg, who was perhaps the premier Southern Baptist theologian of this time, also did extensive work in the area of ecclesiology. Pendleton seemed pleased that this book had been written as it filled some gaps in Dagg’s *Manual of Theology*. He said, “We are glad that the former volume has been succeeded by the present [*A Manual of Church Order*],

Pedobaptist Preachers as Gospel Ministers? Number Three,” *Tennessee Baptist* (August 12, 1854); and “Ought Baptists to Recognize Pedobaptist Preachers as Gospel Preachers?” *Tennessee Baptist* (December 16, 1854).

⁴³ Pendleton, *Reminiscences of a Long Life*, 103, stated that Graves gave the document its title. Pendleton, *An Old Landmark Re-set*. This work has been re-published from Bogard, *Pillars of Orthodoxy, or Defenders of the Faith*, 266–311. References will be from the reprint edition.

⁴⁴ The two passages to which this referred are the King James Version of Prov 22:28, “Remove not the ancient landmark, which your fathers have set;” and Prov 23:10, “Remove not the old landmark; and enter not into the fields of the fatherless.” All Scripture unless otherwise noted will be from the New King James Version.

⁴⁵ James Madison Pendleton, “Review of Dagg’s *Church Order*,” *The Southern Baptist Review* 5 (January 1859): 36–55. John Dagg, *Manual of Church Order* (Charleston: Southern Baptist Publication Society, 1858; reprint, Harrisonburg: Gano Books, 1990), 225.

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for there was a vacuum that needed to be filled. True, it is not, in all respects, filled just as we would have it, but this circumstance will not be made the occasion of captious complaint.”⁴⁶ Pendleton did not express anger over a twelve page section specifically criticizing his tract “An Old Landmark Re-set.”⁴⁷

Dagg criticized Pendleton for starting with a premise furnished by a Pedobaptist rather than one furnished from Scripture itself.⁴⁸ He also disagreed with Pendleton concerning ministers, writing “that ministers of the word, as such, are officers of the universal church; and that their call to the ministry by the Holy Spirit, is complete in itself, without the addition of outward ceremony.”⁴⁹

Pendleton specifically responded to Dagg’s placement of the officers in the realm of the universal church by questioning why local Baptist churches ordained preachers if they are officers of the universal church. Concerning Dagg’s comments, Pendleton concluded, “More than four years have passed away since the Landmark was written; but we are not yet inclined to retract a single sentence. . . .”⁵⁰

Pendleton interacted with Francis Wayland by writing a review of his *Notes on the Principles and Practices of Baptists*.⁵¹ This review provided insight into the cultural factors behind Landmarkism’s success and pointed to areas of agreement between Pendleton and Wayland. While Pendleton agreed with the majority of the work, he harbored personal feelings against Wayland for his actions in a controversy with the American Bible Society in 1836 in

⁴⁶ Pendleton, “Review of Dagg’s *Church Order*,” 36.

⁴⁷ Dagg, *Manual of Church Order*, 286–98.

⁴⁸ *Ibid.*, 289. See pp. 31–32 in this dissertation for further discussion of this premise.

⁴⁹ *Ibid.*, 292.

⁵⁰ Pendleton, “Review of Dagg’s *Church Order*,” 46.

⁵¹ James Madison Pendleton, “A Review of *Principles and Practices of Baptists*,” *The Southern Baptist Review* 3 (January 1857): 51–73. Francis Wayland, *Notes on the Principles and Practices of Baptist Churches* (New York: Sheldon & Co., 1857).

INTRODUCTION

which Wayland supported the decision of the Society to translate the word “*baptizo*” as baptize instead of immerse.⁵²

Pendleton agreed with Wayland on baptism, local church independence, and the call to the ministry. Wayland indicated that the church carried the authority for appointing ministers of the Gospel. This pleased Pendleton as it supported one of his points in *An Old Landmark Re-set*. In an interesting note, both Pendleton and Wayland agreed that restricting music to choirs should not be practiced and longed for a time when Baptist congregations would cease to praise God by proxy and personally sing praises to His name. Pendleton concluded his review by stating, “We, therefore, give it a hearty recommendation, though we may not endorse every sentiment it contains.”⁵³

The most important miscellaneous article in this volume is the letter Pendleton wrote to J.J.D. Renfroe. This letter establishes the disagreement with Graves over the extent of Landmarkism and also establishes that Pendleton considered himself a Landmarker late in his life. The letter specifically addresses the intercommunion among Baptist churches which Graves said was not biblical. Pendleton had no objection to it, and desired to limit Landmarkism to its most basic element—the denial of Pedobaptist ministers as gospel ministers and Pedobaptist churches as true churches.

The other articles can stand by themselves without introduction. They were all written as articles for the *Tennessee Baptist* newspaper. The title clearly enough defines their topic. In areas where the title of the article was merely “questions,” this editor has provided additional

⁵² Pendleton stated, “Our prejudice may have originated partly on other accounts. We do not deny that while we have ever admired Dr. Wayland’s intellectual greatness, we have for years deplored his want of nerve and decision as a Baptist. How could we do otherwise than regret his preparing the obnoxious resolution adopted by the American Bible Society in 1836—a resolution which virtually makes the common English Version the standard of all translations on which said Society bestows its patronage?” See Pendleton, “A Review of *Principles and Practices of Baptists*,” 51–52.

⁵³ *Ibid.*, 72–73.

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information in the title to explain the topic of discussion. The articles included are: "Letter on the Extent of Landmarkism: Disagreement with Graves;" "There Is No Danger: 'Will Landmarkism Split the Convention?'" "Questions Concerning the Call to the Ministry;" "The Validity of Baptism Administered by an Unbaptized Evangelist;" "Infant Baptism;" "Why Was Christ Baptized?;" "Sovereignty of Churches;" and "Constitution of Churches: On the Plurality of Elders." Most of these articles are short, but they are valuable pieces of information which can help one understand James Madison Pendleton, Landmarksim, and Baptist life in the 1800s.

**CHURCH MANUAL:
DESIGNED FOR THE USE OF
BAPTIST CHURCHES**

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BY
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

— *Psalms 60:4*



CHAPTER 1

NATURE OF A CHURCH

The term *Church* occurs in the New Testament more than a hundred times. The word thus translated means congregation or assembly; but it does not indicate the purpose for which the congregation or assembly meets. Hence it is used, Acts 19:32, 39, 41, and rendered *assembly*. In every other place in the New Testament it is translated *church*. In its application to the followers of Christ, it refers either to a particular congregation of saints, or to the redeemed in the aggregate. It is employed in the latter sense in Ephesians 1:22; 3:21; 5:25, 27. Here we have the expressions, "Head over all things to the Church; "To him be glory in the Church by Christ Jesus throughout all ages world without end;" "Christ loved the Church and gave himself for it... 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." In these passages, and a few more like them, it would be absurd to define the term Church as meaning a particular congregation of Christians, meeting in one place for the worship of God.

Our business, however, is with the other signification of the word church. In a large majority of instances it is used in the Scriptures to denote a local assembly, convened for religious purposes. Thus we read of "the church at Jerusalem," "the church of God which is at Corinth," "the church of the Thessalonians," "the church of Ephesus," "the church in Smyrna," "the church in Pergamus," etc., etc. Nor are we to suppose that it required a large number of persons to constitute a church. Paul refers to Aquila and Priscilla and

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“the church that is in their house,” to Nymphas and “the church which is in his house,” and in his letter to Philemon he says, “to the church in your house.” A congregation of saints, organized according to the New Testament, whether that congregation is large or small, is a church.

The inspired writers, as if to preclude the idea of a church commensurate with a province, a kingdom, or an empire, make use of the following forms of expression, “the *churches* of Galatia,” “the *churches* of Macedonia,” “the *churches* of Asia,” “the *churches* of Judea;” but they never say the *church* of Galatia, the *church* of Macedonia, etc. Wherever Christianity prevailed in apostolic times there was a plurality of churches.

In answer to the question, What is a church? It may be said: A church is a congregation of Christ’s baptized disciples, acknowledging him as their Head, relying on his atoning sacrifice for justification before God, and depending on the Holy Spirit for sanctification, united in the belief of the gospel, agreeing to maintain its ordinances and obey its precepts, meeting together for worship, and cooperating for the extension of Christ’s kingdom in the world. If any prefer an abridgment of the definition it may be given thus: A church is a congregation of Christ’s baptized disciples, united in the belief of what he has said, and covenanting to do what he has commanded.

If this be a correct description of a church of Christ, it is manifest that membership must be preceded by important qualifications. These qualifications may be considered as *moral* and *ceremonial*.

MORAL—Among moral pre-requisites to church membership may be mentioned

Repentance—John the Baptist, whose ministry was “the beginning of the gospel of Jesus Christ,” preached, saying to the people, “Repent for the kingdom of heaven is at hand.” His was the baptism of repentance. When John was cast into prison Jesus “came into Galilee, preaching the gospel of the

kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent and believe the gospel." When the apostles were sent forth they "preached" that men should repent." The Lord Jesus after his resurrection said: "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." Peter on the day of Pentecost said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" and Paul, who testified at Ephesus for three years "repentance toward God and faith toward our Lord Jesus Christ," proclaimed in Athens, "God commands all men every where to repent." The New Testament is full of the doctrine of repentance. It is a doctrine of the gospel. The law knows nothing of it. The language of the law is, Do and live—not Repent, that you may be pardoned. Repentance involves such a change of mind in regard to sin as is indispensable to a proper appreciation of the blessings of the kingdom of Christ. Hence no impenitent sinner can constitutionally enter into the kingdom. There is no place more inappropriate for the impenitent than a church of Christ.

Faith—This is another moral qualification for church membership. Great importance is in the Scriptures attached to faith in Christ, as will appear from the following passages: "He that believes on him is not condemned." "He that believes on the Son has everlasting life." "These things are written, that you may believe that Jesus is the Christ, the Son of God, and the believing you may have life through his name. "He that believes and is baptized will be saved." "By him all that believe are justified from all things." "Whom God has set forth as a propitiation through faith in his blood. . . . that he might be just and the justifier of him that believes in Jesus." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

These passages, with many others, clearly show that in the economy of the gospel faith in Christ is recognized as an essential principle. Why is this? Not because faith is a

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meritorious exercise. There is, there can be, no merit in it. This is evident, because faith is a duty, and there can be no merit in the performance of a duty. But, while faith possesses no merit, it brings the soul into vital contact with the blood of atonement, which possesses infinite merit. It unites to Christ. Its province is to receive Christ, and with him all the blessings of the "new covenant." Christ is emphatically the object of faith. The faith which avails to salvation has respect to him and embraces him.

Faith in Christ—the faith which instrumentally achieves the sinner's justification before God—is an essential qualification for church membership. No unbeliever has the shadow of a claim to citizenship in the kingdom of Christ. The formal mention of regeneration as a prerequisite to church membership has been omitted, because it necessarily coexists with repentance and faith. Every penitent believer is a regenerate person. Regeneration is the spiritual process by which we become new creatures in Christ—are born again—born of the Spirit—born of God—quickened together with Christ—renewed after the image of God, etc., &c. "You are all the children of God by faith in Christ Jesus," is the language of Paul to the Galatians; and the beloved disciple says, "Whosoever believes that Jesus is the Christ, is born of God." If faith therefore, as we have seen, is a qualification for church membership, regeneration must be also; for it is so inseparable from faith, that every one who believes in Christ is born of God. And it follows, that if faith is a prerequisite to baptism, regeneration is likewise. This being the case, regeneration does not occur in baptism.

Let it never be forgotten that the only suitable materials of which to construct a church of Christ, so far as spiritual qualifications are concerned, are regenerate, penitent, believing persons. To make use of other materials is to subvert the fundamental principles of church organization. It is to destroy the kingdom of Christ; for how can there be a kingdom without subjects—such subjects as the King requires?

It is a regulation of the Head of the Church that his spiritual subjects be organized into visible, local communities. We read therefore, in the New Testament, of churches— another name for these communities. There are frequent references to local congregations. These congregations had a regular, visible organization; and there must have been some visible act of initiation into them. What was it? This leads to a consideration of

2. *The ceremonial qualification for church membership.* This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism. And observance of this ordinance is the believer's first public act of obedience to Christ. Regeneration, repentance, and faith are private matters between God and the soul. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. The penitent, regenerate believer is baptized into the name of the Father, and of the Son, and of the Holy Spirit. There is a visible, symbolic expression of a new relationship to the three persons of the Godhead—a relationship entered into in repentance, faith, and regeneration. We are said to be baptized into the death of Christ. We profess our reliance on his death for salvation; and we emblematically declare that as he died *for* sin, so we have died *to* sin, and have risen from our death in trespasses and sins to newness of life. We solemnly commemorate the burial and resurrection of the Lord Jesus, and are ourselves symbolically buried to the world. In baptism our sins are *declaratively* remitted—*formally* washed away. Washing in water frees the body from literal impurity. Baptism is a *symbolic* release of the soul from the defilement of sin. There is an *actual*, a *real* remission of sins when we believe in Christ—there is a *declarative, formal, symbolic* remission in baptism.

That the views, now presented, of the moral and ceremonial qualifications for church membership are in accordance with the New Testament will be seen by referring to the commission of Christ, as understood and executed by the apostles, on the day of Pentecost. The commission said, "Go,

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teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things, whatsoever I have commanded you." A great awakening took place under Peter's preaching, and repenting thousands accepted salvation through Christ. It is added, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Subsequently it is said, "The Lord added to the church daily such as should be saved." The converts to the faith were first baptized and then added to the church. This shows baptism to be prerequisite to church membership. It was so regarded at Jerusalem on the day of Pentecost, when the Apostles began to act under the commission of their risen Lord; and it is morally certain it was so regarded wherever they established churches. And as churches in all ages must be formed after the apostolic model, it follows that where penitent, regenerate, baptized believers in Christ are found, there are Scriptural materials for a church. Such persons having first given themselves to the Lord, and then to one another, in solemn covenant, agreeing to make the will of Christ as expressed in his word their rule of action, are, in the New Testament sense of the term, a *church*. Whether they are many or few in number, they are a church. But in the absence of penitent, regenerate, baptized believers in Christ, there cannot be a New Testament church.

CONSTITUTION OF CHURCHES

When the interests of Christ's kingdom require the formation of a new church the customary mode of procedure is about this: Brethren and sisters obtain letters of dismissal from the church or churches to which they belong, for the purpose of entering into the new organization. It is well for this purpose to be stated in the letters. When they meet together at the appointed time, a Moderator and Clerk, *pro tem*. are appointed. The meeting is opened with devotional exercises. Sometimes a sermon is preached, especially when it is not intended to have recognition services at some future day. Reading the Scriptures and prayer should be considered

indispensable. This being done, the letters of dismissal are read, and the parties concerned resolve by solemn vote to consider themselves an independent church. What is called a church covenant is adopted, as also Articles of Faith. These Articles of Faith are not intended as, in any sense, a substitute for the Word of God; but only as an expression of the views of the constituent members as to the prominent teaching of the Scriptures. It is very important to the peace, efficiency and usefulness of a church that there be among its members substantial harmony of sentiment as to what the Bible teaches. Differences of opinion on little matters, so regarded, have sometimes illustrated the truth of the inspired exclamation, "Behold, how great a matter a little fire kindles!" It would have saved hundreds of churches a great deal of trouble, if they had remembered, at the right time, that neither two nor any other number, can walk together, except they be agreed. Ordinarily, a church at the time of its constitution, selects a name by which it is to be designated, and appoints its officers. This, however, is not indispensable. It is sometimes best, for prudential reasons, to defer the election of officers.

RECOGNITION OF CHURCHES

The same importance is not to be attached to the recognition as to the constitution of a church. It is not necessary to the validity of a church organization. Still, the advantages resulting from a suitable recognition should not be lightly esteemed. It adds much to the influence of a new church to be cordially endorsed and welcomed into the sisterhood of churches. This is usually done by a council of recognition, composed of ministers and others from churches in the vicinity. Sometimes councils examine very closely the facts connected with the formation of new churches, Articles of Faith, etc.; but generally are so well satisfied as to make no special investigation. Recognition services usually embrace Reading the Scriptures, Prayer, Sermon, giving the Hand of Fellowship, and a Charge to the Church.

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HOW MEMBERS ARE RECEIVED

There are two ways of receiving members into a church.

1. *By Experience and Baptism.* 2. *By Letters of Dismission* from sister churches. In accordance with the first way, persons wishing to unite with a church give an account of the dealings of God with their souls, and state the “reason of the hope that is in them;” whereupon if, in the judgment of the church they “have passed from death unto life,” they are by vote of the church recognized as candidates for baptism, with the understanding that when baptized they will be entitled to all the rights and privileges of membership. Great care should be exercised in receiving members. Many churches err at this point. They do not observe the requisite caution; for they receive persons who give, to say the least, very imperfect evidence of piety. There is much danger of this, especially in times of religious excitement. Pastors should positively assure themselves that those who are received for baptism have felt themselves to be guilty, ruined, helpless sinners, justly condemned by God’s holy law; and under a sense of their lost condition have trusted in Christ for salvation. After baptism—usually at the first celebration of the Lord’s Supper—it is the general, and should be the universal custom for the pastor to give the hand of fellowship to the newly baptized, in token of their having been received into full membership. This affords the pastor a suitable opportunity of saying something as to the import and obligations of the Christian profession.

The other way of becoming members of a church is by presenting the Letters of Dismission from sister churches. These letters affording satisfactory proof of their Christian character and standing, the applicants for membership are received and the hand of fellowship given, as in the former case. It is proper to say that by *sister* churches are meant churches of similar faith and order. Hence no Baptist church can receive and recognize, as a passport to membership, a letter from any Pedobaptist organization. There is such a lack of similar faith and order as to render this utterly

inadmissible. It sometimes happens that persons who have been baptized where there is no church, and persons who, owing to the extinction of the church to which they belonged, or to other circumstances, find themselves without regular Letters of Dismission, wish to enjoy the privileges of membership. In such cases it is only necessary for the church applied to, to be satisfied of the worthiness of the applicants, and they are received.

HOW MEMBERSHIP CEASES

Membership in a church terminates in three ways.

1. *By Death.*—The dead can have no place in any earthly congregation of the saints.
2. *By Exclusion.*—A church has the right, according to the Scriptures, and is under obligation to exclude from its fellowship any member who holds heretical doctrines, or lives inconsistently with the Christian profession. More will be said on this subject in the Chapter on Discipline.
3. *By Dismission.*—Letters of Dismission are granted to members who apply for them, provided they are in good standing. The fact that disciplinary proceedings have not been instituted against a member is generally to be taken as an evidence of good standing; and, therefore, of a right to a letter of dismission. There are, however, some exceptional cases. A member who asks for a letter of dismission with the purpose of evading church discipline, because he has reason to expect it, has no right to a letter. Such a case must be investigated. The general rule would be to grant a letter to the member who asks for it, provided he would not be subject to discipline, if he did not ask for it. The time at which a dismissed member ceases to be a member depends on the church that grants the letter. Some churches consider the connection as terminated as soon as a letter is granted. The great majority of churches, however, and very properly, regard dismissed members as under their jurisdiction until they are received into other churches. Some churches have a way of getting clear of members by a process which is called

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“*dropping.*” This is considered less disgraceful than exclusion, and is resorted to chiefly in the case of members who for a long time, willingly absent themselves from the meetings of the church, or have gone, the church knows not where. The *dropping* process is unnecessary. It differs but little from exclusion—not at all in its effects. That is to say, the *dropped* as well as the *excluded* are no longer church members. It may be said, too, that members who habitually stay away from the house of God deserve *exclusion*, as do those who, not prizing church privileges as they ought, immigrate to other places without asking for Letters of Dismission.



CHAPTER 2

OFFICERS OF A CHURCH

It cannot be said that officers are essential to the *existence* of a church; for a church must exist before it can appoint its officers. After this appointment, if, in the providence of God, they should be removed by death, it might affect the interests, but not the *being* of the church. It has been well said by an able writer, that “although officers are not necessary to the *being* of a church, they are necessary to its *wellbeing*.” No church can reasonably expect to prosper which does not obey the law of its Head in regard to the appointment of officers. It is obvious, too, from the teachings of the New Testament that pastors and deacons are the permanent officers of Christian churches. Paul, referring to Christ’s ascension gifts, says: “And he 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.” Eph. 4:11, 12. Apostles, prophets, and evangelists filled extraordinary and temporary offices. There are no such offices now. Pastors and teachers, the same men, are the ordinary and permanent spiritual officers of the churches while the office of deacon has special reference to the secular interests of churches. Of these offices in order:

I. PASTOR.—This term was first applied to ministers having oversight of churches, because there is a striking analogy between such a minister and a literal shepherd. A shepherd has under his charge a flock, for which he must care, and for whose wants he must provide. The sheep and

the lambs must be looked after. The Lord Jesus, “the great shepherd of the sheep,” the chief Shepherd, virtually says to all his under-shepherds, as he did to Peter, “Feed my sheep,” “Feed my lambs.” It is worthy of remark that this language was not addressed to Peter till the Savior obtained from him an affirmative answer to the question three times propounded, “Do you love me?” As if he had said, “I love my spiritual flock so well, I cannot entrust the sheep and lambs composing it to any many who does not love me.” And love to Christ must be regarded in all ages and in all places as the pastor’s supreme qualification. All other qualifications are worthless if this is absent. Talent and learning are not to be undervalued; but they must be kept under the control of piety, and receive its sanctifying impress. With regard to the pastoral office, there are two things worthy of special consideration.

1. *The Work of Pastors.*—Truly theirs is a work. Paul says, “If any man desires the office of a bishop, he desires a good work.” It is indeed a good work—the best work on earth—but a *work*. We must not suffer the term bishop to suggest any such idea as the word in its modern acceptation implies. In apostolic times there were no bishops having charge of the churches of a district of country, a province, or a kingdom. A bishop was a pastor of a church, and the New Testament, so far from encouraging a plurality of churches under one pastor, refers, in two instances at least, to a plurality of pastors in one church. See Acts 20:28; Phil. 1:1. In the former passage the elders of the church at Ephesus are called *overseers*, and the word thus translated is the same rendered *bishop* Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Peter 2:25. Thus does it appear that pastor, bishop, and elder are three terms designating the same office. This view is farther confirmed by a reference to Peter 5:1, 2, where elders are exhorted to feed the flock—that is, to perform the office of pastor or shepherd—taking the oversight thereof, etc.—that is, acting the part of bishops or overseers. For the word translated *taking the oversight* belongs to the same family of words as the term rendered bishop in the passages cited. It is plain, therefore, that a pastor’s work is the spiritual oversight of

the flock, the church he serves. Like a good literal shepherd he must care for the feeble and the sick, as well as for the healthy and the vigorous. Some he can feed with “strong food,” while others can digest nothing stronger than “milk.” He must exercise a sanctified discretion, and “*study* to show himself approved to God, a workman that need not to be ashamed, rightly dividing the word of truth.” Much depends on dividing the word of truth *rightly*; and hence the necessity of study—prayerful study, imbued with the spirit of the Master. The administration of ordinances as well as the preaching of the word is the proper business of the pastor. It does not accord with the plan of this volume to elaborate any topic, and therefore the work of the pastor can not be enlarged on, nor is there room to present the many motives to pastoral fidelity. The mention of two must suffice: the church, over whose interests the pastor watches, has been “bought with the precious blood of Christ;” and the faithful pastor will, when “the chief Shepherd” comes, “receive a crown of glory that fadeth not away.” What motives to diligence and faithfulness could possess more exhaustless power!

2. *The Authority of Pastors.*—All things earthly are liable to abuse, and that feature of congregational church government which places all the members on an equality in the transaction of church business, has been, in some instances at least, suffered to interfere with the deference due to pastors. There is a class of Scriptures whose import is not sufficiently considered—such as the following: “And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake.” “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.” “Remember them which have the rule over you, who have spoken to you the word of God.” “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.” In these passages pastors are referred to, and there is claimed for them an

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authority not belonging to other church members. They are to be esteemed highly for their work's sake. Whatever esteem their personal merits may excite, they are to be chiefly esteemed for the great and glorious work in which they are engaged. On account of this work they are to be regarded worthy of "double honor," that is, special honor. This surely is reasonable, for pastors are chosen by the churches over which they preside. The churches act voluntarily, and the love which prompts the choice of a pastor should secure for him reverential respect in the performance of his duties. The words *rule*, *obey*, and *submit* in the foregoing quotations mean something. The ruling is not unrestricted; neither is the obedience and submission. The pastor is to rule *in accordance with the law of Christ*. No other kind of rule is legitimate or obligatory; but when he rules in accordance with the will of Christ, obedience and submission on the part of the members of the church, are imperative duties. Andrew Fuller well says, "It is in this view, as teaching *divine* truth, and enforcing *divine* commands, that the servants of God, in all ages, have been invested with *divine* authority." (Complete Works, vol. 1, 197) It may be added that this is the only sense in which men can be invested with divine authority.

Distinguished scholars are of opinion that the two passages quoted, which refer to ruling, should be translated thus: "Remember your leaders," etc. "Obey your leaders," etc. Admitting the correctness of this rendering—and it cannot be denied—still the idea would not be essentially different. Pastors in leading their flocks do, in one sense, rule them; and in the only sense in which they should rule them. While the proper exercise of pastoral authority is essential to the spiritual welfare of a church, pastors must beware of assuming a power which does not belong to them. They must remember the words of Peter: "Neither as being lords over God's heritage, but being examples to the flock." There must be, in the exercise of pastoral authority, nothing like priestly lordship or clerical despotism; but the influence of pastors must grow out of the fact that *they* faithfully obey the will of Christ, the great Shepherd, and thus set an example worthy

of imitation. There is nothing which gives a pastor so much influence as unreserved consecration to the work of the Lord. As the influence of judicious pastors increases, the more they are known, the pastoral relation should be rendered as permanent as possible. It should not be dissolved for any slight cause. As to the custom of some churches that choose their pastors annually, it would be difficult to say too much in condemnation of it. It is vastly injurious both to pastors and churches. Pastors should be chosen for an indefinite period. If the work of the Lord prospers under their labors, well; if they find after a sufficient trial, that they are not accomplishing good, let them resign.

II. DEACONS. The office of deacon originated in a state of things referred to in the sixth chapter of the Acts of the Apostles. It is said that, "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 ministration." The "Grecians" were Jews as well as the Hebrews, but they spoke the Greek language, and were probably not natives of Palestine. The members of the church at Jerusalem "had all things in common," and a distribution was made out of the common stock "as every man had need." This seems to have been done at first under the immediate direction of the apostles; and the intimation is that the large increase of the church interfered with an impartial distribution of supplies. The apostles saw that, if they made it their personal business to "serve tables," it would greatly hinder their work in its spiritual aspects. They said "It is not reason that we should leave the word of God, and serve tables, wherefore, brethren look out among you, seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Thus the creation of the office of deacon recognizes the fact that the duties of pastors are preeminently spiritual; and that they should not be burdened with the secular interests of the churches. The opinion has been entertained by some

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that the deaconship was designed to be temporary. The argument is that the office was created because the property of the church at Jerusalem had been thrown together into a common stock, and it was requisite to have officers to superintend and distribute it. Then the inference is drawn, that when the property of church members was no longer put into a common stock, the office of deacon was virtually abolished. This reasoning is more plausible than conclusive. In proof of this it may be said, that the members of the church at Jerusalem were not required to put their property into a common stock. It was a voluntary matter. Nor is there intimation in the New Testament that any church, except the one at Jerusalem, ever adopted the common stock regulation. It was, doubtless, considered by that church a prudential arrangement, which involved temporary expediency rather than permanent principle. That the church at Antioch did not follow the example of the church at Jerusalem, in relation to this matter, is evident from Acts 11:29. "Then the disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea." This *individual* determination shows that the property of the church was not in "common stock." And Paul's direction to the church at Corinth (1 Cor. 16:2) indicates that the Jerusalem policy had not been adopted. The same apostle, too, in his letter to the Philippians, and to Timothy refers to deacons. There was, therefore, a recognition of the deaconship when there was, so far as we know, no common property regulation. And more than this, the irresistible inference from Paul's first Epistle to Timothy, is that the office of deacon is as permanent as that of pastor. No one doubts that the office of pastor is to be perpetuated to the end of time. The conclusion is that the deaconship is permanent in the churches of Christ, and that pastors and deacons are the only permanent Scriptural church officers.

The words—"men of honest report, full of the Holy Spirit, and wisdom"—applied to the first deacons, indicates that they were men of unblemished reputation, ardent piety, and good common sense. These qualifications should be sought in all who are appointed to the office of deacon. The phrase,

“full of the Holy Spirit,” is an admirable description of fervent, elevated piety; and in the selection of deacons their spirituality must be regarded, for their duties are not exclusively secular. Their secular duties, however, should be performed in a spiritual frame of mind; and in this way “they purchase to themselves a good degree, and obtain great boldness in the faith.” In visiting the pious poor, to distribute the charities of the church, deacons must not perform the duty in a *formal* manner, but must inquire into the spiritual as well as the worldly circumstances of the recipients of the church’s bounty. They will often witness such an exhibition of faith, patience, gratitude, and resignation as will richly repay them for their labor of love. As occasion may require, they should report to the pastor such cases as need his special attention, and thus they will become a connecting link between the pastor and the needy ones of the church.

As deacons were appointed at first “to serve tables,” it may be well to say, there are three tables for them to serve: 1. *The table of the poor.* 2. *The table of the Lord.* 3. *The table of the pastor.* The pecuniary supplies to enable them to serve these tables must be furnished by the church. The custom of taking a collection for the poor when the Lord’s Supper is administered is a good one, and worthy of universal adoption. It is suitable at the close of the solemn service to think of the pious poor, whom sickness or some other misfortune may have kept from the sacred feast.

As some pecuniary expenditure is necessary in furnishing the table of the Lord, this should be made through the deacons; and it is eminently proper, though not indispensable, for them to wait on the communicants in the distribution of the elements.

Deacons must serve the pastor’s table. It is not for them to decide how liberally or scantily it will be supplied. The church must make the decision, and enlarged views should be taken when it is made; for the energies of hundreds of pastors are greatly impaired by an incompetent support. The

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pastor's compensation having been agreed on by the church, the deacons must see that it is raised and paid over. They may appoint one of their number acting treasurer, who will receive and pay out funds; but it should never be forgotten that deacons are by virtue of their office the treasurers of the church. To appoint any other member to act as treasurer is not warranted by Scripture.

As all pecuniary expenditures are to be made through deacons, they should at the end of every year, make a report to the church what monies they have received during the year, how they have been expended, etc. This will keep every thing straight and plain, while it will have no little to do with a church's influence and efficiency.

Deacons should be appointed for an indefinite period, and set apart to their offices by prayer and the laying on of hands. It is much to be regretted that many churches hold very loose views on these points. They attach very little importance to the deaconship, and seem to regard it very much as a clerkship, or a trusteeship. Indeed a few churches, to their shame be it said, elect their deacons annually; and of one of them it was once said, "Nearly every male member in it has at some time acted as deacon." This amounts almost to a degradation of the deaconship. And those holding these views and endorsing this practice *consistently* oppose the *ordination* of deacons. They see not the propriety of ordaining men to an office to which they attach so little importance. Let deacons be chosen for an indefinite period and then let them be solemnly ordained according to the example given in Acts 6:6. "*When they had prayed, they laid their hands on them.*" Prayer is appropriate on all occasions, and laying on of hands is a token of designation to office. Some object to laying on of hands, supposing the design of this ceremony in apostolic times was the communication of the Holy Spirit. That the Spirit was sometimes given in connection with the imposition of hands is evident from Acts 8:17; but the first deacons were chosen because they were already "full of the Holy Spirit." Therefore the laying on of hands was not for the purpose of conferring the Holy Spirit,

but of designating to office. This is the object of the ceremony now, and no one who has scriptural views supposes there is a bestowal of extraordinary gifts. It is the custom in some places to lay on hands in ordination during prayer. This is not according to scriptural example. Whenever prayer and laying on of hands are referred to in connection with each other, as in Acts 6:6; 13:3, it is evident that prayer was *first* offered—then followed imposition of hands—to be seen and known as a designation to office, but which could not without a violation of propriety be seen during prayer. It is very desirable that all the churches adopt the practice of ordaining deacons by prayer and the laying on of hands. It adds to the influence of the deaconship when induction into it is accompanied by appropriate services.

While pastors and deacons are the only permanent Scriptural church officers, it is a prudential arrangement in all churches to have a clerk; and owing to the requirements of the civil law in some places, it is necessary to have trustees. The business of the clerk of a church is of course to keep a record of the proceedings of the body. To secure accuracy in the record, at every business meeting the proceedings of the previous meeting should be read, corrected, (if correction is necessary,) and approved by the church. Trustees are generally the legal custodians of the church property, and are chosen by the church. They have an official existence, because by civil statute it is required that the legal right to property be vested in individuals. It follows, therefore, that the manner of appointing trustees depends on the nature of the civil statute regulating the matter, and may be different in different States. If the statute permits the church to choose all the trustees, it is so done. If the *congregation* is permitted to have an agency in the election, then most probably the *church* will select so many and the congregation so many. This will depend, as has been said, on the civil statute. Most usually the church selects the whole number, and chooses from its own membership which is the better plan.

The province of trustees is quite restricted. They have

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nothing to do with the spiritual affairs of the church. They cannot control the house of worship, saying how it will be used, or who will preach in it, and who will not. The church must do all this. As church members the trustees may with other members decide what will be done with church property, whether the house of worship will be sold and another built, etc., etc.; but *as trustees* they can do nothing in these matters. When the church so *orders*, they may convey or receive title to property, sue in the courts, etc., but their business as trustees is exclusively secular. They cannot in the capacity of trustees perform any spiritual function. A practical remembrance of this fact would have saved not a few churches from trouble.

It is said that in some churches the trustees fix the salaries of pastors; and from time to time increase or diminish them according to their pleasure—that they employ choirs, buy organs, engage sextons, etc., etc. All this is utterly indefensible. Trustees have not a particle of right to do these things. The government of a church is with its members. The churches must say what pastors' salaries will be, whether music will be led by choirs, with the aid of instruments or not, etc., etc. Nothing must be done which infringes the fundamental doctrine of church independence. It is well worthy of the consideration of the churches whether they should have trustees distinct from deacons. Would it not be better for every church to merge its trusteeship into its deaconship? We do not hesitate to answer this question in the affirmative. Trustees attend to *some* of the secular interests of the churches, and *all* these interests should be under the management of the deacons. They were appointed originally for this very purpose, and a full discharge of the duties of their office would supersede the necessity of trustees. Should the churches practically adopt this view, it might be necessary, in some cases, to increase the number of deacons. This could be done. The probability, too, is that the plan here recommended would secure a better deaconship in many churches; for they make it a point to select their best business men for trustees. These are the very men for deacons. But the supreme argument in favor of this

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arrangement is, that it is scriptural while there is no scriptural authority for trustees as distinct officers.



CHAPTER 3

DOCTRINES OF A CHURCH

The phrase, *doctrine of a church*, is somewhat equivocal in its import. It may mean what a church teaches, or what a church believes the Bible to teach. It is here used in the latter sense. All who believe the Scriptures to be divinely inspired consider them the fountain of religious truth. The Bible contains the revelation of God to man. It is the supreme standard of faith and practice. Whatever conforms to this standard is right—whatever deviates from it is wrong. It is a duty incumbent upon all to “search the Scriptures” and learn what they teach. This duty can not be faithfully performed unless prejudices and preconceived opinions are laid aside. Alas, how few study the Bible in this way. But for human imperfection there would doubtless, be uniformity of belief as to what the Scriptures teach. There is not uniformity, but a deplorable variety of religious opinion throughout Christendom. Different sects, professing to take the Word of God as their guide, contend as earnestly for their distinctive views as if they had different Bibles. Various constructions are placed on the teachings of the Sacred volume, and multitudes of passages are so diversely interpreted. Owing to this unfortunate fact, though belief of the Bible is significant as between the religionist and the infidel, it signifies nothing as between those who receive the Scriptures as the word of God. For they differ as to the import of the inspired Oracles; and *the meaning of the Bible is the Bible*. As there is such a diversity of opinion in the religious world, it is eminently proper for those who appeal to the Scriptures as the fountain of truth to declare what they

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believe the Scriptures to teach. To say that they believe the Scriptures is to say nothing to the purpose. All will say this, and yet all differ as to the teachings of the Bible. There must be some distinctive declaration. What a man believes the Bible to teach is his Creed, either written or unwritten. And though it has sometimes been said that creeds have produced differences of religious opinion, it would be nearer to the truth, logically and historically, to say that differences of religious opinion have produced creeds.

As to declaration of faith, it must ever be understood that they are not substitutes for the Scriptures. They are only exponents of what are conceived to be the fundamental doctrines of the word of God. Among Baptists, as their churches are independent, it is optional with each church to have a declaration or not, as it may think best. Each church too may adopt a declaration of its own. Its independence gives it this right, nor can it be alienated. While Baptists glory in their form of church government—which recognizes every church as a little republic in itself—they are perhaps as nearly united in their views of the truths of the Bible as most other denominations. The following Declaration of Faith expresses, substantially, what Baptists believe concerning the topics mentioned. (This Declaration of Faith was framed many years ago by J. Newton Brown, D.D.)

DECLARATION OF FAITH

1. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction (1), that it has God for its author, salvation for its end (2), and truth without any mixture of error for its matter (3); that it reveals the principles by which God will judge us (4); and therefore is, and will remain to the end of the world, the true center of Christian union (5) and the supreme standard by which all human conduct, creeds, and opinions should be tried (6).

Places in the Bible where taught.

1. (2 Tim 3:16–17, “All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” Also 2 Pet 1:21; 2 Sam 28:2; Acts 1:16; 3:21; John 10:35; Luke 16:29–31; Ps 119:11; Rom 3:1–2)
2. 2 Tim 3:15, “able to make you wise unto salvation.” Also, 1 Pet 1:10–12; Acts 11:14; Rom 1:16, Mark 16:16; John 5:38–39.
3. Prov 30:5–6, “Every word of God is pure—Add not unto his words, lest he reprove you, and you be found a liar. Also John 17:17; Rev 22:18–19; Rom 3:4.
4. Rom 2:12, “As many as have sinned in the law, will be judged by the law.” John 12:47–48, “If any man hears my words—the word that I have spoken—the same will judge him in the last day. Also, 1 Cor 4:3–4. Luke 10:10–16; 12:47–48.
5. Phil 3:16, “Let us walk in the same rule; let us mind the same thing.” Also, Eph 4:3–6; Phil 2:1–2; 1 Cor 1:10; 1 Pet 4:11.
6. 1 John 4:1, “Beloved believe not every spirit, but try the spirits whether they are of God.” Isaiah 8:20, “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” 1 Thes 5:21, “Prove all things.” 2 Cor 13:5, “Prove your own selves.” Also, Acts 17:11; 1 John 4:6; Jude 3:5; Eph 6:17; Ps 119:59–60; Phil 1:9–11.

2. OF THE TRUE GOD

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth; (1) inexpressibly glorious in holiness (2), and worthy of all possible honor, confidence, and love (3); that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit (4); equal in every divine perfection

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(5), and executing distinct but harmonious offices in the great work of redemption (6).

Places in the Bible where taught.

1. John 4:24, "God is a Spirit." Ps 147:5, "His understanding is infinite." Ps 83:18, "You whose name alone is JEHOVAH, art of the Most High over all the earth." Heb 3:4; Rom 1:20; Jer 10:10.
2. Ex 15:11, "Who is like unto You—glorious in holiness?" Isa 6:3; 1 Pet 1:15–16; Rev 4:6-8.
3. Mark 12:30, "You should love the Lord your God with all your heart and with all your soul and with all your mind, and with all your strength." Rev 4:11, "You art worthy, O Lord, to receive glory and honor, and power: for You have created all things and for Your pleasure they are and were created." Mat 10:37; Jer 2:12–13.
4. Matt 27:19, "Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." John 15:26, "When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceeds from the Father, he will testify of me." 1 Cor 12:4–6; 1 John 5:7.
5. John 10:30, "I and my Father are one." John 5:17; 14:23, 17:5, 10; Acts 5:3–4; 1 Cor 2:10–11; Phil 2:5–6.
6. Eph 2:18, "For through Him (the Son) we both have an access by one Spirit to the Father." 2 Cor 17:14, "The grace of our Lord Jesus Christ, and the love of God and the communion of the holy Spirit, be with you all." Rev 1:4–5.

3. OF THE FALL OF MAN.

We believe that Man was created in holiness, under the law of his Maker (1); but by voluntary transgression fell from that holy and happy state (2); in consequence of which all mankind are now sinners (3), not by constraint by choice (4); being by nature utterly void of that holiness required by the

law of God, positively inclined to evil: and therefore under just condemnation to eternal ruin (5), without defense or excuse. (6)

Places in the Bible where taught.

1. Gen 1:27, "God created man in his own image." Gen 1:31, "And God saw every thing that he had made, and behold, it was very good." Eccl 7:29; Acts 15:26; Gen 2:16.
2. Gen 3:6–24, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Therefore the Lord God drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way to keep the way of the tree of life." Rom 5:12.
3. Rom 5:19, "By one man's disobedience many were made sinners." John 3:6; Ps 51:5; Rom 5:15–19; 7:7.
4. Isa 53:6, "We have turned, every one to his own way." Gen 6:12; Rom 3:9–18.
5. Eph 2:1–3, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Rom 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom 1:32; 2:1–16; Gal 3:10; Matt 20:15.
6. Esth 18:19–20, "Yet say you, Why? Doth not the son bear the iniquity of the father?—the soul that sins it will die. The son will not bear the iniquity of the father, neither will the father bear the iniquity of the son; the righteousness of the righteous will be upon him, and the wickedness of the wicked will be upon him." Rom 1:20, "So that they are without excuse." Rom 3:19, "That every mouth may be stopped and all the world may become guilty before God." Gal 3:22.

4. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace (1); through the Mediatorial offices of the Son of God (2); who by the appointment of the Father, freely took upon him our nature, yet without sin (3); honored the divine law by his personal obedience (4), and by his death made a full atonement for our sins (5); that having risen from the dead, he is now enthroned in heaven (6); and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. (7)

Places in the Bible where taught.

1. Eph 2:5, "By grace you are saved." Matt 18:11; 1 John 4:10; 1 Cor 3:5–7; Acts 15:11.
2. John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believe in him should not perish, but have everlasting life." John 1:1–14; Heb 4:14; 12:24.
3. Phil 2:6, "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men." Heb 2:9; 14; 2 Cor 5:21.
4. Isa 42:21, "The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable." Phil 2:8; Gal. 4:4–5; Rom 3:21.
5. Isa 53:4–5, "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." Matt 20:28; Rom 4:25; 3:21–26; 1 John 4:10; 2:3; 1 Cor 15:1-3; Heb 9:13–15.
6. Heb 1:8, "Unto the Son he says, Your throne, O God, is forever and ever. Heb 1:3; 8:1; Col 3:1-4.
7. Heb 7:25, "Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever lives to

make intercession for them.” Col 2:9, “For in him dwells all the fullness of the Godhead bodily.” Heb 2:18, “In that he himself has suffers, being tempted, he is able to succor them that are tempted.” Heb 7:26; Ps 89:19; Ps 14.

5. OF JUSTIFICATION.

We believe that the great Gospel blessing which Christ (1) secures to such as believe in him is Justification (2); that Justification includes the pardon of sin (3), and the promise of eternal life on principles of righteousness (4); that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer’s blood (5); by virtue of which faith his perfect righteousness is freely imputed to us of God (6); that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. (7)

Places in the Bible where taught.

1. John 1:16, “Of his fullness have all we received.” Eph 3:8.
2. Acts 13:39, “By him all that believe are justified from all things.” Isa 3:11–12; Rom 8:1.
3. Rom 5:9, “Being justified by his blood, we will be saved from wrath through him.” Zach 13:1; Matt 9:6; Acts 10:43.
4. Rom 5:17, “They which receive the abundance of grace and of the gift of righteousness will reign in life by one, Jesus Christ.” Titus 3:5–6; 1 Pet 3:7; 1 John 2:25; Rom 5:21.
5. Rom 4:4–5, “Now to him that works is the reward not reckoned of grace, but of debt. But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness.” Rom 5:21; 6:23; Phil 3:7–9.
6. Rom 5:19, “By the obedience of one will many be made righteous.” Rom 3:24–26; 4:23–25; 1 John 2:12.
7. Rom 4:1–2, “Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we

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have access by faith into this grace wherein we stand and rejoice in hope of the glory of God.” Rom 5:3, “We glory in tribulations also.” Rom 5:11, “We also joy in God.” 1 Cor 1:30–31; Matt 6:33; 1 Tim 4:8.

6. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel (1); that it is the immediate duty of all to accept them by a cordial penitent and obedient faith (2); and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the Gospel (3); which rejection involves him in an aggravated condemnation. (4)

Places in the Bible where taught.

1. Isa 55:1, “He says every one that thirst, come to the waters.” Rev 12:17, “Whosoever will, let him take the water of life freely.” Luke 14:17.
2. Rom 16:26, “The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” Mark 1:15; Rom. 1:15–17.
3. John 5:40, “You will not come to me, that you might have life.” Matt 23:37; Rom 9:32; Prov 1:24; Acts 13:46.
4. John 3:19, “And this is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil.” Matt 11:20; Luke 19:27; 2 Thes 1:8.

7. OF GRACE IN REGENERATION.

We believe that in order to be saved, sinners must be regenerated, or born again (1); that regeneration consists in giving a holy disposition to the mind (2); that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth (3), so as to secure our voluntary obedience to the Gospel (4); and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life. (5)

Places in the Bible where taught.

1. John 3:3, “Verily, verily, I say to you, except a man be born again, he cannot see the kingdom of God.” John 3:6–7; 1 Cor 1:14; Rev 8:7–9; 21:27.
2. 2 Cor 5:17, “If any man be in Christ, he is a new creature.” Ez 36:26; Deut 30:6; Rom 2:28–29; 5:5; 1 John 4:7.
3. John 3:8, “The wind blows where it wills, and you hear the sound thereof, but cannot tell from where it comes and where it goes; so is every one that is born of the Spirit.” John 1:13, “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” James 1:16–18, “Of his own will begat he us with the word of truth.” 1 Cor 1:30; Phil 2:13.
4. 1 Peter 1:22–25, “You have purified your souls by obeying the truth through the Spirit.” 1 John 5:1, “Whosoever believes that Jesus is the Christ is born of God.” Eph 4:20–24; Col 3:9–11.
5. Eph 5:9, “The fruit of the Spirit is in all goodness, and righteousness, and truth.” Rom 8:9; Gal 5:16–23; Eph 3:14–21; Matt 3:8–10; 7:20; 1 John 5:4, 18.

8. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (1); whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ (2), we turn to God with unfeigned contrition, confession, and supplication for mercy (3); at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Savior. (4)

Places in the Bible where taught.

1. Mark 1:15, “Repent and believe the Gospel.” Acts 11:18, “Then has God also to the Gentiles granted repentance

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unto life.” Eph 2:8, “By grace you are saved, through faith; and that not of yourselves; it is the gift of God.” 1 John 5:1, “Whosoever believes that Jesus is the Christ, is born of God.”

2. John 16:8, “He will reprove the world of sin, and of righteousness, and of judgment.” Acts 2:37–38, “They were pricked in their heart, and said—Men and brethren, what will 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 your sins.” Acts 16:30–31.
3. Luke 18:13, “And the publican—smote upon his breast, saying, God be merciful to me a sinner.” Luke 15:18–21; James 4:7–10; 2 Cor 7:11; Rom 10:12–13; Ps 51.
4. Rom 10:9–11, “If you will confess with your mouth the Lord Jesus and will believe in your heart that God has raised him from the dead, you will be saved.” Acts 3:22–23; Heb 4:14, Ps 2:6; Heb 1:8; 8:25; 2 Tim 1:12.

9. OF GOD’S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners (1); that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end (2); that it is a most glorious display of God’s sovereign goodness, being infinitely free, wise, holy and unchangeable (3); that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy (4); that it encourages the use of means in the highest degree (5); that it may be ascertained by its effects in all who truly believe the Gospel (6); that it is the foundation of Christian assurance (7); and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. (8)

Places in the Bible where taught.

1. 2 Tim 1:8–9, “Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be you partakers

of the afflictions of the Gospel, according to the power of God; who has saved us and called us with a holy calling not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Eph 1:3–14; 1 Pet 1:1–2; Rom 11:5–6; John 15:16; 1 John 4:19; Hos 12:9.

2. 2 Thes 2:13–14, “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.” Acts 13:48; John 10:16; Matt 20:16; Acts 15:14.
3. Ex 33:18–19, “And Moses said, I beseech you, show me your glory. And He said, I will cause all my goodness to pass before you, and I will proclaim the name of the Lord before you, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” Matt 20:15, “Is it not lawful for me to do what I will with my own? Is your eye evil because I am good?” Eph 1:11; Rom 9:23–24; Jer 31:3; Rom 11:28–29; James 1:17–18; 2 Tim 1:9; Rom 11: 32–36.
4. 1 Cor 4:7, “For who makes you to differ from another? And what do you have that you did not receive? Now if you did receive it, why do you glory as if you had not received it?” 1 Cor 1:26–31; Rom 3:27; 4:16; Col 3:12; 1 Cor 3:5–7; 15:10; 1 Pet 5:10; Acts 1:24; 1 Thes 2:13; 1 Pet 2:9; Luke 18:7; John 15:16; Eph 1:16; 1 Thes 2:12.
5. 2 Tim 2:10, “Therefore I endure all things for the elects’ sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.” 1 Cor 9:22, “I am made all things to all men that I might by all means save some.” Rom 8:28–30; John 6:37–40; 2 Pet 1:10.
6. 1 Thes 1:4–10, “Knowing, brethren beloved, your election of God; for our Gospel came unto you, not in word only, but in power, and in the Holy Spirit, and in much

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assurance,” etc.

7. Rom 8:28–30, “Moreover, whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What will we then say to these things; If God be for us, who can be against us?” Isa 42:16; Rom 11:29.
8. 2 Pet 1:10–11, “Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you do these things, you will never fall; for so an entrance will be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” Phil 3:12; Heb 11:11.

10. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness (1); that it is a progressive work (2); that it is begun in regeneration (3); and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the word of God, self-examination, self-denial, watchfulness and prayer. (4)

Places in the Bible where taught.

1. 1 Thes 4:3, “For this is the will of God, even your sanctification.” 1 Thes 5:23, “And the very God of peace sanctify you wholly.” 2 Cor 7:1; 13:9; Eph 1:4.
2. Prov 4:18, “The path of the just is as the shining light, which shines more and more unto the perfect day.” 2 Cor 3:18; Heb 6:1; 2 Pet 1:5–8; Phil 3:12–16.
3. John 2:29, “If you know that he [God] is righteous, you know that every one that does righteousness is born of him.” Rom 8:5, “They that are after the flesh do mind the things the flesh; but they that are after the Spirit the things of the Spirit.” John 3:6; Phil 1:9–11; Eph 1:13–14.
4. Phil 2:12–13, “Work out your own salvation with fear and trembling, for it is God which works in you both to will

and to do, of his good pleasure.” Eph 4:11–12; 1 Pet 2:2; 2 Pet 3:18; 2 Cor 13:5; Luke 11:35; 9:23; Matt 26:41; Eph 6:18; 4:30.

11. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end (1); that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (2); that a special providence watches over their welfare (3); and they are kept by the power of God through faith unto salvation. (4)

Places in the Bible where taught.

1. John 8:31, “Then said Jesus—If you continue in my word, then are you my disciples indeed.” 1 John 2:27–28; 3:9; 5:18.
2. 1 John 2:19, “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us.” John 13:18; Matt 13:20–21; John 6:66–69; Job 17:9.
3. Rom 8:28, “And we know that all things work together for good unto them that love God, to them who are the called according to his purpose.” Matt 6:30–33; Jer 32:40; Ps 121:3; 91:11–12.
4. Phil 1:6, “He who has begun a good work in you, will perform it until the day of Jesus Christ.” Phil 2:12–13; Jude 24, 25; Heb 1:14; 2 Kings 6:16; Heb. 13:5; 1 John 4:4.

12. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government (1); that it is holy, just, and good (2); and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin (3): to deliver them from

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which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of Grace connected with the establishment of the visible church. (4)

Places in the Bible where taught.

1. Rom 3:31, “Do we make void the law through faith? God forbid. Yes, we establish the law.” Matt 5:17; Luke 16:17; Rom 3:20; 4:15.
2. Rom 7:12, “The law is holy and the commandment holy, and just, and good.” Rom 7:7, 14, 22; Gal 3:21; Ps 119.
3. Rom 8:7–8, “The carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” Josh 24:19; Jer 13:23; John 6:44; 5:44.
4. Rom 8:2, 4, “For the law of the Spirit of Life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom 10:4; 1 Tim 1:5; Heb 8:10; Jude 20, 21; Heb 12:14; Matt 16:17, 18; 1 Cor 12:28.

13. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers (1), associated by covenant in the faith and fellowship of the Gospel (2); observing the ordinances of Christ (3); governed by his laws (4); and exercising the gifts, rights, and privileges invested in them by his word (5); that its only scriptural officers are Bishops or Pastors and Deacons (6), whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

1. 1 Cor 1:11–13, “Paul—unto the church of God which is at Corinth.—Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?” Matt 18:17; Acts 5:11; 8:1; 11:31; 1 Cor 4:17; 14:23; 3 John 9; 1 Tim 3:5.
2. Acts 2:41–42, “Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls.” 2 Cor 8:5, “They first gave their ownelves to the Lord, and unto us by the will of God.” Acts 2:47; 1 Cor 5:12–13.
3. 1 Cor 11:2, “Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them unto you.” 2 Thes 3:6; Rom 16:17–20; 1 Cor 11:23; Matt 18:15–20; 1 Cor 5:6; 2 Cor 2:7; 1 Cor 4:11.
4. Matt 28:20, “Teaching them to observe all things whatsoever I have commanded you.” John 14:15; 15:12; 1 John 4:21; John 14:21; 1 Thes 4:2; 2 John 6; Gal 6:2. All the Epistles.
5. Eph 4:7, “Unto every one of us is given grace according to the measure of the gift of Christ.” 1 Cor 14:12, “Seek that you may excel to the edifying of the church.” Phil 1:27, “That I may hear of your affairs, that you stand fast in one spirit with one mind, striving together for the faith of the Gospel.” 1 Cor 12:14.
6. Phil 1:1, “With the Bishops and Deacons.” Acts 14:23; 15:22; 1 Tim 3; Titus 1.

14. OF BAPTISM AND THE LORD’S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer (1), into the name of the Father, and Son, and Holy Spirit (2), to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life (3); that it is pre-requisite to the privileges of a church

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relation; and to the Lord's Supper (4), in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ (5), preceded always by solemn self-examination. (6)

Places in the Bible where taught.

1. Acts 8:36–39, “And the eunuch said, See, here is water what doth hinder me to be baptized? And Philip said, If you believe with all your heart you may. And they went down into the water, both Philip and the eunuch, and he baptized him.” Matt 3:5–6; John 3:22–23; 4:1–2; Matt 28:19; Mark 16:16; Acts 2:38; 8:12; 16:32–34; 18:8.
2. Matt 28:19, “Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” Acts 10:47–48, Gal 3:27–28.
3. Rom 6:4, “Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life.” Col 2:12; 1 Pet 3:20–21; Acts 22:16.
4. Acts 2:41–42, “Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” Matt 28:19–20; Acts, and Epistles.
5. 1 Cor 11:26, “As often as you eat this bread and drink this cup, you show the Lord’s death till he come.” Matt 26:26–29; Mark 14:22–25; Luke 22:14–20.
6. 1 Cor 11:28, “But let a man examine himself, and so let him eat of that bread and drink of that cup.” 1 Cor 5:1, 8; 10:3–32; 11:17–32. John 6:26–71.

15. OF THE CHRISTIAN SABBATH

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;(1) and is to be kept sacred to religious purposes, (2) by abstaining from all secular labor and sinful

recreations, (3) by the devout observance of all the means of grace, both private (4) and public; (5) and by preparation for the rest that remains for the people of God.(6)

Placed in the Bible where taught.

1. Acts 20:7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen 2:3; Col 2:16–17; Mark 2:27; John 20:19; 1 Cor 16:1–2.
2. Ex 20:8. Remember the Sabbath Day, to keep it holy. Rev 1:10. I was in the Spirit on the Lord's Day. Ps 118:24. This is the day which the Lords has made: we will rejoice and be glad in it.
3. Is 58:13–14. If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and will honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words; then will you delight yourself in the Lords, and I will cause you to ride upon the high places of the earth and fee you with the heritage of Jacob. Is 56:2–8.
4. Ps 118:15. The voice of rejoicing and salvation is in the tabernacles of the righteous.
5. Heb 10:24–25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts 11:26. A whole year they assembled themselves with the church, and taught many people. Acts 13:44. The next Sabbath day came almost the whole city together to hear the word of God. Lev 19:30; Ex 46:3; Luke 4:16; Acts 17:2–3; Ps 26:8; 87:3.
6. Heb 4:3–11. Let us labor therefore to enter into that rest.

16. OF CIVIL GOVERNMENT

We believe that Civil Government is of Divine appointment, for the interests and good order of human society (1); and that magistrates are to be prayed for, conscientiously

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honored, and obeyed (2), except only in things opposed to the will of our Lord Jesus Christ (3), who is the only Lord of the conscience, and the Prince of the kings of the earth. (4)

Places in the Bible where taught.

1. Rom 13:1–7, “The powers that be are ordained of God. For rulers are not a terror to good works, but to evil.” Deut 16:18; 2 Sam 23:3; Ex 18:23; Jer 30:21.
2. Matt 22:21, “Render therefore unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” Titus 3:1; 1 Pet 2:13; 1 Tim 2:1–8.
3. Acts 5:29, “We ought to obey God rather than man.” Matt 10:28, “Fear not them which kill the body, but are not able to kill the soul.” Dan 3:15–18; 6:7–10; Acts 4:18–20.
4. Matt 23:10, “You have one Master, even Christ.” Rom 14:4, “Who art you that judges another man’s servant?” Rev 19:16, “And he has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Ps 2; Rom 14:9–13.

17. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked (1); that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem (2); while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse (3); and this distinction holds among men both in and after death. (4)

Places in the Bible where taught.

1. Mal 3:18, “You will discern between the righteous and the wicked; between him that serves God and him that serves him not.” Prov 12:26; Isa 5:20; Gen 17:23; Jer 15:19; Acts 10:34–35; Rom 6:16.
2. Rom 1:17, “The just will live by faith.” Rom 7:6, “We are delivered from the law, that being dead wherein we were

held, that we should serve in newness of spirit, and not in the oldness of the letter." 1 John 3:7; Rom 6:18, 22; 1 Cor 11:32; Prov 11:31; 1 Pet 4:17–18.

3. 1 John 5:19, "And we know that we are of God, and the whole world lies in wickedness." Gal 3:10, "As many as are of the works of the law are under the curse." John 3:36; Ps 10:4; Isa 4:6–7.
4. Prov 14:32, "The wicked is driven away in his wickedness, but the righteous has hope in his death. See, also, the example of the rich man and Lazarus." Luke 16:25, "You in your lifetime received good things, and likewise Lazarus evil things; but now he is comforted, and you art tormented." John 8:21–24; Prov 10:24; Luke 12:4–5; 9:23–26; John 12:25–26; Eccl 3:17; Matt 7:13–14.

18. OF THE WORLD TO COME.

We believe that the end of this world is approaching (1) that at the Last Day, Christ will descend from heaven (2), and raise the dead from the grave to final retribution (3) that a solemn separation will then take place (4); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (5); and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. (6)

Places in the Bible where taught.

1. 1 Pet 4:7, "But the end of all things is at hand, be you therefore sober, and watch unto prayer." 1 Cor 7:29–31; Heb 1:10–12; Matt 24:35; 1 John 2:17; Matt 28:20; 13:39–40; 2 Pet 3:3–13.
2. Acts 1:11, "This same Jesus which is taken up from you into heaven will come in like manner as you have seen him go into heaven." Rev 1:7; Heb 9:28; Acts 3:21; 1 Thes 4:13–18; 5:1–11.
3. Acts 24:15, "There will be a resurrection of the dead both of the just and unjust." 1 Cor 15:12–59; Luke 14:14; Dan

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12:2; John 5:28–29; 6:40; 11:25–26; 2 Tim 1:10; Acts 10:42.

4. Matt 13:49, “The angels will come forth and sever the wicked from among the just.” Matt 13:37–43; 24:30–31; 25:31–33.
5. Matt 25:35–41, “And these will go away into everlasting punishment, but the righteous into life eternal.” Rev 12:11, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.” 1 Cor 6:9–10; Mark 9:43–48; 2 Pet 2:9; Jude 7; Phil 3:19; Rom 6:22; 2 Cor 5:10–11; John 4:36; 2 Cor 4:18.
6. Rom 3:5–6, “Is God unrighteous, who takes vengeance (I speak as a man.) God forbid; for how then will God judge the world?” 2 Thes 1:6–12, “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us—when he will come to be glorified in his saints and to be admired in all them that believe.” Heb 6:1–2; 1 Cor 4:5; Acts 17:31; Rom 2:2–16; Rev 20:11–12; 1 John 2:28; 4:17.

SEEING THEN THAT ALL THESE THINGS WILL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YOU TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING DAY OF GOD? 2 Pet 3:11–12.

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk

together in Christian love; to strive for the advancement of this Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feelings and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

PRAYER

Now the God of Peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.



CHAPTER 4

ORDINANCES OF A CHURCH

This title is not used to convey the idea that a church has the right to institute ordinances. No such right exists. The Lord Jesus is head of the church—Lawgiver of the Gospel dispensation. He is the only Institutor of ordinances. Apostles had no discretion in the matter. They could only teach the baptized disciples “to observe all things” commanded by Christ. His will was to them, as to his followers now, the supreme law. It was optional with him to institute many ordinances or few. It was his pleasure to appoint only two, namely, Baptism and the Lord’s Supper. These appointments of Christ are church ordinances in the sense that they pertain to his churches—not to the world; and are committed to the care of his churches, whom he holds responsible for their preservation in their original purity and integrity. There are some Baptists who hesitate to call baptism a church ordinance. They prefer to call it a “gospel ordinance,” or a “ministerial ordinance.” It is a gospel ordinance, and in one sense it is a ministerial ordinance. That is to say, it is administered by ministers of the gospel. But ministers derive their authority to preach and administer the ordinances *from Christ, through his churches*. Who recognizes the right of any man to preach or baptize, if un-sustained by church authority? In this view of the matter baptism is evidently a church ordinance, and our Fathers in their Confession of 1689, refer to baptism and the Lord’s Supper as Christ’s ordinances “to be continued in his church to the end of the world.”

I. OF BAPTISM.

In answer to the oft-repeated question, "What is baptism?," it may be said, baptism is the immersion in water, by a proper administrator, of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit. Immersion is so exclusively the baptismal act, that without it there is no baptism; a believer in Christ is so exclusively the subject of baptism, that without such a subject there is no baptism. In these two statements all Baptists will agree. As to a proper administrator there may be some difference of opinion. By a proper administrator, in the foregoing definition, is meant a person who has received from a church authority to baptize. While the validity of an ordinance is not affected by every irregularity in its administration, it does seem incredible that baptism should be valid in the absence of the church authority referred to. What other authority is there? Will anyone say, the authority of Christ? The supreme authority is undoubtedly his; but does he confer on men the right to baptize, *through his churches, or, independently of his churches?* One of these views must be taken, and he who takes the latter will have to set aside the order of the gospel. But it does not comport with the plan of this little work to elaborate this point.

1. ACT OF BAPTISM. —That immersion alone is the baptismal act may be shown by the following considerations:

(1) *Greek Lexicons give immerse, dip, or plunge, as the primary and ordinary meaning of baptizo.*

Here it is proper to state that *baptizo* and *baptisma* are, in the Common Version of the Scripture, *Anglicized*, but not translated. By this it is only meant that their termination is made to correspond with the termination of English words. In *baptizo* the final letter is changed into *e*, and in *baptisma* the last letter is dropped altogether. To make this matter of *Anglicism* plain, it is only necessary to say, that if *rantizo* had been subjected to the same treatment by King James' translators which *baptizo* received at their hands, we would have *rantize* in the New Testament, wherever we now have

sprinkle. King James virtually forbade the translation of *baptize* and *baptism*. This has been sometimes denied, but it is susceptible of conclusive proof. The King's third instruction to his translators reads thus: "The old *ecclesiastical words* to be kept, as the word *church* not to be translated *congregation*." It is absurd to say that this rule had exclusive reference to the term "church;" for this term is manifestly given as a specimen of "old ecclesiastical words." And why should plurality of idea be conveyed by the phrase "ecclesiastical words," if the rule had respect to only *one word*? The question then is: Are *baptism* and *baptize* "old ecclesiastical words? They were *words* when the Bible was translated, or they would not be found in it. They had been used by church historians, and by writers on ecclesiastical law, and were therefore *ecclesiastical*. They had been in use a long time, and were consequently *old*. They were "old ecclesiastical words." Such words the King commanded "to be kept"—"not translated." It is worthy of remark, too, that the Bishop of London, at the King's instance, wrote to the translators, reminding them that his majesty "wished his *third* and *fourth* rule to be specifically observed." (Lewis, *History of Translations*, 319.) This circumstance must have called special attention to the rule under consideration. In view of these facts it may surely be said, that the translators knew what were "old ecclesiastical words." Let their testimony then be adduced. In their "Preface to the Reader," they say they had "on the one side, avoided the scrupulosity of the Puritans, who left the *old ecclesiastical words*, and betook them to other, as when they put *washing* for *baptism*, and *congregation* for *church*; and on the other hand had shunned the obscurity of the Papists." Is not this enough? Here there is not only an admission that baptism was an old ecclesiastical word, but this admission is made by the translators themselves—made most cheerfully—for it was made in condemnation of the Puritans, and in commendation of themselves.

The King's fourth rule was this: "When any word has diverse significance, *that* to be kept which has been most commonly

used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith." *Baptizo* is not a word of divers significations; but if it was, the King's translators, if they had rendered it at all, would have been compelled by the fourth rule to render it immerse; for every man of ordinary intelligence knows it was "most commonly used" in this sense "by the most eminent Fathers." But it will be perceived that the King's *third* rule renders inoperative the *fourth*, so far as old ecclesiastical words are concerned. Whether such words have one meaning or a thousand meanings, they are "to be kept"—"not translated." The translators were not at liberty to refer to the signification immemorially attacked by the Greeks to *baptizo*—a signification which received the cordial endorsement of "the most eminent Fathers." They might have examined the endorsement if the royal decree had not said, "*hitherto, but no farther,*"—"the old ecclesiastical words to be kept."

Some Baptist authors have expressed themselves as if King James had a special antipathy to immersion, and forbade the translation of *baptizo* and *baptism* with a view to encourage *sprinkling*, which had been introduced from Geneva into Scotland in the reign of Elizabeth, and was in the early part of the seventeenth century making its way into England. There is no historical evidence that the King was opposed to immersion; but he was bitterly opposed to the "Geneva Version" of the Bible, in which *baptism* was rendering *washing*. Most probably his dislike of this version led him to give his *third* rule. The Geneva Version was made by exiles from Scotland, who, during the reign of "Bloody Mary," fled to Geneva and became acquainted with John Calvin.

The fact that *baptizo* is an *Anglicized*, and not a translated word, makes an appeal to Greek Lexicons necessary in ascertaining its meaning. Lexicons do not constitute the *ultimate* authority, but their testimony is valuable. There is a remarkable unanimity among them in representing immerse, or its equivalent as the primary and ordinary meaning of the word. On this point Professor Stuart (long

distinguished as the glory of the Andover Theological Seminary, Mass.) will speak. In his treatise on the "Mode of Baptism,"¹⁴ he says, "*Bapto* and *baptizo* mean to *dip*, *plunge*, or *immerge*, into any thing liquid. All lexicographers and critics of any note are agreed in this." This quotation is made to supersede the necessity of giving the meaning or *baptizo* as furnished by the large number of Greek lexicons. Professor Stuart's statements will be received.

(2) *Distinguished Pedobaptist Theologians concede that baptizo means to immerse.*

John Calvin in his Institutes (Vol. 2, 491, Edition of "Presbyterian Board of Publication.") says, "But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty, in this respect, to act according to the difference of countries. The very word, *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."

Dr. George Campbell, a distinguished Presbyterian of Scotland, in his "Notes" on Matt 3:2, says, "The word *baptizein*" (infinitive mode, present tense of *baptizo*) "both in sacred authors and in classical, signifies *to dip*, *to plunge*, *to immerse*, and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning."

Dr. Chalmers in his Lectures on Romans (Lecture 30 on Chap 6:3-7,) says: "The original meaning of the word baptism, is immersion, and though we regard it as a point of indifference, whether the ordinances so named be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the Apostle's days, was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism—even immersion

under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation.”

This is a specimen of the concessions of learned Pedobaptists in regard to the meaning of *baptizo*. These concessions are of great value; for it may be said, in the language of another: “This testimony of theirs, to me, is worth a thousand others; seeing it comes from such as, in my opinion, *are evidently interested to speak quite otherwise.*”

(3) *The classical usage of baptizo establishes the position that immersion is the baptismal act.*

It has been already stated that lexicons are not the ultimate authority in settling the meaning of words. Lexicographers are dependent on the sense in which words are used, to ascertain their meaning. But it is not impossible for them to mistake that sense. If they do, there is an appeal from their definition to the *usus loquendi*, which is the ultimate authority. It is well to go back to the ultimate authority. Want of room forbids the insertion of extracts from classical Greek authors; but it will be sufficient to refer to the treatise of Professor Stuart on the “Mode of Baptism.” The reader will see that the learned Professor in proving that *baptizo* means immerse, gives the word as used by Pindar, Heraclides Ponticus, Plutarch, Lucian, Hippocrates, Strabo, Josephus, etc. Dr. Conant has investigated the meaning of *baptizo* more exhaustively than any man, living or dead. No use is made of his work, because Pedobaptist testimony is preferred. *Seven hundred years* intervened between the birth of Pindar and the death of Lucian. During those seven centuries usage shows that *baptizo* meant to immerse. Most of the classic Greek writers lived before baptism was instituted, and, consequently knew nothing of immersion as a religious ordinance. Those who lived after its institution cared nothing for it. There was no controversy as to the meaning of *baptize*, during the classic period of Grecian history. There was no motive, therefore, that could so operate on Greek writers as to induce them to use the word

in any but its authorized meaning. That meaning was most obviously to immerse.

It is said by some that though *baptizo* in classic Greek means *immerse*, it has a different meaning in the New Testament. Let them prove it. On them is the burden of proof, and they will find it a burden they cannot manage. Let every man who takes this view answer this question: Could the New Testament writers, *as honest men*, use *baptizo* in a new sense without notifying their readers of the fact? It is certain they could not, and equally certain that no such notification was given.

(4) *The design of Baptism furnishes a conclusive argument in favor of immersion.*

There is in baptism a representation of the burial and resurrection of Jesus Christ. Paul says: "Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were 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 should walk in newness of life. For, if we have been planted together in the likeness of his death, we will be also in the likeness of his resurrection." Rom 6:3–5 says, "Buried with him in baptism, wherein also you are risen with him, though the faith of the operation of God who has raised him from the dead." In Col 3:12 Peter says, "The like figure whereunto even baptism doth also 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." 1 Pet 3:21.

It is clear from these passages that baptism has a commemorative reference to the burial and resurrection of Christ. The two ordinances of the gospel symbolically proclaim the three great facts of the gospel. These facts, as Paul teaches, (1 Cor 15:3–4,) are that Christ died, was buried, and rose again. The Lord's Supper commemorates the first fact. At his table the disciples of Christ are solemnly reminded that their Redeemer submitted to the agonies of death. They weep over him as crucified—*dead*. In baptism

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they see him *buried* and *raised again*, just as they see him *dead* in the sacred Supper. Baptism is, therefore, a symbolic proclamation of two of the three prominent facts of the gospel—the burial and resurrection of Christ.

Baptism also expresses, in emblem, the believer's death to sin, and resurrection to newness of life. In "repentance toward God and faith toward our Lord Jesus Christ," there is a spiritual death to sin, and a spiritual resurrection to newness of life. These two facts are emblematically set forth in baptism. Hence, the absurdity of baptizing any who are not dead to sin. We are baptized into the death of Christ. We profess our reliance on his death for salvation, and we profess, also, that as he died *for* sin, we have died *to* sin. As burial is a palpable separation of the dead from the living, so baptism is a symbolic separation of those dead to sin from those living in sin. And as a resurrection from the dead indicates, an entrance into a new sphere of existence, so baptism in its similitude to a resurrection denotes an entrance upon a new life. Hence Dr. Chalmers in the lecture already referred to says, that we "are conceived in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second or new life."

Baptism is likewise a symbol of purification. We read of the "washing of regeneration," and of having "our bodies washed with pure water." These forms of expression were most probably used to indicate the defiling nature of sin, from which we are really cleansed in the blood of Christ. Then baptism is the outward symbol of the inward washing. If any one should say the passages referred to will not bear this interpretation, be it so; but there is one passage that will bear it. "Arise and be baptized, and wash away your sins, calling upon the name of the Lord," said Ananias to Saul of Tarsus. "Wash away your sins." How? Literally? No, but symbolically. The blood of Jesus really washes away sins. Hence the language—"and washed us from our sins in his own blood." But the sins which the blood of Jesus has really

washed away are symbolically and formally washed away in baptism.

Once more: Baptism anticipates the believer's resurrection from the dead. This we learn from 1 Cor 15:29, "Else what will they do, who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" These questions are proposed in the midst of an argument on the resurrection of the dead. Some of the Corinthians, it seems, denied the doctrine of the resurrection, and yet it does not appear that they questioned the propriety of an observance of the ordinance of baptism. Paul virtually tells them, that baptism has an anticipative reference to the resurrection of the saints. It has this reference, because it has a commemorative reference to the resurrection of Christ. It anticipates because it commemorates. The reason is obvious. The resurrection of the Lord Jesus procures the resurrection of his followers and is an infallible pledge of it. The two resurrections are inseparable. Baptism, therefore, while it commemorates the resurrection of Christ, anticipates, of necessity, the resurrection of his followers.

Now, if these views of the design and symbolic import of baptism are correct, it follows inevitably that the immersion, in water, of a believer in Christ, is essential to baptism—so essential that there can be no baptism without it. If baptism represents the burial and resurrection of Christ, it must be immersion. If it sets forth in emblem the believer's death to sin and resurrection to a new life, it must be immersion. If it in symbol washes away the sins which Christ has really washed away in his blood, still it must be immersion. And if it anticipates the resurrection, nothing but immersion justifies the anticipation. We are "buried by baptism"—that is, by means of baptism. When the baptismal process takes place there is certainly a "burial." The two are inseparable; and therefore, where there is no burial there is no baptism.

It had been our purpose to present a fifth consideration in favor of immersion, suggested by *the places selected for the administration of baptism, and the circumstances attending*

its administration, as referred to in the New Testament; but the limits prescribed to this volume positively forbid.

2. SUBJECTS OF BAPTISM.—While the import of the word baptize indicates what is the baptismal act, it does not determine *who* are to be baptized. We must, therefore, look elsewhere than to the meaning of the word to ascertain who are scriptural subjects of baptism. And where will we look? To the commission given by Christ to his apostles; for this commission is the supreme authority for the administration of baptism. Apart from it there is no authority to baptize. The circumstances connected with the giving of this commission were replete with interest. The Savior had finished the work which he came down from heaven to accomplish. He had offered himself a sacrifice for sin. He had exhausted the cup of atoning sorrow. He had lain in the dark mansions of the grave. He had risen in triumph from the dead, and was about to ascend to the right hand of the Majesty on high. Invested with perfect mediatorial authority, he said to his apostles:

“All power is given to me in heaven and in earth. Go you therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.” Matt 28:18–20, “Go into all the world and preach the gospel to every creature. He that believes and is baptized will be saved; but he that believes not will be damned.” Mark 16:15–16, “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.” Luke 24:46–47.

Surely the language of this commission is plain. Matthew informs us that teaching, or making disciples (for the verb *matheteuo* which he uses means *make disciples*) is to precede baptism; Mark establishes the priority of faith to baptism; and Luke connects repentance and remission of sins with the execution of the commission. No man can, in obedience to

this commission baptize an unbeliever, or an unconscious infant. The unbeliever is not a penitent disciple, and it is obviously impossible for the infant to repent and believe the gospel.

It may be laid down as a principle of common sense, which commends itself to every candid mind, that *a commission to do a thing authorizes only the doing of the thing specified*. The doing of all other things is virtually forbidden. There is a maxim of law, that *the expression of one thing is the exclusion of another*. (*Expressio unius est exclusion alterius*.) It must necessarily be so; for otherwise there could be no definiteness in contracts, and no precision in legislative enactments or judicial decrees. This maxim may be illustrated in a thousand ways. Numerous scriptural illustrations are at hand. For example: God commanded Noah to make an ark of *gopher-wood*. He assigns no reason why gopher-wood should be used. The command, however, is positive, and it forbids the use of every other kind of wood. Abraham was commanded to offer his son Isaac for a burnt offering. He was virtually forbidden to offer any other member of his family. Aye more, he could not offer an animal till the order was revoked by Him who gave it, and a second order was given, requiring the sacrifice of a ram in the place of Isaac. The institution of the Passover furnishes an illustration, or rather a combination of illustrations: A lamb was to be killed—not a heifer; it was to be of the first year—not of second or third; a male—not a female; without a blemish—not with a blemish; on the fourteenth day of the month—not on some other day; the blood was to be applied to the door-posts and lintels—not elsewhere.

The Constitution of the United States supplies many illustrations, only two of which will be mentioned. It provides that “the President will have power, by and with the advice and consent of the Senate, to make treaties, provided two—thirds of the Senators present concur.” Does any sane man believe the Supreme Court and the House of Representatives can make treaties? Or that the President without the Senate, or the Senate without the President, can

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make treaties? The Constitution in giving the treaty-making power to the President and Senate virtually forbids all others to make treaties.

Again, the Constitution says, "The President, Vice President, and all civil officers of the United States, will be removed from office on impeachment for and conviction of treason, bribery, or other high crimes and misdemeanors." Here one method of removal from office is prescribed, and all other methods are prohibited. Every man understands this.

In application of the principle laid down and of the law maxim illustrated, it may be affirmed, that the commission of Christ, in enjoining the baptism of disciples, believers, prohibits, in effect, the baptism of all others. It will not do to say, we are not forbidden, in so many words, to baptize infants. The same may be said of unbelievers; aye, of horses, cattle, and bells.

It will be said by those who oppose the views of Baptists—for it has been said a thousand times—that if infants are not to be baptized because they cannot believe, they will not be saved because they cannot believe. If the salvation of infants depends on their faith, they cannot be saved. They are incapable of faith. They are doubtless saved through the mediation of Christ, but it is not by faith. Our opponents fail egregiously to accomplish their object in urging this objection to our views. They must intend to make us admit the propriety of infant baptism, or force us to a denial of infant salvation. But we make neither the admission nor the denial. As soon as we say that infants are saved, not by faith, but without faith, their objection is demolished.

In considering the commission of Christ it is well to observe how it was understood and carried into effect in apostolic times. The first practical interpretation of it was given on the day of Pentecost. The gospel was preached; the people were pierced to the heart, and cried out, "Men and brethren, what will we do?" Peter replied, "Repent, and be baptized every one of you." No man will say that the command "Repent," is applicable to infants, and it is certain the same

persons who were called on to *repent and be baptized*. The result of Peter's sermon is seen in the following words: "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." The baptism was limited to those who gladly received Peter's words; and as infants were not of that number, to infer that they were baptized is utterly gratuitous. The Pentecostal administration of baptism shows that penitent believers were considered the only subjects of the ordinance.

Philip's labors in Samaria indicate his understanding of the great commission. He preached Christ to the people. What then? The people "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ." What next? "They were baptized both men and women." Here again baptism was restricted to believers.

Was this rule deviated from among the Gentiles? Certainly not. When Peter preached to Cornelius and his dependents, there was a restriction of baptism to those who received the Holy Spirit; and when Paul preached in Corinth "many of the Corinthians hearing, believed, and were baptized."

Thus it appears that among Gentiles, as well as Samaritans and Jews, baptism was preceded by faith in Christ. Thus it does appear that the commission was practically expounded in the same way both in Europe and Asia.

Nor do the household baptisms mentioned in the New Testament furnish any argument against the baptism of believers alone; for something is said of every household which could not be said of unconscious infants. For example, it is said of Cornelius (Acts 10:2), that he "feared God *with all his house*"; of the jailor, (Acts 16:32, 34,) that Paul and Silas having been released from prison, entered into her house, "and when they had seen the brethren, they comforted them." Doubtless "*the brethren*" were persons in Lydia's employ who constituted her "household," and were baptized as well as herself. Infants would not have been called *brethren*, nor referred to as *comforted*. The intimation in Acts 18:8, is that the family of Crispus was baptized, but it is

said he “believed on the Lord *with all his house*.” Paul, as we learn from 1 Cor 1:16, baptized the household of Stephanas, that it is the first fruits of Achaia, and that “they have addicted themselves to the ministry of the saints.” These are all the household baptisms mentioned in the New Testament, and we see in them no deviation from the commission of Christ, which requires *discipleship*, as prerequisite to baptism. On the other hand, they confirm the position, that believers alone are scriptural subjects of baptism.

The allusions to baptism in the apostolic epistles forbid the supposition that infants were baptized. Paul refers to the “baptized” as “dead to sin”—rising from the baptismal waters to “walk in newness of life”—as “putting on Christ,”—as “baptized for the dead,” or in belief of the resurrection. Peter defines baptism to be “the answer of a good conscience toward God.” This is a general definition which precludes the idea that baptism was, in apostolic times, administered to any except accountable agents. What conscience has a speechless infant? There is no operation of conscience prior to accountability. Baptism, then, in its administration to infants, cannot be what Peter says it is.

Without enlarging on these topics, what is the conclusion of the whole matter? Clearly this: The commission of Christ, as understood and exemplified in the apostolic age, requires the baptism of believers, disciples; and the baptism of all others, whether adult unbelievers or unconscious infants, is utterly unwarranted. There is, as Paul himself has said, ONE BAPTISM. It is *one* in the action involved, and *one* in the subject of the action.

II. THE LORD’S SUPPER.

What Paul says of the institution and design of the Lord’s Supper is the substance of what the Evangelists had recorded. These are his words: “For I have received of the Lord that which also I delivered to 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 is the new testament in my blood: this do you, as oft as you drink it, in remembrance of me. For as often as you eat this bread and drink this cup, you do show the Lord's death till he come." 1 Cor 11:23–26.

From this inspired account of the origin of the Lord's Supper it is plainly a commemorative institution. It commemorates chiefly and supremely the death of Christ. "You do show the Lord's *death*." We do not show the birth, or baptism, or burial, or resurrection, or ascension of our Redeemer, *but his death*. If ever the tragedy of Calvary should engross the thoughts of the Christian to the exclusion of every other topic, it is when he sits at the table of the Lord. Then the death of his Lord should monopolize all the power of memory.

Remember thee! Thy death, thy shame!
The griefs which thou didst bear!
O memory, leave no other name
But his recorded there.

Some will perhaps say, that in the Lord's Supper we express our Christian fellowship for our fellow-communicants. This is done only in an indirect and incidental manner. Our communion, according to Paul, is the communion of the body and blood of Christ. It is a solemn celebration of his atoning death.

Baptists, with comparatively few exceptions, have ever considered baptism a pre-requisite to the Lord's table. They have so regarded it, because they have recognized its indispensableness to church membership. They have reasoned in this way: The Lord's supper is an ordinance to be observed exclusively by the members of a visible church of Christ. As the Lord's Supper is a church ordinance it is not proper to administer it to persons in their individual capacity—for example, to the sick at their homes. The meeting of a *church* is indispensable to a scriptural observance of the solemn feast. None can be members of a

visible church of Christ without baptism. Therefore, baptism is a pre-requisite to communion at the Lord's table. It will be seen from this statement of the case, that baptism is a prerequisite to the Lord's Supper because it is a pre-requisite to church membership. Church membership is the chief condition anterior to communion at the Lord's table. Baptism is a condition precedent only in the sense that it precedes, and is essential to church membership. It would be well for Baptist to make this view more prominent. Let them not say less of baptism, but more of church membership. In Acts 2:41 it is said, "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." The three thousand were no doubt added to the church, "the hundred and twenty disciples," mentioned in the preceding chapter; for in the last verse of the second chapter it is written, "And the Lord added to the church daily such as should be saved." The adding in the two verses was the same in kind—that is, it was an adding to the church. It will be perceived that the *baptized* were added to the church, and that this was done before the "breaking of bread"—a phrase descriptive of the Lord's Supper. A refusal on the part of Baptists to commune with Pedobaptists grows out of the fact that the latter have ever been considered by the former as unbaptized, and consequently without a scriptural church membership.

Even the celebrated Robert Hall, who advocated the intercommunion of Baptists and Pedobaptists, with an eloquence and energy of argumentation rarely to be found in the annals of controversy, does not hesitate to express the opinion that Pedobaptists are unbaptized. He says, "We certainly make no scruple of informing a Pedobaptist candidate that we consider him as unbaptized, and disdain all concealment upon the subject." Again, "If we join with those whom we are obliged to consider as unbaptized, they unite with persons who, in their judgment, repeat an ordinance which ought not to be performed but once, nullify a Christian institute and deprive their children of the benefit of a salutary rite. (Hall's Works, vol. 1, 455–56.)

But while Mr. Hall considered Pedobaptists unbaptized, he insisted on their right as *unbaptized* persons to come to the Lord's table. He did not admit baptism to be a pre-requisite to communion. Had he conceded this, a point almost universally conceded by Baptists and Pedobaptists, he would not have written his "Terms of Communion" at all.

To demolish all that Robert Hall ever wrote in favor of "Mixed Communion," it is only necessary to show the scriptural priority of baptism to the Lord's Supper. And surely this is not difficult to do. That baptism was first instituted is a significant fact. No one will deny that John, the harbinger of Christ, baptized multitudes, and that Jesus through his disciples (John 4:1-2) baptized more than John, before the institution of the Lord's Supper. It is morally certain that those present at its institution, the night of the betrayal, had been baptized. Jesus himself had been baptized, and it is too much for credulity itself to believe that he selected unbaptized persons as his apostles. Does the subsequence of the Lord's Supper, in its original appointment, to baptism, mean nothing? But it was said by Mr. Hall, that "John's baptism was not Christian." It was gospel baptism. It was not an ordinance of the Mosaic economy. John certainly introduced the gospel dispensation. His preaching was "the beginning of the gospel" (Mark 1:1) and "the law and the prophets were until John." (Luke 16:16). If any one chooses to deny that his baptism was *Christian* because it is not so termed, the denial may be so enlarged as to embrace all the baptisms of the New Testament; for the epithet Christian is not applied to any of them.

But while firmly believing that John's was a gospel ministry and a gospel baptism, all this might be waived by Baptists, for argument's sake, and then they can show the unavoidable priority of baptism to communion. Let them go at once to Christ's last commission: "Go, teach all nations, baptizing them." Every scholar knows the Greek term translated "teach" means *disciple*, or *make disciples*. Disciples to Christ were to be made through the preaching and teaching of the

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apostles. This is plain. The discipling process was first, and then the baptismal act was to be performed. "Go, disciple all nations, baptizing them." Now, according to the commission, it is evident that the process of discipleship is to be so immediately followed by the administration of baptism, as to leave no room for an observance of the Lord's Supper to intervene. Baptism is the first thing after a person is disciplined to Christ. It is the believer's first public duty. It is the first external manifestation of his internal piety. It is an open avowal of allegiance to Christ. It is, therefore, inevitably prior to the Lord's Supper, an observance of which is no doubt included in the expression: -- "Teaching them to observe all things whatsoever I have commanded you." The baptized disciples are to be taught to observe all things which he has commanded. Under the commission of Christ his ministers are not required to say any thing about the Lord's Supper to the unbaptized. The baptized disciples are to be instructed. How then can the Lord's Supper precede baptism, when the commission enjoins the mention of it only to the baptized?

But how did the apostles understand and carry into effect this commission? This is a question of capital importance in this discussion. On the day of Pentecost, Peter said to the convicted Jews, "Repent, and be baptized." The baptism was to succeed the repentance. There is no intimation that the Lord's Supper was to come between. And it is added, that the baptized "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The breaking of bread—the Lord's Supper—was preceded by baptism. When Philip went down to Samaria and preached, the people believed, and "were baptized both men and women." The narrative plainly indicates that baptism, and not the Lord's Supper, immediately followed the people's belief of what Philip preached. When the Ethiopian eunuch avowed his faith in Christ, Philip at once baptized him. There was no celebration of the Lord's Supper before they left the chariot and "went down into the water." When Cornelius and his house received the Holy Spirit, Peter did not ask who can forbid the Lord's Table to them, but, "Can any man

forbid water, that these should not be baptized?" When Paul and Silas, at the hour of midnight, preached to the jailor and his family, and they believed, what was then done? Did they commune at the Lord's table? No, but he and all his were baptized immediately.

Thus does it appear that the apostles and primitive ministers understood the commission as enjoining baptism before the Lord's Supper. They have left an instructive example, which we are not at liberty to disregard. In view of this example we may boldly affirm, that the whole tenor of the New Testament indicates the priority of baptism to communion. Nothing is plainer.

Pedobaptists concede the precedence of baptism in the Lord's Supper. Dr. Wall, in his "History of Infant Baptist, Part II., chapter 9," expresses himself in strong terms as follows: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the communion before they were baptized."

Dr. Doddridge, in his *Miscellaneous Works*, 510, remarks: "It is certain that Christians in general have always been spoken of, by the most ancient Fathers, as baptized persons. And it is also certain that, as far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

Dr. Hibbard, a Methodist author of considerable distinction, in his work on "Christian Baptism," thus expresses himself: "It is but just to remark, that in one principle the Baptist and the Pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the rights of church-fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This, also, we hold. The only question then that here divides us is, what is essential to valid baptism? The Baptists, in passing a sweeping sentence of disfranchisement upon all other Christian churches, have only acted upon a principle held in common with all other

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churches, viz.: that baptism is essential to church membership... Of course, they must be their own judges as to what baptism is. It is evident that, according to our views, we can admit them to our communion; but with their views of baptism, it is equally evident, they can never reciprocate the courtesy; and the charge of *close communion* is no more applicable to the Baptists than to us; inasmuch as the question of church membership is determined by as liberal principles, as it is with any other Protestant churches—so far I mean, as the present subject is concerned, *i.e.* it is determined by valid baptism.” Hibbard’s “Christian Baptism.” 171, 175.

This extract from Dr. Hibbard exhibits a spirit of controversial candor and fairness, not often witnessed in the discussion of the communion question. It explodes the charge of “Baptist bigotry and exclusiveness,” and establishes the fact that the point in dispute between Baptists and others is not about *close communion*, but *close baptism*. The controversy is supremely and intensely baptismal.

Every visible church of Christ may be considered a sacred enclosure, susceptible of entrance in but one way. In that enclosure is set the table of the Lord. And the Lord of the table has prescribed the terms of admittance into that enclosure. Those who have complied with the terms have entered in, are the guardians of the table. They must see to it that it is approached only in the way which the Lord of the enclosure and of the table has specified. If they are appealed to, to change the entrance way, or to make a new entrance, or to allow those without to make ways of entrance to suit themselves, they must say with strongest emphasis: “THERE IS ONE LAWGIVER”—“WE HAVE NO SUCH CUSTOM, NEITHER THE CHURCHES OF GOD.”

It will be said—for it has been said, no one knows how often—the table is the Lord’s. This all will concede. But how different are the reasonings based on this concession! Pedobaptists say, as it is the Lord’s Table they have a right

to approach it—that as it is not the table of the Baptists, the Baptists ought not to place obstructions in the way of their approach. Baptists say, as it is the Lord's table, it must be approached in the way he directs—that his proprietorship of the table furnishes the reason of their course—that if it was their table they would have discretionary authority, whereas they now have none—that *they* do not place obstructions in the way of Pedobaptists, but that the Lord of the table has done it. This is a specimen of the logic employed by the two parties in the controversy. Which species of logic indicates greater loyalty to Christ, the reader may determine.



CHAPTER 5

THE GOVERNMENT OF A CHURCH

There are three forms of church government, indicated by the terms Episcopacy, Presbyterianism, and Congregationalism.

Episcopacy recognizes the right of bishops to preside over districts of country, and one of its fundamental doctrines is, that a bishop is officially superior to other ministers. Of course, a modern bishop has under his charge the “inferior clergy;” for it is insisted, that the “ordaining power,” and “the right to rule,” belong to the Episcopal office. Those who adopt the Episcopal form of government, believe that there are three orders in the ministry—namely, deacons, elders, and bishops. The modern application of the term bishop to a man who has under his charge a district of country, is very objectionable. It has almost banished from Christendom the idea originally attached to the term. In apostolic times, bishop, pastor, and elder were terms of equivalent import. The elders of the church of Ephesus are termed (Acts 20:24,) *overseers*—in the original, *episcopos*—the word generally translated “bishop,” if indeed “bishop” may be called a translation.

Prebyterianism recognizes two classes of elders—*preaching* elders and *ruling* elders. The pastor and ruling elders of a congregation constitute what is called the “session of the church.” The “session” transacts the business of the church, receives, dismisses, excludes members, &c. From the decisions of a session there is an appeal to the presbytery; from the action of the presbytery an appeal to the Synod; and

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from the action of the Synod an appeal to the General Assembly, whose adjudications are final and irresistible.

Congregationalism antagonizes with Episcopacy and Presbyterianism, and distinctly recognizes these truths:

1. *That the governmental power is in the hands of the people.*

It resides with the people in contradistinction from bishops or elders—that is to say, bishops or elders can do nothing, strictly and properly ecclesiastic, without the concurrence of the people.

2. *The right of a majority of the members of a church to rule, in accordance with the law of Christ.*

The will of the majority having been expressed, it becomes the minority to submit.

3. *That the power of a church cannot be transferred or alienated, and that church action is final.*

The power of a church can not be delegated. There may be messengers of a church, but there can not be delegates in the ordinary sense of the term. It would be well for the churches in their Letters to Associations and Councils, to say *messengers*, not *delegates*. No church can empower any man, or body of men to do any thing which will impair its independency.

These are highly important principles, and while the existence of the congregational form of church government depends on their recognition and application, it is an inquiry of vital moment: Does the New Testament inculcate these principles? For if it does not, whatever may be said in commendation of them, they possess no obligatory force.

Does the New Testament then inculcate the foundation principle of Congregationalism; namely, *that the governmental power of a church is with the members?* Let us see.

It was the province of the apostolic churches to admit members into their communion.

In Romans 14:1, it is written: "Him that is weak in the faith receive you." The import of this language obviously is, "Receive into your fellowship, and treat as a Christian him who is weak in faith." There is unquestionably a command—RECEIVE. To whom is this command addressed? To bishops? It is not. To the "Session of the church," composed of the pastor and the ruling persons to whom the epistle was addressed, and it was written "to all that be in Rome, beloved of God, called to be saints." No ingenuity can torture this language into a command given to the officers of the church in Rome. The members of the church, whose designation was "saints," were addressed and commanded to "receive the weak in faith." It was their business to decide who should be admitted into their Christian community; and Paul under the impulses of inspiration, says, "Him that is weak in the faith, receive you."

We now proceed to show that the New Testament churches had the right to exclude unworthy members, and that they exercised the right.

In 1 Cor 5:1–5, we read as follows: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And you are puffed up, and have not rather mourned that he that has done this deed might be taken away from among you. For I verily, as absent in the body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed; In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is worthy of remark that while Paul "judged," that the incestuous man ought to be excluded from the church, *he* did not exclude him. He did not claim the right to do so; and

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when he said to the “churches of Galatia,” “I would they were even cut off who trouble you,” he did not cut them off, though he desired that it should be done.

It deserves notice, too, that the members of the Corinthian church could not, in their *individual capacity*, exclude the incestuous man. It was necessary that they should be “gathered together.” They must assemble as a church. Thus assembling, “the power of our Lord Jesus Christ” was to be with them. They were to act by his authority, and execute his will; for he makes it incumbent on his churches to exercise discipline. In the last verse of the chapter referred to, Paul says: “Put away from among yourselves that wicked person.” Here is a command, given by an inspired man, requiring the exclusion of an unworthy member from the church at Corinth. To whom was the command addressed? To the official members of the church? No; but “to the *church* of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.”

The right of a church to exclude from its communion disorderly persons is recognized in 2 Thes 3:6: “Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walk disorderly.” This command was addressed “to the *church* of the Thessalonians.” To withdraw from a “disorderly brother” is the same thing as to exclude him. There is a cessation of church fellowship.

Matt 18:17, has not been referred to, because it will be noticed in another place. The reader will see, upon examination, that the passage clearly implies the power of “the church” to perform the act of excommunication, by which the member cut off becomes “as a heathen man and a publican.”

The apostolic churches had the power and the right to restore excluded members, who gave satisfactory evidence of penitence.

In 2 Cor 2:6–8, the incestuous man is again mentioned as follows: “Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise you ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love towards him.” The apostle manages this case with the greatest tenderness and delicacy. He refers to the excluded member without the least reference to the disgraceful offence for which he was excluded. “Sufficient,” says he, “is this punishment,” etc. That is, the object of the exclusion had been accomplished. The church had shown its determination not to connive at sin, and the excluded member had become penitent. But the point under consideration is, that the apostle advised the restoration of the penitent offender. Paul could no more restore him to the church than he could expel him from it in the first instance; but he says, “I beseech you that you confirm your love toward him.” The power to restore was with the church, and Paul solicits an exercise of that power. The great apostle in saying, “*I beseech you*,” bows to the majesty of democratic church sovereignty. He virtually admits that nothing could be done unless the church chose to act.

Now, if the New Testament churches had the power and the right to receive, exclude, and restore members, they must have had the right to transact any other business coming before them. There surely can be nothing more vital to the interests of a church than the reception, exclusion, and restoration of members. Here we might let the argument for the foundation principle of congregationalism rest; but there is other proof of the recognition of that principle.

In the first chapter of the Acts of the Apostles, there is an account of the election of Matthias to the apostleship. He was to succeed Judas, the traitor. The most natural inference is, that Matthias was chosen by the “one hundred and twenty disciples” mentioned verse 15. These disciples were, no doubt, the church to which the three thousand converts were added on the day of Pentecost. The people

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must have been held in high estimation by Peter, if called on in conjunction with the apostles themselves to elect a successor to Judas.

In Acts 6, there is a reference to the circumstances which originated the deacon's office, and also to the manner in which the first deacons were appointed. It will be seen that the matter of grievance was referred by the Apostles to the *multitude of the disciples*—that they directed the *brethren to look out seven men*—that the saying pleased *the whole multitude*—and *they chose, etc.* The words we have italicized render the agency of the people in the whole transaction clear as the sun in heaven. Not only the *disciples*, but the *multitude*, the whole *multitude* of the disciples acted. No language could more strongly express the action of a church, as distinguished from that of its officers.

In support of the fundamental principle of Congregationalism, the following facts are stated: The "whole church"—the "brethren"—are named in connection with the "Apostles and elders," Acts 15:22–23, "Then pleased it the Apostles and elders, *with the whole church*, to send chosen men. And they wrote letters by them after this manner: "The Apostles, and elders, and *brethren*, send greeting." The brethren of the church at Jerusalem acted, as well as the Apostles and elders.

The churches of Apostolic times sent forth ministers on missionary tours. When Antioch received the word of God, the church at Jerusalem "sent forth Barnabas, that he should go as far as Antioch," Acts 11:22. His labors were successful—"much people was added to the Lord"—and at a subsequent period the church in Antioch sent out Saul and Barnabas, who made a long journey, performed much labor, returned and reported to the *church* all that God had done with them. Acts 13:1–3; 14:26–27. With what deferential respect did these ministers of the gospel treat the church that sent them forth! The Apostles, so far from exercising lordship over the churches, did not control their charities. This is seen in Acts 11:29–30; 1 Cor 16:1–2; 2 Cor 9:7. The

churches selected messengers to convey their charities. See 1 Cor 16:3; 2 Cor 8:18–19; Phil 2:25; 4:18.

A second principle of Congregationalism already announced, is *the right of a majority of the members of a church to rule in accordance with the law of Christ.*

In 2 Cor 2:6, it is written, “Sufficient to such a man is this punishment, which was inflicted of many.” A literal translation of the words rendered “of many,” would be “by the more”—that is by the majority. McKnight’s translation is, “by the greater number.” If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule. This is so plain a principle of Congregationalism, and of common sense, that it is needless to dwell upon it.

A third truth, recognized by the Congregational form of church government is, *that the power of a church cannot be transferred or alienated, and that church action is final.*

The church at Corinth could not transfer her power to the church at Philippi, nor could the church at Antioch convey her authority to the church of Ephesus. Neither could all the apostolic churches combined, delegate their power to an association, or synod, or convention. That church power is inalienable, results from the foundation principle of Congregationalism—that this power is in the hands of the people, the membership. And if the power of a church cannot be transferred, church action is final. That there is no tribunal higher than a church is evident from Matthew 18:15–17. The Savior lays down a rule for the adjustment of private differences among brethren. “If your brother will trespass against you go tell him his fault,” etc. If the offender, when told of his fault, does not give satisfaction, the offended party is to take with him, “one or two more, that in the mouth of two or three witnesses every word may be established.” But if the offender “will neglect to hear them,” what is to be done? “Tell it to the church.” What church? Evidently the particular congregation to which the parties belong. If the offender does not hear the church, what then?

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“Let him be unto you as a heathen man and a publican.” But can there be no appeal to an Association, or Presbytery, or Conference? No. There is no appeal. Will an Association, or Presbytery, or Conference, put the offender back in church fellowship, when the church, by its action, classed him with heathens and publicans? This is too preposterous. What kind of fellowship would it be? Will it be asked, what is to be done if the action of a church does not give satisfaction to all concerned? What is to be done when the action of a Presbyterian General Assembly, or Methodist General Conference, or an Episcopal General Convention does not give satisfaction? There must be a stopping place. There must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of believers is final. Pedobaptists, with the exception of Independents and Congregationalists, deny the *finality* of church action. Who are right? Let those who oppose the Baptist form of church government shown in the New Testament, the remotest allusion to an appeal from the decision of the church to any other tribunal. It cannot be done.

The view here presented of the independence of the apostolic churches is so obviously in accordance with the facts of the case that distinguished Pedobaptists have been forced to concede it. Hence Mosheim, a Lutheran, and a bitter enemy of Baptists, speaking of the first century, says, “The churches in those early times, were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them.” (Maclaine Mosheim, Church History, Baltimore Edition, Vol. I., 39).

Archbishop Whately, a dignitary of the Church of England, referring to the apostolic churches, says: “They were each a distinct, independent community *on earth*, united by the

common principles on which they were founded, and by their mutual agreement affection, and respect; but not having any one recognized Head on earth, or acknowledging any sovereignty of one of these societies over others." Again: "A CHURCH and a DIOCESE seem to have been for a considerable time *coextensive* and *identical*. And each church or diocese though connected with the rest by ties of faith, and hope, and charity, seems to have been perfectly independent as far as regards any power of control." (Kingdom of Christ, Carter's Edition, 36, 44.)

This is strong testimony from a Lutheran and an Episcopalian. They would have given a different representation of the matter, if they could have done so consistently with truth. They virtually condemned their own denominational organizations in writing thus.

Before closing this chapter, it may be proper to say that while a church in the exercise of its independence may receive members excluded from another church, it can not be done, *in ordinary circumstances*, without a violation of church courtesy, and a departure from the spirit of the gospel. It is assumed that, as a general thing, members are *deservedly* excluded from church fellowship. When this is the case, it is manifestly improper for them to be received by sister churches. It would have been a flagrant violation of propriety for any other church to have received to its membership the incestuous man expelled by the church at Corinth. Those justly excluded, if they would enjoy church privileges once again, must penitently confess the offenses for which they were excluded, and obtain restoration to membership in the church from whose fellowship they were cut off. This is the general rule. Sometimes, however, a member is unjustly excluded. Prejudice or party feeling may control the action of the church. In the exercise of discipline the law of Christ may be departed from. Acknowledgments which ought to be satisfactory may be declared insufficient. The arraigned member is unjustly expelled. The impression, it may be, is made on the community, as well as on sister churches, that the expulsion is unjust. What is to be done?

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The excluded member is suffering wrongfully, and earnestly desires to enjoy church privileges. The church that has passed the excluding act ought to rescind it. Suppose, however, the church, disregarding the advice of disinterested, judicious brethren, does not rescind its act. Then the expelled member, the injustice of his exclusion being known, may be rightfully received into the fellowship of another church. Such cases rarely occur; but when they do, it is well to know that they may be disposed of in the manner here suggested. There is in church independence ample authority for this course of procedure. THE ACTS OF A CHURCH ARE VALID AND BINDING WHEN THEY ACCORD WITH THE LAW OF CHRIST: WHEN THEY DO NOT THEY ARE NULL AND VOID.



CHAPTER 6

THE DISCIPLINE OF A CHURCH

If discipline is necessary in families, schools, and armies, it must answer important purposes in the churches of Christ. It may be considered the process by which the spiritual improvement, usefulness, and efficiency of a church are promoted. In its comprehensive sense church discipline is both *formative* and *corrective*, though the phrase is generally used in the latter acceptation. We notice briefly,

I. FORMATIVE DISCIPLINE

The doctrine of formative discipline is taught in such passages as these: “In whom all the building fitly framed together growth unto a holy temple in the Lord: in whom you also are builded together for a habitation of God through the Spirit.” “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; will 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 fullness of Christ.” “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity.” “Grow in grace, and in the knowledge of our Lord Jesus Christ.” Eph 2:21–22; 4:12; 2 Pet 1:5–7; 3:18.

It is clear from these Scriptures that Christians should ever be in a state of progressive spiritual improvement. They must not retrograde, nor remain stationary, but be constantly advancing in the divine life. The “perfecting of

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the saints” is an object of vast importance. The perfection referred to has to do, not so much with absolute freedom from sin, as some suppose, as with the symmetrical development and maturity of Christian character. The new convert to the faith of the gospel is a “babe,” a spiritual infant, that has “need of milk,” and not of “strong meat.” Formative church discipline contemplates the vigorous growth of the “babe in Christ” till it is developed into “a perfect man.” Bringing the baptized disciples into local church organizations has this purpose in view. They are to be taught “to observe all things whatsoever Christ has commanded.” By such observance alone can a church edify itself in love, building up its members on their most holy faith. By such observance is promoted the symmetry of Christian character, and in it are included all the activities of the Christian life.

Formative discipline, in its sanctifying influences, ought to reach every church member. The old, with their gray hairs, should exhibit its beneficial power in the ripeness of the fruits of the Spirit. The middle-aged, in the perfection of physical strength, should also show that it makes them “strong in the Lord and in the power of his might.” And the young, in the morning of life, should yield to its plastic touches, that they may become useful laborers in the vineyard of the Lord. All have been redeemed with the precious blood of Christ, and “should live, not to themselves, but to him who died and rose again.”

If every church will experimentally and practically learn the lessons taught in 1 Cor 12:12–27, the subject of formative discipline will be well understood. Then no member will be dissatisfied with his own place, and envy the place of another. No one will attach undue importance to his own services, and undervalue the services of others. No one will forget that the “more feeble members” of a church are “necessary,” because they have something to do. There will be cordial sympathy and cooperation growing out of identity of spiritual interests. Such a church will prosper and “grow unto a holy temple in the Lord.” But if a church fails to learn the lessons referred to, its members will make comparatively

no progress in the divine life—they will remain in a state of spiritual infancy—and their knowledge of the gospel will be so meager and superficial as to subject them to the charge brought against the Hebrews: “For when for the time you ought to be teachers, you 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. For every one that uses milk is unskillful in the word of righteousness: for he is a babe.” Heb 5:12–13.

II. CORRECTIVE DISCIPLINE.

This phrase implies the imperfection of church members—their liability to sin. Alas, how many are the proofs of this imperfection—how numerous the illustration of this liability! Jesus said, “It must needs be that offences come.” Depravity makes this certain in society at large; and the remains of depravity render it certain in individual Christians and in Christian churches. In every case of church discipline the honor of Christ and the interests of his cause are more or less affected; and it deserves special notice that the Savior’s injunctions contemplate disciplinary church action as the last resort. Every thing else that can be done must first be done to adjust differences and remove offences among brethren. There are two commands of Christ, which, if, faithfully obeyed, would in almost every instance prevent personal offences from assuming such form and magnitude as to require church action. These injunctions are to be found in Matt 5:23–24, and 18:15, and they are as follows: “*Therefore if you bring your gift to the altar, and there remember that your brother has something against you: leave there your gift before the altar, and go your way; first be reconciled to your brother, and then come and offer your gift.*” “*Moreover, if your brother trespass against you, go and tell him his fault between you and him alone.*”

According to the former of these passages the brother who is supposed to be the offender is to go to the offended brother. He must go promptly. The necessity of an immediate interview between the parties is so imperative as to justify

the suspension of an act of worship till the interview is held. "Leave there your gift before the altar." The form of expression was no doubt suggested by the sacrificial arrangements of the Mosaic economy. The person addressed is supposed, after getting to the altar, to remember that his brother has something against him. He must not say: "My brother ought not to have any thing against me—I have done him no injury—he is laboring under a false impression—his grievance is not real, but imaginary—and it is needless to go to him," &c. But the Master says, "Leave your gift at the altar, and go." Dare the servant disobey his Lord? Let him go and show the offended brother that he has no just cause of complaint, that he is under a false impression, if this is the case. But if, at the altar of God, he remembers that he has done his brother injustice, let him go, if possible, more promptly and, confessing his fault, seek reconciliation. The observance of this first injunction of Christ would lead to the adjustment of a thousand differences among brethren. But, according to the second command, there is something for the offended party to do. "If your brother trespass against you, go and tell him his fault between you and him alone." The offended brother is not to wait till the offender goes to him and seeks reconciliation. The offender may not know that he has given offence—that "his brother has aught against him." Or if he knows it, he may neglect his duty. This, however, does not affect the obligations of the offended brother. There must be an interview between the parties. The offender, as we have seen, is required to go to the offender; and should they both start at once and meet midway it would be so much the better. It would show such a spirit of obedience to Christ as would make the settlement of the difficulty morally certain. "Tell him his fault between him and you alone." The offended brother is, at this state of the proceeding, to tell the offender his fault. He must let no one know what he is going to do. He must not ask the advice of any one. He needs no advice. Nothing can be plainer than the command of Christ. "Tell him his fault." This is to be done orally. (It has sometimes occurred that the offended brother has chosen to write to the offender rather than state his grievance by word

of mouth. This is very reprehensible. Christ does not say “write a note or a letter,” but “go and tell him his fault.” In ninety-nine cases out of a hundred the inclination to write would indicate a wrong spirit. It would betray an unchristian desire to get some advantage, especially if the offended one believed he could wield the pen more effectively than the offender. The language of the Master is, “Tell him his fault.”) A word is used in the original, which suggests the idea of presenting reasons or proofs to convince of a fault. The offended brother is to do this, and if he does, the offender is to acknowledge his fault, ask forgiveness, and there the matter is at an end. If, however, the proofs presented are shown by the accused brother to be insufficient to establish the charge against him, let the party making the charge cheerfully retract it, with expressions of gratification that is not true, and with expressions of regret that it had been made. Neither party should ever mention the subject again.

TWO CLASSES OF OFFENCES

It has been common to refer to offences requiring discipline as *private* and *public*. These epithets of designation are perhaps, not the best that could be selected. By a *private* is meant a *personal* offence, but a personal offence may be publicly committed. Hence the word *private* is inadequate to express the full idea intended to be conveyed. A *public* offence as distinguished from a private one is an offence committed in public; but as distinguished from a *personal* offence it is committed against a church in its collective capacity. It may be committed, too, in secret, or in comparative secrecy. For example, theft, with whatever privacy perpetrated, is against good morals, and is therefore what is usually called a public offence. We prefer the use of the epithets *personal* and *general* to designate offences. They are sufficiently descriptive for all practical purposes. There might be a third class of offences termed *mixed*—that is partly personal and partly general—but we confine this discussion to the two classes indicated.

1. *Personal*.—What is a personal offence? It is an offence against an individual. “If your brother trespass against *you*.” Any offence committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal. Such an offence, whether committed in private or public, has to do with the two brethren, and not with the church. It can not be brought before the church legitimately till the directions of Christ, in Matt. 18:15–16, are complied with. The offended brother, presuming to bring his grievance before the church, in disregard of these directions, would subject himself to church censure; and the church by considering the grievance would violate the law of her Head. The more this law is studied the more will its wisdom be seen; and the less surprise will be felt at the unhappy consequences resulting from its neglect.

In all personal offences the rule to be observed is plain: “If your brother trespass against you, go and tell him his fault between you and him alone: if he will hear you, you have gained your brother.” The object of the offended brother must be to *gain* the offender. If this is not his purpose, he violates the *spirit* of Christ’s law though he may obey it in the *letter*. He must earnestly hope and pray, that he may be so successful in this first step as not to find it necessary to take the second. It is sometimes the case—it is humiliating to admit it—that the first step is taken in an unbrotherly spirit, with the hope that the second will have to be taken, and then the third, so that the offender will be, as speedily as possible, put in the place of “a heathen man and a publican.” When this is so it is not hazarding much to say that the offended brother is as censurable as the offender.

“If he hear you, you have gained your brother.” It is easy to see that the Savior refers to this as the accomplishment of an important object which should gratify the aggrieved brother’s heart. “You have gained your brother.” What an acquisition, and how sublime the satisfaction arising therefrom! And it may be said, the offending brother is generally gained when there is a sincere desire to gain him expressed, in earnest

prayer, that he may be gained. If the brother is gained, proceedings happily end, and the dearest friends of the parties must not know, if the offence is a private one, that the adjusted difficulty ever existed. Or if the personal offence has been publicly committed it is enough for it to be known that the matter has been satisfactorily settled. It is better not to talk about the details of the adjustment.

But there will be cause in which the offending brother is not "gained." What then is to be done? The second step to be taken is this: "If he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established." The brethren selected by the aggrieved brother to go with him should be very judicious and eminently spiritual. Sound judgment and ardent piety will be needed. If the charge made by the plaintiff in the case is denied by the defendant—that is, if there be an issue of veracity between the parties—and no third person knows any thing of the matter, it must be dropped. The "one or two more" present must so advise and insist. The parties concerned stand on perfect equality as members of the church, and the veracity of the one is to be considered as unquestionable as that of the other. It will not do for the brethren whom the offended brother has taken with him to yield credence to his statements of the other. Whatever may be their *private* opinions as to the Christian and moral character of the parties, they must be treated alike. Hence we repeat, that if there is an issue of veracity, on which no third person can shed light, the cause must be dropped.

But the Savior's language supposes that the case may be continued. The offender may not deny the charge brought against him, but may attempt to justify himself as to the thing complained of. It may be evident to the "one or two more" who are present, that he has a wrong spirit, and that, from his own account of the matter he has given the aggrieved brother just cause of offence. Here then is the place for them to exercise Christian judgment and show the spirit of the gospel. They must, if possible, convince the offender of his fault, and secure from him reparation of the

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injury he has done the offended brother. If he is convinced that he has done wrong, and makes a satisfactory acknowledgment, it must be received. Or, if the acknowledgment is not satisfactory to the aggrieved brother, while those he has taken with him think it should be, they must say so, and urge him to accept it. It must be the object of their anxious desire to have the difference adjusted in accordance with the law of Christ. If this is done, let the parties concerned say nothing more about the matter, and let the brethren who have aided in the adjustment hold their peace.

But there is another supposition: It is supposed that reconciliation may not be effected and that the "one or two more" may be called to testify as witnesses before the church. "That in the mouth of two or three witnesses every word may be established." Now the third and last step is to be taken by the offended brother: "Tell it to the church." The church, till this point is reached, has nothing to do with the matter. The discipline, strictly speaking, has not been church discipline but the discipline of brethren in their individual character. In a meeting of the church the aggrieved brother states that, in his judgment, he has just cause of offence against a fellow-member, and asks permission to present the facts in the case. The pastor, or presiding officer, must inquire of him if he has gone to the offending brother and told him his fault, no third person being present? If he answers in the negative, the pastor must tell him kindly, but firmly, that he can not be permitted to state his grievance. If he answers in the affirmative, the pastor must ask him if he with "one or two more" has gone to the offending brother, taking the second step enjoined by Christ? If he answers negatively, the pastor must say, "The rule which governs us will not permit you to tell your grievance to the church till the second step is taken as well as the first." If he answers affirmatively, he can name the brethren he took with him, who can corroborate his statement. The pastor can then say, according to the law of Christ, you can now make your statement. He tells his grievance to the church. The offender, if may be, admits that the cause of complaint is stated just as it was at the two

previous interviews, or if he says it is not, the witnesses can testify as to the statement made in their presence. Every word said at the second interview between the parties is to be established by the witnesses. The offender may still attempt to justify himself. The witnesses may repeat the arguments they used to convince him that he was in the wrong; and the church seeing him in the wrong, may admonish him to make reparation of the injury he has done. If the offender should, at this point in the proceedings, "hear the church"—that is, carry her advice into practical effect—the matter ends and he retains his membership. But, "If he neglects to hear the church, let him be unto you as a heathen man and a publican." The intimation here is that a refusal to hear the church will be followed by the act of exclusion, which is a public withdrawal of fellowship. Having been excluded he becomes to the offended member, and to all the members, "as a heathen man and a publican." There is a cessation of Christian intercourse.

2. *General Offences.*—It has been stated that a general offence, as distinguished from a personal one, is committed against a church in its collective capacity. That is to say, it is committed against no member in particular, but against all the members in general—against one member as much as another. To this definition it may be added that while all general offences are against churches as bodies, some are, and some are not, violations of the law of public morals. For example, drunkenness, theft, lying, etc., violate the law of morality, and may be considered offences against society at large as well as against the churches of Christ; but the espousal of false and heretical doctrines by a church member, thought an offense against the church, is not a crime against society. It does not invade the domain of public morals.

While it does not comport with the limits or the design of this volume to give an exhaustive catalogue of general offences, it is believed that the most of them may be classified as follows:

1. *A rejection of any of the fundamental doctrines of the gospel.*—According to the constitution of the human mind the

denial of fundamental truth is the belief of fundamental error. The Apostle Paul attached great importance to what he termed "the truth of the gospel," and knowing that he had preached the gospel in its purity to the Galatians, he said: "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 you have received, let him be accursed." Gal 1:8-9. The beloved disciple, proverbial for kindness of heart, said with great firmness, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John 10-11. As the gospel is the charter of the church's incorporation, it is plain that a denial of any of the essential doctrines of the gospel is an offence against the church, and calls for its disciplinary action. And then, too, every church by virtue of its constitution is the guardian of "the truth as it is in Jesus." How can its guardianship be effective, if it does not put fundamental errorists without the pale of its fellowship? Paul said to Titus: "A man that is a heretic, after the first and second admonition, reject." The term "heretic" in this passage, no doubt, means an instigator of divisions; but why does the heretic become such an instigator? Because, ordinarily, he has embraced false doctrines, which place him in antagonism with the church, and make him the head of a faction. He is, therefore, a proper subject of church discipline. It will be observed that reference has been made to fundamental errors, and these errors are supposed to be inconsistent with true piety. There are errors, however, of a lower grade, which, while they do not promote piety, are not subversive of it. With regard to these a judicious toleration must be exercised—such a toleration as is suggested by the words of the Apostle: "Him that is weak in the faith receive ye." While in the flesh, individual Christians and Christian churches will find it necessary to bear with errors in sentiment and imperfections in practice; but they must tolerate nothing which is virtually subversive of the gospel. Loyalty to Christ forbids this.

2. *Any thing that seriously disturbs the union and peace of a church.* The New Testament teaches nothing more plainly than, that while a church meets together “in one place” it should be “of one accord, of one mind.” Its members are required to be united in love; for while truth is the basis, love is the cement of their union. How reasonable that they love one another, and that out of their love should grow a union sacred and inviolable! They are children of the same Father—redeemed by the same blood—regenerated by the same Spirit—baptized into the same body—bound by solemn covenant to live according to the gospel—and animated with the bright prospect of immortal glory. Surely there should be union and peace among the members of such a congregation of the Lord. Alas, the union may be disturbed—the peace broken. The seeds of discord may be sown and every thing thrown out of harmony. This was sometimes the case in the days of the Apostles. Hence Paul says: “Mark them which cause divisions, and offences, contrary to the doctrine which you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ.” The union and peace of a church may not only be disturbed by the espousal of false doctrines, but also by the adoption of false views of church polity. Suppose a member, for instance, while holding to what are termed “the doctrines of grace,” should deny the necessity of regeneration in order to church membership, or the necessity of immersion in order to baptism, or should have his own children christened in infancy, or should insist on the right of unbelievers to come to the table of the Lord; every one can see that the union and peace of a church, organized according to the Scriptural model, would be seriously disturbed. Such a disturber would deserve church discipline, and fidelity on the part of his offended brethren would institute the process without delay.

3. *Disorderly and immoral conduct in all its forms.*—There is reference to disorderly conduct in the following passages: “Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walks disorderly.” For we hear that there are

some which walk among you disorderly, working not at all, but are busy bodies. 2 Thes 3:6, 11. For a church to withdraw from a disorderly brother is equivalent to his exclusion. There is a cessation of church fellowship.

In the subjoined passage *immoral* conduct is referred to. "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 idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." 1 Cor 5:11. These terms, so expressive of immorality are used, no doubt, to denote specific classes of wicked persons. The term fornicator, for example, is to be understood as embracing all those who commit sexual iniquities. There is no express mention of murderers, liars, thieves, etc., but they are unquestionably included, with all other wicked characters, as guilty of general offences which call for church action. Alas, that these offences so often occur.

How general offences are to be treated.—The impression prevails, to a great extent, that, because general offences are committed against a church as a body, they need not be treated after the manner of personal offences. True, they cannot be treated alike in all respects, but there should not be such a difference of treatment as is often seen. In some churches there is scarcely a private, personal effort made to convince of their guilt those who have committed general offences. This is wrong. A *heretic* is guilty of a general offence; but, according to Paul, he is not to be rejected till "after the first and second admonition." The reference is no doubt to the program of discipline as arranged by Christ in Matthew 18. It cannot be too earnestly urged that private, personal effort be made with brethren who have committed *general* offences. They will be much more likely to show a Christian spirit when thus dealt with than when their offences are, without preliminary steps, made the subject of church investigation. These private, personal exertions are considered proofs of kindness, and there is something in human nature which revolts and rebels against public exposure. In Galatians 6:1–2, it is written: "Brethren, if a

man be overtaken in a fault, you which are spiritual, restore such an one in the spirit of meekness; considering yourself, lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ." It will be seen that the restoration of the offender is the object to be sought. It is to be sought by the "spiritual" in the "spirit of meekness." While prosecuting this object they are to consider their own liability to be overcome by temptation, and make necessary allowances for the offending brother. They, are as nearly as possible, to place themselves in his position, and take on their hearts the burden which, it may be, is crushing his. This would be fulfilling the law of Christ—that law is love; and love prompts us to bear the burdens of those we love. When the inspired directions of the Apostle are faithfully followed, the brother "overtaken in a fault" usually confesses it, and gives satisfaction to those seeking his restoration. This is an auspicious result, and it must be announced at the next meeting of the church. The offence having been general, the church must be satisfied. Ordinarily, what satisfies the brother or brethren seeking the offender's restoration, satisfies the church.

Sometimes the most earnest exertions to reclaim a brother fail of success. Then the case must be brought before the church. The facts connected with it must be stated. The arraigned member must have ample opportunity to defend himself. If his defense is satisfactory to the church the matter goes no farther. Or, if the brother, while the investigation is going on, becomes convinced of his guilt and makes confession, the church must forgive him. If, however, the offence is established by conclusive proof, and there is no penitence leading to confession, the act of exclusion must take place. The church must withdraw its fellowship.

Offences of an infamous or scandalous character must have a peculiar treatment. The church must express its reprobation of them by an immediate act of exclusion. No preliminary steps are necessary. No penitence must prevent the withdrawal of fellowship. The honor of Christ and the purity of his religion are especially involved in these cases. What

Paul says in regard to the incestuous man (1 Cor 5) vindicates the position here taken. If a church member is guilty of adultery, or murder, or perjury, or theft, or forgery, or drunkenness, or any kindred crime, he deserves exclusion without trial. Some perhaps would except drunkenness from this catalogue, but taking into account the manifold evils of intemperance, in connection with the light shed on the "temperance question" for thirty years past, one instance of drunkenness makes it the duty of a church promptly to exercise its power of excommunication. No church can adequately express a suitable abhorrence of such offences without excluding the offender. Nor can the world be otherwise convinced that the church is the friend and the conservator of good morals.

HOW EXCLUDED MEMBERS OUGHT TO BE TREATED

This is a question of little importance; for the practical answer to it has much to do with the effect of church discipline. Social intercourse with the excluded is not to be entirely suspended; for then many opportunities of doing them good will be lost: neither is it to be just as before the exclusion; for that would impair the efficacy of discipline. The members of a church must so act toward those they have expelled as to give the expulsion its legitimate moral influence. The Apostle Paul lays down this rule: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." 1 Cor 5:11. That is, we must not keep company with such a one. There must be no such social familiarity as the excluded may construe into a connivance at their offences. Andrew Fuller well remarks: "If individual members act contrary to this rule, and carry it freely toward an offender, as if nothing had taken place, it will render the censure of the church of none effect. Those persons also who behave in this manner will be considered by the party as his friends, and others who stand aloof as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do

nothing. Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church for counteracting the measures." (Works, vol. 3, 334–35.) We dismiss the topic by a reference to 2 Thes 3:14–15: "And if any one 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."

OBJECTS TO BE HAD IN VIEW OF DISCIPLINE

Prominent among these objects are,

1. *The glory of God.* Whatever makes corrective church discipline necessary dishonors God. The greater its necessity the more is God dishonored. The need of discipline in all its stages arises from the fact that there is a state of things in conflict with the will of God. Whatever is in conflict with his will tarnishes his glory. If then God is to be honored, and his glory promoted in the churches, discipline must be exercised to correct that which is in conflict with his will, and which obscures his glory. Our God is infinitely holy, and the neglect of discipline, when either personal or general offences require it, virtually represents him as the patron of iniquity. Let the churches tremble at this thought, and remember that the holy God they serve is also a jealous God.

2. *Purity of the Churches.*—The followers of Christ, though in the world, are not of the world. They are called out of darkness into marvelous light—called to be saints—called with a holy calling: -- and in their embodied form as churches they are the depositaries of the pure principles of the gospel. They are Christ's representatives in the world—lights of the world, cities set on hills which cannot be hidden. Paul said to the Corinthians: "Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial? Or what part has he that believes with an infidel?" 2 Cor 6:14–15. These significant questions show that the spirit of Christianity and the spirit of the world are utterly

irreconcilable. And if so, the churches of the saints, to maintain their purity, must apply the rod of corrective discipline to all who live unworthily of the gospel. They must do this to vindicate "the truth as it is in Jesus," and to represent his religion as the antagonist of whatever is evil. With special reference to the necessity of expelling an unworthy member (1 Cor 5:1,) an Apostle says, "Know you not that a little leaven leavens the whole lump?" As if he had said, "Are you ignorant that the retention of a flagrant transgressor will corrupt the entire church?" The purity of the churches cannot be preserved without faithful discipline. And every church virtually endorses the wrongs she does not, by disciplinary action, attempt to correct.

3. *The spiritual good of the disciplined.*—This is a third object to be kept in view in all disciplinary proceedings. We have seen already that in matters of personal offence the "gaining" of the offending brother is to be specially regarded. Those who have been "overtaken in a fault" are, if possible, to be restored. And when a church passes an act of exclusion—delivering a member over to Satan—that is, *formally* transferring him from Christ's jurisdiction to that of the Devil—it must be done, "*that the spirit may be saved in the day of the Lord Jesus.*" There must be no bitterness of feeling, no disposition to persecute and oppress, no indulgence of revengeful impulses. The act of expulsion must be considered a *painful* necessity, and should be so done as to make the impression on all that it is an awful thing to be cut off from the fellowship of God's people. It would be well for an earnest prayer to be offered that the disciplinary action may prove a blessing to the offender, exert a salutary influence on the church, and impress the community with the *holiness* of the religion of Jesus.

It is suggested that it might be well for every pastor, the next Lord's Day after the exclusion of a member, to announce the fact to the congregation. Sometimes a church is considered by men of the world as endorsing an unworthy character because they do not know of the act of exclusion. It should, in some way, be made known.



CHAPTER 7

DUTIES OF A CHURCH

Though some of the duties of a church have been incidentally referred to in preceding chapters, the subject is too important to be dismissed without a more distinct consideration. It is plain that Christ, in providing for the formation of churches, recognized and sanctified the social principle. A church is a society—a social institution. Its members, while they sustain a supremely sacred relation to their Head, sustain important relations to one another. They are “no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.” Eph 2:19. In this passage two metaphors are employed, one of which represents a church as a commonwealth, and the other as a family. Fellow-citizens with the saints, of a spiritual commonwealth, is one of the Apostle’s conceptions. This citizenship denotes a state the opposite of that indicated by the terms “strangers and foreigners,” or rather strangers and *sojourners*. The citizen has duties to perform and privileges to enjoy, which do not concern the stranger at all, and the sojourner to a very limited extent. The citizen occupies not only an honorable, but a responsible position, and fellow-citizens are expected to act in concert. The other conception of the Apostle represents a church as a household, a family of God. A literal translation would be *domestics of God*—that is, belonging to his family. The point we make is that the members of a church, whether considered as fellow-citizens of God’s commonwealth, or as belonging to his family, have something to do. Their duties are urgent, imperative, sacred.

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1. *They owe duties to one another.*—Paul in one place refers to the self-edification of a church. His language is “unto the edifying of itself in love.” There is something at fault with every church that does not build itself up on its most holy faith. There should be constant growth in grace. And as the thrifty plant or vigorous tree grows in all its parts, so should there be spiritual growth in all the members of a church. They must abound in supreme love to Christ and in fervent love for one another.

Christian love is the great duty of church members, which, when faithfully performed, secures the performance of all other duties that they owe one another. If they remember the words of Jesus—“a new commandment give I unto you that you love one another”—they will not forget the many ways in which this love may express itself. Toward the pastor it will show itself in respect for his teachings, in obedience to his admonitions, and in imitation of his example, so far as he follows Christ. It will provide an adequate pecuniary support for him that he may give himself to his work, un-perplexed with cares concerning the things of this life.

Christian love will prompt the members of a church to do good to one another as they have opportunity. “To do good” is a very comprehensive phrase. It is generic and includes under it all the specific methods of doing good. It embraces all forms of labor for the welfare of the body and specially those which concern the soul. It does not overlook the interests of time, but looks supremely to the interests of eternity.

There is another inspired expression deserving special notice—“forbearing one another in love.” This implies that church members will have occasion to exercise their forbearance. Alas, they often have. Their long-suffering is tried, their patience put to the test. Sometimes it seems wonderful how much they can bear and forbear. It would be inexplicable, but for the words, “IN LOVE” forbearing one another in love. Love covers a multitude of faults. It makes

Christians look leniently on the frailties, weaknesses, and imperfections of their fellow Christians. It makes them bear patiently what they cannot approve, and bear it till it assumes a form that calls for the exercise of that discipline which the Lord Jesus has given his churches "for edification, and not for destruction." "Forbearing one another in love," would be a suitable church motto.

In treating of the duties which church members owe one to another, it is well to refer briefly to the duty of

Seeking out and encouraging whatever ministerial gifts there may be in the membership. This is a very important matter. We doubt not there are many young men in our churches who ought to preach the gospel. They have impressions on the subject. They look on the work of the ministry as so responsible that they recoil from it with trembling. They feel their incompetence; and, in view of ministerial duties and trials, repeat the stereotyped question, "Who is sufficient for these things?" These are the very men who need to be sought out and encouraged. Their views of the greatness of the work of preaching the gospel are correct. Their self-distrust is altogether commendable. The ablest of the Lord's ministers once felt as they now feel. They need instruction. Let them be encouraged to speak and exhort in prayer meetings, and soon it will be seen that they possess ministerial gifts. It devolves especially on pastors and the more judicious of the brethren, to train these *future* ministers for usefulness; and, wherever money is needed for the education of any of them, the churches ought cheerfully to furnish it. There is no pecuniary investment as productive as that made in ministerial education. But it must ever be remembered that piety is the preacher's first and most important qualification, without which the greatest talents, and the richest stores of learning, will make him as "sounding brass or a tinkling cymbal."

2. *A church owes duties to the world.*—The term world is here used to denote impenitent sinners. Every Christian by the very process which makes him a Christian is brought under

obligation to do what he can to lead others to Christ. And when individual believers are embodied in churches their obligations not only remain in full force, but the facilities of usefulness are increased. Church members must recognize these obligations, and avail themselves of these facilities. They must labor for the salvation of souls under the distinct impression that the grace which has saved them can save others. Thus only can they labor in faith and hope. The following are some of the methods in which church members may perform their duties to impenitent sinners.

1. *By personal conversation with them about their souls.*—Christians must not forget that the faculty of speech has been given for important purposes, and should be used accordingly. Few things are more to be desired among church members than a consecration of the power of speech. Conversational talent needs to be improved and sanctified. How can the tongue be so worthily employed as in speaking of the “great salvation?” What theme so momentous, so precious, so sublime? Christians must not only “speak often one to another,” but they must converse with the impenitent about their souls.

It is not important that their ideas be presented with logical precision and rhetorical beauty; but it is indispensable that the love of Christ animates their hearts, and prompts their speech. The members of every church should see to it that every impenitent sinner within the bounds of the congregation is conversed with on the subject of religion and urged to accept the salvation of the gospel. It must not be said in truth by even one of the unregenerate “no man cared for my soul.” Such a declaration truthfully made would be a reproach to any church. Let it not be made; but let church members show their interest in the welfare of the impenitent by personal conversation with them on the weighty concerns of eternity.

2. *By the maintenance of Sunday-schools.*—The Sunday-school is not designed to supersede, but to aid family instruction. It must be remembered always that religious

training in the family can not be dispensed with. Parental obligations can no more be transferred than parental relations can be changed. But it may be assumed as a fact, that those parents who are most faithful in "bringing up their children in the nurture and admonition of the Lord," most gladly avail themselves of the aid furnished by Sunday-school instruction. And then how many ungodly parents are to be found every where who are incompetent to give their children religious training, and who would not, if they were competent! Are these children to be uncared for? No, nor those whose parents are dead. The sympathies of all generous hearts are enlisted in behalf of orphans. All children are suitable subjects for the Sunday-school. Whether their parents are pious, or ungodly, or dead, let all the children be gathered together to receive religious training on the Lord's Day. Superintendents and teachers of Sunday-schools must remember that Scriptural instruction is the one thing to be kept in view. Literary instruction, properly so-called, is given in week-day schools. The impartation and reception of Scriptural knowledge are the distinguishing features of the Sunday-school. Great care should be exercised in the selection of Sunday-school libraries. Books inculcating erroneous views must be rejected, and the literature provided for the children must be religious and evangelical.

Sunday-school teachers should make it a point to urge, by personal appeal, the claims of the gospel on every scholar. Every such appeal ought to be preceded, accompanied, and followed by earnest prayer to God for his blessing. Without his favor no effort to do good will be successful; with his approving smile no effort will be unsuccessful.

It is proper to say a few words as to the relation of Sunday-schools to the churches. Ordinarily, these schools are formed by the churches and are permitted to use their houses of worship. They should be carried on under the general direction of the churches, and be held responsible thereto. A church should regard its Sunday-school as one of the agencies by which to meet its obligations to train the rising

generation in the fear of God. And when this is the case the church is really at work in the Sunday-school. It would be a happy circumstance if facts would authorize this definition of Sunday-school—A CHURCH ACTIVELY AT WORK ON THE LORD'S DAY FOR THE GOOD OF THE CHILDREN.

“The classes in the school,” it has been well said, “should be composed, not simply of *children*, but also of the grown up people in the neighborhood—grandfathers and grandmothers, fathers and mothers, and men and women. The school should be considered one of the regular meetings of the church. Pastors should summon the *entire* people to assemble on the Lord's Day, either as teachers or as scholars. It should be considered as strange for fathers and mothers to stay away from the Bible classes as for boys and girls to absent themselves from the Sunday-school. That pastor who will speak to his congregation on this topic three minutes before sermon each Lord's Day for one year, and then work to get up classes as he may be able through the week, will be astonished at the results. And ten years of such efforts by all the ministers of the gospel, would work a complete revolution in these churches. Instances might be given to show that a church sometimes more than doubles its power by employing its private members in this way.”

3. *By the distribution of the Bible, Religious Books, Tracts, etc.*—This is another method by which a church may do good to the impenitent. God has given to the world one book. It is unlike all other books. It carries with it, wherever it goes, the credentials of its inspiration and claims the reverence due to a communication from heaven. The Bible is God's gift to the world. It was neither given to the white man, nor the red man, nor the black man, *as such*, but to universal man. This volume alone unfolds the way of salvation by telling the wonders of the cross. It is revealed truth by means of which the soul is regenerated, sanctified, and prepared for heaven. Who is to see to it that this precious book is distributed at home and abroad? It can not be reasonably expected that God's enemies will do it. His friends must engage in the work. They know something of the value of the Bible, and

their sense of its worth must prompt them to circulate it. Every church should consider itself, by virtue of its constitution, a Bible Society, and should aid in the great work of disseminating divine truth throughout the world. It is a question that may well be pondered with solemn interest: *Will God, in his providence, long permit any people to return his word, if that people do not give it to others?* Let every church think of this.

The distribution of Religious Books, Tracts, and Periodicals is a work kindred to the circulation of the Scriptures. Religious Books are reproductions and expositions of some of the truths of the inspired volume. A good book brings a portion of divine truth into contact with the conscience and heart. And this is the reason why the unobtrusive tract is so useful.

A special use should be made of the tracts and pamphlets that set forth the distinctive principles of the denomination. THE PUBLICATION SOCIETY is publishing a very large variety of tracts, pamphlets, and books. Copies of these should be circulated by hundreds of thousands. As a people, we claim that certain great truths have been committed to our care. For what did the Lord commit them to us?—to pass them over as unimportant? We dare not do this. These principles are not ours to do with as may seem most agreeable. They are Christ's. He has honored us with their custody, not for ourselves, but for others. Upon us he has placed the especial responsibility of commending them. In common with all other Christians it is our duty to bear testimony to all truths, but *especially to our distinctive principles*. We owe it to Christ our Lord, and we owe it to our brethren dearly beloved, but in error, to make known these principles to the very utmost of our ability.

The mission of Baptists will not be attained by apologizing to the world for an existence, by asking pardon of other denominations for differing from them, or by begging that we may not be esteemed as bigots. We must become aggressive in spirit, positive in the advocacy of our principles.

And these truths can be made known best by the free and widespread circulation of our denominational tracts, pamphlets and books. Let them, then, be freely used. Tracts cost but little—only one dollar for a thousand pages sent free of postage. What an irresistible, all-pervading power might be called into being by the churches, if they would be address themselves with determination and perseverance, to the gradual but perpetual distribution of these tracts, pamphlets, and books!

How greatly might converts be guarded from erroneous views and practices, be indoctrinated in the principles of the gospel and faith of the church, and be made substantial Christians, if with the hand of fellowship, the pastor could give to each one received the best small work on Baptism, another on Communion, and another still on the Duties of Church Members! And the pastor should not hesitate to ask the church to supply him with these aids in his work.

4. *By sustaining the cause of missions.*—The missionary enterprise is usually referred to in its two aspects—Home and Foreign. There is full Scriptural authority for the presentation of both these aspects. The commission of Christ to the Apostles of itself furnishes it: “Go into all the world, and preach the gospel to every creature: He that believe and is baptized will be saved; but he that believes not will be damned.” Mark 16:15–16. It is clear from this commission that the gospel is to be preached at home and abroad; for it is to be preached in all the world. It is to be proclaimed to all the nations; for it is to be proclaimed to every creature. “You will be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. This was the program of missionary labor in apostolic times. How suggestive the words, *Jerusalem—all Judea—Samaria—uttermost part of the earth*. This was the plan and zealously was it executed.

It may be laid down as an axiom that no church, not animated with the missionary spirit, can be in a healthful, prosperous state. The missionary spirit is the spirit of the

gospel—the spirit of Christ. Of every church it ought to be said in truth as of the Thessalonians: “From you sounded out the word of the Lord.” The sound should go forth till it reaches the remotest limits of the earth. It is the sound of the word of the Lord. The word of the Lord is the gospel by which sinners of all nations may be saved. “For whosoever will call on the name of the Lord will be saved. How then will they call on him in whom they have not believed? And how will they believe in him of whom they have not heard? And how will they hear without a preacher? And how will they preach except they be sent?” Rom 10:13–15.

Indifference to the cause of missions is cruelty to immortal souls. How are sinners in our own land, or in foreign lands, to be saved without the gospel? Ought not those who have the gospel to send it to those who have it not? Earth’s wretched millions are starving for “the bread of life,” and this bread is in the custody of the churches. Dare they refuse to distribute it among the perishing at home and abroad? No church can perform its duties to the world without sustaining the cause of missions—without giving, according to its ability, to spread the gospel of the grace of God. Praying without giving is presumption, and giving without praying indicates a self-dependence, offensive to God. Let it be said, as of Cornelius, so of every church: “Your prayers and your alms are come up as a memorial before God.” When prayers and alms go together, there is a happy conjunction.

NOTE—The subject of this chapter—Duties of a Church—might be expanded into volumes. Our narrow limits have required its compression. It may be said, in conclusion, that a church with the New Testament for its charter of incorporation is *constitutionally* a society, organized for the promotion of all Christian objects. These objects should be prosecuted so zealously by all church-members as to make it apparent that no secret or secular association is needed to carry forward any benevolent or Christian work. And besides, whatever good church-members do should be done in their *Christian* character.



APPENDIX

I.—BUSINESS MEETINGS OF A CHURCH, ASSOCIATION, ETC.

Where the spirit of Christian love and courtesy prevails, very few rules are necessary in the transaction of church business. The pastor of a church, by virtue of his office, is its Moderator. He therefore presides at its meetings, which should be opened with singing, reading a suitable portion of Scripture, and prayer. The clerk then reads the minutes of the last meeting, and the pastor states, that if there is no motion to amend, the minutes will stand approved. If corrections are necessary, they are made, that the records may show exactly what has been done. The items of business should be taken up thus: 1) Unfinished business; 2) Reports from committees; and 3) New business. It is not necessary to make a motion to take up unfinished business. It is before the church and must be acted on, unless a motion to postpone its consideration prevails, so of reports from committees. Under the item of new business any brother can mention what, in his judgment, claims the consideration of the church; but in all matters of importance it is desirable that there should be some previous consultation among the most prudent brethren as to what new business will be introduced. Nothing has been said as to the time of receiving members, because some churches prefer that this will be done directly after the devotional exercises; others that it will be done after all other business is transacted; while others, still, receive members, not at business, but at covenant and prayer meetings.

JAMES MADISON PENDLETON

CONCERNING MOTIONS

A motion made, and not seconded, does not claim the Moderator's notice; but if seconded, he must state it to the meeting. This must be done before there is any discussion.

While a motion is undergoing discussion no new motion can be presented. But it is in order to move to amend a motion by adding or striking out words, phrases, and sentences. It is even parliamentary to move to amend by striking out all after the word *Resolved*, and introducing new matter in conflict with the original proposition. This, however, is not an amendment, but a substitute. An amendment must be germane to the matter embraced in the motion: a substitute is intended to supersede it.

Some suppose a motion can be withdrawn by the mover any time before the vote is taken. Others think that after a motion comes regularly before the meeting it can not be withdrawn except by consent of the body. The practice of deliberative bodies is conforming more and more to the latter view. Unanimous consent, however, is not necessary.

When an amendment to a motion is accepted by the mover no vote on the amendment is to be taken; if the mover does not accept it, a separate vote must be taken on the amendment, and then on the original proposition.

It is in order to move an amendment to an amendment, but this is the utmost limit to which the matter can go, and seldom should go so far.

PRIVILEGED QUESTIONS

These embrace motions to adjourn, to lay on the table, to have the previous question, to amend, to commit, to postpone. They are called privileged because, it is supposed, they can be made at any time. This, however, is not strictly true; for even the question of adjournment, which takes precedence of all other questions can not be presented while a member is speaking, or a vote is being taken; nor can a motion to adjourn, which has been negatived, be renewed

until some other proposition is made, or other business is transacted. (Writers on Parliamentary Roles differ as to what are privileged questions. Jefferson in his "Manual" includes all named above except the "previous question." Matthias in his "Rules of Order" embraces all except the motion to lay on the table. Cushing in his "Manual" reduces privileged questions to three, namely, adjournment, questions of privilege, and orders of the day; while he ranks as "Subsidiary Questions" the following "lie on the table, previous question, postponement, commitment, amendment.")

It will rarely be necessary in the transaction of business in churches, associations, etc., to call for the previous question. When, however, a motion for the previous question is made and seconded, the Moderator will say, "Will the main question now be put?" If the decision is affirmative, the meeting votes, without further discussion, on the original motion. If the meeting decides that the main question will not be put—it indicates a desire that the discussion will go on.

NOT DEBATABLE

Certain motions are not debatable such as the motion to *adjourn*, to have the *previous question*, to *lay on the table*, etc.

But when these motions are modified by some condition of *time*, *place*, or *purpose*, they become debatable.

MOTIONS TO RECONSIDER

A motion to reconsider a proposition formerly adopted must be made by one who voted with the majority. If such a motion prevails, the original matter is before the body, as if it had never been acted on.

POINTS OF ORDER, APPEAL

If a member in debate violates any recognized rule or order, it is the business of the Moderator to call him to order. Or, any other members may present a point of order, which the

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Moderator must decide. If the decision is unsatisfactory, an appeal may be taken to the body; but this should be done only in peculiar cases.

MISCELLANEOUS MATTERS

In stating a motion or taking a vote the Moderator should rise from his seat. If there is an equal division of votes, the Moderator may give the casting vote, or he may, more prudently in most cases, decline voting. If he declines, the matter is decided in the negative. It is not desirable for any question that comes before a church to be decided by a majority of *one* vote, and for that vote to be the pastor's.

No member can speak except on some definite subject before the body unless he wishes to explain why he is about to make a motion. It is generally better to make a motion and then, after it is seconded, speak in explanation and defense of it.

When blanks are to be filled, if different numbers are proposed, the vote must be taken first on the largest number, the longest time, etc.

If a deliberative body decides beforehand to adjourn at a certain hour, when that hour comes the Moderator, without waiting for a motion to adjourn, must pronounce the meeting adjourned.

II. FORMS OF MINUTES, LETTERS, ETC.

There are no invariable forms, but the following are recommended as generally suitable:

1. RECORD OF CHURCH MEETINGS.

PHILADELPHIA, Aug. 8, 1867.

The _____ church met for business at ___ o'clock, the pastor presiding. After devotional exercises the minutes of the last meeting were read and approved. [After this whatever business is done must be recorded.]

Adjourned.

_____, Clerk.

2. LETTER OF DISMISSION.

PHILADELPHIA, Aug. 15, 1867.

The _____ Baptist church of _____

To her sister, the _____ Baptist church of _____

Dear Brethren:

This certifies that _____ is a member with us in good standing and full fellowship. At _____ own request _____ is hereby dismissed from us to unite with you. When received by you _____ connection with us will terminate.

By order of the church.

_____, Church Clerk.

This letter will be valid for _____ months.

3. LETTER OF NOTIFICATION.

PHILADELPHIA, Sept. 5, 1867.

To the _____ church.

Dear Brethren:

You are hereby notified that _____ was received by letter from you to membership in the _____ church, _____ 1867.

_____, Church Clerk.

4. LETTERS OF COMMENDATION.

These are usually given by pastors to members who expect to be absent from home for a time. They are substantially as follows:

PHILADELPHIA, July 4, 1867.

This certified that _____ is a member of the _____ Baptist church in this place, in good standing,

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and is commended to the Christian fellowship of all sister churches.

Pastor _____ Baptist church.

5. CALL FOR A COUNCIL OF RECOGNITION.

PHILADELPHIA, Aug. 10, 1867.

To the _____ Baptist church in _____.

Dear Brethren:

There is a company of brethren and sisters in the Lord who wish to become an independent church. You are therefore requested to send your pastor and two brethren to meet in council at _____ at _ o'clock, to take the matter into consideration. If the council approves the movement, said brethren and sisters will be glad to have the moral influence of its recognition. The following churches are invited to send messengers. _____, _____, _____, _____, _____.

Yours truly,

_____,
_____,
_____.

(Committee.)

6. CALL FOR A COUNCIL OF ORDINATION.

PHILADELPHIA, Aug. 20, 1867.

The _____ Baptist church of _____

To the _____ Baptist church of _____

Dear Brethren:

We request you to send your pastor and two brethren to meet in council _____ at __ o'clock, to consider the propriety of ordaining to the work of the ministry brother _____. The following churches (the churches

invited should always be named) are invited to send messengers: _____, _____, _____.

By order of the church,

_____, _____, Clerk.

7. CALL FOR AN ADVISORY COUNCIL.

PHILADELPHIA, Aug. 10, 1867.

The _____ Baptist church of _____.

To the _____ Baptist church of _____.

Dear Brethren:

We are sorry to inform you that there are serious difficulties among us, disturbing our peace and hindering our usefulness as a church. We therefore request you to send your pastor and two brethren to meet in council, to advise us what to do. The following churches are invited to send messengers:

_____, _____, _____, _____.

By order of the church.

_____, _____, Clerk.

8. RECORD OF A COUNCIL.

PHILADELPHIA, Aug. 30, 1867.

A council, called by the _____ church, met _____, at _____ o'clock. Brother _____ was chosen moderator, and brother _____, clerk. Prayer by _____.

The church records, referring to the call of the council, were read, from which it appear that the object is _____.

The credentials of the messengers were presented. The following churches sent the following brethren, namely:

CHURCHES.MESSENGERS.

[Whatever is done must be faithfully recorded.]

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On motion the council was dissolved.

_____, Moderator.

_____, Clerk.

9. FORM OF MINISTERIAL LICENSE.

PHILADELPHIA, Sept. 8, 1867.

This is to certify, that brother _____ is a member of the _____ Baptist church, in good standing and full fellowship. Trusting that God has called him to preach the gospel, we hereby license him to engage in the great work; and we offer to God our earnest prayers that he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

By order of the church, this _____ day of _____, 18__.

_____, Pastor,

_____, Clerk.

10. CERTIFICATE OF ORDINATION.

This is to certify, that brother _____ was, ordained to the work of the gospel ministry, by prayer and the laying on of the hands of the eldership, on the ___ day of _____, 18__. He was called to ordination by the _____ church of which he was a member which had ample opportunity to become acquainted with his piety and ministerial gifts.

The ordaining council was composed of _____ brethren from _____ churches, who after a deliberate and thorough examination of the candidate cordially recommended him for ordination.

Our beloved brother, the bearer of this paper, has, therefore, the entire approbation of the ordaining council in being publicly set apart to preach the gospel and administer the ordinances of Christ.

May he, like Barnabas, be “full of the Holy Spirit and of faith,” and through him may “much people be added to the Lord.”

_____, Moderator,

_____, Clerk.

III. MARRIAGE CEREMONY.

Marriage is an institution of Divine appointment, given in wisdom and kindness, to increase human happiness and to support social order.

In the Bible, which should be the lamp to your path in every relation, you will find the directions needed in this.

In token of your decided choice of each other as partners for life, you _____ and _____ will please to unite your right hands.

(Joining of hands.)

Do you solemnly promise, before Almighty God and these witnesses, to receive each other as husband and wife, agreeing to perform the duties growing out of the relation, pledging yourselves to love each other, and to make every reasonable exertion to promote each other's happiness until the union into which you are now entering is dissolved by death?

(When a ring is employed the following can be used. In confirmation of these vows, you will please give and receive this ring, as an emblem and pledge of the pure and enduring love you have promised to cherish for each other.)

In view of the promises thus made, I do now, by virtue of the authority vested in me, as a minister of the gospel, pronounce you husband and wife, henceforth in interest and destiny, as in affection, ONE. And what God has joined together, let not man put asunder.

IV. THE PROVINCE OF ASSOCIATIONS AND

COUNCILS.

It is customary among Baptists for the churches, according to their convenience, to form District ASSOCIATIONS. These bodies are composed of messengers from the churches. And as no fixed number of churches is necessary in organizing an association, it may be either large or small. Every church acts voluntarily in connecting itself with an association. There is not—there can not be—compulsion in the matter. This results from the fact that the Scriptures recognize no higher tribunal than a church.

There are many prudential reasons for the formation of associations. Some persons seem to think that the chief business of associations is to collect the statistics of the churches and publish them. This is the least part of their business. Their great work is connected with local Church Extension, the Missionary Enterprise, Bible, Book and Tract Distribution, Ministerial Education, and the Sunday-school work. Combined action for these objects is more effective than isolated action. This is the supreme reason for associations.

It follows, of necessity, that an association is only an advisory body. It may recommend to the churches that they do thus and thus; but it can go no farther. It can enact no decrees; and if it did, it would have no power to execute them. It is no Court of Appeals, whose decisions are to nullify those of the churches, Baptists must, with holy jealousy, watch and arrest the first encroachments of associations on the independence of the churches.

There needs to be something said about COUNCILS. Like associations they are advisory bodies; and while this fact is kept distinctly in view, their utility can not be questioned; but there is danger lest they assume authority over the churches; and lest the churches acquiesce in the assumption. The following remarks on councils, from a judicious author (Rev. Warham Walker, in his "Church Discipline," pp. 63-64.), are recommended to the Christian brotherhood:

“The true theory of councils appears to be that which regards them as merely advisory. In ordinary cases of discipline, involving no doubtful or difficult question, they are not needed. But cases of a different character may arise. A church may be called to act upon questions of the highest importance, and so complicated and difficult, as to render needful all the wisdom and experience that can be brought to bear upon them. Or, a church may be so divided in opinion on questions seriously affecting its vital interests, that no approach to unanimity can reasonably be hoped for, except through the influence of such a council as may command the respect and confidence of the body. Or, the pastor of a church may be guilty of some misconduct, involving a forfeiture of his ministerial and Christian character. In this last case, although no doubt may be entertained in relation to the course to be pursued, still it is important that the advice of other pastors and able brethren should be obtained. The removal of one of Zion’s watchmen is a matter of painful interest, not merely to the one church over which he presides, but to many. As a public teacher of religion, he has had a place in their affectionate regard; and his fall, like the extinction of a star, is felt by them to be a public calamity. It would seem, therefore, in the case supposed, to be due to the neighboring churches, that before any decisive action is had, a council should be called to deliberate upon the whole matter, and say what action in their judgment is advisable. The opinion of such a body, although not binding upon the church, is entitled to consideration; and if adopted must add greatly to the weight of its final decision.

“In this, and in all cases, where the aid of a council is sought, the right of a decision rests with the church. It is the province of the council, not to act authoritatively, but to advise the churches how to act. The advice so given ought by no means to be lightly rejected, but if, in the deliberative judgment of the church, it is contrary to the will of the Master, it can not be adopted. When a disagreement of this kind exists, perhaps the most effective means of restoring harmony may be to have recourse to a second council. Still,

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the ultimate decision belongs to the church.

“It is supposed by some that the power of ordination to the Christian ministry resides, not in the church, but in a council, assembled at the call of a church, and acting through a presbytery of its own selection. And this being assumed, it is supposed to follow, that the power to depose from the ministry, which is an act of equal authority with the other, must be lodged in a body similarly constituted. But whence, it may be demanded, does the council, as such, derive its origin and its powers? Evidently from the church. But for the call of the church it would never have existed. It is the creature of the church, and can not, without manifest impropriety, exercise an authority superior to that of its creator. Besides, -- if a church be incompetent to depose from the ministry, it must also be incompetent to exclude a minister since the former act is virtually included in the latter. The discipline of the church, so far as ministers are concerned, would thus become an empty name. The truth seems to be, that the ordaining power is in the church. Inasmuch, however, as the exercise of that power is an act of public importance and interest, it is due to the neighboring churches, that the advice of their pastors and such other members as they may designate for this purpose, should previously be heard. Especially is it due to the presbyters who may be called upon to act, that they should have opportunity to satisfy themselves in relation to the character, call to the ministry, and qualifications of the candidate. For these reasons, a council ought always in such cases to be called,—not to ordain, but to advise the church in respect to ordination; nor is it easy to conceive of a case in which it would be expedient for the church to insist upon proceeding, contrary to such advice. Still, the right of decision is in the church; and the officiating presbytery should be regarded as acting, not in behalf of the council, but in behalf of the church.”

This long extract has been made, because the views it presents are believed to be of great importance. Councils composed of judicious brethren may be expected to give good

advice, and good advice should be taken; but as councils are advisory, they are not authoritative bodies. Hence for a council to require a church to give a pledge beforehand to abide by its decision is a direct assault on church independence. And for a church to give such a pledge is disloyalty to Christ; for it is a surrender of the great principle that a church is the highest tribunal, and is the only competent authority to pronounce a final decision.

**DISTINCTIVE PRINCIPLES
OF
BAPTISTS**

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BY
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CHAPTER 1

BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST; AND OF BELIEVERS ALONE.

Before showing wherein Baptists differ from other Christian denominations, it may be well for me to say that in many things there is substantial agreement.

As to the inspiration, and the consequent infallibility, of the word of God, there is no difference of opinion. The Bible is recognized as the supreme standard of faith and practice—that is to say, it teaches us what to believe and what to do.

Salvation by grace is a doctrine which commands the cordial assent of all Christians. While “sin reigns unto death,” they rejoice that “grace reigns through righteousness unto eternal life by Jesus Christ our Lord.” They expect through endless ages to ascribe their salvation to the sovereign grace of God.

Justification by faith in Christ is a fundamental article of belief among all Christians. Acceptance with God on the ground of their works they know to be impossible, and they give the Lord Jesus the trustful reception which the gospel claims for him, and of which his person, character, and mediatorial work render him infinitely worthy. Christ is the object of their faith.

Regeneration by the Holy Spirit is a Christian doctrine. To be “born of the Spirit” is an essential part of salvation; for the subjects of this second birth become the children of God and heirs of heaven. They “put on the new man, which after God is created in righteousness and true holiness.”

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With regard to these and kindred topics Baptists are in accord with other evangelical Christians; but there are points of difference. On these points Baptists hold views which distinguish them from Presbyterians, Episcopalians, Congregationalists, Lutherans, Methodists. These views they deem so important as to justify their denominational existence; and because they hold these views they are a people “everywhere spoken against.” If, however, the distinctive principles of Baptists have their foundation in the word of God, they should be not only earnestly espoused, but maintained with unswerving fidelity. No truth taught in the Scriptures can be considered unimportant while in the words of Jesus are remembered: “Whosoever therefore will break one of these least commandments, and will teach men so, he will be called the least in the kingdom of heaven: but whosoever will do and teach them, the same will be called great in the kingdom of heaven” (Matt 5:19); “Teaching them to observe all things whatsoever I have commanded you” (Matt 28:20).

SECTION 1

The account given of John’s baptism and of the personal ministry of Christ affords no justification of infant baptism.

In the third chapter of Matthew it is thus written: “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand... 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. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.”

From these verses we learn that John preached repentance; that those whom he baptized confessed their sins; and that

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descent from Abraham was not a qualification for baptism. There is nothing in the narrative that can suggest the idea of the baptism of impenitent adults or of unconscious infants. This is equally true of the account of John's ministry as given by the other three evangelists.

Paul, in explaining John's baptism, says, "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" (Acts 19:4) Here it is plain that John required in those he baptized repentance and faith. They were not only to repent, but to believe in the coming Christ, for whom it was John's mission to "prepare a people." There is not the remotest allusion to the baptism of any who either did not or could not repent and believe in Christ. Baptists, so far as the subjects of baptism are concerned, certainly imitate closely the example of John the Baptist.

The disciples of Christ baptized no infants during his ministry. The only reference we have to the baptisms administered by them before the Redeemer's death and resurrection is in John 3:26; 4:1-2, as follows: "And they came unto John, and said unto him, Rabbi, he that was with you beyond Jordan, to whom you bear witness, behold, the same baptizes, and all men come to him; "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." From the words quoted from the third chapter it would be thought that Jesus baptized personally; but we have an explanation of the matter in the language of the Savior; but, as his apostles acted under his authority, he is represented as doing what they did by his direction. The fact, however, which deserves special notice, is "that Jesus made and baptized more disciples than John." There is a distinction between *making* and *baptizing* disciples. First in order was the process of discipleship to Christ, and then baptism as a recognition of discipleship. Could unconscious infants be made disciples? Manifestly not. Then, according to this passage, they were not eligible

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to baptism; for the inference is irresistible that none were baptized who had not first been made disciples.

The oft-repeated verse, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven," does not justify infant baptism. For what purpose were these children taken to Christ? That he should baptize them? If so, it is marvelous that the disciples rebuked those who had charge of them. The preceding verse shows why these children were taken to Christ: "then were brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them" (Matt 19:13). There was a specific object in view. It was not that the "little children" might be baptized, but that the Savior might put his hands on them and pray. Who has the right to infer that these children were baptized, or that baptism was mentioned in their presence? The sacred narrative is silent on the subject; and it may be said with positive certainty that the New Testament, from the birth of John the Baptist to the death of Christ, says nothing concerning infant baptism. If, however, Pedobaptists should admit this, they would still insist—many of them, at least—that there is authority for their practice bearing date subsequent to the Redeemer's death and resurrection. We will see whether there is such authority.

SECTION 2

The Commission given by the Savior to his apostles just before his ascension to heaven furnishes no plea for infant baptism.

The circumstances connected with the giving of this Commission were replete with interest. The Lord Jesus had finished the work which he came down from heaven to accomplish. He had offered himself a sacrifice for sin. He had exhausted the cup of atoning sorrow. He had lain in the dark mansions of the grave. He had risen in triumph from the dead, and was about to ascend to the right hand of the Majesty on high. Invested with perfect mediatorial

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authority, he said to his apostles, "All power is given unto me in heaven and in earth. Go you therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; 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 records the same Commission thus: "Go you into all the world and preach the gospel to every creature. He that believes and is baptized will be saved; but he that believes not will be damned." Luke's record is this: "Thus it is written, and thus it behoved 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" (Matt 28:18-20; Mark 16:15-16; Luke 24:46-47).

Surely the language of this Commission is plain. Matthew informs us that teaching—or making disciples; for the Greek verb means "to disciple" or "to make disciples"—is to precede baptism, Mark establishes the priority of faith to baptism, and Luke connects repentance and remission of sins with the execution of the Commission. No man can, in obedience to this Commission, baptize either an unbeliever or an infant. The unbeliever is not a penitent disciple, and it is impossible for an infant to repent and believe the gospel.

It may be laid down as a principle of common sense which commends itself to every unprejudiced mind that *a commission to do a thing or things authorizes only the doing of the things or things specified in it*. The doing of all other things is virtually forbidden. There is a maxim of law: *Expressio unius est exclusion alterius*. ("The expression of one thing is the exclusion of another.") It must be so; for otherwise there could be no definiteness in contrasts between men, and no precision in either the enactments of legislative bodies or in the decrees of courts of justice. This maxim may be illustrated in a thousand ways. Numerous scriptural illustrations are at hand; I will name a few. God commanded Noah to build an ark of *gopher-wood*. He assigns no reason why gopher-wood should be used. The command, however, is

positive, and it forbids the use of any other kind of wood for that purpose. Abraham was commanded to offer his son Isaac for a burnt-offering. He was virtually forbidden to offer any other member of his family. Ay, more, he could not offer an animal till the original order was revoked by him who gave it, and a second order was given requiring the sacrifice of a ram in the place of Isaac. The institution of the Passover furnishes a striking illustration, or rather a series of illustrations. A lamb was to be killed—not a heifer; it was to be of the first year—not of the second or third; a male—not a female; without blemish—not with blemish; on the fourteenth day of the month—not on some other day; the blood to be applied to the door-posts and lintels—not elsewhere. These illustrations are all scriptural, but I may refer also to the Constitution of the United States. It says of the President: “He will have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur.” This language in effect forbids the making of a treaty by the President alone, or by the President and the House of Representatives in Congress, or by the President and the Supreme Court. It pronounces invalid a treaty made by the President and a majority of “senators present,” for there must be “two-thirds.” The Constitution declares that the House of Representatives “will have the sole power of impeachment,” and the Senate “will have the sole power to try all impeachments.” Here the Senate is as effectually inhibited from the “power of impeachment” as is the House of Representatives from the power of trying “impeachments.” Neither the President, the Supreme Court, nor the Senate can impeach, but the Supreme Court, and the House of Representatives combined cannot “try impeachments,” but the Senate alone.

In application of the principle laid down and of the law-maxim illustrated, I affirm that the Commission of Christ to the apostles, in requiring them to baptize disciples—believers—forbids, in effect, the baptism of all others. It will not do to say that we are not forbidden in so many words to baptize infants. The same may be said of unbelievers, and

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even of horses and sheep and bells.

This examination of the Commission fully authorizes me to say that it furnishes no plea for infant baptism. But it will be said—for it has been said a thousand times—that if infants are not to be baptized because they cannot believe, they cannot, for the same reason, be saved. If the salvation of infants depends on their faith, they cannot be saved. They are incapable of faith. They are doubtless saved through the mediation of Jesus Christ, but it is not by faith. The opponents of Baptists signally fail to accomplish their purpose in urging this objection to our views. They intend to make us concede the propriety of infant baptism or force us to a denial of infant salvation. But we make neither the concession nor the denial. As soon as we say that infants are not saved by faith, but without faith, their objection is met and demolished.

SECTION 3

There is no instance of infant baptism on the day of Pentecost, nor in Samaria under the preaching of Philip.

The day of Pentecost was a memorable day. Forty days after his resurrection Jesus had ascended to heaven. Before his ascension, however, he gave his apostles express command to tarry at Jerusalem till endued with power from on high. This power was received, in connection with their baptism in the Holy Spirit, on the day of Pentecost. They were copiously imbued with the Spirit—placed more fully under his influence than ever before. All things whatsoever Jesus had said to them were brought to their remembrance. They were required for the first time to show their understanding of the Commission of their ascended Lord. How did they understand it? How did they execute it? First, the gospel was preached. Peter in his great sermon proved Jesus to be the Christ, and derived his proof from the Old-Testament Scriptures. Then he charged his hearers with the crime of crucifying the Lord of glory. The people were pierced to the heart, and said, “Men and brethren, what will we do?” It was

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an important question, asked for the first time after the apostles received their world-wide Commission. The answer is in these words: "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 you will receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God will call" (Acts 2:38-39). No one says that the command "Repent" is applicable to infants, and it is certain that the injunction of "Be baptized" has no reference to them; for it is as clear as the sun in heaven that the same persons are commanded to repent and be baptized. Then too it ought to be remembered that it would not be rational to address a command to unconscious infants. It is supposed by some, however, that the words "the promise is to you and your children" refer to infants. The term "children," however, evidently means "posterity;" and the promise cannot be divested of its relation to the Holy Spirit. This promise was not only to the Jews and their posterity, but to Gentiles. The latter are referred to in the words "to all that are afar off." This restriction is laid up on the promise "Even as many as the Lord our God will call." Whether the word "call" is used in its general sense, as in Prov 8:4, in 1 Cor 1:24, "But unto them which are called, both Jews and Greeks," it is in either case inapplicable to infants.

Did any obey Peter's command "Be baptized"? It is written, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). The baptism was limited to those who gladly received Peter's word; and, as infants were not of that number, to infer that they were baptized is utterly gratuitous. There is nothing in the Pentecostal administration of baptism which intimates that infants were considered proper subjects of the ordinance. Let it not be forgotten that the converts on the day of Pentecost were the first persons baptized under the Apostolic Commission, and therefore we have in their baptism the first practical exposition of its true meaning.

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There is nothing like infant baptism in the account given of Philip's labors in Samaria. The reader can examine for himself the eighth chapter of the Acts of the Apostles. There it will be seen that Philip began to execute the Commission by *preaching*; he "preached Christ unto them." He doubtless remembered the words of the risen Redeemer: "Go you into all the world and preach the gospel to every creature. He that believes and is baptized will be saved." The Samaritans "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ;" and what then? It is said, "They were baptized, both men and women." Here the Commission of Christ was practically expounded. Is there anything in the exposition which can suggest the idea of "infant dedication to God in baptism"? Surely not. Philip's plan of operation was evidently uniform. Hence, when he fell in with the Ethiopian eunuch—as we learn from the latter part of the same chapter—he first "*preached* unto him Jesus." The eunuch professed *faith* in the Messiah. Then Philip *baptized* him. As "faith comes by hearing, and hearing by the word of God" (Rom 10:17), there must be preaching before faith, and there must be faith before baptism, because this is the order established by Christ in the Great Commission. Alas for those who invert this order!

SECTION 4

The argument from household baptisms in favor of infant baptism is invalid.

I will refer to these baptisms as they are recorded in the Scriptures. In the tenth chapter of the Acts of the Apostles there is an account of Peter's visit to Cornelius. He began at Caesarea to preach to Gentiles as he had before preached to Jews. He carried into effect the Great Commission in precisely the same way. The Holy Spirit accompanied the word preached, and Gentile believers for the first time "spoke with tongues and magnified God." Then said Peter, "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord."

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Here was a household baptism, but there are things said of the subjects of this baptism that could not be true of speechless infants. One fact, however, settles the whole matter. In the second verse of the chapter it is said that Cornelius “feared God with all his house.” Can infants fear God?

The baptism of Lydia and her household at Philippi is next in order. The narrative, as given in Acts 16:13–15, is as follows: “And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spoke unto the women which resorted thither. 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 which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, ‘If you have judged me to be faithful to the Lord, come into my house and abide there.’ And she constrained us.” No one denies that Lydia was a believer; she was therefore a proper subject of baptism. But it is inferred by Pedobaptists that, as her household was baptized, infants must have been baptized. This does not follow, for the very good reason that there are many households in which there are no infants. The probability—and it amounts almost to a certainty—is that Lydia had neither husband nor children. She was engaged in secular business—was “a seller of purple, of the city of Thyatira,” which is a considerable distance from Philippi. If she had a husband and infant children, is it not reasonable to suppose that her husband would have taken on himself the business in which she was engaged, letting her remain at home with the infant children? She evidently had no husband with her; for we cannot believe that she violated conjugal propriety so far as to reduce her husband to a cipher by saying “*my house*.” Nor can we believe that the sacred historian would have spoken of “the house of Lydia,” in verse 40, if she had a husband. The most reasonable inference is that her household consisted of persons in her employ, that they as well as Lydia became Christian converts, and that they were

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the “brethren” whom Paul and Silas “comforted” when, having been released from prison, they “entered into the house of Lydia.” Enough has been said to invalidate Pedobaptist objections to the Baptist explanation of this narrative, and nothing more can be required. Pedobaptists affirm that Lydia had infant children. Their argument rests for its basis on this view. On them devolves the burden of proof. They must prove that she had infant children. This they have never done—this they can never do. The narrative therefore furnishes no argument in favor of infant baptism.

The same chapter (Acts 16) contains an account of the baptism of the jailer and his household. Here it is necessary to say but little; for every one can see that there were no infants in the jailer’s family. Paul and Silas “spoke unto him the word of the Lord, and to all that were in his house.” It is also said that the jailer rejoiced, “believing in God with all his house.” Surely the word of the Lord was not spoken to infants; surely infants are incapable of believing. It is worthy of notice that this record shows how Paul understood the Commission of Christ. He first spoke the word of the Lord, and when that word was believed, but not till then, was there an administration of baptism.

It is only necessary to refer to the household of Crispus (Acts 18:8) to show what has just been shown—namely, that a man’s house as well as himself may believe in the Lord. It is not said in so many words that the family of Crispus was baptized, but it is said that he “believed on the Lord with all his house.” No doubt the family was baptized, but faith in Christ preceded the baptism.

In 1 Cor 1:16, Paul says, “And I baptized also the household of Stephanas.” Will any one infer that there were infants in this family? This inference cannot be drawn, in view of what the same apostle says in the same Epistle (16:15): “You know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.” Infants could not addict themselves to the ministry of the saints. It follows that there were no

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infants in the family of Stephanas. I am aware that to invalidate this conclusion an argument from chronology has been used. It has been urged that, although infants were baptized in the family of Stephanas when Paul planted the church at Corinth, sufficient time elapsed between their baptism and the date of Paul's First Epistle to the church to justify the declaration, "They have addicted themselves to the ministry of the saints." This argument avails nothing in view of the fact that the most liberal chronology allows only a few years to have intervened between the planting of the church and the date of the Epistle.

Reference has now been made to all the household baptisms mentioned in the New Testament, and there is no proof that there was an infant in any of them. On the other hand, facts and circumstances are related which render it a moral certainty that there were no infants in those baptized families. It will not do to say that ordinarily there are infants in households; it must be shown that it is universally the case. Then the household argument will avail Pedobaptists—not till then. But it cannot be said of all households that there are infants in them. Many a Baptist minister in the United States has baptized more households than are referred to in the New Testament, and no infants in them. It is said that more than thirty entire household baptisms have occurred in connection with American Baptist missionary operations among the Karens in Burmah. In view of such considerations as have no been presented, the reasoning of Pedobaptists from household baptisms are utterly inconclusive. They cannot satisfy a logical mind.

SECTION 5

Certain passages in the New Testament supposed by some Pedobaptists to refer to infant baptism shown to have no such reference.

Conspicuous among these passages is what Paul says in Rom 11 of the "good olive tree" and of the "wild olive tree." It is assumed that by the "good olive tree" is meant the "Jewish

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church-state.” This assumption requires another—namely, that the “wild olive tree” denotes a Gentile church-state; but from the latter view the most earnest Pedobaptist recoils. The truth is there is no reference by the apostle to any “church-state,” whether among Jews or Gentiles. Paul teaches in substance what we learn from other parts of the New Testament—that the Jews enjoyed great privileges, which they abused; in consequence of which abuse, the privileges were taken from them and given to the Gentiles. This is the teaching of Christ; for he said to the Jews, “The kingdom of God will be taken from you, and given to a nation bringing forth the fruits thereof” (Matt 21:43).

Why this kingdom was taken from the Jews we may learn from John 1:11, “He came unto his own, and his own received him not.” They rejected the Messiah who came in fulfillment of their own prophecies, and thus they surrendered the vantage-ground which they had occupied for centuries; and the blessings of the gospel which they refused to accept were offered to, and accepted by, the Gentiles. In this way what Paul elsewhere calls “the blessing of Abraham” was seen to “come on the Gentiles through Jesus Christ” (Gal 3:14). The promise of the Spirit was received through faith; for it was by faith that the Gentiles were brought into union with Christ. We see, therefore, the force of Paul’s language addressed to a Gentile believer in Rom 11:19–20, “that I might be grafted in. Well; because of unbelief they were broken off, and you stand by faith.” The reference to faith shows that there is no allusion to infants, who cannot believe. So it appears that the imagery of “the olive tree” affords neither aid nor comfort to the cause of infant baptism.

Pedobaptists appeal with great confidence to 1 Cor 7:14 in support of their views. The words are these: “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.” It will be seen on examination that there is not in this language the remotest reference to infant baptism. What are the facts in the case? Simply these: The question was agitated at Corinth whether

the believing husbands and wives should not separate themselves from their unbelieving partners. The idea was entertained—by some, at least—that an unbeliever was “unclean” to a believer, even as, under the Mosaic dispensation, a Gentile was “unclean” to a Jew. Paul corrects this false impression by showing that the unbelieving husband is sanctified—or, rather, has been sanctified—by the wife. The perfect tense is used—a fact ignored by Drs. Conant and Davidson in their revisions, but fully recognized by Dr. Noyes. Without entering into a critical discussion of the word “sanctified,” I avail myself of the fact that the sanctification was such as to justify the continuance of the marriage-relation between the believing and the unbelieving partner: “else”—that is, if the sanctification did not remove the supposed “uncleanness” from unbelieving parents—“were your children unclean, but now are they holy.” As the verb translated “were” is in the present tense, it should be rendered “are:” “else your children are unclean, but now are they holy.” The pronoun “your” deserves special notice. The apostle does not say *their* children—that is, the children of the believing and the unbelieving partner—but *your* children, the children of the parents who were members of the Corinthian church. It follows that the passage under review is intensely strong against infant baptism. It shows that the children of the members of the church sustained the same relation to the church that unbelieving husbands and wives did, and that if believing husbands and wives abandoned their unbelieving partners, then believing parents might, with the same propriety, separate themselves from their children.

Perhaps the exposition of this passage given by a well-known Pedobaptist will be more satisfactory than mine. Rev. Albert Barnes says: “There is not one word about baptism here; not one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptized, but it was whether there should be a separation between man and wife where the one was a Christian and the other not. Paul states that if such a

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separation should take place, it would *imply* that the marriage was improper; and *of course* the children must be regarded as unclean.” (Barnes, *Notes on First Corinthians*, 133).

Thus it appears that this passage—so often made the basis of Pedobaptist argument, affords no support to the theory or the practice of infant baptism.

SECTION 6

The allusions to baptism in the Apostolic Epistles forbid the supposition that infant were baptized.

Paul refers to the baptized as “dead to sin,” or rather, as having “died to sin.” He asks, “How will we, that are dead to sin [that died to sin], live any longer therein? Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom 6:2–3). What is meant by dying to sin cannot be exemplified in unconscious infants. In 1 Cor 15:29 we have these words: “Else what will they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” The controversial phrase “baptized for the dead,” occurring, as it does, in the midst of an argument on the resurrection, most probably means “baptized in the belief of the resurrection.” Such a belief cannot be predicated of infants. In Gal 3:27 it is written, “For as many of you as have been baptized into Christ have put on Christ.” These words cannot apply to infants, because they are incapable of putting on Christ. In Col 2:12 the record is, “Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who has raised him from the dead.” However true and consoling may be the doctrine of infant salvation, it is not true that infants are risen with Christ “through the faith of the operation of God.” If, in 1 Tim 6:12, the language, “has professed a good profession before many witnesses,” refers to the baptismal profession, it is evident that such a profession cannot be made by those in a state of infancy. Dr. Davidson translates “didst confess the good confession before many

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witnesses," which is strictly literal, for the Greek verb refers to past time. In Heb 10:22 we find the expression "our bodies washed with pure water." If there is in these words an allusion to baptism (and I think there is), it is plain that the same persons who were baptized had been set free from "an evil conscience." No infant has "an evil conscience."

Peter, in his First Epistle (3:21), defines baptism to be "the answer of a good conscience toward God by the resurrection of Jesus Christ." This is a general definition, and it forbids the idea that baptism, in apostolic times, was administered to any but accountable agents. What conscience has an infant? There is no operation of conscience before accountability. Baptism, then, in its administration to infants, cannot be what Peter says it is. This is for Pedobaptists an unfortunate fact—a fact which shows their practice to be unscriptural.

There is in this connection another thing worthy of consideration. Paul, in his Epistles to the Ephesians and Colossians, exhorts children to obey their parents. It is generally supposed that about five years intervened between the introduction of the gospel into Ephesus and Colossae and the writing of Paul's Epistles. Now, if those children, or any of them, had been baptized when the gospel was introduced into these cities, is it not strange that the apostle, in urging upon them obedience, presented no motive derived from their dedication to God in baptism? There is no allusion to any "vows, promises, and obligations" made and assumed for them by their parents or sponsors at their baptism. There is nothing said that bears a resemblance to a personal acceptance of a draft drawn upon them in anticipation of their intelligence and responsibility. Here a query may be presented: Would a Pedobaptist apostle have pursued this course? To bring the matter nearer home: Would a Pedobaptist missionary write a letter to a Pedobaptist church, making special mention of parents and children, urging both to a faithful performance of relative duties, and say nothing about the obligations of either parents or children as connected with infant baptism or growing out of

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it? No one will answer this question affirmatively. The apostle of the Gentiles, therefore, did what we cannot reasonably imagine a Pedobaptist missionary or minister to do. This is a very suggestive fact.

I have now noticed the usual arguments supposed to be furnished by the New Testament in favor of infant baptism. Not one has been intentionally omitted. Is there a precept or example to justify it? Celebrated Pedobaptist authors will answer this question. Dr. Wall of the Church of England, in his *History of Infant Baptism*, on the very first page of his "Preface," says that, "among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." Neander of Germany—the first church historian of his generation—referring to "the latter part of the apostolic age," expresses himself thus: "As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor 16:15 shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults." (*Planning and Training of the Church*, 101–102) Professor Moses Stuart, for many years the glory of the Andover Theological Seminary, in his *Essay on Baptism* (101), says, in his reference to infant baptism, "Commands or plan and certain examples, in the New Testament, relative to it, I do not find. Nor, with my views of it, do I need them." Dr. Woods, long a colleague of Professor Stuart in his *Lectures on Infant Baptism*, remarks as follows: "It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution must be made out in another way." These are important concessions, made by men whose celebrity is coextensive with Christendom.

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Now, if the New Testament does not sustain the cause of infant baptism, ought it not to be given up? If, as the Westminster Confession affirms, "baptism is a sacrament of the New Testament, ordained by Jesus Christ," it is self-evident that we should go to the New Testament to learn who are proper subjects of baptism. If it was ordained by Jesus Christ, we should allow him to decide who are to be baptized, and not refer the matter to either Abraham or Moses. But Pedobaptists, unable to prove infant baptism from the New Testament, go to the Old, and try to sustain it by reasoning, analogy, inference. Was there ever before such a course adopted to establish a divine ordinance? Ask a Jew why his ancestors for so many centuries observed the feasts of the Passover, Pentecost, and Tabernacles, and he will tell you that God commanded them to do so. Ask a Christian why believers should be baptized and partake of the Lord's Supper, and his response will be that these are injunctions of Jesus Christ. Ask a Pedobaptist, however, why infants should be baptized, and he will at once plunge into the mazes of Judaism and argue the identity of the old "Jewish Church" and the gospel church, insisting, meanwhile, on the substitution of baptism for circumcision. This is a strange method of proving that infants ought to be baptized. It argues a consciousness of the utter absence of New Testament authority for infant baptism. It indicates that there is no command to baptize infants; for a command would supersede the necessity of *argument* to show the propriety of the practice. No man enters into an argument to prove that believers should be baptized. The positive injunction of Christ renders it superfluous. Strange as it is for Pedobaptists to go to the Old Testament for justification of one of their practices under the New-Testament economy, yet, as they do so, it is necessary to follow them. This will now be done.

SECTION 7

The argument from the supposed identity of the Jewish commonwealth and the gospel church of no force.

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This identity is assumed, and on it the propriety of infant church-membership is thought to rest. I will permit distinguished Pedobaptist writers—representative men—to speak for themselves. Dr. Hibbard, a very able Methodist author, in his work on *Christian Baptism* says: “Our next proper position relates to the substantial oneness or identity of the Jewish and Christian churches. I say *substantial* oneness, because, although in many secondary and adventitious points they differ, still, in all the essential feature of the real church of God, they are one and the same. And here it is proper to admonish the reader of the importance of this position. It is upon this ground that we rest the weight of the Bible argument for infant baptism” (31–32).

This language is plain and easily understood, though any one familiar with the baptismal controversy will detect in the phrase “*substantial* oneness” an unwillingness to endorse the “identity” theory without qualification.

Dr. Samuel Miller, for many years Professor of Ecclesiastical History in Princeton Theological Seminary, in his *Sermons on Baptism*, expresses himself thus: “As the infant seed of the people of God are acknowledged on all hands to have been members of the church equally with their parents under the Old-Testament Dispensation, *so it is equally certain that the church of God is the same in substance now that it was then.*” The *italics* are the Doctor’s. Here, also, is a disposition to recoil from a bold avowal of the doctrine of identity. “*The same in substance*” is the convenient phrase selected to meet the logical exigences that may possibly occur. Again, Dr. Miller says: “It is not more certain that a man arrived at mature age is the same individual that he was when an infant on his mother’s lap, than it is that the church, in the plenitude of her light and privileges after the coming of Christ, is the same church which many centuries before, though with a much smaller amount of light and privilege, yet, as we are expressly told in the New Testament (Acts 7:38), enjoyed the presence and guidance of her Divine Head in the wilderness.” (*Sermons on Baptism*, 18–19.)

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Dr. N. L. Rice, in his debate with the renowned Alexander Campbell at Lexington, Kentucky, remarks, "*The church, then, is the same under the Jewish and Christian Dispensations—the same into which God did, by positive law, put believers and their children.*" (*Debate*, 285) Dr. Rice, it will be seen, is bolder than Drs. Hibbard and Miller. He says nothing about "substantial oneness," "the same in substance;" but with characteristic fearlessness announces his position, and, in order to attract special attention, *italizcizes* the words in which he expresses it.

The venerable Dr. Charles Hodge, in his *Theology*, is as positive in his statements as is Dr. Rice. This will be seen in the following extracts: "The commonwealth of Israel was the church. It is so called in Scripture (Acts 7:38);" "The church under the New Dispensation is identical with that under the Old. It is not a new church, but one and the same;" "Under the old economy, the church and state were identical. No man could become a member of the one without being a member of the other. Exclusion from the one was exclusion from the other. In the pure theocracy the high priest was the head of the state as well as the head of the church. The priests and Levites were civil as well as religious officers" (vol. 3, 548–49, 552–53).

As Dr. Hodge held these views, the thoughtful reader will wonder that he was not an advocate of a union between church and state under the gospel economy. That he was not resulted from a fortunate inconsistency on his part.

The Pedobaptist view of the identity of the Jewish theocracy and the Christian Church is now before us as given by men of high position and distinction. Can this view be sustained? I will attempt to show that it is utterly untenable. First, however, the term *church* must be defined. It means "a congregation," "an assembly." The Greeks used the term *ekklesia* (the word translated "church") to signify an assembly, without regard to the purpose for which the assembly met. Hence the tumultuous concourse of the citizens of Ephesus referred to in Acts 19:32, 41, is called in

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the original *ekklesia*, and is translated “assembly.” We have the same word in verse 39; but, as a defining epithet is prefixed to it, we read in the common version “lawful assembly.” The term *ekklesia*, therefore, while it denotes an assembly, does not, in its general signification, denote the *kind* of assembly. This being the case, the Jewish nation, or congregation, might with propriety be called *ekklesia*, or “church,” as in Acts 7:38. In the New Testament, however, the term *ekklesia* in its application to the followers of Christ, generally refers to a particular local congregation of saints. I do not say that it has not a more extensive meaning, but this is its general meaning; and with this alone the present argument is concerned. The sacred writers speak of the *churches* of Judea, the *churches* of Macedonia, the *churches* of Asia, the *churches* of Galatia; and these churches were evidently composed of persons who had made credible profession of their faith in Christ. In apostolic times the members of a particular congregation were called “saints,” “believers,” “disciples,” “brethren.” They were separated from the world—a spiritual people. Baptists say that in this sense of the term “church” there was no church before the Christian Dispensation. There were doubtless many pious persons from the days of Abel to the coming of Christ, but there was not a body of saints separate from the world. The Jewish nation was separate from other nations, but it was not a nation of saints. It was a kind of politico-religious body, and circumcision was a mark of nationality. The righteous and the wicked belonged to this commonwealth and were entitled to its privileges. But there was no spiritual organization composed of regenerate persons, called out, separated, from the Jews as a people, till John the Baptist came preaching in the wilderness of Judea. I have been thus particular in defining the term “church” that there may be no misapprehension of its meaning. Where the phrase “Jewish Church” is used it is to be understood as denoting—as in Acts 7:38—the whole nation, and not a true spiritual body. But where the phrase “Christian Church” occurs it denotes a body of regenerate, spiritual believers in Christ.

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I now proceed to show that the Jewish theocracy and the kingdom of God, or of heaven, as referred to in the New Testament, are not identical.

1. *Because, when the Jewish theocracy had been in existence for centuries, the prophets predicted the establishment of a new kingdom.*

In Isaiah 2:2 it is written, "And it will come to pass in the last days, that the mountain of the Lord's house will be established in the top of the mountains, and will be exalted above the hills; and all nations will flow unto it." There is manifest reference here to the kingdom of God. It is not intimated that this kingdom had been established, but that it was to be established. The phrase "last days" means, no doubt, what it means in Heb 1:1-2: "God... has in these last days spoken unto us by his Son." It designates the period of the Christian Dispensation.

The prophecy of Daniel (2:44) deserves special consideration. Having referred, in the interpretation of Nebuchadnezzar's dream, to the empires of Babylon, Medo-Persia, Greece, and Rome, the prophet added, "And in the days of these kinds will the God of heaven set up a kingdom, which will never be destroyed; and the kingdom will not be left to other people, but it will break in pieces and consume all these kingdoms, and it will stand for ever." This kingdom was to be set up several centuries after Daniel prophesied. The phrase "set up" must indicate the establishment of a new kingdom; there is intimation that the old Jewish kingdom was to be reorganized. This new kingdom was to stand for ever. It was not to fall, like the worldly empire symbolized by the gold, silver, brass, and iron of Nebuchadnezzar's image, but it was to be a permanent kingdom, maintaining an unbroken existence amid the lapse of ages and the revolutions of time. Who does not see that this kingdom has an inseparable connection with the church of Christ, of which he said, "The gates of hell will not prevail against it"? (Matt 16:18). The kingdom, the church, is to stand. Why? Because the machinations of Satan cannot overthrow it.

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John the Baptist referred in his preaching to the *new* kingdom. His voice was heard in the wilderness of Judea, saying, "Repent for the kingdom of heaven is at hand" (Matt 3:2). Was it the old Jewish kingdom that was at hand? Certainly not. Jesus too, in the very beginning of his ministry, announced the same kingdom as "at hand." He said, "The time is fulfilled, and the kingdom of God is at hand: repent and believe the gospel" (Mark 1:15). The time to which the prophets, Daniel especially, referred was fulfilled. The new kingdom was at hand. The command, therefore, was "Repent." Such preaching had never before been heard. The injunction "Repent" was new, and the argument enforcing it was new. There was something so novel and so distinctive in the preaching of Christ and his harbinger as to indicate the introduction of a new era. That the preaching of John was the beginning of a new era is manifest from the Savior's words: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man is forcing his way into it" (Luke 16:16).

In view of the considerations now presented, how can the Jewish theocracy and the gospel kingdom be the same? Is "the substantial oneness, or identity, of the Jewish and Christian churches"—to use Dr. Hibbard's words—a possible thing? Yet he says, "It is upon this ground that we rest the weight of the Bible argument for infant baptism." It rests, then, on a foundation of sand. Dr. Hibbard is in a dilemma. He may choose either horn of this dilemma, and it will gore him unmercifully. For if such a foundation can sustain the argument for infant baptism, there is no *weight* in the argument; but if the weight of the argument crushes the foundation, there is no *solidity* in the foundation.

2. *Another fact fatal to the identity contended for is that those who were regular members of the old Jewish Church could not become members of the Christian Church without repentance, faith, regeneration, and baptism.*

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The plainness of this proposition renders it needless to dwell upon it at any great length. A few considerations will sufficiently develop its truth. The inhabitants of Judea were, of course, members of the "Jewish Church." I prefer the phrase "Jewish commonwealth" or "Jewish theocracy," because in our ordinary language the word "church" carries with it the Christian idea of a truly spiritual body; but through courtesy I say "Jewish Church," as explained above.

The Jews in Jerusalem and in the land of Judea were members of this church. John the Baptist called on these church-members to repent and do works meet for repentance and to believe on the coming Messiah as preparatory to baptism. He restricted the administration of baptism to those who repented and believed. The Pharisees and Sadducees—two prominent sects among the Jews—were church-members. John spoke to them as a "generation of vipers." The Pharisees had no adequate conception of the necessity of a proper state of heart, and the Sadducees were semi-infidels. They were no doubt recognized as worthy members of the Jewish Church, but they were utterly unfit for membership in a church of Christ. John let them know that their relationship to Abraham was no qualification for a place in the kingdom of heaven. Nicodemus was a Pharisee and an *official* member of this Jewish Church; yet he was ignorant of the doctrine of regeneration. Being "born again" was a mystery to him. He was an unregenerate man. The Savior said to him, "Marvel not that I said unto you, you must be born again" (John 3:7). Nor did Jesus regard any of the Jews as qualified for baptism till they became his disciples. It is therefore said that he "made and baptized more disciples than John" (John 4:1). The scribes, lawyers, and doctors of the Jewish Church the Great Teacher denounced as hypocrites; "for," he said, "you shut up the kingdom of heaven against men: for you neither go in yourselves neither suffer you them that are entering to go in" (Matt 23:13). This passage proves two things—that the kingdom of heaven was then in existence, and that it was not identical with the Jewish kingdom. If it had not been in

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existence, it could not have been shut up. If it was identical with the Jewish kingdom, the scribes were already in it. But they were not in it; for the Savior said, "You neither go in yourselves." If, then, they were in the Jewish kingdom, and were not in the kingdom of heaven, the two kingdoms cannot be the same.

3. *It deserves special notice that the covenant of the Jewish Church and the covenant of the Christian Church are different.*

The truth of this proposition Pedobaptists deny. They assume that "the covenant of grace," or "gospel covenant," was made with Abraham, and that the "covenant of circumcision" was so identified with it that circumcision became the seal of "the covenant of grace."

Dr. Thomas O. Summers, now (1882) Professor of Theology in Vanderbilt University, in his volume on *Baptism* (23), referring to infants, says: "They are specifically embraced in the gospel covenant. When that covenant was made with Abraham, his children were brought under its provisions, and the same seal that was administered to him was administered also to them, including both those that were born in his house and those that were bought with his money. They were all alike circumcised in token of their common interest in that covenant of which circumcision was the appointed symbol. That covenant is still in force."

Dr. Hodge, as already quoted, not only says that "the church under the New Dispensation is identical with that under the Old," but adds, "It is founded on the same covenant—the covenant made with Abraham." Again he says: "Such being the nature of the covenant made with Abraham, it is plain that, so far as its main element is concerned, it is still in force. It is the covenant of grace, under which we now live, and upon which the church is now founded" (vol. 3, 549–50).

Here it is assumed by these two able writers, who worthily represent Methodists and Presbyterians, that the gospel covenant was *made* with Abraham, and that circumcision

was its seal. Pedobaptists have a decided preference for the singular number. They do not say *covenants*: it is *covenant* in conversation, in books, and in sermons. Paul speaks of *covenants*, the two *covenants*, *covenants* of promise, etc. How "the covenant of circumcision" can be identified with "the covenant of grace," or "gospel covenant," defies ordinary comprehension. Placing myself in antagonism with Drs. Summers and Hodge, I am obliged to say that what the former calls the "gospel covenant," and the latter "the covenant of grace," was not *made* with Abraham. They both quote Paul, but Paul does not say so. The language of the apostle is this: "And this I say, That the covenant that was confirmed before of God in Christ [that is, in reference to the Messiah] the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal 3:17). This covenant was *confirmed* to Abraham, not *made* with him. It was made before. It must have had an existence, or it could not have been confirmed. The confirmation of anything implies its previous existence.

I will not attempt to penetrate the counsels of eternity to ascertain the particulars of the origin of the covenant of grace. It is sufficient for my present purpose to say that it is, doubtless, the result of the sublime consultation of the three Persons in the God-head concerning the prospective condemnation and ruin of the race of Adam. The first intimation of the existence of this covenant was given in the memorable words, "And I will put enmity between you and the woman, and between your seed and her seed: it will bruise your head, and you will bruise his heel" (Gen 3:15). This incipient development of God's purpose of mercy to man no doubt cheered Abel, Enoch, and all the pious who lived in the world's infancy. The nature of the covenant, recognized when mercy's faint whisperings were first heard, was more fully unfolded when that covenant was *confirmed* to Abraham in the words, "And in you will all families of the earth be blessed;" "And in they seed will all the nations of the earth be blessed" (Gen 12:3; 22:18). These two promises are substantially the same, the one affirming that in

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Abraham, the other that in his seed, all the families, or nations, of the earth should be blessed. There was to be no blessing from him personally to all nations, but the blessing was to come through his seed. Irrespective of the provisions of the covenant confirmed to Abraham, there never has been, and never will be, salvation for Jew or Gentile. There is no salvation except in Christ, and Paul informs us that he is referred to as the “seed” of Abraham: “He says not, And to seeds, as of many; but as of one, And to your seed, which is Christ” (Gal 3:16). The covenant with respect to Christ, if we count from the first promise to Abraham, was *confirmed* to him when seventy-five years old (Gen 12), and the covenant of circumcision was *made* with him when he had reached his ninety-ninth year (Gen 17). Twenty-four years intervened between the two transactions, yet Pedobaptists insist that there was but one covenant. One covenant was *confirmed* to Abraham, and one *made* with him; yet, it seems, there was but one! There is some mistake about this, for two *ones* added together make *two*.

Now, if according to the theory of Drs. Summers and Hodge, the “gospel covenant,” or “covenant of grace,” was made with Abraham, and if circumcision was the seal of that covenant, then it had no seal for twenty-four years after it was made. Moreover, if the “gospel covenant,” or “covenant of grace,” was *made* with Abraham, by the provisions of what covenant were Abel, Enoch, Noah, and others who lived before the days of Abraham, saved? This question is submitted to all the Pedobaptist theologians in Christendom. If they will only consider it, they will cease to say that the “gospel covenant,” or “covenant of grace,” was *made* with Abraham. If, as Pedobaptists assert, circumcision was the seal of the “covenant of grace,” what became of Abraham’s female descendants? Were the blessings of the covenant not secured to them, or were they left to the “uncovenanted mercies” of God? The truth is the inspired writers never refer to circumcision or baptism as a “seal” of a covenant. Circumcision is called “a token of the covenant” which God made with Abraham (Gen 17:11), and “a seal of the

righteousness of the faith which he had, yet being uncircumcised” (Rom 4:11). It was never a seal of the righteousness of the faith of any other man. How could it be, when all Abraham’s male descendants were required to be circumcised at eight days old, when they were incapable of faith? Under the Gospel Dispensation baptism is not a seal, and Pedobaptists labor under a mistake when they so represent it. Believers are “sealed with that Holy Spirit of promise” (Eph 1:13). They are commanded to “grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption” (Eph 4:30). But, for argument’s sake, let baptism be considered a seal—a seal of the covenant which, it is said, was formerly sealed by circumcision. Then the perplexing question arises, “Why apply the seal to both sexes, when the seal of circumcision was applied to but one?” Circumcision, it is argued, was a type of baptism. The type had reference to males alone. Therefore the antitype has reference to both sexes! Such reasoning is at war with the plainest principles of sound logic. There is another absurdity in making baptism the antitype of circumcision. Baptism is referred to by Peter as a “figure.” If, then, circumcision, was a type of it, it was a type of a type, a figure of a figure; which is incredible.

But to be more specific with regard to the covenants: The covenant of circumcision made with Abraham received its full development in the covenant of Mount Sinai. There was, if the expression is allowable, a new edition of the covenant. The Sinaitic regulations were made in pursuance of the provisions of the covenant made with Abraham, and on this account circumcision, the “token of the covenant,” was incorporated into those regulations, and because a rite of the Mosaic economy. Jesus therefore said to the Jews, “If a man on the Sabbath day receive circumcision that the Law of Moses should not be broken,” etc. (John 7:23). This language shows that the covenant of circumcision was so identified with the Sinaitic covenant that the failure to circumcise a man was a violation of the Law of Moses. The old Jewish Church, then, grew out of the covenant of circumcision,

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which was the germ of the Sinaitic covenant that God made with the Israelites when he “took them by the hand to lead them out of the land of Egypt” (Heb 8:9). This covenant, entered into at Mount Sinai, was to continue in force, and did continue in force, till superseded by another and a “better covenant.” It preserved the nationality of the Jews, while circumcision marked that nationality and indicated a *natural* relationship to Abraham. This celebrated patriarch was to have a numerous *natural* seed, to which reference is made in the covenant of circumcision, and, by virtue of the provisions of the covenant “*confirmed*” to him concerning the Messiah, he was to have a *spiritual* seed also. He was to be the father of believers. Hence we have such passages of Scripture as these: “That he might be the father of all them that believe, though they be not circumcised” (Rom 4:2); “They which are of faith, the same are children of Abraham;” “And if you be Christ’s then are you Abraham’s seed, and heirs according to the promise” (Gal 3:7, 29). The process of *spiritual filiation* to Abraham is effected by faith. Jews, therefore—his natural seed—cannot become his spiritual seed without faith. But if faith creates the *spiritual* relationship to Abraham, Gentiles as well as Jews may become his spiritual seed, for they are equally capable of faith. For the encouragement of Gentiles who were uncircumcised, Paul referred to the fact that Abraham was justified by faith *before* he was circumcised. Having referred to the development of the Abrahamic covenant of circumcision in the covenant of Sinai, I may now refer to the development of the covenant respecting the Messiah, out of which covenant has grown the gospel church. This is termed the *new* covenant, in contradistinction from the Sinaitic covenant. The development of its provisions was to occur many centuries subsequent to the giving of the law, although those provisions had an embryo existence in the covenant “*confirmed*” to Abraham concerning Christ. In Heb 8:8–12 there is a quotation from Jer 31:31–34 which sheds much light on the two covenants. It is as follows: “Behold the day comes, says 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

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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, says the Lord. For this is the covenant that I will make with the house of Israel after those days, says the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they will be to me a people: and they will not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all will 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.”

This is the new covenant—*new* in its manifestation, though *old* in its origin—the “better covenant, which was established upon better promises” (Heb 8:6). Of this covenant Jesus is Mediator, and this fact shows that the gospel covenant is the outgrowth of the covenant “confirmed of God” to Abraham concerning Christ. How essentially different the old covenant and the new! Pedobaptists, however, as we have seen, insist that the Jewish Church and the Christian Church are the same! God found fault with the old covenant, and superseded it by the new; yet it seems that the new which displaces the old is substantially identical with it! It is strange that men do not observe that God, in describing the new covenant, says expressly, “NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS,” the old covenant.

Several distinctive points of difference between the old covenant and the new may be seen in Gal 4:22–31. There are four allegorical personages referred to by Paul—namely Hagar, Ishmael, Sarah, and Isaac. Hagar was a “bondmaid,” and gave birth to a son “after the flesh”—that is, there was in his birth no departure from the laws of ordinary generation. This “bondwoman” represents the covenant of Sinai, and “answers to Jerusalem, which now is”—the old Jewish Church, which “gendered to bondage.” Jerusalem—the Jewish Church—is therefore said to be “in bondage with her children.” To “gender to bondage” was all that Sinai could do; there was no provision in the Sinaitic covenant for

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anything more: its possibilities were exhausted. Sarah, “the free woman,” represents the new covenant, and the Christian Church of which that covenant is the charter. She gave birth to Isaac, who was born “by promise”—“after the Spirit”—that is, according to a promise the fulfillment of which involved supernatural agency. “Jerusalem which is above”—the Christian Church represented by Sarah—“is free, which is the mother of us all,” of all Christians. Believers in Christ are “the children of promise,” as Isaac was. They are born “after the Spirit” and “of the Spirit.” Thus it is as clear as the light of day that, while the Jewish Church was supplied with its members by *generation*, the Christian Church is furnished with its members by *regeneration*. This is one prominent difference between the two, and it is as great as that between death and immortality. “But as then,” says the apostle, “he that was born after the flesh persecuted him that was born after the Spirit, even so it is not.” Ishmael persecuted Isaac, and so the children of the covenant of Sinai—Abraham’s seed according to the flesh—persecuted in apostolic times, the beneficiaries of the new covenant, Abraham’s spiritual seed. Sinai, in “gendering to bondage,” also “gendered” a persecuting spirit; and it is worthy of remark that an infusion of Judaism into the sentiments of any religious denomination has a tendency to make it a persecuting denomination. This fact is both significant and suggestive. “Nevertheless, what says the scripture? Cast out the bondwoman and her son; for the son of the bondwoman will not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.”

Here is authority for keeping all but regenerate persons out of the Christian Church: “Cast out the bondwoman and her son.” The Jews, considered as Abraham’s natural seed, had no right to the privileges of the church of Christ. They had first to become Christ’s disciples by faith, and then they were in the important sense Abraham’s seed. Paul never forgot one of the first principles of the gospel economy announced by John the Baptist to the Pharisees and the Sadducees:

“Think not to say within yourselves, ‘We have Abraham our father;’ for I say unto you, that God is able of these stones to raise up children unto Abraham” (Matt 3:9). They were, under the New Dispensation, to claim nothing on the ground of their lineal descent from Abraham. Piety was to be an intensely personal concern. Daniel Webster once said, “The bed of death brings every human being to his pure individuality.” This is true; but Christianity does the same thing before it is done by “the bed of death.” The gospel places every one on the basis of his “pure individuality” before God.

4. *The supposed identity of the Jewish Church and the Christian Church involves absurdities and impossibilities.*

According to this view, the scribes, the Pharisees, the Sadducees, and all the Jews were members of the church; yet it is notorious that they procured the crucifixion of the Head of the church. These church-members, many of them occupying “official positions,” manifested bitter enmity to Christ, and said, “We will not have this man to reign over us.” They charged him with being in league with Satan in casting out demons. When he was condemned to death they said, “His blood be on us and on our children” (Matt 27:25). Strange language for church-members to employ! Who can believe that they were members of a church “the same in substance” with the Christian Church? If the Pedobaptist position is tenable, the three thousand converts on the day of Pentecost were added to the church, though they were in it before! The Lord added daily to the church not only the saved (Acts 2:47), but those already members! When a great company of priests became obedient to the faith, they joined themselves to the apostles and were put out of the synagogues, though the Jews putting them out were of the same church! Saul of Tarsus “persecuted the church and wasted it”—“made havoc” of it—and when converted became a member of the church, though he had always been one! Ay, more, he obtained his authority to persecute from official members of the church. These and many other absurdities and impossibilities are involved in the supposition that the

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Jewish Church and the Christian Church are the same. They are not the same. The phrases “same in substance,” “substantial identity,” cannot avail Pedobaptists; for there is no sort of identity. A “substantial sameness” cannot be discovered with a theological microscope. Paul’s teaching is that Jesus Christ makes “of two, one new man” (Eph 2:15)—that is, regenerated Jews and Gentiles are the materials of which the new man, or church, is composed. There is reference to an organization, and the descriptive epithet “*new*” is applied to it. Pedobaptists virtually say that the Lord Jesus did not make a “new man.” They advocate the claims of the “old man,” admitting, however, that he is changed in some unimportant respect; so that his “substantial identity” remains unimpaired.

What effect would have been produced in apostolic times on the minds of unbelieving Jews if it had been intimated that their church was identical with the Christian Church? They would have been highly offended. Paul exemplified the most indignant eloquence whenever false teachers attempted to corrupt the purity of the Christian Church with the leaven of Judaism. The old Jewish Church and the church of the New Testament were regarded by believers and by unbelievers as essentially distinct. No one thought of their “substantial identity;” for infant baptism was unknown, and there was nothing to suggest the “identity doctrine. It is as easy for a camel to go through the eye of a needle as for the identity of the Jewish and the Christian churches to be maintained. If there is no identity, infant membership in the Jewish commonwealth is no authority for infant membership in the Christian Church; and it is perfectly gratuitous to insist that baptism has come in the place of circumcision. Still, the advocates of infant baptism argue that circumcision is superseded by baptism, and that, as infants were circumcised under the Jewish economy, they should be baptized under the Christian Dispensation.

SECTION 8

The argument from circumcision fails.

The position advocated by Pedobaptists will be seen from the following extracts.

Dr. Miller—already referred to—says: “Our next step is to show *that baptism has come in the room of circumcision*, and therefore that the former is rightfully and properly applied to the same subjects as the latter.” Again: “There is the best foundation for asserting that baptism has come in the place of circumcision... Yet, though baptism manifestly comes in the place of circumcision, there are points in regard to which the former differs materially from the latter.” (*Sermons on Baptism*, 22–23.) Here the doctrine is stated unequivocally that “baptism has come in the place of circumcision.” How it takes its place, and yet “differs materially from it” on some “points,” must ever be a mystery to persons of ordinary mental penetration.

Dr. Rice says: “It is certain that baptism came in place of circumcision; that it answers the same ends in the church now that were answered by circumcision under the former dispensation.” (*Debate with Campbell*, 302.)

Dr. Summers affirms: “That baptism is the ordinance of initiation into the church, and the sign and seal of the covenant now, as circumcision was formerly, is evident.” (*Summers on Baptism*, 25–26.)

I find in Dr. Hodge’s *Theology* no statements so positive as those now quoted, but he so expresses himself that it is impossible not to infer his belief in the substitution of baptism for circumcision.

But is this view, though held by great and learned men, defensible? I will attempt to show that it is not, for the following reasons:

1. *It was necessary for the circumcised to be baptized before they could become members of the church of Christ.*

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How was this, if baptism came in the place of circumcision and is a seal of the same covenant? Was the covenant first sealed by circumcision, and subsequently sealed by baptism? Were there two seals? If so, away goes the substitution theory. If the same persons were both circumcised and baptized, there was, so far as they were concerned, no substitution of baptism for circumcision. In their case circumcision was not abolished, and nothing could take its place. It occupied its own place, and it was necessary for that place to be *vacated* before anything else could occupy it. Dr. Miller refers to baptism as coming "*in the room*" of circumcision; but there was no "*room*" till the non-observance of circumcision made room. Why, then, were those who had been circumcised baptized? Why was Jesus himself both circumcised and baptized? These are unanswerable questions if baptism came in the place of circumcision.

Dr. Miller's views involve another difficulty. He says: "The children of professing Christians are already in the church. They were born members; their baptism did not make them members. It was a public ratification and recognition of their membership. They were baptized because they were members" (74). The position here assumed is demolished by one fact. That fact is that the New-Testament subjects of baptism are never represented as baptized because they are in the church, but that they may enter into it. Dr. Miller's reason for administering baptism to infants labors under the misfortune of being remarkably unscriptural; for if "the children of professing Christians are already in the church," this is a very good reason for not baptizing them at all. Any one familiar with the baptismal controversy can see that Dr. Miller's *Abrahamic* and *Judaistic* notions vitiated his logic in its application to evangelical subjects. He reasoned in this way: The natural seed of Abraham were members of the Jewish National Church by virtue of their birth; and so far his reasoning was correct. They were circumcised because by natural generation they were made beneficiaries of the covenant of which circumcision was the "token." Dr. Miller's next step was this: The children of professing Christians are

born members of the Christian Church, and are entitled to baptism, even as Abraham's natural seed were entitled to circumcision. But is this true? It cannot be. Whatever rational analogy may be traced between circumcision and baptism is on the side of the opponents of infant baptism. How plain this is! Abraham's *natural* seed were circumcised because they had a birthright-interest in the covenant God made with Abraham. Christians are Abraham's *spiritual* seed. They become so by faith in Christ, and are beneficiaries of the new covenant, the provisions of which are eminently spiritual. There is in baptism a recognition of their interest in the blessings of this covenant. It was right to circumcise Abraham's natural seed, and it is right to baptize his spiritual seed; but who are his spiritual seed? Believers in Christ, and believers alone. Infants, therefore, have no right to baptism, because they are not Abraham's spiritual seed. Jewish infants were fit subjects for circumcision, because they were Abraham's *natural* seed; but neither Jewish nor Gentile infants can be his *spiritual* seed, because of their incapacity to believe, and therefore they ought not to be baptized. I insist, then, that correct analogical reasoning from circumcision to baptism saps the very foundation of Pedobaptism and furnishes Baptists with an argument of the strength of which they have never fully availed themselves. This may be considered a digression. If so, let us return to the subject of discussion.

I was attempting to show that baptism did not come in the place of circumcision, and referred to the well-known fact that multitudes of circumcised persons were also baptized. This could never have taken place if baptism came in the room of circumcision. In this connection, the circumcision of Timothy is worthy of notice. His mother was a Jewess, but his father a Greek. Owing to the latter fact, doubtless, he remained uncircumcised. After his conversion and baptism Timothy was circumcised by Paul. This was done to conciliate the Jews, which shows that they considered circumcision a mark of nationality. Now the question arises, "Why did Paul circumcise Timothy, who had been baptized, if

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baptism came in the place of circumcision?" Thus in the New Testament we have baptism administered after circumcision, and circumcision performed after baptism: yet Pedobaptists say that the one came in the place of the other!

2. *A second fact to be noticed is that circumcision was confined to one sex.*

Premises and conclusions are often wide as the poles asunder. Of this we have a striking proof in the reasoning of Pedobaptists from the circumcision of infants under the Old Dispensation to the baptism of infants under the New. The fact they begin with is of course this: Male children were circumcised under the Old Testament economy. The conclusion is: Therefore male and female children ought to be baptized under the gospel economy. Is this logic? If but one sex is recognized in the premise, how is it that there is a recognition of both sexes in the conclusion? There must be something wrong in the reasoning that brings out more in conclusions than is contained in premises. This is the misfortune of the argument now under consideration. Pedobaptists most gratuitously infer that, as children of one sex were formerly circumcised, therefore children of both sexes should now be baptized. Surely, if baptism came in place of circumcision, its administration should be confined to the male sex; but it is by divine authority administered to believers of the other sex, and therefore it did not come in place of circumcision. Pedobaptists must admit that, so far as female infants are concerned, baptism did not take the place of circumcision; for circumcision occupied no *place*, and therefore could not be *displaced* by anything else. This is so plain as to need no elaboration.

3. *The eighth day was appointed for the circumcision of infants.*

Is this true of infant baptism? The thing itself is not commanded, to say nothing of the time. But Pedobaptists must be met on their own ground. They say that baptism has come "in the room of circumcision." If they believe this,

consistency requires that they baptize male infants alone, and that they be baptized on the eighth day. Do they pursue this course? They do not; and their failure to do so may well excite doubt whether they are perfectly satisfied with their position.

4. *The Council of apostles, elders, and brethren at Jerusalem virtually denied the substitution of baptism for circumcision.*

In Acts 15 we have an account of this Council. The reason for its convocation was this: "Certain men" went from Judea to Antioch and "taught the brethren," saying, "Except you be circumcised after the manner of Moses, you cannot be saved." Paul and Barnabas joined issue with these "men," and after much disputation it was determined to send a deputation to Jerusalem to consult "the apostles and elders about this question." Paul and Barnabas belonged to this deputation, and upon their arrival at Jerusalem, *before the Council met*, some of the believing Pharisees urged the necessity of circumcision. The same question, therefore, was agitated both at Antioch and Jerusalem. That question was whether the believing Gentiles ought to be circumcised. The Council met, and after due deliberation and consultation "it pleased the apostles and elders, with the whole church," to decide against the circumcision of Gentiles. Now, if baptism came in place of circumcision, the apostles knew it, and this was the time to declare it. A simple statement of the fact would have superseded all discussion. Why did they not say, "Circumcision is unnecessary, because baptism has taken its place"? This is what Pedobaptists would have said if they had been in that Council. The inspired apostles, however, did not say it. Indeed, the decision of the Council had reference to the believing Gentiles alone, and the understanding evidently was that believing Jews were at liberty to circumcise their children. This we may learn from Acts 21:17–25, and it is a fact utterly irreconcilable with the substitution of baptism for circumcision. When circumcision was regarded as a mark to designate nationality, Paul made no objection to it; but when its necessity to salvation was

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urged, he considered the great doctrine of justification by faith in Christ disparaged and shorn of its glory. To all circumcised with this latter view he said: "If you be circumcised, Christ will profit you nothing" (Gal 5:2). But to return to the Council at Jerusalem: If baptism came in place of circumcision, the very reason which called that Council together must have led to a declaration of the fact, and it is strangely unaccountable that it did not. We are forced to the conclusion that baptism was not, in apostolic times, believed to be a substitute for circumcision. Hence the Council at Jerusalem could not, and did not, say it was. Its decision involved a virtual denial of the very thing for which Pedobaptists so strenuously contend.

I have now given a specimen—and but a specimen—of the considerations which show that baptism has not taken the place of circumcision. A volume might be written on this one point; but it is needless. He who is not convinced by the facts already presented would not be convinced "though one should rise from the dead."

The Scripture argument on infant baptism is now closed. I have examined the New Testament claim of infants to baptism, and also the Old Testament claim, and perceive no mark of validity in either. My readers will therefore allow me to endorse what the *North British Review*, the organ of the Free (Presbyterian) Church of Scotland, says in its number for August, 1852:

"SCRIPTURE KNOWS NOTHING OF THE BAPTISM OF INFANTS."

SECTION 9

The historical argument examined.

From the word of God, Pedobaptists go to church history and seek "aid and comfort" from its records. What does church history say of infant baptism? Much, I admit; but there is no proof that it was practiced before the latter part of the second century. The proof is by no means conclusive that it was

practiced before the third century. This the reader will see as historical facts are presented.

I quote from Dr. Wall of the Church of England, whose *History of Infant Baptism* is in high repute wherever the English language is spoken. Referring, in chapter 3, to the well-known passage in Irenaeus, he says, "Since this is the first express mention that we have met with of infants baptized, it is worth the while to look back and consider how near this man was to the apostles' time." Irenaeus, according to Dr. Wall's chronology, lived about the year 167. It is well to give the disputed passage. Here it is: "For he [Christ] came to save all persons by himself: all, I mean, who by him are regenerated [or baptized] unto God; infants, and little ones, and children, and youths, and elder persons. Therefore he went through every age; for infants being an infant, sanctifying infants, etc. It is needless to quote further, for the controversy is about the meaning of the word "regenerated." It will be observed that Dr. Wall interpolates "baptized" as its meaning. *Renascor* is the word used in the Latin translation; for the original Greek is lost. That *renascor* means "born again" or "regenerated" is beyond dispute; nor is it necessary to deny that the "Fathers," so called, sometimes use it as synonymous with "baptized." Baptists, however, deny that it has this meaning in the passage under consideration, and distinguished Pedobaptists agree with them, as the following quotations prove.

The learned Winer, speaking of infant baptism, says, "Irenaeus does not mention it, as has been supposed." (*Christian Review*, vol. 3, 213).

Dr. Doddridge says, "We have only a Latin translation of this work; and some critics have supposed this passage spurious, or allowing it to be genuine, it will not be granted that *to be regenerate* always in his writings signifies 'baptized.'" (*Miscellaneous Works*, 493).

Pedobaptists must deeply feel their need of something to sustain their practice when they attempt to extort from

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Irenaeus testimony in favor of infant baptism. He says nothing about baptism in connection with infants.

Tertullian, who lived about the year 200, is often referred to by Pedobaptists as the first opponent of infant baptism, but they argue that his opposition proves the existence of the practice. It is by no means certain that Tertullian refers to the baptism of infants. The term which he uses, and which Dr. Wall translates "little children," is *parvulos*. Irenaeus speaks of *infantes, parvulos*. He makes a distinction between *infants* and *parvulos*. If Tertullian uses the latter term as Irenaeus did, he does not refer to the baptism of unconscious infants, but to the baptism of "little children." These "little children" may have been capable of exercising faith in Christ. Whether they were of not I do not undertake to decide. It is true, however, that Tertullian, owing to this peculiar views, advised a delay of baptism on the part of certain classes of persons who had reached mature years.

Having come down to the beginning of the third century, may I not say that if infant baptism rests for its support on the practice of the first two centuries, it rests on a foundation of sand? To the end of two hundred years it has no distinct historical recognition.

From Tertullian, Dr. Wall comes to Origen, whom he represents as living about the year 210. Origen wrote in Greek, and his works in the original were chiefly lost and Latin translations remain. Dr. Wall says "only the Latin translations." However this may be, he tells us that "upon the renewal of learning" nothing was admitted to be Origen's except translations made "into Latin either by *St. Hierom* (Same as "Jerome.") or *Rufinus*." He accords fidelity to Hierom in his translations, but says that "Rufinus altered or left out anything that he thought not orthodox." Nor is this all; for these significant words are added: "Whereas now in these Translations of *Rufinus* the reader *is uncertain* (as *Erasmus* angrily says) *whether he read Origen or Rufinus*." (*History of Infant Baptism*, chapter 5, In quoting from Dr. Wall I refer to chapters rather than to pages, because his

History is published in different forms. I have the edition of 1705.)

Dr. Wall admits that Origen's *Homilies on Leviticus* and his *Comments on the Epistle to the Romans* were translated by Rufinus; and in these productions we are supposed to have his strongest testimony in favor of infant baptism. In his eighth Homily he is represented as saying, "Infants also are, *by the usage of the church*, baptized." In his comments on Romans this language is attributed to him: "The church had *from the apostles a tradition* [or order] to give baptism even to infants." This is Dr. Wall's translation. He was very anxious to translate the Latin term *traditio* "order." It seems however, that he had some misgiving, and therefore put the word "order" in brackets. Let it not be forgotten that the translation of these portions of Origen's works are made from Greek into Latin by Rufinus, who "altered or left out anything that he thought not orthodox." Who knows, therefore—who can ever know—whether Origen wrote what is here ascribed to him? What alterations were made in his writings? Such as Rufinus, in his orthodoxy, thought proper. What things were "left out"? Only those that Rufinus *thought* ought to be left out! Erasmus, a prodigy of learning in his day, was uncertain whether he read "Origen or Rufinus." But if Origen did say what Rufinus represents him as saying, what does it amount to? Absolutely nothing with those who recognize the word of God as the only rule of faith and practice. The "usage of the church" and "a tradition from the apostles" are referred to as authority for infant baptism; there is no appeal to the Holy Scriptures. Who but a Romanist is willing to practice infant baptism as a tradition, and not a divine ordinance? Origen's testimony is valuable to a Papist, entirely worthless to a Protestant.

Leaving the "uncertain" writings of Origen, Dr. Wall conducts us into the Council of Carthage, in the year 253. This Council was composed of sixty-six bishops, or pastors, and Cyprian presided over it. One of the questions submitted to its decision was whether a child should be baptized before it was eight days old. Fidus, who presented

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the question, was in the negative; and rightly too, if the law of circumcision was to regulate the matter. The very fact that such a question was sent to the Council shows that infant baptism was a new thing. Had it been practiced from the days of the apostles, the point whether a child should be baptized before the eighth day would have been settled before A. D. 253. The Council decided against the delay of baptism, assigning this weighty reason: "As far as in us lies, no soul, if possible, is to be lost." Here it will be seen that the necessity of baptism, in order to salvation, be recognized. In this supposed necessity infant baptism, doubtless, had its origin. This will be clear when the testimony of the great Neander is presented. The Council of Carthage attempted to justify infant baptism by referring to the fact that when the son of the Shunammite widow (2 Kings 4) died, the prophet Elisha so stretched himself on the child as to apply his face to the child's face, his feet to the child's feet, etc. By this, said the Council, "spiritual equality is intimated"—that is, a child is spiritually equal to a grown person! A conclusive reason for infant baptism, truly! The cause must be desperate, indeed, when the decision of a Council that could gravely advance such a conceit as an argument is invoked to sustain it. (The reader who wishes to verify the statements here made concerning the Council of Carthage may refer to Wall's *History*, chapter 6)

It is not necessary to refer to other of the so-called "Christian Fathers," especially to Augustine, as testifying in favor of infant baptism; for Baptists do not deny that infants were baptized from the days of Cyprian. Augustine, who died in A.D. 430, refers to infant baptism as an apostolic tradition: *apostolica traditio* is the phrase he employs. He meant, no doubt, that it was handed down from the apostles by tradition that infants were to be baptized. This implies the silence of the New Testament on the subject. No one would say that it was handed down by tradition that believers are to be baptized. Why? Because the baptism of believers is so clearly taught that the tradition is precluded. Not so as to infant baptism; for here there is room for tradition, because

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in regard to this rite the Scriptures are as silent as the grave. As to Augustine himself, the tradition to which he refers was not sufficiently operative to secure his baptism in infancy, though his mother, Monica, was a pious woman. He was not baptized till thirty years of age.

It has been intimated that the testimony of the great church historian Neander is decisive as to the origin of infant baptism in its supposed necessity in order to salvation. He says, "That not till so late a period as (at least, certainly not earlier than) Irenaeus a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin; specially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the mythus [myth] that the apostles baptized the Old-Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency if it had been favored by tradition!" (*Planting and Training of the Church*, 102.)

Dr. Wall in the second part of his *History*, chapter 6, referring to the "ancient Fathers," says, "they differ concerning the future state of infants dying unbaptized; but all agreed that they missed of heaven."

In view of this testimony of two Pedobaptists of great celebrity, who does not see that infant baptism originated from its supposed inseparable connection with salvation? A deplorable misconception of the truth of the gospel gave it birth, while misapprehension of the teachings of the New Testament prolongs its injurious existence. The "historical argument" for infant baptism affords very little "aid and comfort" to Pedobaptists. But suppose it was a thousand times stronger; suppose every writer from the death of the last apostle had expressed himself in favor of it; even then it

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would be nothing less than an act of will-worship while the Scriptures are silent concerning it. The perplexing question, "Who has required this at your hands?" should confound its advocates. "The Bible. The Bible alone," said Chillingworth, "is the religion of Protestants." Arguments from antiquity, to be available, must penetrate the antiquity of the apostolic age and rest on the teachings of the New Testament. All other arguments are worthless.

SECTION 10

Objections to infant baptism.

In view of the considerations presented in the preceding pages, there must be very serious objections to infant baptism. Some of these objections will now be considered.

1. *A decided objection to it is that its advocates cannot agree why it should be practiced.*

How conflicting, how antagonistic, their opinions! Roman Catholics baptize infants, in order to their salvation. They consider baptism essential to the salvation of both adults and infants. They have sometimes shown the sincerity of their belief by attempting to baptize children before they were born. Episcopalians, in accepting the teachings of the "Book of Common Prayer," baptize infants to make them children of God by regeneration. John Calvin, as may be seen in his *Life* by Henry (vol. 1, 82–83), maintains that infants are capable of exercising faith, and that their baptism is an exemplification of believers' baptism. This seems also to have been Martin Luther's opinion. John Wesley in his *Treatise on Baptism* says, "If infants are guilty of original sin, they are proper subjects of baptism, seeing, in the ordinary way, that they cannot be saved, unless this be washed away in baptism." The "Directory" of the Westminster Assembly places the right of the infants of believers to baptism on the ground that they are "federally holy." The opinion held by probably the larger number of Protestant Pedobaptists is that infants are baptized "to bring them into the church." But Dr. Samuel Miller, as we have

seen, insists that the children of Christian parents are born members of the church, and are baptized because they are members: while Dr. Summers derives the right of infants to baptism from “their personal connection with the Second Adam.”

These are specimens of the reasons urged in favor of infant baptism. How contradictory! How antagonistic! It seems that infants are to be baptized that they may be saved; that they may be regenerated; because they have faith; because their parents are believers; because they are involved in original sin; because they are holy; because they ought to be brought into the church; because they are in the church by virtue of their birth; and because of their “personal connection” with Christ, in consequence of his assumption of human nature. It would be well for the various sects of Pedobaptists to call a Council to decide why infants should be baptized. The reasons in favor of the practice are at present so contradictory and so self-destructive that it must involve the advocates of the system in great perplexity. Many, though, would object because it would probably be in session as long as the Council of Trent. Still, if one good reason could be furnished for infant baptism by the united wisdom of Romanists and Protestants, it would be more satisfactory than all the reasons which are now urged.

2. *A second objection to infant baptism is that its tendency is to unite the church and the world.*

Jesus Christ evidently designed the church to be the light of the world. His followers are not of the world, but are chosen out of the world. If anything in the New Testament is plain, it is plain that the Lord Jesus intended that there should be a line of demarcation between the church and the world. It is needless to argue a point so clear. Now, the tendency of infant baptism is to unite the church and the world, and thus to obliterate the line of demarcation which the Savior established. Let the principles of Pedobaptism universally prevail, and one of three things will inevitably follow—either there will be no church, or there will be no world, or there

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will be a *worldly church*. The universal prevalence of Pedobaptist sentiments would bring all “born of the flesh” into the church. To be *born*, not to be *born again*, would be the qualification for membership. The unregenerate members would be in a large majority. The world would absorb the church, or, to say the least, there would be an intensely worldly church. Is this not true of the national churches of Europe? The time has been, whatever may be the case now, when in England “partaking of the Lord’s Supper” preceded the holding of the civil and military offices of the kingdom. Thus a premium was offered for hypocrisy, and many an infidel availed himself of it. In the United States of America there are so many counteracting influences that infant baptism cannot *fully* develop its tendency to unite the church and the world. Indeed, in some respects, Pedobaptists practically repudiate their own principles. They do not treat their “baptized children” as church-members. If they did, there would be a deplorable state of things. The unregenerate members of local congregations would generally be in the majority, and would exert a controlling influence.

3. *Another objection to infant baptism is that it cherishes in “baptized children” the delusive belief that they are better than others; that their salvation is more hopeful.*

In many instances, it is to be feared, they are led to consider themselves in a saved state. The children of Romanists must so regard themselves if they attribute to baptism the efficacy ascribed to it by Papists. If the children of Episcopalians believe the “Book of Common Prayer,” they must grow up under the false persuasion that in their baptism they “were made members of Christ, children of God, and inheritors of the kingdom of heaven.” If the children of Methodists believe the “Discipline,” and that the prayer offered at their baptism was heard, they must recognize themselves as baptized not only “with water,” but “with the Holy Spirit.” If the children of Presbyterians believe the “Westminster Confession” and the “Directory,” they look upon themselves as “federally holy”—“in covenant with God”—and consider that “the

covenant was sealed by their baptism.” Will not all these classes of children imagine themselves better than others? Will they not, under the teaching they receive, view other children as consigned to the “uncovenanted mercies” of God, while they occupy a high vantage-ground? Will not their delusive belief present a serious obstacle in the way of their salvation? Is there any rational probability of their salvation, unless they disbelieve the dogmas inculcated in their baptism? Will the children of Roman Catholics ever be saved while they regard their baptism as having placed them in a saved state? Will the children of Episcopalians become the “children of God” so long as they entertain the absurd notion that they were made his children by baptism? Will the children of Methodists be regenerated while they imagine that they have been baptized “with the Holy Spirit”? Will the children of Presbyterians repent and acknowledge their guilt and condemnation before God while they lay the “flattering unction to their souls” that they are “federally holy” and “in covenant with God”?

I would not give offence, but must say that Pedobaptist children must take the first step in the pursuit of salvation by practically denying the truth of what they have been taught concerning their baptism. Its will be asked, Are not thousands of the children of Pedobaptists converted to God? I gladly concede it; but why is it so? One prominent reason, doubtless, is that, on the part of their ministers and parents, there is a practical repudiation of their baptismal theories. The “baptized children,” whatever the baptismal formulas may say, are taught that they are sinners, unregenerate, lost, condemned, and exposed to the wrath of God, for the very reason that they are not “in covenant” with him. Thanks be to God that the preaching and teaching of Pedobaptists do not accord with their “Creeds,” so far as the subject of infant baptism is concerned! The discrepancy is vital to the welfare of their offspring. There are some happy inconsistencies.

4. *A fourth objection to infant baptism is that it interferes with the independent action of the minds of “baptized*

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children” on the subject of baptism, and in numberless instances prevents baptism on a profession of faith in Christ.

Suppose, when “baptized children” reach mature years, they are, as is often the case, annoyed with doubts concerning the validity of their baptism. They feel at once that they cannot entertain these doubts without virtually calling in question the propriety of what their parents caused to be done for them in their infancy. Filial respect and reverence present almost insuperable barriers in the way of an impartial investigation of the subject. The question comes up, “Will we *reflect* on the wisdom of our parents by declaring their act null and void?” If the parents are dead and gone to be with Christ, the difficulty is often greater. The question then assumes this form, “Will we repudiate what our now-glorified parents did for us in our infancy?” It often requires a great struggle to surmount the difficulty, and in many cases it is never surmounted. It is unquestionably true that the influence of infant baptism interferes with the unbiased action of many minds with regard to scriptural baptism. How great would be the number of those who, but for their infant baptism so called, would be baptized on a profession of faith in Christ! They hesitate to say that the “infantile rite” was worthless. They know that great minds are perplexed. They wish it had so happened that they had not been baptized in infancy. Still, the sprinkling of the baptismal waters on them in infancy now prevents an intelligent immersion into Christ on a profession of faith in his name. Is it not an objection to infant baptism that it prevents so many from obeying Christ, and even fosters a spirit of disobedience?

5. *As a last objection to infant baptism, I refer to its tendency to supplant believers’ baptism and banish it from the world.*

This objection, though presented last, is first in importance. It is, indeed, the capital objection, and if exhibited in all its phases would virtually embrace all objections. It is not,

however, necessary to dwell on it at length, because its force and conclusiveness are readily seen. By all who practice baptism at all it is admitted that the New Testament enjoins the baptism of believers in Christ. The universality of this admission precludes the necessity of proof. The baptism of believers, then, is a divine ordinance. Is it reasonable to suppose that two divine ordinances antagonize with each other? Is it credible that this is the case? Pedobaptists say that infant baptism is a divine ordinance, and they are slow to admit that it antagonizes with the baptism of believers. But the antagonism is direct, positive. The inevitable tendency of infant baptism is to supplant the baptism of believers. This is owing to the fact that it is practically regarded by Pedobaptists as superseding the necessity of believers' baptism. It must be so regarded, or it is made null and void. When baptized infants grow up to maturity and become believers in Christ, there is nothing said among Pedobaptists about baptism on a profession of faith. No; the baptism of the unconscious infant is allowed to prevent the baptism of the intelligent believer. Hence it is easy to see that the tendency of infant baptism to supplant and banish the baptism of believers from the world. A supposition will make this so plain that no one can misunderstand it: Let it be supposed, then, that the principles of Pedobaptists prevail throughout the world. All parents come into the church and have their children baptized in infancy. If this supposition were realized, where would believers' baptism be? It would in one generation be utterly supplanted and banished from the world. An ordinance established by Christ to be observed to the end of time would be abolished. There would be no scriptural baptism on earth. One of the institutions of the Head of the church would not be permitted to have a place in the world which he made, and in which he labored, toiled, suffered, and died! How startling and fearful is this! A human tradition arraying itself against an ordinance of Heaven, and attempting to destroy it and leave no memorial of its existence on the face of the globe!

Influenced by the considerations presented in the ten

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sections of this chapter, Baptists regard infant baptism as utterly destitute of scriptural support; and, in view of its many evils, they are most decided in their opposition to it. On the other hand, they are the earnest advocates of the baptism of believers in Christ; and of believers alone. In this opposition and in this advocacy may be seen one of the prominent DISTINCTIVE PRINCIPLES OF BAPTISTS.



CHAPTER 2

BAPTISTS CONSIDER THE IMMERSION IN WATER OF A BELIEVER IN CHRIST ESSENTIAL TO BAPTISM—SO ESSENTIAL THAT WITHOUT IT THERE IS NO BAPTISM

SECTION 1

Greek lexicons give “immerse,” “dip,” or “plunge” as the primary, ordinary, and literal meaning of “baptize.”

In the common version of the Scriptures *baptizo* and *baptisma* are *Anglicized*, but not translated. This is invariably true of the latter term, and it is true of the former whenever the ordinance of baptism is referred to. *Baptismos* is used four times. In three instances it has no reference to the baptismal ordinance, and is translated “washing;” which washing was evidently the result of immersion. In the other instance it is Anglicized. *Bapto*, from which *baptizo* is derived, is employed in the Greek New Testament three times, and *embapto* three times. Both are translated “dip” in the common version. There is no more difference in their meaning than there is between the word “dip” and the phrase “dip in.” These verbs are never used in connection with baptism as a religious ordinance; *baptizo* is the verb always used.

I have referred to *baptizo* and *baptisma* as Anglicized words. By this it is meant that their termination is made to correspond with the termination of English words. In *baptizo* the final letter is changed into *e*, and in *baptisma* the last letter is dropped altogether. To make this matter of Anglicism perfectly plain, it is only necessary to say that if the Greek *rantizo*, meaning “sprinkle,” had been Anglicized,

we should have “rantize” in the New Testament wherever we now have “sprinkle.”

The version of the Bible now in common use was made by order of King James I of England, and was first published in the year 1611. The king gave a number of rules for the guidance of his translators, and the third rule virtually forbids the translation of “baptize” and “baptism.” This third rule is as follows: “The old ecclesiastical words to be kept, as the word ‘church’ not to be translated ‘congregation.’” It is absurd to say that this rule had exclusive reference to the term “church,” for this term is manifestly given as a specimen of “old ecclesiastical words;” and why should “words” be mentioned if the rule was to be applied to but one word? The question, then, is, Are “baptism” and “baptize” “old ecclesiastical words”? They were *words* when the Bible was translated, or they would not be found in it. They had been used by church historians and by writers on ecclesiastical law, and were, therefore, *ecclesiastical*. They had been in use a long time, and were, consequently, *old*. They were “old ecclesiastical words,” such words as the king commanded “to be kept”—“not to be translated.” It is worthy of notice, too, that the Bishop of London, at the king’s instance, wrote to the translators, reminding them that His Majesty wished his “*third* and *fourth* rule” to be specially observed. (See Lewis, *History of Translations*, 317, 319.) This circumstance must have called particular attention to the rule under consideration. In view of these facts, it may surely be said that the translators knew what were “old ecclesiastical words.” Let their testimony, then, be adduced. In their “Preface to the Reader” they say that they had, “on the one side, avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to other, as when they put ‘washing’ for ‘baptism’ and ‘congregation’ for ‘church;’ and, on the other hand, had shunned the obscurity of the Papists.” Is not this enough? Here there is not only an admission that “baptism” was included in the “old ecclesiastical words,” but this admission is made by the translators themselves—made most cheerfully, for it was

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made in condemnation of the Puritans and in commendation of themselves.

The position that King James virtually forbade the translation of "baptize" and "baptism" is established by the foregoing considerations; but to give it additional strength I refer to the king's fourth rule, as follows: "When any word has divers significations, *that* the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. Suppose I were to admit, for argument's sake, what some Pedobaptists insist on—namely, that *baptizo* has divers significations. What then? Every man of intelligence knows that from the days of the apostles to the reign of King James "immerse" was its commonly-received meaning. Was not immersion ordinarily practiced for *thirteen hundred years*? Dr. Whitby, Dr. Wall, Professor Moses Stuart, and I know not how many other Pedobaptists of distinction, make this concession. Far be it from me to say that *baptizo* is a word of "divers significations;" but even if it were, the king's translators, if they had translated it at all, would have been compelled to render it "immerse," for it was "most commonly used" in this sense by "the most eminent Fathers." But it will be seen that the king's *third* rule makes inoperative his *fourth*, so far as "old ecclesiastical words" are concerned. Whether such words have one meaning or a thousand meanings, they are "to be kept"—"not to be translated." The translators were not at liberty to refer to the signification immemorially attached by the Greeks to *baptizo*—a signification which received the cordial endorsement of "the most eminent Fathers." They might have examined the endorsement if the royal decree had not said, "*Hitherto, but no farther*"—"the old ecclesiastical words to be kept."

The fact that "baptize" is an Anglicized, and not a translated, word makes an appeal to Greek lexicons necessary to ascertain its meaning. Lexicons, it is true, do not constitute the *ultimate* authority, but their testimony is highly important. I have made it a point to examine all the lexicons I have seen (and they have been many) concerning the import of *baptizo*. There is among them a remarkable

unanimity in representing “immerse,” or its equivalent, as the primary and ordinary meaning of the word. According to lexicographers, it is a word of definite import—as much so as any other. It is as specific as *rantizo*, and it might be argued just as plausibly that *rantizo* means “to immerse” as that *baptizo* means “to sprinkle.” I have seen no lexicon that gives “sprinkle” as a meaning of *baptizo*, and but one that makes “to pour upon” one of its significations. In the first edition of Liddell & Scott’s Greek-and-English lexicon “to pour upon” is given as the seventh meaning of *baptizo*. It is a significant fact, however, that, while passages in classic Greek authors are referred to as illustrative of the ordinary meaning of the word, there is no mention of any passage that sustains the definition “to pour upon.”

It is worthy of special remark that the second edition of Liddell & Scott does not contain the phrase “to pour upon.” This is an important fact, of which Baptists may avail themselves. It has been well said by a scholar now dead (Rev. W. C. Duncan, D.D.), “When it is remembered that the definition ‘pour upon’ was assigned to *baptizo* in the first English edition, on the authority of Francis Passow, whose German work forms the basis of that Liddell & Scott, this change in the second English edition is an admission as gratifying to Baptists as it is unwelcome to their opponents. Messrs. Liddell & Scott, who cannot be charged with a leaning to Baptist sentiments, have deliberately, after due examination, withdrawn their authority in favor of ‘pour upon’ as a signification of the verb *baptizo*, and now define the word just as Baptist scholars have defined it after a careful study of the passages in which it occurs in the Greek authors. Of such a concession Baptists know well how to take advantage.”

I now repeat that there is among lexicons a perfect concurrence in assigning “immerse” or its equivalent as the primary and ordinary meaning of *baptize*. This ought to settle the baptismal controversy. For what says Blackstone, who is almost the idol of the legal profession?—“Words are generally to be understood in their usual and most known

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signification; not so much regarding the propriety of grammar as their general and popular use.” (Sharswood, *Blackstone*, vol. 1, 58.) “Immerse” was the “usual and most known signification” of *baptizo* among the Greeks. It was its “general and popular use,” as we will see in the proper place.

To return to the argument derived from lexicons: All English dictionaries give “immerse” or its equivalent as the ordinary meaning of “dip.” It would, therefore, be very unreasonable to deny that “dip” ordinarily means “to immerse.” Greek lexicons give “immerse” as the ordinary meaning of *baptizo*. Is it not, then, just as unreasonable to deny that *baptizo* ordinarily means “to immerse” as it would be to deny that “dip” has this signification? Indeed, there is no argument employed by Pedobaptists to divest *baptizo* of its usual meaning which may not as plausibly be employed to divest “dip” of its ordinary import; for, though “dip” is a definite and specific word, *baptizo* is more so. We speak of “the *dip* of the magnetic needle and of “the dip of a stratum in geology,” while Pope uses the expression “dipping into a volume of history.” If Pedobaptists could find *baptize* in such connections, there would be rejoicing from Dan to Beersheba. The man who would attempt to prove that “dip” means “to sprinkle” or “pour” would probably be laughed at; but he could make a more plausible effort in adducing his proof than if he were to attempt to prove the same thing concerning *baptizo*. Let us see: Such a man might say that Johnson, Webster, and Worcester in their large dictionaries give “moisten” and “wet” as meanings of “dip,” and refer as authority to Milton, who uses the following words: “A cold shuddering dew dips me all over.” Talking with himself, such a reasoner might say, “It is a fixed fact that ‘dip’ means ‘to moisten’ and ‘wet.’ Who will dispute what Johnson, Webster, and Worcester say, sustained as they are by the ‘prince of British poets’? Very well. ‘Dip’ means to ‘moisten’ and ‘wet.’ Everybody knows that a thing can be moistened or made wet by having water poured or sprinkled on it. Therefore, ‘dip’ means ‘to pour’ and ‘sprinkle.’” Now, I affirm that this argument is more plausible than any I have ever

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heard from a Pedobaptist to prove that *baptizo* means “pour” and “sprinkle;” yet it is replete with sophistry. It assumes as true the fallacy that if a process can be accomplished in two different ways, the two verbs employed to denote those two ways mean the same thing. An object may be moistened by being dipped in water, but “moisten” and “dip” are not synonymous. The same object may be moistened by having water sprinkled or poured on it, but neither “moisten and sprinkle,” nor “moisten and pour,” are identical in import. Though the moistening may *result* from the dipping, sprinkling, or pouring, the three acts are clearly distinguishable, and definite terms are used to express them.

It is proper to say of the Greek lexicons to which I have referred that they were all made by men who had no partialities for Baptists. A regard for truth, therefore, and no desire to give currency to the practice of immersion, elicited from them the definition they have given of *baptizo*. *Baptists may well felicitate themselves that their opponents bear this strong testimony.*

SECTION 2

Distinguished Pedobaptist scholars and theologians admit that “baptizo” means “to immerse.”

Here I will probably be told that it is unfair to take advantage of Pedobaptist concessions. There is, however, nothing unfair in such a course. No one can say that there is without calling in question the propriety of what Paul did in his great discourse at Athens; for he availed himself of the declaration of a Greek poet, and made the poetic statement a part of his argument. I will aim to do nothing that is not justified by the example of the great apostle. Pedobaptist concessions are of great value, for it may be said, in the language of another on a different matter, “This testimony of theirs, to me, is worth a thousand others, seeing it comes from such as, in my opinion, *are evidently interested to speak quite otherwise.*”

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The reader's earnest attention is called to the following extracts.

I begin with John Calvin, a learned Presbyterian, who lived more than three hundred years ago. He was very decided in his opposition to Baptists, or "Anabaptists," as he contemptuously styled them. He wrote in Latin, and I avail myself of the translation of John Allen, published by the Presbyterian Board of Publication, Philadelphia. In his *Institutes* (vol. 2, book 3, chap. 5, paragraph 19, 491) he says "But whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty, in this respect, to act according to the difference of countries. The very word *baptize*, however, signifies 'to immerse;' and it is certain that immersion was the practice of the ancient Church."

It will be seen that Calvin expresses two *opinions* and states two *facts*. The *opinions* are that it is of no importance how water is used, and that churches should be free to decide as they please; the *facts* are that "baptize" means "to immerse," and that immersion was the practice of the ancient church. With Calvin's *opinions* I have nothing to do, but his *facts* claim attention. What "baptize" means is a question of fact, and must be decided by testimony. So of the practice of the ancient church. Calvin gave his verdict on the testimony establishing the facts. The reader will observe the distinction between opinions and facts.

Dr. George Campbell, a learned Presbyterian of Scotland, who lived about a hundred years ago, in his notes on Matt 3:11, says, "The word *baptizein*" (infinitive mode, present tense, of *baptizo*), "both in sacred authors and in classical, signifies 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*—the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning." In his *Lectures on Systematic Theology and Pulpit Eloquence* he expresses himself, in Lecture 10, as follows: "another error in

disputation which is by far too common is when one will admit nothing in the plea or arguments of an adversary to be of the smallest weight... I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament 'baptize' means, more properly, 'to sprinkle' than 'to plunge,' and, in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general, practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments—sometimes better—yet a candid mind will disdain to take the help of a falsehood even in support of the truth."

Dr. Thomas Chalmers, for many years regarded by all as the greatest Presbyterian theologian of Scotland, and by some as the greatest theologian of the world in his day, uses the following language: "The original meaning of the word 'baptism' is 'immersion;' and, though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted on these verses. Jesus Christ, by death underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation." (*Lectures on Romans*, Lecture 30, chap. 6, 3–7.) Professor Moses Stuart, the most renowned Congregationalist of his day, and the ornament of the Theological Seminary of Andover, Massachusetts, in his treatise on the *Mode of Baptism* (14), says: (This is a reprint from the *Biblical Repository*, col. 3, No. 11.) "*Bapto* and *baptizo* mean 'to dip,' 'plunge,' or 'immerge' into anything liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be

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protracted; but for the sake of ample confirmation I must beg the reader's patience while I lay before him, as briefly as may be, the results of an investigation which seems to leave no room for doubt."

I will also give the testimony of an eminent man who has recently died. Dean Stanley, in an article on "Baptism" in the *Nineteenth Century* for October, 1879, says: "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed, into the water."

But why proceed farther with the testimony of distinguished Pedobaptist scholars and theologians? What I have adduced is surely sufficient. These witnesses testify that *baptize* means "to immerse;" nor do they say that it means "to sprinkle" and "pour." True it is that Calvin though immersion *or* sprinkling a matter of "no importance," and Chalmers regarded it as a "point of indifference;" but they are both clear as to what the word *baptizo* means. This is all I want—their *testimony* as to the meaning of the word. Their *opinion* as to the admissibility of sprinkling I reject, for it is utterly gratuitous unless *baptizo* means "to sprinkle." This they did not say, and could not say. The distinction between a fact and an opinion deserves special notice. He who, acquainted with the *usus loquendi* of a term, testifies that it means a certain thing, bears witness to a *fact*; but if he says that it is not important to adhere to the meaning established by the *usus loquendi*, he expresses an *opinion*.

It may be asked why those Pedobaptist scholars who concede that *baptize* means "to immerse" have not become practical immersionists. This is a question difficult to answer. That they ought to have shown their faith by their works does not admit a doubt. Some, perhaps, have failed to do so on account of early predilections; others have not felt willing to disturb their denomination relations; and others still have had a horror of the charge of fickleness. Probably, however,

the greater number, like Professor Stuart, have persuaded themselves that, as the Christian Dispensation is eminently spiritual, it is a matter of little moment, provided the heart is right, as to a particular observance of “external rites.” Such persons seem to forget that the way to show that the heart is right with God is to do the *very thing* he has commanded. The reasons suggested for the failure of those Pedobaptists who have made such concessions as have been quoted to do their duty are, I must say, unsatisfactory. Satisfactory reasons cannot be given, for impossibilities cannot be performed. Those who admit that Jesus Christ commanded his disciples to be immersed, and at the same time array themselves in practical opposition to immersion, are accountable to him. Here the matter must be left.

SECTION 3

The classical usage of “baptizo” establishes the position of Baptists.

I have said that lexicons are not the *ultimate* authority in settling the meaning of words. The truth of this statement can be readily seen. Lexicographers are necessarily dependent on the sense in which words are used to ascertain their meaning. But it is possible for them to mistake that sense. If they do, there is an appeal from their definitions to usage (called the *usus loquendi*), which is the ultimate authority. I will now show how classic Greek authors used the word *baptizo*—not that I complain of the lexicons, but that I may show that the usage of the word fully justifies the lexicons in giving “immerse” or its equivalent as its primary, ordinary, literal meaning. It is pleasant to go back to the ultimate authority.

Few men ever examined the classical import of *baptizo* more extensively than the late Dr. Alexander Carson, and the result of his labors is before the public. Since his death Dr. T.J. Conant has gone more exhaustively into the subject, apparently leaving nothing more to be said. These accomplished scholars prove beyond question that *baptizo*

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was used by the Greeks in the sense of “immerse;” but, as I prefer not to quote from Baptist authors, I do not avail myself of the learned labors of Drs. Carson and Conant. For obvious reasons, I give the preference to Pedobaptist testimony. The following extracts therefore, are made from Professor Stuart on the *Mode of Baptism*. He refers to a number of Greek authors.

PINDAR, who was born five hundred and twenty years before Christ, says: “*As when a net is cast into the sea the cork swims above, so am I UNPLUNGED (abaptistos);* on which the Greek scholiast, in commenting, says: *As the cork (ou dunei) does not sink, so I am abaptistos—unplunged, not immersed.* The cork remains *abaptistos*, and swims on the surface of the sea, being of a nature which is *abaptistos*; in like manner, I am *abaptistos*.”

Pindar was describing the utter incompetence of his enemies to *plunge* him into ruin. It is only necessary to say to the English scholar that the letter *a* (in Greek, “alpha”), prefixed in the foregoing extract to *baptistos*, conveys a negative idea. *Abaptistos*, therefore, means “unplunged,” “undipped,” “unimmersed.” “Unsprinkled” or “unpoured” is perfectly out of the question.

HIPPOCRATES, who lived about four hundred and thirty years before the Christian era, says: “*Will I not laugh at the man who SINKS (baptisanta) his ship by overloading it, and then complains of the sea for engulfing it with its cargo?*”

ARISTOTLE, who died three hundred and thirty-two years before Christ, “speaks of a saying among the Phoenicians, that there were certain places, beyond the Pillars of Hercules, *which when it is ebb-tide are not OVERFLOWED (mee baptizesthai).*”

HERACLIDES PONTICUS, a disciple of Aristotle says: “*When a piece of iron is taken red hot from the fire and PLUNGED in the water (hudati baptizetai), the heat, being quenched by the peculiar nature of the water, ceases.*”

DIODORUS SICULUS, who lived about the middle of the century before Christ, uses these words: "*Most of the land-animals that are intercepted by the river [Nile] perish, being OVERWHELMED.*" Again: "*The river, born along by a more violent current, OVERWHELMED (ebaptise) many.*"

STRABO, the celebrated geographer, who died A. D. 25—a very short time before John the Baptist began to preach in the wilderness of Judea—"speaking of a lake near Agrigentum, says: Things that elsewhere cannot float DO NOT SINK (*mee baptizesthai*) in the water of this lake, but swim in the manner of wood." Again: "*If one shoots an arrow into the channel [of a certain rivulet in Cappadocia], the force of the water resists it so much that it will scarcely PLUNGE IN (baptizesthai), but is borne up.*"

JOSEPHUS, who died A.D. 93, aged fifty-six, and was therefore contemporary with the apostles, "speaking of the ship in which Jonah was, says: *Mellontos baptizesthai tou skaphous—the ship being about TO SINK.*" In the history of his own life, "speaking of a voyage to Rome, during which the ship that carried him foundered in the Adriatic, he says: *Our ship being IMMERSED or SINKING in the Adriatic.* Speaking of Aristobulus as having been drowned by command of Herod, he says: *The boy was sent to Jericho, and there, agreeably to command, being IMMERSED in a pond (baptizomenos en kolumbeethra), he perished.*"

PLUTARCH, who died about A.D. 140, refers to a Roman general "DIPPING (*baptisas*) his hand into blood," etc. Again: "PLUNGE (*baptison*) yourself into the sea."

LUCIAN, who died A.D. 180, represents Timon, the man-hater, as saying: "*If a winter's flood should carry away any one, and he, stretching out his hands, should beg for help, I would press down the head of such an one when SINKING (baptizonta), so that he could not rise again.*"

The reader, by referring to Professor Stuart's treatise on the *Mode of Baptism* (14–20), can test the accuracy of these quotations. I might add to their number, but these are

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sufficient. It will be seen that I have used Roman instead of Greek letters. This has been done for the satisfaction of a large majority of those who will read these pages.

“Immerse” is clearly the classical meaning of *baptizo*. In all the preceding extracts it might with propriety be employed. A “sinking ship,” for example, is a ship about to be immersed. Nor is it any abuse of language to say that places “not overflowed” are not immersed. I solicit special attention to the fact that, of the Greek authors referred to, some lived before the coming of Christ, some during the apostolic age, and others at a period subsequent to that age. Seven hundred years intervened between the birth of Pindar and the death of Lucian. During those seven centuries usage shows that *baptize* meant “to immerse.” Most of the classic Greek writers lived before baptism was a religious ordinance; those who lived after its institution cared nothing for it. There was no controversy as to the meaning of *baptize* during the classic period of Grecian history; there was no motive, therefore, that could so influence Greek writers as to induce them to use the word in any but its authorized sense. That sense was most obviously “to immerse.” Even Dr. Edward Beecher, though carried away with the notion that *baptizo*, “in its religious sense,” means “to purify,” admits that in classic usage it signifies “to immerse.” He says, “I freely admit that in numerous cases it clearly denotes ‘to immerse,’ in which case an agent submerges partially or totally some person or thing. Indeed, this is so notoriously true that I need attempt no proof. Innumerable examples are at hand.” (Beecher, *On Baptism*, 9.)

No man of established reputation as a Greek scholar will deny that *baptizo*, at the beginning of the Christian era, meant “to immerse,” and that usage had confirmed that meaning. Dr. Doddridge virtually admits this to be its import in the New Testament when used as descriptive of the sufferings of Christ. Hence he paraphrases Luke 12:50 thus: “But I have, indeed, in the mean time, a most dreadful baptism to be baptized with, and know that I will shortly be bathed, as it were, in blood, and *plunged* in the most

overwhelming distress.” (*Family Expositor*, 204) *Baptizo* literally means “immerse,” and therefore in its figurative application it is used to denote an immersion in sorrow, suffering, and affliction.

But some say that though *baptizo*, in classic Greek, means “to immerse,” it does not follow that it is to be understood in this sense in the New Testament. They discourse learnedly on the difference between classic and sacred Greek. They insist that *baptizo* has in the Scriptures a *theological* sense. In short, they forget what they have learned from Ernesti’s *Principles of Interpretation*—namely, that “when God has spoken to men he has spoken in the language of men, for he has spoken by men and for men.”

For the benefit of those ingenious critics, I quote from an able Methodist work on theology. The author is showing, in opposition to the Socinian view that the apostles, in referring to the death of Christ, employ terms which convey the idea of expiation. He says, “The use to be made of this in the argument is that, as the apostles found the very terms they used with reference to the nature and efficacy of the death of Christ fixed in an expiatory signification among the Greeks, they could not, in honesty, use them in a distant figurative sense, much less in a contrary one, without due notice of their having invested them with a new import being given to their readers... In like manner, the Jews had their expiatory sacrifices, and the terms and phrases used in them are, in like manner, employed by the apostles to characterize the death of their Lord; and they would have been as guilty of misleading their Jewish as their Gentile readers had they employed them in a new sense and without warning, which, unquestionably, they never gave.” (Richard Watson, *Theological Institutes*, vol. 2, 151.)

Dr. Hodge, in his *Way of Life*, expresses the same view.

To all this I cordially subscribe. The apostles found in use among the people certain terms which conveyed to their minds the idea of expiation. They used those terms, and

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evidently in that sense. As honest men they could not do otherwise without giving information of the fact. So reasons the accomplished Richard Watson. Very well. The same apostles found the term *baptizo* fixed in its meaning, and that meaning was “to immerse.” Could they, then, “in honesty,” employ it to denote “sprinkle” and “pour” without notifying their readers of the fact? Dr. Watson being judge, they could not. “Unquestionably,” they never intimated to Jew or Gentile that they used the word in a new sense. Now, I insist that Methodists ought either to admit the validity of this argument in reference to *baptize* or reject as inconclusive the reasoning against Socinians. It is to be remembered, also, that those who say that the *scriptural* meaning of *baptizo* differs from its *classic* meaning must prove it; the burden of proof is on them. If they say it means “to sprinkle,” let them show it; if they affirm that it means “to pour,” let them establish this signification. If Dr. Beecher can do anything for his “purification theory,” let him do it. Baptists occupy a position which commends itself to every unprejudiced mind. They say that *baptizo*, among the Greeks, meant “to immerse,” and that John the Baptist, Christ, and the apostles used it in the same sense and just as the people understood it.

I think it has now been shown that the classical meaning of *baptize* is “immerse,” and that it is perfectly gratuitous to assert that its scriptural meaning differs from its classical import.

SECTION 4

The design of baptism furnishes an argument in favor of the position of Baptists.

In the ordinance of baptism there is a profession of faith in Jesus Christ, as we may learn from Eph 4:5: “One Lord, one faith, one baptism.” The term “Lord” in this passage, as is generally the case in the Epistles, refers to Christ. He, having died and risen again, is presented in the gospel as the Object of faith and the Author of salvation. Faith is a

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trustful acceptance of Christ as the Savior. On a profession of this "one faith" in the "one Lord," the "one baptism" is administered. Baptism is therefore a profession of faith. Take away the "one Lord," and the "one faith" becomes vain, for there is no object of faith; faith of which it is the profession. If we transpose the terms of the passage, we see that the transposition is ruinous. If we put faith before the Lord, and baptism before faith, we invert the inspired order. If changed, the order is virtually abolished.

Of baptism it may be said that it represents the burial and resurrection of Jesus Christ. This we learn from the following passages: "Know you not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried [Greek, *were 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 will be also in the likeness of his resurrection;" "Buried with him in baptism, wherein also you are risen with him, though the faith of the operation of God, who has raised him from the dead;" "The like figure whereunto even baptism doth also 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" (Rom 6:3-5; Col 2:12; 1 Pet 3:21).

It is clear from these passages that baptism has a commemorative reference to the burial and resurrection of Christ. The two ordinances of the gospel symbolically proclaim its three great facts. These facts, as Paul teaches (1 Cor 15:3-4), are that Christ died, was buried, and rose again. The Lord's Supper commemorates the first fact; all are agreed in this view. At his Table the disciples of Christ are solemnly reminded of his death. They weep over him as crucified—dead. In baptism they see him *buried* and *raised again*, just as they see him *dead* in the sacred Supper. Baptism is therefore a symbolic proclamation of two of the three prominent gospel facts—the burial and the resurrection of Christ. These facts are infinitely worthy of

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commemoration, and they are properly commemorated when the ordinances of the New Testament are observed according to their original design. This by the way.

Baptism also expresses in emblem the believer's death to sin and resurrection to "newness of life." In "repentance toward God and faith toward our Lord Jesus Christ" there occurs a spiritual death to sin, followed by a spiritual resurrection to a new life. These two facts are emblematically set forth in baptism. Hence the absurdity of baptizing any who are not dead to sin. We are baptized into the death of Christ. We profess our reliance on his death for salvation; and we profess also that, as he died *for* sin, we have died *to* sin. As burial is a palpable separation of the dead from the living, so baptism is a symbolic separation of those dead to sin from those living in sin. As a resurrection from the dead indicates an entrance into a new sphere of existence, so baptism, in its similitude to a resurrection, denotes an entrance upon a new life. Dr. Chalmers, therefore, in his lecture on Rom 6:3-7, remarks that we "are conceived, in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life." There is an emblematic renunciation of "the old life," and there is an emblematic introduction into "the new life." William Tyndale very appropriately says, "the plunging into the water signifies that we die and are buried with Christ as concerning the old life of sin, which is Adam. And the pulling out again signifies that we rise again with Christ in a new life, full of the Holy Spirit."

If baptism is a symbol of death to sin, it is of necessity a symbol of regeneration, because death to sin is involved in regeneration. In the words "washing of regeneration" the abstract is probably used for the concrete, the meaning being "the washing of the regenerate." The much-controverted phrase "born of water" seems to refer to baptism. Burial in baptism has respect to *immersion* in water, while "born of water"—literally, "out of water"—has respect to *emersion* out of the watery envelopment which constitutes the symbolic burial. If baptism is a symbol of regeneration, it follows that

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regeneration must precede it; for otherwise nothing would be symbolized. If, as some suppose, baptism *effects* regeneration, or *is* regeneration, then it cannot be a symbol; for no symbol can produce that which it symbolizes, and no symbol can symbolize itself. In other words, the thing symbolized must have an existence, or there is no place for a symbol. This is plain to those who understand the philosophy of symbols.

Baptism is likewise a symbol of remission of sins, the washing away of sins, and moral purification. We therefore read in Acts 2:38, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Many scriptures teach that sins are actually, really, remitted when the sinner believes in Christ; but there is a symbolic, formal, declarative remission in baptism. If sins are remitted when we believe in Christ, and if they are remitted when we are baptized, it is certain that the two remissions are not the same. The one is real, the other is symbolic. In the language addressed to Saul of Tarsus (Acts 22:16)—"Arise, and be baptized, and wash away your sins, calling on the name of the Lord"—there is not so much a contemplation of sins in the light of crimes needing remission as in the aspect of pollutions needing to be washed away. There is an actual washing away of sins in the blood of Christ when faith unites the soul to him; but there is a symbolic washing away of sins in the baptismal waters. When our bodies are said to be washed "with pure water," baptism is referred to as the symbol of moral purification. The symbol has to do with the body, "the outer man," because the soul, "the inner man," has been washed in the blood of Jesus. The outward cleansing follows the inward purification.

Baptism likewise anticipates the believer's resurrection from the dead. This we learn from 1 Cor 15:29, "Else what will they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" These questions are to be found in an argument of matchless power and beauty on the resurrection of the dead. Some of the Corinthians, it seems, denied the doctrine of the resurrection;

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yet it does not appear that they questioned the propriety of the observance of the ordinance of baptism. Paul virtually tells them that baptism has an anticipatory reference to the resurrection of Christ. It anticipates because it commemorates. The reason is obvious. The resurrection of the Lord Jesus procures the resurrection of his followers, and is an infallible pledge of it. The two resurrections are inseparable. Baptism, therefore, while it commemorates the resurrection of Christ, anticipates, of necessity, the resurrection of believers. Dr. Adam Clarke, distinguished among Methodists, in his comment on the verse under consideration, says: "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life* in coming up out of the water: thus they are *baptized for the dead*, in perfect faith of the resurrection."

That Dr. Clarke has given the meaning of this controversial passage there is, in my judgment, no ground for reasonable doubt.

Now, if these views of the design and the emblematic import of baptism are correct, it follows inevitably that the immersion in water of a believer in Christ is essential to baptism—so essential that without it there is no baptism. If baptism represents the burial and the resurrection of Christ, it must be immersion. Do the sprinkling and the pouring of water bear any resemblance to a burial and a resurrection? Absolutely none. Immersion, however, bears a striking resemblance to a burial and a resurrection. We are "buried by baptism"—that is, by means of baptism. When the baptismal act is performed, there is a burial. The two things are inseparable, and therefore where there is no "burial" there is no baptism. Were it necessary, I might show that

the Wall, Whitefield, Wesley, Doddridge, Chalmers, Macknight, Bloomfield, Barnes, and many others—all of them Pedobaptists—admit that the phrase “buried by baptism” alludes to immersion. Some learned men, however, insist that there is no reference to “water baptism.” “Spiritual baptism,” say they, “is referred to.” They think to nullify in this way the argument for immersion. But do they accomplish their object? Let us see. I will meet them on their own chosen ground. Let it be conceded, then, for argument’s sake, that “buried by baptism” denotes spiritual baptism. Then there is a spiritual burial. Now, it is a well-settled point among Pedobaptists that the outward baptism is a sign of the inward. If, then, the inward baptism involves a spiritual burial, the outward baptism must involve a burial in water that it may represent the inward. Men may torture and put to the rack the phrase “buried by baptism,” but it will testify of immersion. It cannot be divested of its reference to Christian immersion.

To conclude the argument from the design of baptism: How stands the matter? If baptism commemorates the burial and resurrection of Christ, it must be immersion. If it is an emblematic representation of death to sin and resurrection of Christ, it must be immersion. If it is an emblematic representation of death to sin and resurrection to new newness of life, the representation is essentially incomplete without immersion. If it symbolizes the remission of sins, the washing away of sins, and moral purification, the purposes of the symbol require immersion. The fullness of the remission, the thoroughness of the washing, and the completeness of the purification demand an act affecting the whole body. If there is something in baptism that anticipates and resembles the resurrection of the dead, still it must be immersion. Sprinkling and pouring are as unlike a resurrection as they are unlike a burial.

Let baptism be considered a representation of the facts illustrated in the design of the ordinance, and it will appear not only an impressive symbol, but a combination of symbols as beautiful as they are solemn. If another form of

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expression is preferred, it may be said that kindred elements come together and constitute the symbol. In immersion alone is there a recognition of these elements, and therefore immersion alone is the symbol. No act but *immersion in water*, followed by *emersion out of water*, meets the demands of the symbol. Any other act vitiates the symbolic import of baptism.

SECTION 5

The places selected for the administration of baptism and the circumstances attending its administration, as referred to in the New Testament, supply an additional argument in proof of the position of Baptists.

John baptized in Jordan. That the Jordan is a suitable stream for purposes of immersion is manifest from the testimony of one of the most distinguished of modern travelers and scholars, Dr. Edward Robinson. Speaking of the Jordan, he says, "We estimated the breadth of the stream to be from eighty to one hundred feet. The guides supposed it to be now ten or twelve feet deep. I bathed in the river without going out into the deep channel." (*Biblical Researches in Palestine*, vol. 2, 256.)

Even Dr. Lightfoot, who was quite conspicuous in his opposition to immersion in the Westminster Assembly, uses the following language: "That the baptism of John was by plunging the body seems to appear from those things which are related of him—namely, that he *baptized in Jordan*; that he baptized in *Enon*, because there was much water there; and that Christ, being baptized, *came up out of the water*; to which that seems to be parallel (Acts 8:38), '*Philip and the eunuch went down into the water.*'" (Quoted in Adam Clarke, *Commentary*, vol. 5, 325)

I am aware that Pedobaptists—many of them, at least—argue that John's was not Christian baptism, that he did not live under the Christian Dispensation, etc. Dissenting most earnestly from these views, I waive a consideration of them as foreign to my present purpose. It is sufficient for me to

say that even if it could be shown that John's was not Christian baptism it would avail Pedobaptists nothing. John performed an act called baptism, and various circumstances, as well as the meaning of the word, indicate that the act was immersion. Pedobaptists attempt to invalidate the force of those circumstances by denying that John administered *Christian* baptism. But they admit that the apostles, after the resurrection of Christ, administered Christian baptism. Very well. The same term used to designate the act performed by John is used to denote the act performed by them. It must therefore be the same act. Surely, no one will say that the word "baptize" means one thing in its connection with John's ministry and a different thing in connection with the ministry of the apostles. Hence I repeat that if it could be shown that John's was not Christian baptism it would amount to nothing.

There is another Pedobaptist view which requires notice. It is that Christ was baptized to initiate him into the priestly office. A few questions will place this matter in its proper light: Was not Christ "made a priest after the order of Melchisedec, and not after the order of Aaron"? How could he be a priest according to the Law of Moses, when he was of the "tribe of Judah"? Was not the priestly office confined to the tribe of Levi, and to the family of Aaron in that tribe? Did not the law say, "The stranger that comes nigh will be put to death"? All that Pedobaptists say about the baptismal initiation of Christ into the priestly office is at war with the Scriptures. Why this attempt to show that the Savior was made a priest by his baptism? The object seems to me to evade the moral power of his example; for no man who will lay aside his prejudices can deny that Jesus was immersed in the Jordan. But if the people can be made to believe that the baptism of Christ had reference to his priestly consecration, they will feel comparatively exempt from obligation to follow his example, as they are not baptized that they may become priests. Jesus, in his baptism as well as in other respects, has "left us an example that we should follow in his steps."

Returning from this apparent digression, I may say again

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that the Jordan was unquestionably a suitable stream for purposes of immersion; that John baptized in it; and that Jesus, when baptized, “went up straight-way out of the water.” John also baptized “in Enon near to Salim” (John 3:23). Why? Let Dr. Miller answer. He says, “Independently of immersion altogether, plentiful streams of water were absolutely necessary for the constant refreshment and sustenance of the many thousands who were encamped from day to day to witness the preaching and the baptism of this extraordinary man; together with the beasts employed for their transportation. Only figure to yourselves a large encampment of men, women, and children, etc... As a poor man who lived in the wilderness, whose raiment was of the meanest kind, and whose food was such alone as the desert afforded, it is not to be supposed that he possessed appropriate vessels for administering baptism to multitudes by pouring or sprinkling. He therefore seems to have made use of the neighboring stream of water for this purpose, descending its banks and setting his feet on its margin, so as to admit of his using a handful to answer the symbolic purpose intended by the application of water in baptism.” (Miller, *On Baptism: Four Discourses*, 92–93)

What to call this extract I do not know. It seems to be a mixture of assertion, supposition, and fiction. Where did Dr. Miller learn that “plentiful streams of water were absolutely necessary” for the purposes of which he specifies? What he says about “a large encampment” must have been a day-dream, as also his reference to “beasts” and “transportation.” The evangelists say nothing of the “encampment” and make no allusion to the “beasts.” Poverty is an inconvenience, but not a crime; and I therefore take no offence at the reference to the indigence of the first Baptist preacher. It may, however, be questioned whether John was not able to own “appropriate vessels” for purposes of “pouring or sprinkling.” But, admitting his extreme poverty when he went to the Jordan to baptize, he then became so popular that an intimation from him that he needed “appropriate Vessels” would have secured as many as the “beasts” could transport.

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Why did he not, then, get “vessels” and supersede the necessity of his going to the Jordan, and to “Enon near to Salim, because there was much water there”? Would not Herod also have furnished “appropriate vessels” at the time when he “did many things, and heard John gladly”?

Dr. N.L. Rice, having been a pupil of Dr. Miller, adopted his view of the matter before us. He therefore, in his *Debate with Alexander Campbell* (193), uses these words: “John, it is true, was baptizing in Enon near Salim, because there was much water there. But did he want much water to baptize in, or did he want it for other purposes? As I have already stated, multitudes of the Jews who resorted to him remained together several days at a time. They must observe their daily ablutions. For these and for ordinary purposes they needed much water; but it cannot be proved that John wanted the water for the purpose of baptizing.”

Theologians should, of course, be wise men, but they ought not to be “wise above that which is written.” Where did Dr. Rice learn that the “multitudes” who went to John “remained together several days”? Who told him about those “daily ablutions”? By what sort of logic can it be shown that the Jews “needed much water” for other purposes, but not for baptismal purposes, when baptism is the only thing requiring water mentioned in the controversial passage?

It is humiliating to know that such men as Drs. Miller and Rice have used the language that has been quoted. Let modern teachers now keep silence, and let an evangelist speak. What does he say? Here are his inspired words: “And John also was *baptizing* in Enon near to Salim, because there was much water there: and they came, and were baptized” (John 3:23). Is there anything here about “encampments,” “beasts,” “daily ablutions,” etc.? Did not the people go to John to be *baptized*?—not to encamp, not to provide water for their “beasts,” not to “observe their daily ablutions.” Did not John select Enon as a suitable place for his purpose “because there was much water there”? Did he not need “much water” in baptizing? And is not this a strong argument in favor of

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immersion? No act performed on the body requires so “much water” as the act of immersing in water. I write in plainness and in sorrow when I say that those who expound the passage under consideration as Drs. Miller and Rice have done assign a reason for John’s selection of Enon as a baptismal place which the Holy Spirit has not assigned. The doing of such a thing involves fearful responsibility.

To demolish all that has ever been said about John’s selecting places where there was “much water” for other than baptismal purposes, I need only state a few facts. We are told that in the early part of the Savior’s ministry “great multitudes followed him;” subsequently, he miraculously fed “four thousand,” and at another time “five thousand men, besides women and children;” and on another occasion “there were gathered together an innumerable multitude of people, insomuch that they trod one upon another.” But there was nothing said about water. It is not said that Jesus, “seeing the multitudes,” went where there was “much water,” that the people might be refreshed, but “he went up into a mountain.” Was he less considerate than was John of the comfort of the crowds that attended him? We cannot believe it. Still, there is nothing said about “much water” in connection with the multitudes that gathered around him. But we are told of “much water” in the account given of John’s baptism in Enon. He “was baptizing in Enon near to Salim, because there was much water there.” It is vain, and worse than vain, to deny that “much water” was required in baptism. This would not have been the case if baptism had not been immersion. Of the many acts popularly called baptism, there is only one—the act of immersion—that requires “much water;” and it is certain that this is the act performed by John the Baptist.

The baptism of the Ethiopian eunuch, as recorded in Acts 8:38–39, is worthy of special notice. The sacred historian says, “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 does not *necessarily* imply immersion. This is true. It is possible to go “down into

water” and “come up out of water” without being immersed. But suppose, as in the case before us, between the two movements the act of baptism occurs. What then? Evidently the word “baptize” must determine the nature of that act. This is the view held by Baptists. They say, with strongest emphasis, that the term “baptize” shows what act Philip performed after he went down with the eunuch into the water; and they confidently appeal to all Greek literature, secular and sacred, in support of the position that *baptize* means “to immerse.” Hence they would be as fully satisfied as they now are of the eunuch’s immersion if not one word had been said about the descent into the water. Still, they regard the going down into the water and the coming up out of the water as furnishing a very strong circumstantial proof of immersion. They assume that Philip and the eunuch were men of good sense, and therefore did not go into the water for purposes of “pouring or sprinkling.”

But it is often said that the Greek preposition *eis*, translated, “into,” means “to,” and that Philip and the eunuch went only *to* the water. As sensible men they would not have done this if sprinkling or pouring had been the act to be performed.

With reference to this little word *eis*, Dr. Summers, in his book *On Baptism* (100), says: “When *eis* means ‘into,’ it is used before the noun as well as before the verb.” The argument based on this statement is that, as *eis* is used but once in Acts 8:38, Philip and the eunuch did not go *into*, but only *to* the water; and the conclusion is that “the eunuch was not immersed.”

I concede everything which truth requires me to concede to Dr. Summers. It is true that when entrance into a place or thing is denoted *eis* is frequently used twice—once in composition with the verb, and once before the noun or pronoun; but in numberless instances it is used but once to express the same idea of entrance. Let any Greek scholar turn to Matt 2:11–14, 20–22, and he will find *eis* but once in the phrases “into the house,” “into their own country,” “into Egypt,” “into the land of Israel,” and “into the parts of

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Galilee.” If, then, Dr. Summers’s statement is true without qualification, the “wise men” did not go “*into* the house” and did not return “*into* their own country,” nor was Joseph required to “flee *into* Egypt” and to “go *into* the land of Israel.”

Again, if Dr. Summers is right in his assertion, the demons referred to in Matt 8:31–33 did not enter “*into* the swine,” and the swine did not run “*into* the sea,” and the keepers of the swine did not go “*into* the city.” In all these places *eis* is used but once. It seems, also, that the Savior, in Matt 9:17, did not speak of putting wine *into* bottles, but only *to* bottles; for *eis* is used but once. Query: How could the “new wine” break the “old bottles” without being put into them? Once more: It is said in Matt 25:46, “And these will go away *into* everlasting punishment, but the righteous *into* life eternal.” Here, also, *eis* is used but once; and, according to Dr. Summers and many others, the wicked do not go “*into* everlasting punishment” nor the righteous “*into* life eternal.” But in these passages Pedobaptists very readily admit that *eis* means “into.” They have no objection to this meaning unless baptismal waters are referred to.

This little word *eis* is a strange word indeed if all said of it is true. It will take a man *into* a country, *into* a city, *into* a house, *into* a ship, *into* heaven, *into* hell—*into* any place in the universe except the water. Poor word! Afflicted, it seems, with hydrophobia, it will allow a person to go *to* the water, but not *into* it. However, where baptism is not referred to, it may denote entrance into water, as in Mark 9:22: “And oftentimes it has cast him into the fire and into the waters to destroy him.” Unfortunate boy! That *eis*, though used but once, thrust him “into the fire and into the waters.”

Pedobaptists are very unreasonable in their management of the baptismal controversy. They insist that it is utterly improbable that water could be found in Jerusalem for the immersion of three thousand persons on the day of Pentecost—that there is no mention of a stream of water in connection with the baptism of Saul of Tarsus and the jailer.

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One would imagine that if there was anything said about “a river,” “much water,” something would be at once conceded in favor of immersion. But not so. For when Baptists refer to the Jordan or Enon, where there was “much water,” or to the water into which Philip and the eunuch went down, Pedobaptists argue that an abundance of water by no means indicates that the act of immersion was performed. We cannot please them at all. They are like the Jewish children in the market-places. If we pipe to them, they will not dance; if we mourn to them, they will not lament. If there is no mention of a “river” in a baptismal narrative of the New Testament, the cry is, “No immersion” and “Scarcity of water.” If the river Jordan is named, the same cry of “No immersion” is heard; so that, according to Pedobaptist logic, scarcity of water and abundance of water prove the same thing! How are we to meet in argument men who draw the same conclusion from premises as far apart as “from the centre thrice to the utmost pole”?

John Calvin felt the force of the argument in favor of immersion derived from the places selected for the administration of baptism. Hence, in his commentary (translated by Rev. William Pringle, Edinburgh, and printed for the Calvin Translation Society), he remarks on John 3:22–23, “From these words we may infer that John and Christ administered baptism by plunging the whole body beneath the water.” On Acts 8:38 he says, “Here we see the rite used among the men of old time in baptism; for they put all the body into the water. Now, the use is this, that the minister doth only sprinkle the body or the head. But we ought not to stand so much about a small difference of a ceremony that we should therefore divide the church or trouble the same with brawls... Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat, expecting the substance.” So much for the testimony of the great Calvin.

Before proceeding to the historical argument for immersion, I will say that if *baptize* means “to immerse,” it does not mean “sprinkle” or “pour.” If it means “sprinkle,” it does not mean

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“immerse” or “pour.” If it means “pour,” it does not mean “sprinkle” or “immerse.” It is at war with the Philosophy of language to say that the word can denote three acts so dissimilar. Did not Jesus Christ, in enjoining baptism, give a specific command? If he did not, it is impossible to know what he requires, and the impossibility releases from all obligation to obey the requirement. I say boldly that it is not the duty of any man to be baptized if he *cannot* know what he requires, and the impossibility releases from all obligation to obey the requirement. I say boldly that it is not the duty of any man to be baptized if he *cannot* know what baptism is. All candid persons must admit that the Savior gave a specific command when he enjoined baptism on believers. If so, he did not require them to be immersed in water, *or* that water be sprinkled *or* poured on them. He did not require any *one* of three things; for on this supposition the command loses its specific character. The matter, then, comes to this point: Did Christ require believers to be immersed in water, or to have water applied to them by sprinkling or pouring?

Now, if the word “baptize” in the New Testament means “sprinkle” or “pour,” as Pedobaptists insist, and if baptism is an “application of water,” is it not very remarkable that water is never said to be baptized upon the subjects of the ordinance, and never said to be applied? If “baptize” means “to sprinkle” or “pour,” the water is baptized, not the person.

We cannot speak of sprinkling a man without an ellipsis or figure of speech; and no one would expect an ellipsis or figure of speech in the Apostolic Commission. Sprinkling implies the separation and scattering of the particles of the substance sprinkled. A man cannot be poured, because pouring implies a continuous stream of the substance poured. I say, again, that if “baptize” in the New Testament means “sprinkle” or “pour,” the water is baptized. But nowhere is water found in the objective case after the verb “baptize” in the active voice, and nowhere is it the subject of the verb in the passive voice. We never read, “I baptize *water* upon you,” but “I baptize *you*.” It is never said that water was *baptized* upon them, but it is said that “they *were baptized*, both men

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and women.” The subjects of the ordinance are baptized, the water is not; and therefore, “baptize” in the New Testament signifies neither “sprinkle” nor “pour.” But substitute “immerse” for it, and how plain and beautiful is every baptismal narrative! I immerse *you*, not the water. *They* were immersed—that is, the “*men and women.*” The plainness of this view renders a further elucidation of the point needless.

SECTION 6

History bears testimony to the practice of immersion, except in cases of sickness and urgent necessity, for more than thirteen hundred years.

I avail myself, as I have already done, of Pedobaptist witnesses. My first witness is Richard Baxter, author of the *Saint's Rest*. He says, “It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles’ times the baptized were dipped over head in the water, and that this signified their profession both of believing the burial and resurrection of Christ, and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expounds in the fore-cited texts of Col 2 And Rom 6.” (Quoted in Booth, *Pedobaptism Examined*)

The celebrated Dr. Samuel Johnson refers to the Roman Catholics as in the Lord’s Supper giving the bread to the laity and withholding the cup from them. He says, “They may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration as we are to substitute sprinkling in the room of the ancient baptism.” (Boswell, *Life of Johnson*, vol. 2, 383)

John Wesley, in his *Journal* of Feb. 21, 1736, writes as follows, “Mary Welsh, aged eleven days, was baptized, according to the custom of the first church and the rule of the

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Church of England, by immersion.”

Dr. Miller, with his bitter opposition to immersion, says: “It is not denied that for the first few centuries after Christ the most common mode of administering baptism was by immersion.” (*Sermons on Baptism*, 116)

The learned Mosheim, in his *Church History*, says of the first century, “The sacrament of *baptism* was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font.” Of the second century he says, “The persons that were to be baptized, after they had repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water and received into Christ’s kingdom.” Of the fourth century he writes thus: “Baptismal fonts were now erected in the porch of each church, for the more commodious administration of that initiating sacrament.” (Maclaine, *Mosheim*, vol. 1, 46, 69, 121)

The celebrated church historian Neander, in his letter to Rev. Willard Judd, expresses himself thus: “As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times the ceremony was performed by immersion, to signify a complete immersion into the new principle of life divine which was to be imparted by the Messiah. When St. Paul says that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and rising again out of, the water. The practice of immersion in the first centuries was beyond all doubt prevalent in the whole church; the only exception was made with the baptism of the sick, hence termed *baptisma clinicorum*, which was performed merely by sprinkling.” (Appendix to Judd’s *Review of Stuart*) I might quote other testimony like this from Neander’s *Church History* and his *Planting and Training of the Christian Church*, but the foregoing from the great Lutheran is sufficient.

Dr. Whitby of the Church of England, in his commentary, says on Rom 6:4, "It being so expressly declared here and in Col 2:12 that we are 'buried with Christ in baptism' by being buried under water, and the argument to oblige us to a conformity to his death by dying to sin being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of the institution, or any license from any Council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity,—it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of *clinici* or those in present danger of death."

What says Professor Stuart? Quoting Augustine, who refers to the ancient practice of immersion as "a thing made out," he says, "So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this." Again: "The mode of baptism by immersion the Oriental Church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the Western churches *sprinkled Christians*, by way of ridicule and contempt. They maintain that *baptizo* can mean nothing but 'immerse,' and that 'baptism by sprinkling' is as great a solecism as 'immersion by aspersion,' and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and corruption which would destroy its significancy." (Stuart, *On the Mode of Baptism*, 75–77)

As immersion was the general practice for more than thirteen hundred years, the reader may wish to know how it has been to so lamentable an extent superseded by sprinkling. The following quotations explain the matter.

Dr. Wall, in his *History of Infant Baptism*, speaking of the

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reign of Queen Elizabeth, which continued from A.D. 1558 to 1603, says: "It being allowed to weak children (tho' strong enough to be brought to church) to be baptized by affusion, many found ladies and gentlewomen first, and then by degrees the common people, would obtain the favor of the priest to have their children pass for weak children too tender to endure dipping in water. Especially (as Mr. Walker observes) *if some instance really were, or were but fancied or framed, of some child's taking hurt by it.* And another thing that had a greater influence than this was: That many of our *English* divines and other people had, during Queen Mary's bloody reign, fled into Germany, Switzerland, etc., and, coming back in Queen Elizabeth's time, they brought with them a great love to the customs of those Protestant churches wherein they had sojourned. And especially in the authority of *Calvin*, and the rules which he had established at Geneva, had a mighty influence on a great number of our people about that time. Now, *Calvin* had not only given his Dictate, in his Institutions, that *the difference is of no moment, whether he that is baptized be dipt all over; and if so, whether thrice or once; or whether he be only wetted with the water poured on him.* But he had also drawn up for the use of his church at *Geneva* (and afterward published to the world) *a form of administering the sacraments*, where when he comes to the order of baptizing, he words it thus: *Then the minister of baptism pours water on the infant; saying, I baptize you,* etc. There had been, as I said, some Synods in some Dioceses of *France* that had spoken of affusion without mentioning immersion at all; that being the common practice: but for an Office or Liturgy of any church; this is, I believe the first in the world that prescribes affusion absolutely."

Dr. Wall also refers to the influence of the Westminster Assembly in substituting pouring and sprinkling for immersion. That Assembly not only made a "Confession of Faith," but a "Directory for the Public Worship of God," in which "pouring or sprinkling" is declared "not only lawful, but sufficient and most expedient." Such a declaration surely

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would not have been made if “pouring” and “sprinkling” had not been of comparatively recent origin in England. This, however, by way of parenthesis. Dr. Wall says: “So (parallel to the rest of their reformations) they reformed the Font into a Basin. This Learned Assembly could not remember that Fonts to baptize in had been always used by the primitive Christians, long before the beginning of popery; and ever since church were built: But that sprinkling, for the common use of baptizing, was really introduced (in *France* first, and then in other Popish countries) in times of Popery: And that accordingly all those countries in which the usurped power of the Pope is, or has formerly been, owned have left off dipping of children in the Font: But that all other countries in the world (which had never regarded his authority) do still use it: And that Basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves. The use was: The minister continuing in his reading Desk, the child was brought and held below him: And there was placed for that use a little Basin of water about the bigness of a syllabub pot, into which the minister dipping his fingers, and then holding his hand over the face of the child, some drops would fall from his fingers on the child’s face. For the *Directory* says, it is *not only lawful, but most expedient*, to use pouring or sprinkling.” (*History of Infant Baptism*, part 2, chap. 9)

I quote also, in vindication of the “truth of history,” from the *Edinburgh Encyclopedia*, edited by Sir David Brewster, a very distinguished Pedobaptist. It contains the following account of “sprinkling:” “The first law for sprinkling was obtained in the following manner: Pope Stephen II., being driven from Rome by Astolphus, King of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there the monks of Cressy, in Brittany, consulted him whether in case of necessity baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed—which, however, some Catholics deny—yet pouring or sprinkling

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was admitted only in cases of necessity. It was not till the year 1311 that the legislature, in a Council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country [Scotland], however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI., trine immersion was commonly observed. But during the persecution of Mary many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place containing 'The Form of Prayers and Ministration of Sacraments, approved by the famous and godly learned man, John Calvin,' in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and, returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorized by the Established Church." (Article "Baptism")

My last quotation bearing on the history of baptism I make from Dean Stanley of the Church of England. In his article on "Baptism" in the *Nineteenth Century* for October, 1879, in referring to immersion, he says: "Even in the Church of England it is still observed in theory. Elizabeth and Edward VI were both immersed. The rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century... The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the southern and eastern countries, for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has

gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had, no doubt, the sanction of the apostles and of their Master. It had the sanction of the venerable churches of the early ages and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbeds or extreme necessity) as no baptism at all."

In speaking of the decision of "the Christian civilized world" against immersion, he says: "It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

Dean Stanley's testimony to historical facts can be safely accepted; but when he said that the change of immersion into sprinkling was a "triumph of common sense and convenience," his language can be accounted for in one way: he was what is termed a "Broad Churchman," and his views were quite elastic. There is no very great difference between a German Rationalist and an English Broad Churchman. It would be out of place now for me to enter into a descriptive detail of the opinions of either.

If I have not proved that immersion was practiced for more than thirteen hundred years, except in cases of sickness and urgent necessity, I may well despair of proving anything. He who is not convinced by the testimony adduced in support of this fact would not be "persuaded though one should rise from the dead." What, then, is to be said of those Pedobaptists who assert that "it cannot be proved that

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immersion was practiced before the sixteenth century”? They should study church history, and from it they would learn that until the last few hundred years, immersion was the general rule, and aspersion the exception. They would learn that at one period the validity of a copious pouring of water on the entire persons of the sick on their beds, instead of baptism, was seriously called into question, and by some positively denied. They would ascertain that many more *infants* had been immersed in water than ever had water sprinkled or poured on them. The man who denies this fact knows very little about ecclesiastical history. Immersion, however, so far as infants are concerned, is no better than sprinkling. Neither is commanded in the word of God, and both belong to the large family of human traditions.

SECTION 7

Pedobaptist objections answered.

These are numerous, and all of them cannot be referred to in a book like this. I will, however, refer to the most prominent objections that have come to my notice. They are the following:

1. *It is said that John baptized, not in, but at, Jordan.*

Episcopalians and Methodists are precluded from a resort to this objection, for the “Book of Common Prayer” and the “Discipline” both teach that Jesus was baptized “*in* the Jordan.” In all the range of Greek literature the preposition *en*, used in Matt 3:6, and translated “in” means “in.” Harrison, who is high authority on “Greek prepositions,” refers to it as “the same with the Latin and English ‘in’” (243). It is a suggestive fact that our “in” comes to use through the Latin tongue from the Greek *en*. A child at a very early age learns what “in” means. To make the point before us plain it needs only to be said that John “baptized *in* the wilderness.” Here we have the same “in” representing the Greek *en*. How would it do to say that John baptized *at* the wilderness? The Greek is surely a strange language if it has no preposition meaning “in;” and if *en* has not this

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meaning, there is no word in the language that has. Let any Greek scholar try to express in Greek the idea of being *in* a place, *in* a house, or *in* a river without the use of *en*. The meaning of *en* is “in,” as that of *eis* is “into;” and therefore it follows that John baptized *in* the Jordan, not *at* it.

2. *John, it is said, baptized “with water.”*

It is insisted that “with water” implies that the water was applied in baptism. It is enough to say, in answer to this objection, that Baptists never immerse *without* water. John speaks of baptism *in* water, *in* the Holy Spirit, and *in* fire. King James’s translators probably rendered *en* “with” to make what they thought an emphatic distinction between the baptismal elements. They were wrong. Every scholar knows that the proper rendering is “in water.” The little preposition *en* here also acts a conspicuous part. It is as proper to say that John baptized *with* the wilderness and *with* the Jordan as that he baptized *with* water. In the first two instances *en* is translated “in,” and why should it be rendered “with” in the last? But, as I have said, Baptists do not immerse without water. If it is affirmed that the clothes were washed *with* water, does it follow that they were not dipped *into* it? Surely not.

3. *It is urged with great confidence that three thousand persons could not have been immersed on the day of Pentecost.*

It is supposed that there was not sufficient water for the purpose. Indeed! Where now is the “much water” that Dr. Rice found necessary for the “daily ablutions” of the Jews? They certainly performed their “ablutions” at home if they could not be dispensed with when they went to John’s baptism. Jerusalem, according to Dr. Edward Robinson, “would appear always to have had a full supply of water for its inhabitants, both in ancient and modern times. In the numerous sieges to this, in all ages, it has been exposed, we nowhere read of any want of water within the city.” (*Biblical Researches in Palestine*, vol. 1, 47)

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Where people can live, there is sufficient water for purposes of immersion. But why dwell on this point? If Jerusalem had been situated on the Mediterranean Sea, many Pedobaptists would not permit *eis* to take the three thousand converts *into* its waters. They are no more willing to admit immersion where there is an abundance of water than where there is a supposed scarcity.

But it is insisted that it was impossible, even if there was water enough, for three thousand to be immersed in one day, and that therefore water must have been sprinkled or poured on them. I answer that it takes about as much time to sprinkle or pour as to immerse. Much the greater portion of time, in modern baptisms, is occupied in repeating the words of the baptismal ceremony. If it is said that sprinkling or pouring was more expeditiously performed in ancient than in modern times, I have an equal right to say the same thing of immersion. If the apostles alone baptized on the day of Pentecost (which, however, cannot be proved), they could have immersed the three thousand. If Pedobaptists deny this, let them account for the historical fact that Austin, the monk sent by Pope Gregory the Great into England in the year 597, “consecrated the river Swale, near York, in which he caused then thousand of his converts to be baptized in one day.” They were immersed.

4. *It is thought to militate against immersion that the Holy Spirit is said to be poured out.*

If so, it militates equally against sprinkling. If pouring is baptism, why is not the Spirit sometimes said to be baptized? He is said to have poured out. There is as much difference between the pouring out of the Spirit and baptism in the Spirit as there is between the pouring of water into a baptistery and the immersion of a person in that water. Those baptized “with the Holy Spirit”—or, rather, “*in* the Holy Spirit”—are placed under the influence of the Spirit, just as a person baptized in water is put under the influence of water. It is the prerogative of Christ to baptize in the Holy Spirit. If, as Pedobaptists insist, pouring is baptism because

the Holy Spirit is said to be poured out, what follows? Why, that as the Spirit is said to be “given,” to “testify,” to “fill,” and to “speak,” therefore giving, testifying, filling, speaking, are all baptism! This, surely, will not be claimed.

5. *Saul of Tarsus, it is affirmed, was baptized standing up.*

The argument assumes that when it is said (Acts 9:18) that Saul “arose and was baptized,” the meaning is that he “stood up and was baptized.” In the Greek the participle *anastas* is used, and it comes from a verb found in the New Testament more than a hundred times, rendered in a few places “stood up” and in a hundred places “rise,” “arise,” or “raise.” Wherever “stood up” is found, “arose” would be just as good a translation. Let it be admitted, however, that the word is properly rendered “stand up” in certain passages; still, it is undeniable that it is used in other passages to denote the beginning of a process by which a thing is done. Two examples will be sufficient. It is said (Luke 1:39), “And Mary arose [*anastasa*, same word with a feminine termination] in those days, and went into the hill-country,” etc. Did Mary *stand up* and go? Does not *anastasa* here indicate the beginning of the movement by which she reached “the hill-country”? In Luke 15:18 the prodigal son says, “I will arise [*anastas*] and go to my father;” and in verse 20 it is said “And he arose [*anastas*] and came to his father.” Did he stand up and go to his father? Was not the *anastas* the commencement of the returning movement? He arose and returned to his father. Now, Luke wrote the Acts of the Apostles. Is it not reasonable, then, to believe that when he says (Acts 9:18) that Saul “arose [*anastas*] and was baptized,” he means by *anastas* the beginning of a process necessary to his baptism? He evidently arose that he might be immersed; but no rising up, no *anastas*, was necessary if water was to be poured or sprinkled on him. His immersion implied the movement indicated by *anastas*, while pouring or sprinkling could imply no such movement. In verse 39 of the same chapter it is said, “And Peter arose [*anastas*] and went with them”—that is, to Joppa. He did not stand still and go, but he arose as the first thing to be done in getting to Joppa—

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just as Saul arose as the first thing to be done in getting to a suitable place for immersion. But I will let Saul, who afterward became Paul, settle this matter himself. In Rom 6:4, including himself with those to whom he wrote, he says: "We are [were] buried with him by baptism." If Saul was buried by baptism, he was immersed. There is no burial in pouring or sprinkling.

6. *It is argued that the question (Acts 10:47), "Can any man forbid water that these should not be baptized?" intimates that water was to be brought.*

This objection to immersion is especially destitute of force. The question only means, Can any one forbid the baptism of these Gentiles, who have received the Holy Spirit as well as the Jews? Baptist ministers, in receiving candidates for baptism, often say to the church, "Can any man forbid water, that these should not be baptized?" Does this imply that the water is to be brought in a "bowl" or a "pitcher"? Evidently not.

7. *It is supposed that the jailer (Acts 16:30–34) could not have been immersed in prison.*

Baptists do not say that he was immersed in prison. The jailer brought out Paul and Silas from the prison before he said, "Sirs, what must I do to be saved?" Then they "spoke to him the word of the Lord, and to all that were in his house." It seems, then, that they were in his house (verse 32). In verse 34 it is said, "And when he had brought them into his house," etc. Verse 33 contains an account of the baptism. They left the house when the baptism took place, and they went back into the house when the baptism was over. Did they leave the house that the jailer and his family might have water poured or sprinkled on them? Was it necessary? Certainly not, but it was necessary to the administration of apostolic baptism.

8. *Pedobaptists urge that the baptism of the Israelites unto Moses in the cloud and in the sea is irreconcilable with the idea of immersion.*

In being baptized into or unto Christ we publicly assume him as our leader. The Israelites in being baptized into Moses publicly assumed him as their leader. The resemblance of their passage through the sea, with the cloud above them, to Christian immersion no doubt suggested to Paul the language he employed. There was no literal baptism, and there was no pouring or sprinkling. How often is Ps 77:17 referred to, to prove that the Israelites had water poured on them! Unfortunately for this view of the matter, it is said, "The *clouds* poured out water." It was a *cloud* that Paul refers to—the miraculous cloud, the symbol of the Divine Presence. This cloud had no more water in it than that on which the Savior rode triumphantly to heaven. It will be observed that the Israelites were baptized *in the cloud and in the sea*. In literal baptism the water constitutes the envelopment. The person is baptized in water only. In the case of the Israelites it required the sea (which was as a wall on each side) and the cloud (which was above) to complete the envelopment. Who does not see that the word "baptize" is used in connection with the passage of the Israelites through the sea because it means "to immerse"? If it could be conceived that the *miraculous* cloud poured forth water, and that the pouring constituted the baptism, what had the sea to do in the baptismal operation? Absolutely nothing; but Paul says that "our fathers were... baptized unto Moses in the cloud and in the sea" (1 Cor 10:2).

9. *It is contended that the phrase "divers washings" in Heb 9:10 (in the original, "baptisms") indicates more baptisms than one.*

It is a significant fact that Dr. Macknight, a Presbyterian translator, renders the phrase "divers immersions." The Mosaic Law required unclean persons to "bath themselves in water;" it required unclean vessels to be "put into water;" and it said, "All that abide not the fire you will make go through the water" (Num 31:23). It surely will be conceded that these regulations involved "divers immersions." There were "divers" occasions for immersing, and "divers" objects were immersed. Moreover, in the same chapter of Hebrews the

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verb *rantizo* (“to sprinkle”) is used three times. If by “divers washings” the inspired writer included sprinklings, why did he use a different word when, as everybody knows, he intended to convey the idea of sprinkling? IS there a man under the sun who can tell?

10. *Immersion, it is affirmed, is indecent and dangerous.*

What says Dr. Richard Watson, in his *Theological Institutes*, a work so highly approved by his Methodist brethren? Here is his language: “With all the arrangements of modern times, baptism by immersion is not a decent practice: there is not a female, perhaps, who submits to it who has not a great previous struggle with her delicacy.” Again: “Even if immersion had been the original mode of baptizing, we should in the absence of any command on the subject, direct or implied, have thought the church at liberty to accommodate the manner of applying water to the body in the name of the Trinity, in which the essence of the rite consists, to different climates and manners; but it is satisfactory to discover that all the attempts made to impose upon Christians a practice repulsive to the feelings dangerous to the health, and offensive to delicacy is destitute of all scriptural authority and of really primitive practice.” (Col 2, 648, 660, New York edition)

Immersion “not a decent practice”! Yet the Methodist “Discipline” authorizes it! Does it authorize an indecent practice? It recognizes immersion as valid baptism, and its validity must arise from the appointment of Jesus Christ. It cannot be valid unless he has appointed it. Will Methodists dare say that one of Christ’s appointments “is not a decent practice”? Will they say that this “practice” is “repulsive to the feelings” and “offensive to delicacy”? Can it be “repulsive to the feelings” of Christ’s friends to do what he has commanded? No “female,” it seems, “submits to” immersion without “a great previous struggle with her delicacy”! Ah, indeed! Baptists who practice immersion know nothing of this “great struggle.” The temptation to write something severe on this point is quite strong; but I resist it, and only

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say that persons who see “indecenty” or “indelicy” in immersion are vulgar-minded. The “indecenty” and the “indelicy” are in them, not in the ordinance of Christ.

In the foregoing extract from Watson, where he refers to “the church” as “at liberty to accommodate the manner of applying water to the body in the name of the Trinity,” the discerning reader will detect the *germ* of Popery. Ah, that “liberty to accommodate”! How mischievous has been its operation! It led Calvin to say that, though immersion was the primitive practice, “the church did grant liberty to herself, since the beginning, to change the rites somewhat, excepting the substance.” It led Watson to say that “if immersion had been the original mode of baptizing” the church would be “at liberty to accommodate the manner of applying” the water. In the last decade, it led Dean Stanley to refer to the substitution of sprinkling in the place of immersion (admitted by him to have been the ancient baptism) as “the triumph of common sense and convenience over the bondage of form and custom.” Alas! The exercise of this assumed “liberty to accommodate”—that is, to deviate from the order appointed by Christ—resulted in the establishment of the Romish hierarchy and has led to the formation of every Pedobaptist church under heaven. This fact is intensely suggestive.

I have now examined the most prominent objections of Pedobaptists to immersion. Whatever else may be said of these objections, it cannot be said that they have *weight*. They are light as the thin air—lighter than vanity. They indicate the weakness of the cause they are intended to support. An examination of them must confirm Baptists in the belief of their distinctive principle which has now been considered—namely, that THE IMMERSION IN WATER OF A BELIEVER IN CHRIST IS ESSENTIAL TO BAPTISM—SO ESSENTIAL THAT WITHOUT IT THERE IS NO BAPTISM.



CHAPTER 3

BAPTISTS HOLD THAT, ACCORDING TO THE SCRIPTURAL ORDER, PERSONS MUST COME FIRST TO CHRIST AND THEN TO THE CHURCH AND ITS ORDINANCES.

In the foregoing pages, we have seen who are subjects of baptism and what is the baptismal act. The act must not be performed until there are subjects to receive it, and the subjects must first have come to Christ. This Baptist principle is not always made so distinctly prominent as the two principles already discussed; and probably the reason is that it is supposed to be involved in them. It is, however, entitled to separate consideration, though this chapter need not be so long as either of the preceding ones.

Baptists are distinguished from all other religious denominations by their belief that no one is eligible to a church relation who has not first been brought into a personal, spiritual relation to Christ by faith in his name. In this belief we see such a divergence of views between Baptists and others as makes compromise and harmony impossible. The question is broad and deep, embracing the New-Testament doctrine of a spiritual church. If Pedobaptists are right in their conception of a church, Baptists are wrong; if Baptists are right, Pedobaptists are wrong. The antagonism between them is not incidental or accidental, but essential and inevitable. It may be said—it need not be said in any offensive sense—that the antagonism involves a war of extermination. That is to say, if the Pedobaptist view of a church and its ordinances should be so carried into effect as to attain universal prevalence, the Baptist view would be banished from the earth; if the Baptist

view of a church and its ordinances should universally prevail, the Pedobaptist view must become obsolete. The two views are destructive of each other. But it is time to notice the scriptural order announced at the head of this chapter.

SECTION 1

The doctrine of baptismal regeneration reverses this order.

Incredible as it may appear, there are multitudes who believe in baptismal regeneration. Possibly, Roman Catholics would prefer saying that they believe in baptismal salvation. They regard baptism as essential to the salvation of infants. They are baptized that they may be introduced into the church, out of which it is believed that there is no salvation of infants. They are baptized that they may be introduced into the church, out of which it is believed that there is no salvation. The doctrine of Romanists is that “infants receive in baptism spiritual grace;” which, of course, means that they are made the subjects of grace and salvation. This reception of “spiritual grace” is independent of personal faith in Christ, for unconscious infants cannot exercise faith. This is virtually admitted in the provision of sponsors in the administration of baptism to infants. Godfathers and godmothers, by a sort of pious fiction, personate the infants and promise for them; or rather the infants themselves are represented, in utter disregard of truth and of fact, as promising the renounce the devil and all his works. All this is an inversion of the scriptural order, which requires a personal coming to Christ and *through him* to the church and its ordinances. The Romish plan is for persons, whether infants or adults, to be brought, by means of baptismal salvation, into the church, and thus to Christ.

The Lutheran view of baptism does not differ materially from the Romish dogma. In the Augsburg Confession, drawn up by Melancthon in 1530, and recognized as the “Creed of the German Reformers,” the “grace of God” is said to be “offered through baptism.” The Baptists—styled “Anabaptists”—are condemned because they affirm that “children are saved

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without baptism.” The doctrine that baptism is “necessary and effectual to salvation”—Dr. Hodge being judge—has been “softened down” by Lutheran theologians; so that they now say that “baptism is ordinarily necessary.” Dr. Krauth, in his learned volume *The Conservative Reformation and its Theology* (431), expresses himself thus: “On God’s part it [baptism] is not so necessary that he may not, in an extraordinary case, reach, in an extraordinary way, what baptism is his ordinary way of accomplishing. Food is ordinarily necessary to human life; so that the father who voluntarily withholds food from his child is at heart its murderer. Yet food is not so absolutely necessary to human life that God may not sustain life without it.”

The “softening down,” according to this extract, is not very great. The position assumed is that salvation without baptism is “an extraordinary case”—so much so as to be miraculous, for the illustration given teaches that God may sustain human life without food; which, of course, would be nothing less than a miracle. It cannot be denied, then, that Lutherans believe that baptism is ordinarily necessary to salvation, and that salvation without it is exceptional and abnormal. It follows, according to this view, that infants are introduced into the “church” and put into a saved state without first coming to Christ.

The Protestant Episcopal Church holds the doctrine of baptismal regeneration. This is evident, from what the minister, after baptizing an infant, is required to say—namely, “We yield you heart thanks, most merciful Father, that it has pleased you to regenerate *this infant* with the Holy Spirit, to receive *him* for your own *child* by adoption, and to incorporate *him* into your holy church.”

It will be observed that it is taken for granted that regeneration has taken place, and that it has been effected by the Holy Spirit: “It has pleased you to regenerate.” The same doctrine of baptismal regeneration is recognized in the Catechism, in which the child (before “confirmation”) gives his or her name. Then the question is asked, “Who gave you

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this name?" The answer is, "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." It would be difficult to conceive how baptism can do more than is here attributed to it. All the possibilities of present and eternal salvation are involved in the expressions "a member of Christ," "the child of God," and "an inheritor of the kingdom of heaven."

That it may be seen that I do no injustice to the teachings of the "Book of Common Prayer" I quote from a prominent Episcopal minister, Dr. Richard Newton, rector of the church of the Epiphany in Philadelphia. In a letter published in the *Life of Bishop Cummins* (354) Dr. Newton says: "And after all that can be said of the different theories that may be forced on the words 'regenerate,' etc., in our service for infant baptism, the natural, legitimate construction to put upon it—the construction which any honest jury of twelve men with no theory to maintain on the subject would put upon it—is that it *does* teach the horrible dogma that spiritual regeneration is inseparably connected with the use of baptism."

This testimony is very strong, but its truth is equal to its strength. It furnishes cause for deep regret that millions among Romanists, Lutherans, and Episcopalians ascribe to baptism a saving efficacy, and hold what Dr. Newton terms a "horrible dogma." This "dogma" is at war with the distinctive principle of Baptists that persons must come first to Christ, and then to the church and its ordinances. The scriptural order is reversed by all the advocates of baptismal regeneration.

SECTION 2

The practice of infant baptism reverses this order.

The evils of infant baptism are not confined to the theory of baptismal regeneration. They develop themselves most appallingly in connection with this theory; but they are to be seen wherever and for whatever purpose infant baptism is

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practiced. It is itself a great evil, and great evils result from it. The following language of the late godly Dr. J. Newton Brown, though strong, is not too strong: "Infant baptism is an error from beginning to end; corrupt in theory and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force; doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realms of despotism it has shed the blood of martyrs in torrents; that blood cries against it to heaven, and a long-suffering God will yet be the terrible avenger." (Essay prefixed to *Memorials of Baptist Martyrs*, 13)

In a note Dr. Brown says: "In no beautiful spirit, but in the spirit of a martyr before God—stung by the solemn conviction of duty after thirty-five years of earnest and impartial investigation on this subject to speak out 'the truth, the whole truth, and nothing but the truth'—we nail these THESES to the door of every Pedobaptist church in Christendom and challenge all the Christian scholarship of the age not to ignore, evade, or deny them, but to face the inevitable trial, summon the witnesses, sift the evidence, and, if it can, disprove all or any one of them. And may God help the right!"

While Presbyterians and Methodists generally disavow all sympathy with the doctrine of baptismal regeneration, they are decided in their espousal that advocacy of infant baptism. It is strange that the spirituality of the Christian Dispensation does not lead them to give up the practice. It is pre-eminently a spiritual economy. How Jesus exalts spiritual relations above those which are natural, we clearly see in Mark 3:35: "For whosoever will do the will of God, the same is my brother, and my sister, and my mother." Paul said, "We know no man after the flesh;" but infant baptism is a recognition of the relations of the flesh. Infants, it is claimed are proper subjects of baptism because they are descended from believing parents. This view is earnestly defended by Presbyterians, who insist that at least one of the parents of the infant to be baptized must be a believer. But

the relation between parents and baptized infants is *natural*, whereas all the relations which the gospel recognizes are spiritual. Parents must first believe in Christ, in order to be brought into a spiritual relation with him; but their faith does not create a spiritual relation to their children. There can be no such relation until the children believe. All believers are spiritually related to one another, and the reason is that they are all in spiritual union with Christ. The relation to him is supreme, and out of it springs all subordinate spiritual relations. But Pedobaptists, in the practice of infant baptism, proceed on the supposition that the existence of a *natural* relation between them and their children entitles the latter to a Christian ordinance. The supposition is entirely gratuitous, and in positive conflict with the spirituality of the Christian economy. There is between parents and children no relation, whether natural or spiritual, that gives children the right to church-membership. This is plain as to the natural relation. It is equally so as to the spiritual relation, in view of the fact that it is union with Christ by faith which is a prerequisite to baptism and church-membership. Hence, *believing* children possess this prerequisite though their parents are dead. It is their relation to Christ that decides the matter. The reference here is, of course, to children who have reached accountable years. As to unconscious infants, it is one of the strangest of strange things that they can be thought eligible to baptism and church-membership. This view is held, and can be held, by those only who reverse one of the distinctive principles of Baptists, claimed by them to be a distinctive principle of the New Testament—namely, *That persons must come first to Christ, and then to the church and its ordinances*. Christ's positive and gracious command is, "Come unto me." He says, "He that comes to me will never hunger; and he that believes on me will never thirst." He complains of the Jews: "And you will not come to me, that you might have life." It is manifest from these forms of expression that "coming to Christ" is a matter of supreme importance. It has an essential connection with the salvation of the soul. Coming to Christ is believing on him, and faith

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creates spiritual union with him: "Being justified by faith, we have peace with God through our Lord Jesus Christ." The gospel permits nothing to come between Christ and sinners. Their first business is to receive him. They do this by an act of personal faith. He is a personal Savior, and the act of faith is a personal act. There is no act more intensely personal—not believing in Christ by proxy, but every one must believe for himself, even as every one must die for himself. Now, it is those only who have come to Christ by believing on him that have anything to do with the church and its ordinances. A New Testament church is a spiritual brotherhood the members of which are the subjects of spiritual life, and the ordinances of the gospel are designed for spiritual persons. The opposite view is fraught with evil, for it changes the order which Christ has established. It permits persons to come to the church and its ordinances before they come to Christ. Baptists regard this as disastrous heresy, and utter their earnest protest against it. They have stood alone in the centuries past, and they stand alone now, in advocacy of the great principle, CHRIST FIRST, THEN THE CHURCH AND ITS ORDINANCES.



CHAPTER 4

**BAPTISTS BELIEVE THAT A SCRIPTURAL CHURCH IS A
LOCAL CONGREGATION OF BAPTIZED BELIEVERS
INDEPENDENT, UNDER CHRIST, OF THE STATE AND OF
EVERY OTHER CHURCH, HAVING IN ITSELF THE
AUTHORITY TO DO WHATEVER A CHURCH CAN OF RIGHT
DO.**

It requires but little reflection to see that the principle here announced is peculiar to Baptists. No other religious denomination holds it—certainly not in its entirety. The important question, however, is whether the New Testament sustains this principle; for if it does not, the principle possesses no value. It will be observed that my reference is to the New Testament, for it would be absurd to go to the Old Testament to ascertain the nature of a Christian Church. In the matter of church-building, as well as in other things, Jesus said to the apostles, “Teaching them [the disciples] to observe all things whatsoever I have commanded you.”

SECTION 1

A scriptural church a local congregation of baptized believers.

The Greek term *ekklesia*—translated “church” more than a hundred times in the New Testament (rendered “assembly” three times)—is compounded of two words literally meaning “to call out of.” I will not attempt to show how this meaning received a practical illustration when assemblies were called out among the Greeks. My present purpose is answered by the statement that in apostolic times a church was composed

of persons who had been called out from the world, even as Christ chose his apostles “out of the world.” They had been called from the bondage of sin into the liberty of the gospel; from spiritual darkness into the light of salvation; from the dominion of unbelief into the realm of faith; from an heirship of wrath to an heirship of glory. This was true of the members of the first churches. Brought by the Holy Spirit into a new relation to God through Christ, they were prepared for church-relations and church-membership. This preparation was moral, consisting of “repentance toward God and faith toward our Lord Jesus Christ.” But repentance and faith are exercises of the mind, and are consequently invisible. They are private transactions between God and the soul. The world knows not of them. Churches, however, are visible organizations. This being the case, there must be some visible ceremonial qualification for membership. This qualification is baptism. There can, according to the Scriptures, be no visible church without baptism. An observance of this ordinance is the believer’s first public act of obedience to Christ. Regeneration, repentance, and faith are private matters that take place in the unseen depths of the heart. They involve internal piety, but of this piety there must be an external manifestation. This manifestation is made in baptism. This is “the good profession” made by a most significant symbolic act. The penitent, regenerate believer is baptized “into the name of the Father, and of the Son, and of the Holy Spirit.” There is a visible, symbolic expression of a new relation to the three Persons of the Godhead—a relation really entered into in repentance, faith and regeneration.

That baptized believers are the only persons eligible to church membership is clear from the whole tenor of the Acts of the Apostles and of the Apostolic Epistles. Everywhere it is seen that baptism preceded church-relations; nor is there intimation that it was possible for an unbaptized person to be a church-member. On this point, however, there is no controversy between Baptists and Pedobaptists, for both believe in the priority of baptism to church-membership. The

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difference between them is on the question, "What is baptism?" The Baptist answer to this question has been given in the preceding part of this volume. According to that answer, *baptism is the immersion in water of a believer in Jesus Christ*. If, then, a church is a congregation of baptized believers, it is a congregation of immersed believers. An un-immersed congregation, therefore, even if a congregation of believers, is not a New-Testament church. Baptists do not deny that there are pious men and women in Pedobaptist churches, so called, but they do deny that these churches are formed according to the New-Testament model. They are without baptism, and, to use the words of a very distinguished Pedobaptist, Dr. E.D. Griffin, "where there is no baptism, there are no visible churches." (His celebrated *Letter on Communion*, reviewed by Dr. Ripley, may be seen in the Boston edition of J.G. Fuller *On Communion* also in the *American Baptist Magazine* for September, 1829.) Even if Pedobaptists practiced immersion and immersion only, the introduction of the infant element into their churches would vitiate their claim to recognition as New-Testament churches. The infant element must predominate over the adult element, in obedience to the law of increase in population; which law renders children more numerous than parents. Surely, as Pedobaptists practice an un-commanded ceremony instead of baptism—on unscriptural subjects instead of on believers—their churches can lay no claim to conformity to the New-Testament standard of church organization. They are not congregations of baptized believers. There can be no ecclesiastic fellowship between them and Baptists, for the latter hold most tenaciously that a scriptural church is a local congregation of baptized believers. That a church is a *local* congregation needs no elaborate proof. The fact is sufficiently indicated by the use of the word in both its singular and its plural form. We read of "the church at Jerusalem," "the church of God which is at Corinth," "the church of the Thessalonians," "the church of Ephesus," "the church in Smyrna," etc. Nor is it to be supposed that it required a large number of persons to constitute a church. Paul refers to Aquila and Priscilla and

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“the church that is in their house,” to Nymphas and “the church which is in his house;” while in his letter to Philemon he says, “to the church in your house.” A congregation of saints organized according to the New Testament, whether that congregation is large or small, is a church.

The inspired writers, too, use the term “churches” in the plural; and, as if for ever to preclude the idea of a church commensurate with a province, a kingdom, or an empire, they say “the churches of Galatia,” “the churches of Macedonia,” “the churches of Asia,” “the churches of Judea.” In reference to an organization in a city or town or house, the singular “church” is used; but when regions of country are mentioned, we have “churches” in the plural. Wherever Christianity prevailed in apostolic times, there was a plurality of churches.

SECTION 2

The Lord's Supper observed by local churches.

The churches composed, as they are, of Christ's baptized disciples meet for the worship of their Lord. “Not forsaking the assembling of ourselves together” is the language addressed to Christians in apostolic times. Among the duties and the privileges of a congregation of baptized believers in Christ is included a commemoration of his death at his Table. Every local church is required to observe this ordinance. Its obligation to do so is inseparable from its independence; and the doctrine of church independence will be developed in future sections of this chapter. The ordinances of the gospel are placed by Christ in the custody of his churches. They dare not change them in any respect; to change them would be disloyalty to their Lord. They have no legislative power; they are simply executive democracies required to carry into effect the will of their Head. Who but his churches can be expected to preserve the integrity and the purity of the ordinances of the Lord Jesus? These ordinances are to be kept as they were delivered to the churches and received by them. This is indispensable to the

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maintenance of gospel order.

What Paul writes to the Corinthians (1 Cor 11:20–34) clearly indicates the necessity of coming together “to eat the Lord’s Supper.” True, he refers to certain irregularities, which he severally condemns; but when he asks, “Despise you the church of God?” he refers to its members, not in their individual, but in their collective, capacity—the congregation of God. So, in verses 33, 34, the words “when you come together to eat, tarry one for another,” and “that you come not together unto condemnation,” show beyond doubt that the assembling of the church was requisite to the celebration of the Lord’s Supper. It is a church ordinance, and therefore Baptists oppose any and every attempt to administer it privately to individuals without church sanction.

What was true of the Corinthian church as to the “coming together” of its members to commemorate the death of Christ was doubtless true of all other churches of that period. It would be absurd to suppose that there was a capricious diversity in the customs of the churches. We may therefore assume that there was uniformity.

With regard to the Lord’s Supper there are different views held by different religious denominations. Roman Catholics believe in what they call Transubstantiation—that is, that by the consecration of the priest the bread and the wine are changed into the real body and the real blood of Christ. This doctrine defies all reasonable credence, and can be accepted only by a voracious credulity. It requires a renunciation of common sense to believe that when Jesus took bread into his hands, that bread became his body; so that he held his body in his hands! The statement of such a dogma is its sufficient exposure.

Lutherans, while they dissent from the Romish view, advocate what they call Consubstantiation. By this they mean that in the Lord’s Supper the body and the blood of Christ are really present in the bread and the wine. While this view differs from the Romish, it is equally mysterious

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and scarcely less incredible; for it demands the impossible belief that the body of Christ is not only present in many places on earth at the same time, but that it is also in heaven. Surely the body of Christ is not omnipresent.

Episcopalians and Methodists, as well as Romanists and Lutherans, receive kneeling the bread and the wine in the Lord's Supper. The posture is an unnatural one, and the custom of kneeling no doubt has an historical connection with Transubstantiation—that is to say, when the dogma was accepted as true, the bread and the wine were considered suitable objects of adoration. Hence the kneeling attitude was assumed by Romanists, transmitted by them to Episcopalians, and from them inherited by Methodists. It is strange, in view of the idolatrous origin of the custom of kneeling, that it is continued by those who abjure idolatry. This by the way.

There is one thing in the service of Episcopalians and Methodists which must ever impress Baptists as very strange: The minister, in delivering the bread to each person, says, "The body of our Lord Jesus Christ, which was given for you, preserve they body and soul unto everlasting life." In giving the cup, he says, "The blood of our Lord Jesus Christ, which was shed for you, preserves your body and soul unto everlasting life." (The Methodist "Discipline" transposes the terms "body" and "soul.") This may not be, but it seems to be, a prayer offered to the body and the blood of Christ, which are invoked to preserve unto everlasting life the body and the soul of the person addressed. Prayer to Christ is eminently proper, for it is justified by the example of the dying Stephen; but prayer to the body and the blood of Christ is utterly indefensible.

Presbyterians are nearer right in their views of the Lord's Supper than are the denominations to which I have referred. They do not kneel and they make prominent the commemorative feature of the ordinance. True, they call it a "sealing ordinance;" and these words Baptists vainly try to understand. What is sealed? "The covenant of grace," they

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say. How is this? They say also that "baptism seals" it. Has it two seals? Among men covenants are invalid without seals. Is the covenant of grace invalid for purposes of salvation unless the seals of baptism and the Lord's Supper are appended to it? Presbyterians will hardly answer in the affirmative. The truth is the New Testament never refers to baptism and the Lord's Supper as "sealing ordinances," and for the best reason: It teaches that believers are "sealed by the Holy Spirit unto the day of redemption." If the Holy Spirit seals, there is security; and there is something wrong in the theology which makes baptism and the Lord's Supper "sealing ordinances."

Baptists hold that, as the Lord's Supper is a church-ordinance, the supreme prerequisite to it is church-membership. Baptism, it is true, is often referred to as a prerequisite, and so it is, but only in the sense that it is a prerequisite to church-membership. The members of every local church can claim it as a right to come to the Lord's Table in that church, but in no other. They may, through fraternal courtesy, be admitted to the Lord's Supper in sister-churches, but to demand admittance *as a right* would be an assault on church independence. This is a matter so plain that it is needless to dwell on it. It sometimes creates a smile when it is said that Baptists are more liberal in their views and practice in regard to the Lord's Supper than are any other people; but it is true. It is true in the sense that they believe that all whom they baptize and receive into church-membership are entitled to seats at the Lord's Table; and it is true in the sense that they welcome to that Table all whom they baptize. They dare not sever from each other the two ordinances of the gospel. Of what other denomination can this be said? I refer to the denominations of Protestant Christendom. Among Episcopalians, Lutherans, Presbyterians, and Methodists baptism and the Lord's Supper are put asunder—that is to say, this is true of "baptized children" as distinguished from "communicants." With Episcopalians and Lutherans these "baptized children," so called, are kept from the Lord's Table until they receive

the rite of "Confirmation." It is not possible to give a good reason for this practice; for if through "sponsors" they are entitled to baptism, they are also entitled to the Lord's Supper. Presbyterians require in the "baptized children" evidence of personal piety before they are allowed to come to the Lord's Table, and Methodists, to say the least, insist that there will be "a desire to flee from the wrath to come." The argument against inviting infants is that infants cannot "discern the body and blood of the Lord Jesus." This is doubtless true; but it equally true that they cannot discern the spiritual significance of baptism. If the inability to "discern" is a bar to the Lord's Table, it should also be a bar to the Lord's baptism. There can be no good reason for severing the ordinances of the gospel. Those who are entitled to baptism are entitled to the Lord's Supper. There is an interference with scriptural order whenever the two ordinances are disjoined. The interference cannot be justified. Baptists, therefore, say that the Lord's Supper is not scripturally observed among Pedobaptists. They have neither scriptural baptism nor scriptural church-membership, and there cannot be a scriptural administration of the Lord's Supper. In addition to this, they withhold from a large number—perhaps a majority—of those who, in their judgment, are baptized the Lord's Supper. This is a great inconsistency. It must be said, however, that if the ordinances were not sundered—that is, if all baptized by Pedobaptists were permitted to come to the Lord's Supper—the service would be vitiated by the presence of a majority composed of unbelievers and of those incapable of believing. In view of such considerations as these, it will readily be seen why Baptists believe that Pedobaptists fail to observe the Lord's Supper according to the New Testament, even as they fail to administer New-Testament baptism.

On the other hand, it is a distinctive Baptist principle that a scriptural church is a congregation of baptized believers in Christ, whose duty and privilege it is "to eat the Lord's Supper." All the members of such a church are required to commemorate their Lord's death. They are united to him by

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faith in his name, and through him, by spiritual ties, to one another, while their baptism has incorporated them into one body, and their partaking of "one bread" (1 Cor 10:17) is a symbol of their unity.

Baptists detach from the Lord's Supper every idea of Transubstantiation, Consubstantiation, ritual efficacy, sealing virtue, etc., and consider it a memorial of Christ's death. Its commemorative office is that which constitutes its supreme distinction. Everything else connected with it is secondary and incidental. "This do in remembrance of me," said Jesus in instituting the ordinance on the night of the betrayal. In the eating of the broken bread he requires that his crucified body be remembered; in the drinking of the cup he enjoins a remembrance of his blood. That the faculty of memory is specially exercised concerning the death of Christ in the sacred Supper is manifest from 1 Cor 11:26: "For as often as you eat this bread, and drink this cup, you do show the Lord's death till he come." We do not show his birth or baptism or burial or resurrection or ascension, but his death. If ever the tragedy of Calvary should engross the thoughts of the Christian to the exclusion of every other subject, it is when he sits at the Table of the Lord. Then memory must reproduce the scenes of the crucifixion and so hold them up to the mind that Christ is "evidently set forth crucified." Then in the eating of the bread and the drinking of the cup the body and the blood of the Lord are "spiritually discerned," and the ordinance, by the presence of the Holy Spirit, becomes a rich blessing to the soul. It becomes the means of strengthening faith in Christ and of increasing love to him; while memory goes back to his death, and hope looks to his second coming, when his personal presence will supersede the necessity of any symbol to promote a remembrance of him.

SECTION 3

Definition of church independence.

There are three prominent forms of church-government,

indicated by the terms Episcopacy, Presbyterianism, and Independency.

Episcopacy recognizes the right of bishops to preside over districts of country, and one of its fundamental doctrines is that a bishop is officially superior to an elder. Of course, in that church, a modern bishop has under his charge the “inferior clergy” as well as “the laity;” for it is insisted that the “ordaining power” and the “right to rule” belong to the episcopal office. In apostolic times “bishop” and “pastor” were terms of equivalent import. The elders of the church of Ephesus are styled (Acts 20:28) “overseers”—in the original, *episcopoi*, the word generally translated “bishop,” is so evident from the Scriptures that bishops and elders are identical that it is the greatest folly to call it in question. This, however, is not the place to enlarge on the topic.

Presbyterianism recognizes two classes of elders—*preaching* elders and *ruling* elders. The pastor and the ruling elders of a congregation constitute what is called the “Session of the church.” The “Session” transacts the business of the church, receives dismisses, and excludes members. From the decision of a Session there is an appeal to Presbytery, which is composed of preaching and ruling elders. From the action of a Presbytery there lies an appeal to Synod, and from the adjudications of Synod there is an appeal to the General Assembly, whose decrees are final and irresistible. These Presbyteries, Synods, and General Assemblies are often termed “church courts,” “judicatories of the church.”

The friends of Presbyterianism, no doubt, deem their form of government most expedient and satisfactory; but to prove it scriptural must be as difficult as to show that baptism has been substituted for circumcision. Where is it intimated in the Scriptures that there is an appeal from the lower to the higher “church courts”? While Presbyterians, therefore, talk and write about the *expediency* of their form of government, they ought to say nothing of its *scripturalness*. It is unquestionably a better government than the Episcopal, but it is not the government established by Jesus Christ. It is

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easily seen that Episcopacy and Presbyterianism imply that many local congregations enter representatively into the composition of what is called "the church." We, therefore, often hear of the "Episcopal Church of the United States of America," the "Presbyterian Church of the United States." The local religious communities in all parts of the nation where Episcopacy prevails are considered as constituting the "Episcopal Church." So of Presbyterianism and Methodism. *The Baptist Church of the United States* is a form of expression which ought never to be used—which can never be used with propriety. There are more than twenty thousand Baptist churches in the United States, but they do not constitute one great Baptist Church of the United States. They differ materially and fundamentally from Episcopal, Presbyterian, and Methodist churches. They are all independent of the state. This, however, is true of all religious denominations in this country; for the genius of our republic does not tolerate "Union between Church and State." But it deserves special notice that Baptists, with their views of the *spirituality* of New-Testament churches, could not, under any form of government, enter into an alliance with the state. Episcopacy is established by law in England, Presbyterianism in Scotland, Lutheranism in Germany and Sweden and Denmark. When Jesus stood before Pilate, he said, "My kingdom is not of this world." The view which Baptists have of these words is entirely hostile to the doctrine of a state-church. Their appreciation of "soul-liberty" is so great that they can allow no interference with it. They are the friends of civil government, and believe any form of government better than anarchy. They pray for civil rulers, whether they be presidents or kings, but deny the right of the civil power to intrude into the spiritual realm of conscience. Their blood, often shed by their persecutors, has often testified to the sincerity of their belief. Their views find expression in the stanza:

"Let Caesar's dues be ever paid to Caesar and his throne; But consciences and souls were made for God, the Lord, alone."

Churches formed according to the New-Testament model are not only independent of the state, but in matters pertaining to government they are independent of one another. They are interdependent only in the sense involved in mutual fellowship; and their mutual influence is not to be lightly esteemed, for it answers valuable purposes. But it must not be forgotten that every local congregation of baptized believers united in church worship and work is as complete a church as ever existed, and is perfectly competent to do whatever a church can of right do. It is as complete as if it were the only church in the world.

It follows from the doctrine of church independence that no church is at liberty to interfere with the internal affairs of another. Every Baptist church is an independent and a pure democracy. The idea of independence should be earnestly cherished, while that of consolidation should be as earnestly deprecated. Agreeably to the view now presented, we read in the New Testament of “the *churches* of Judea,” “the *churches* of Galatia,” “the *churches* of Macedonia,” but we never read of the *church* of Judea and of other provinces. There is not the remotest reference to a *church* commensurate with a province, with a kingdom, or with an empire. This view of church extension and consolidation was *post-apostolic*—manifestly so.

There are no people who recognize more fully than do Baptists the fact that the phrase “kingdom of Christ” implies that he is King, Monarch, Autocrat. In ordaining the laws of his kingdom he did not allow the impertinent interference of men. There is no human legislation in the kingdom of Christ. Churches organized according to the New Testament are required to execute the laws of Christ. To do this they must first decide what those laws are. It may be said, therefore, that the churches of Christ are invested with *judicial* and *executive* power, but they have no *legislative* power. Ecclesiastical legislation—such as is permitted in many Pedobaptist organizations—is abhorrent to the spirit of the gospel. Churches are executive democracies organized to carry out the sovereign will of their Lord and King.

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The Baptist view of this matter is forcibly expressed in the language of the late J.M. Peck, D.D. Referring to Baptists, he says:

“Their theory of church government embraces two great and apparently opposite principles.

“First. That the *kingdom of Christ*, in its visible form on earth, *is a pure monarchy*. Christ is King and Lawgiver. He needs not the aid of man, nor will he endure human legislation in any form. He has not merely given a few vague and general rules, and left his people to work out all the discordant plans of government that prevail at this moment in Christendom. Both by precept and in the inspired records of the primitive churches there are examples for every class of cases that necessity ever requires. The *legislation* in his kingdom is all divine.

“Secondly. His kingdom, in its organized state of small communities, each managing its own affairs in its own vicinage, is a *pure democracy*. THE PEOPLE—THE WHOLE PEOPLE—in each community choose their own officers, receive and expel members, conduct all business as a body politic, decide on all questions of discipline, and observe all the institutions of Christ. Were they to institute a *representative* or any other form of government, they would depart from the law-book and soon be involved in as many difficulties as their neighbors.” (*Christian Repository* (1853), vol. 2, 47–48.)

In accordance with these principles, the governmental power of churches is, under Christ, with the members, including pastors and deacons. These officers, however, can do nothing without the concurrence of the membership. It results of necessity from church independence that a majority must rule, that the power of a church cannot be transferred or alienated, and that church action is final. The power of a church cannot be delegated. There may be messengers of a church, but not delegates. No church can empower any man or any body of men to do anything which will impair its

independency.

There are highly-important principles; and, while the existence of the independent form of church government depends on their recognition and application, it is an inquiry of vital moment, "Does the New Testament recognize these principles?" For if it does not, whatever may be said in commendation of them they possess no binding force. I refer to the New Testament, because it would be unjustifiable to go to the Old to ascertain the form of government established for *Christian* churches. Jesus Christ, in instructing the apostles how to train the baptized disciples, says, "Teaching them to observe all things whatsoever I have commanded." The apostles enjoyed his teaching during his ministry, and the "forty days" between his resurrection and his ascension he employed in speaking to them of "the things pertaining to the kingdom of God." (Acts 1:3) It may be said that Paul was not with Christ during his ministry, and that he did not enjoy the advantage of the "forty days" instruction. This is true; but his deficiencies, as compared with those of the other apostles, were evidently supplied by direct revelations from heaven. It will be seen, therefore, that the apostles themselves had no *discretionary* power. They were to teach the observance of all things their Lord and Master had "commanded"—no more, no less. Whatever they taught under the influence of inspiration must have accorded with the teachings of Christ. Whatever they did as inspired men may be considered as done by him.

SECTION 4

The churches of the New Testament received, excluded, and restored members.

In proof and illustration of this proposition the following facts are submitted.

In Rom 14:1 it is written: "Receive him that is weak in the faith, but not to doubtful disputations." What is the meaning of the first clause of this verse? Its import is obviously this: Receive into your fellowship, and treat as a Christian, the

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man who is weak in faith. The paraphrase of Mr. Barnes is, "Admit to your society or fellowship, receive him kindly." There is unquestionably a command: "RECEIVE" To whom is this command addressed? To bishops? It is not. To the "Session of the church," composed of the pastor and the "ruling elders"? No. To whom, then? To the very persons to whom the Epistle was addressed; and it was written "to all that be in Rome, beloved of God, called to be saints" (1:7). No ingenuity can torture this language into a command given to the officers of the church in Rome. The members of the church—whose Designation was "saints"—were addressed, and they were commanded to "receive the weak in faith." It was their business to decide who should be admitted into their brotherhood; and Paul, under the impulses of inspiration, says, "Him that is weak in the faith receive ye." It was, of course, their duty to withhold their fellowship from those who had no faith. The right of the apostolic churches to withdraw their fellowship from unworthy members (2 Thes 3:6) plainly implies their right to receive persons of proper qualifications into their fellowship. It is inconceivable that they had the authority to exclude, but not to receive, members.

I now proceed to show that the New-Testament churches exercised the right of excluding unworthy members. In 1 Cor 5:1-5 we read as follows: "It is reported commonly that there is fornication among you, and such fornication as is not so much named among the Gentiles, that one should have his father's wife. And you are puffed up, and have not rather mourned, that he that has done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed, in the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

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It is quite worthy of remark that, while Paul “judged” that the incestuous member ought to be excluded from the church, *he* did not exclude him. He had no right to do so, and did not claim the right.

The same apostle said to the “churches of Galatia,” “I would they were even cut off which trouble you” (Gal 5:12); but he did not cut them off, though he desired it to be done and advised that it should be done.

It is worthy of notice too that the members of the Corinthian church could not, in their *individual capacity*, exclude the incestuous man. It was necessary to their action in the premises that they should be “gathered together.” They must assemble as a church and exemplify the doctrine of a pure democracy. Thus assembling, “the power of our Lord Jesus Christ” was to be with them. They were to act by his authority and to execute his will; for he makes it incumbent on his churches to administer discipline. In the last verse of the chapter referred to, Paul says: “Put away from among yourselves that wicked person.” Here is a command, given by an inspired man, requiring the exclusion of an unworthy member of the church at Corinth. To whom was the command addressed? To the official members of the church? No, but “unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.”

The right of a church to exclude disorderly persons from its fellowship is recognized in these words: “Now we command you, brethren, in the name of our Lord Jesus Christ that you withdraw yourselves from every brother that walks disorderly” (2 Thes 3:6). This command was addressed “to the church of the Thessalonians.” To “withdraw” from a “disorderly brother” is the same thing as to exclude him. There is a cessation of church-fellowship.

I have not referred to Matt 18:17, because I will notice it in another place. The reader will see on examination that the passage clearly shows the power of “the church” to perform the act of excommunication by which the member cut off

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becomes “as a heathen man and a publican.”

It is not more evident that New-Testament churches received and excluded members than that they restored excluded members who gave satisfactory evidence of penitence. In 2 Cor 2:6–8 the “incestuous man” is again referred to, as follows: “Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise you ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love toward him.”

Paul manages this case with the greatest delicacy and tenderness. He refers to the excluded member without the least allusion to the disgraceful offence for which he was excluded. “Sufficient,” says he, “is this punishment”—that is, the object of the exclusion had been accomplished. The church had shown its determination not to connive at sin, and the excluded member had become penitent. But the point under consideration is that the apostle advised the restoration of the penitent offender. Paul could no more restore him to the church than he could exclude him from it; but he says, “I beseech you that you would confirm your love toward him.” The power and the right to restore were with the church, and Paul solicits an exercise of the power and of the right. The great apostle, in saying “I beseech you,” bows to the majesty of the doctrine of church independence. He virtually admits that nothing could be done unless the church chose to act.

In this connection one fact should be carefully observed: The power of the Corinthian church to restore this excluded member is unquestionable. The fact which deserves special notice and emphasis is that the power, in apostolic churches, to restore excluded members implies the power of receiving members, and also of expelling the unworthy. Without a first reception there could be no exclusion, and without exclusion there could be no subsequent restoration. Thus the act of restoration irresistibly implies the two previous acts of reception and exclusion. Now, if the New Testament

churches had the power and the right to do these three things, they must have had the power and the right to transact any other business coming before them. Nothing can be of more vital importance to the welfare, and even to the existence, of a church than the reception, the exclusion, and the restoration of members. There are no three acts whose influence on the organic structure and prosperity of a church is so great; and these acts the churches of the New Testament undoubtedly performed.

Here I might let the foundation principle of church independency rest; but there is other proof of the New-Testament recognition of that principle.

SECTION 5

The churches of the New Testament appointed their officers.

In the first chapter of the Acts of the Apostles there is an account of the election of Matthias to the apostleship. He was to succeed Judas the traitor. The most natural inference is that Matthias was chosen by the "one hundred and twenty disciples"

mentioned in verse 15. These "disciples" were, no doubt, the church to which the three thousand converts were added on the day of Pentecost. The brethren must have been held in high estimation by Peter if called on, in conjunction with the apostles themselves, to elect a successor to Judas.

In Acts 6, there is reference to the circumstances which originated the office of deacon, and also to the manner in which the first deacons were appointed. We read as follows: "And in those days, 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. Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Spirit and wisdom, who we may appoint over this business. But we will give ourselves

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continually to prayer, and to the ministry of the word.’ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed they laid their hands on them.”

It will be seen from this narrative that the apostles referred the matter of grievance to “the multitude of the disciples;” directed the “brethren to look out seven men;” that “the saying pleased the whole multitude;” that “they chose Stephen” and the others. The democracy of the whole arrangement is as clear as the light of day. The people, the whole membership of the church at Jerusalem, were recognized as the responsible source of authority, and they were required to make selection of suitable men. Large as was the number of church-members, they did not, for the sake of convenience, or for any other reason, delegate to a representative few the power to act for them. They knew nothing of a delegation of power. The whole multitude acted.

In Acts 14:23, there is mention made of the ordination of elders in every church, as follows: “And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.” Some thing that William Tyndale’s translation comes nearer to the meaning of the original. With the spelling modernized, it is as follows: “And when they had ordained them seniors by election, in every congregation, after they had prayed and fasted, they commended them to God, on whom they believed.” The word in the original here translated “ordained” literally means “to stretch forth the hand,” as in the custom in Baptist churches when a vote is taken. Tyndale puts in the words “by election,” believing, as he did, that the New Testament churches elected their elders by the votes of the members. He also states in his *Rights of the Church*—as quoted by Lyman Coleman in his *Apostolical and Primitive Church* (63)—that the Greek word referred to (*cheirotoneo*, from *cheir*, “the hand,” and *teino*, “to stretch

forth”) is interpreted as he interprets it “by Erasmus, Beza, Diodati, and those who translated the Swiss, French, Italian, Belgic, and even English, Bibles, till the Episcopal correction, which leaves out the words, ‘by election,’ as well as the marginal notes, which affirm that the apostles did not thrust pastors into the church through a lordly superiority, *but chose and placed them there by the voice of the congregation.*”

Every one can imagine why the “Episcopal correction” was made. The words “by election” would give the “laity” an agency and an influence which the “Episcopal clergy” would not willingly allow. The word *cheirotoneo* is used but twice in the New Testament—in the passage under consideration and in 2 Cor 8:19. In the latter it is translated “chosen,” and the choice was “by the churches.” In the former it certainly means that elders were chosen, appointed, not without, but by means of, the suffrages of the churches. Mr. Barnes, in his notes on the passage, well remarks, “It is said, indeed, that Paul and Barnabas did this. But probably all that is meant by it is that they presided in the assembly when the choice was made. It does not mean that they appointed them without consulting the church; but it evidently means that they appointed them in the usual way of appointing officers—by the suffrages of the people.”

In view of the facts now presented, it is plain that according to the New Testament the officers of a church are chosen by the church. No one church has the right to choose officers for another. No combination of churches has the right. Every church is as independent in its action as if it were the only church in the world. It will not be forgotten that “elders were ordained in every church.” There was, of course, uniformity of custom: all the churches of apostolic times were formed after the same model. That there was diversity in their formation is utterly incredible.

In further support of the principle of Independency, I state the following facts without elaborating on them: In the Jerusalem Council of which we are informed in Acts 15, “the whole church,” the “brethren,” are named in connection with

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the “apostles and elders:” “Then pleased it the apostles and elders, with the whole church, to send chosen men;” “And they wrote letters by them after this manner: The apostles and elders and brethren send greeting.” The members of the church at Jerusalem acted, as well as the apostles and the elders.

The churches of apostolic times sent forth ministers on missionary-tours. When Antioch received the word of God, the church at Jerusalem “sent forth Barnabas that he should go as far as Antioch.” (Acts 11:22) His labors were successful—“much people was added to the Lord”—and at a subsequent period the church in Antioch sent out Saul and Barnabas, who made a long journey, performed much labor, returned, and reported to the church “all that God had done with them.” They “gathered the church together” before they gave an account of their labors. (See Acts 13:1–3; 14:26–27) With what deferential respect did these ministers treat the church that sent them forth! Their example is worthy of imitation by ministers of all generations.

The apostles, so far from exercising lordship over the churches, did not control their charities. This is seen in Acts 5:4; 11:29–30; 1 Cor 16:1–2; 2 Cor 9:7. The churches, too, selected messengers to convey their charities. (See 1 Cor 16:3; 2 Cor 8:18–19; Phil 2:25; 4:18) Surely, if they chose those whom they put in charge of their pecuniary contributions, they appointed those to whom they committed their spiritual interests.

In view of all the considerations now presented, the position held by Baptists—namely, that the New Testament churches appointed their officers—is established beyond successful denial. I term this the position of Baptists; for they alone hold it in the fullness of its significance. Certainly no other religious denomination in this country so holds it. There is among Episcopalians, Lutherans, Presbyterians, and Methodists no local church that has exclusive authority to appoint its minister or pastor. No rector is placed over an Episcopal congregation, without the action of a bishop. With

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Lutherans, what is called the “Ministerium,” which is “composed of ministers only,” has the right of “licensing and ordaining ministers.” Among Presbyterians, whatever a local church may do, the action of Presbytery is necessary in licensing and ordaining men to preach. With Methodists, pastors are settled over local churches by the appointment of bishops. Even the office of “local preacher” cannot be conferred by a local congregation. The action of a “Quarterly Conference” is necessary in granting license to preach.

Of these four large denominations it has to be said that their regulations with regard to the appointment of ministers are in conflict with the New Testament principle of church independence. This principle is violated when a local church is denied the right of appointing its own officers. Congregationalists are generally supposed to agree with Baptists as to the appointment of ministers; but they do not. Their theory may be correct; but if so, their practice is a departure from it. They have what they call “Consociations” and “Associations,” the former chiefly in Connecticut. With regard to these, Dr. Dexter admits that there are in them “Presbyterian tendencies;” while of Associations he says: “As a matter of convenience, advantage has been taken of these regular assemblages of the pastors by candidates for the pulpit, to present themselves, after thorough training, for examination for a certificate of approval—in common parlance, ‘for licensure.’” (Dexter, *On Congregationalism*, 225, edition of 1865)

It is easy to see that Dr. Dexter does not approve this method of “licensure;” but it is difficult to see how he can help it. The practice seems to be established. (To show the correctness of this view, I may state that Adoniram Judson was “licensed to preach” in the year 1810 by an ‘Association of Congregationalist Ministers.’” See Wayland, *Memoirs of Judson*, vol. 1, 51) In proof of this, I may quote from what *The Congregationalist* of April 13, 1881, says of the meeting of the Manhattan Association: “The principal business was the examination of four seniors of Union Seminary, who passed creditably and were licensed to preach.” Among the

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examiners were Drs. Wm. M. Taylor, R.S. Storrs, and Ray Palmer—quite renowned names. These distinguished men have thus given their sanction to the plan of licensing ministers, not by churches, but by Associations. Baptists stand alone in insisting that the right to license and ordain ministers is a right, under Christ, resident in a local church. It exists nowhere else. If exercised by bishops, Ministeriums, Consociations, or Associations, there is usurpation; and, of course, there is a violation of the order of the New Testament. Baptists believe that God calls men to preach the gospel, and that the churches recognize his call. They cannot make a minister, but they can approve what God has done—at least, what they believe he had done. This is all a church does in voting for the ordination of one of its members to the pastoral office. Believing him to be divinely called to the office, the church, by its vote, recognizes the call; and this vote of recognition is the essence of ordination. Such a vote must precede a Council of ordination, and the Council is called by the church of which the brother is a member. Andrew Fuller well remarks: “The only end for which I join in an ordination is to unite with the elders of that and other churches in *expressing my brotherly concurrence in the election, which, if it fell on what I accounted an unsound or unworthy character, I should withhold.* Though churches are so far independent of each other as that no one has a right to interfere in the concerns of another without their consent, unless it be as we all have a right to exhort and admonish one another, yet there is a common union requires to subsist between them for the good of the whole; and, so far as the ordination of a pastor affects this common or general interest, it is fit that there should be a general concurrence in it. It was on this principle, I conceive, rather than as an exercise of authority, that the apostles, whose office was general, took the lead in the primitive ordinations. When the churches increased they appointed such men as Timothy and Titus to do what they would have done themselves had they been present; and when all extraordinary officers ceased, the same *general* object would be answered by the concurrence of the elders of the surrounding churches.” (Works of Andrew

Fuller, vol. 3, 494)

No action of an ordaining Council can in any way impair the integrity or independence of the church which calls such Council. When a Council recognizes and approves what a church has done, its moral influence, though it can impart no grace, is promotive of the usefulness of the pastor ordained and of the church over which he presides. If, however, a Council should withhold its recognition and approval, and if, by its advice, the church should revoke its former action, there would be nothing in all this conflicting in the least with the doctrine of church independence.

SECTION 6

Church action is final.

The independence of a church implies the right of a majority of its members to rule in accordance with the laws of Christ. In 2 Cor 2:6 it is written, "Sufficient to such a man is this punishment, which was inflicted of many." A literal translation of the words rendered "of many" would be "by the more"—that is, by the majority. The rendering of Macknight, and also of Davidson in his *Revision*, is "by the greater number." If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule—that is to say, either the majority or the minority must govern. But it is absurd to refer to the rule of the minority. That a majority must rule is so plain a principle of Independency, and so plain a principle of common sense, that it is needless to dwell upon it.

It has been stated on a preceding page that the power of a church cannot be transferred or alienated. From this fact results the finality of church action. The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church at Ephesus; nor could all the apostolic churches delegate their power to an Association, a Synod, a Conference, or a Convention. The power of a church is manifestly inalienable, and, this being true, church action is final. That there is no

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tribunal higher than that of a church is evident from Matt 18:15–17, “Moreover, if thy brother will trespass against you, go and tell him his fault between you and him alone: If he will hear you, you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he will neglect to hear them, tell it unto the church; but if he neglects to hear the church, let him be unto you as a heathen man and a publican.”

Here the Savior lays down a rule for the settlement of grievances among brethren. If the offender, when told of his fault, does not give satisfaction, the offended party is to take with him “one or two more, that in the mouth of two or three witnesses every word may be established.” But if the offender “will neglect to hear them,” “what is to be done?” “Tell it to the church.” What church? The aggregate body of the redeemed? This is equally impossible and absurd. I ask again, “What church?,” evidently the local congregation to which the parties belong. If the offender does not hear the church, what then and finally? “Let him be unto you as a heathen man and a publican”—that is, let the offender no longer be held in a church-fellowship, but let him occupy the place of “a heathen man and a publican.” There is to be an end to Christian fellowship and association. This idea cannot be more fully emphasized than by the reference to “a heathen man [a Gentile] and a publican,” the most unworthy character, in Jewish estimation, to be found among Gentiles.

But can there be no appeal from the action of a single local church to an “Association,” or a “Presbytery” or a “Conference”? No; there is no appeal. Will an Association or a Presbytery or a Conference put the offender back in church fellowship, when the church by its action classed him with heathens and publicans? This is too preposterous. What kind of fellowship would it be, when the church had declared the excluded member unworthy of its fellowship? Will it be asked, “What is to be done if the action of a church does not give satisfaction to all concerned?” I answer, “Do what is done when the action of a Presbyterian General Assembly or

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a Methodist General Conference or an Episcopal General Convention does not give satisfaction. Do nothing." There must be a stopping-place; there must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of baptized believers is final. (The above reasoning takes it for granted that the excluded member is *justly* excluded. If so, he must give evidence of penitence, in order to his restoration. If *unjustly* excluded, and the church does not, when the injustice is shown, annul its action, the excluded member may apply for admission into a sister-church, which may, in the exercise of its independence, receive him without encroaching on the independence of the excluding church. The opposite view would imply that the excluding church has a monopoly of independence, which is absurd.) Let those who oppose the Baptist form of church government show anywhere in the Scriptures the remotest allusion to an appeal from the decision of a church to any other tribunal. It cannot be done. There were, in apostolic times, no tribunals analogous to modern Synods, Conferences, Conventions. Let those who affirm that there were such "courts of appeal" adduce the evidence. On them rests the burden of proof. Baptists deny that there is such proof, and say that for any man to furnish it is as difficult as for "a camel to go through the eye of a needle."

The view which I have presented of the independence of the first churches is in such full historical accordance with the facts in the case that many distinguished Pedobaptists have been obliged to concede it. They have done this while giving their practical sanction to other forms of church government. Hence Mosheim, a Lutheran and a bitter opponent of Baptists, in referring to the first century, say, "The churches, in those early times, were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of

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supremacy over the others, nor the least right to enact laws for them.” (Maclaine, *Mosheim*, Baltimore edition, vol. 1, 39)

Archbishop Whately, a dignitary of the Church of England, referring to the New-Testament churches, says: “They were each a distinct, independent community *on earth*, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect, but not having any one recognized head on earth, or acknowledging any sovereignty of one of these societies over others.” Again: “A CHURCH and a DIOCESE seem to have been for a considerable time *coextensive* and *identical*. And each church or diocese (and consequently each superintendent), though connected with the rest by ties of faith and hope and charity, seems to have been (as has been already observed) perfectly independent, as far as regards any power of control.” (*Kingdom of Christ*, Carter’s edition, 36, 44)

This is strong testimony from a Lutheran and an Episcopalian. They would have given a different account of the matter if they could have done so consistently with truth. They virtually condemned their denominational organizations in writing what I have quoted. I might refer to Neander, and to many other Pedobaptists of distinction who have expressed themselves in substance as Mosheim and Whately have done; but it is needless. Baptists are not dependent on the testimony of church historians. They make their appeal to the New Testament of our Lord and Savior Jesus Christ. If all the church histories in the world said the monarchical or aristocratic form of church government was maintained from the death of the apostle John onward, they would not be moved by it while the New Testament represents every church as a democracy fully competent to transact its own business. “To the law and to the testimony;” “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in the righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” (Isa 8:20; 2 Tim 3:16–17)

Baptists have ever regarded every church as complete in itself, independent, so far as its government is concerned, of every other church under heaven. They have watched with jealous eye all encroachments on church independence. For their views on baptism—its subjects and its act—a regenerated church-membership, and the independent form of church government, they have been persecuted, tortured, put to death. Their blood has flowed like water. From their ranks have been taken martyrs who, having endured “much tribulation,” are now before the throne of God. But the principles of Baptists still live, and will live; for they are indestructible—divinely vital—cannot die.

SECTION 7

Superior advantages of Independency.

If the form of church government advocated in this chapter is in accordance with the New Testament, it follows that it has advantages superior to those of all other forms of government. Some of these advantages will now be pointed out. Of church independence it may be said:

1. *It is best suited to every form of civil government.*

In monarchies, whether absolute or limited, there is no reason why the churches of Jesus Christ should not be independent. Monarchies have to do with men as civil subjects, but not in their relations to God. The power of the monarch is a secular power, and cannot be rightfully exercised outside of the realm of secular jurisdiction; while Christianity belongs to the spiritual realm and confines itself to it. But even when monarchy transcends its proper limits and interferes with spiritual concerns, there is no reason why the independent form of church government should be exchanged for any other. In proof of this I need only refer to the fact that the apostolic churches were independent while the tyrant Nero reigned at Rome and caused the weight of his scepter to be felt in all the provinces of his empire. The churches even then, wherever permitted to meet for worship, transacted whatever business claimed their attention.

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What has been said of monarchies may, of course, be said with greater emphasis of aristocratic forms of civil government. Under the legitimate operation of such governments there is no encroachment on the rights of churches, and the doctrine of church independence can be exemplified without collision with the civil authority.

What is true of monarchies and aristocracies may be said with supreme emphasis of republics; for the latter recognize the people as the source of governmental power. This recognition accords with the philosophy of independent church government. If in monarchies, where the people are supposed to exist for the purpose of carrying into effect the monarch's will; if in aristocracies, where the people are reduced, comparatively, to ciphers—churches can flourish in their independence, much more is this independence cherished under the auspices of republican government.

Truly, then, may it be said that church independence is best suited to every form of civil government.

2. *It is in accord with the tendencies of the age.*

The most superficial observer of men and things is aware that the democratic element has—occasionally, at least—indicated its existence in Europe for some centuries, while in recent years it has increased in strength. The colloquial remark has been attributed to Thomas Jefferson—whether truly or not I cannot say—that “the former European doctrine was that the great mass of man were born with saddles on their backs, while a few were born with boots and spurs on, and that the purpose of Divine Providence was for those with the boots and spurs to ride those having the saddles on them.”

If this absurd doctrine has not been exploded, it is certainly in a process of explosion. Oppressed humanity under the burdens imposed by monarchy and aristocracy is everywhere restless and waiting for a suitable opportunity to assert its rights. The tendencies of the age are in favor of bringing the democratic element out of obscurity and exalting it to

prominence. It is fast becoming an axiom that the people are the source of power, and that sovereignty inheres in them—not in kings and aristocracies, but in the people. How much the practical workings of church independence have had to do in developing the doctrine of popular rights it is impossible to say, but there is every reason to believe that they have promoted the development. Hence it may be said without hesitation that church independence is in accord with the tendencies of the age.

3. *It gives suitable prominence to the membership of a church.*

This is seen in the fact that without the agency of a church nothing can be done. Pastor and deacons are powerless if a church declines to act. Their *official* business is to do that for which they are elected by the suffrages of the church of which they are members. They are responsible, under Christ, to the church from which they receive not only *official* authority but *official* existence. In the forms of government preferred by Episcopalians, Lutherans, Presbyterians, and Methodists there is only an indirect recognition of the body of the members as the source of power. The recognition is more decided among Presbyterians than among the rest, but it is not complete. The constitution of their "highest court," the General Assembly, is proof of this. The tribunal of last appeal is composed of ministers and ruling elders in equal numbers. This equality indicates a very partial concession of rights to the members. Every one can see this who will take the trouble to learn how much greater is the number of members than of ministers. With regard to Episcopalians, it will be seen how powerless the members are, even in connection with the "inferior clergy," when it is stated that in their General Conventions nothing can be done without the concurrence of the "House of Bishops." That the people are comparatively ignored by Lutheranism appears in the fact that a "Ministerium," that "licenses ministers," is composed entirely of ministers, and that the Synod, the highest tribunal, from which there is no appeal, is formed by an equal number of "clerical and lay delegates." Among

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Methodists the "lay element" is conspicuous by its absence. Within the memory of many persons now living it was entirely absent; for Annual and General Conferences were made up exclusively of "preachers." In some sections of the country this rigid rule is now somewhat relaxed, but how meager is "lay representation" in any Conference! In opposition to all these aristocratic forms of church government, and in practical condemnation of them all, the independent form presents itself, inviting examination and challenging admiration for what it does in giving suitable prominence to the members of a church. They are not ciphers, but the depositaries of the governmental power that Christ has conferred. Independency accepts this fact and claims it as one of its superior advantages.

4. Another advantage is seen in the appointment of church officers.

These officers are of two classes—pastors and deacons. The former are in special charge of the spiritualities, and the latter of the temporalities, of the churches. Who can be so competent to choose these officers as the churches themselves? With the scriptural qualifications for the two offices as given by inspired men, cannot the churches best decide who among them should fill those offices? Can they not tell who are men of such Christian integrity and sanctified common sense as will most probably, if not most certainly, "use the office of a deacon well?" so also as to pastors. These are to "watch for souls as they that must give account," and who are so well qualified to select the men to preside as the churches to be presided over? Will they not decide who will watch for their souls and for the souls of the impenitent around them? Are they not best prepared to say who among them possess the moral and the spiritual requisites, as enumerated by Paul, for the office of bishop? As to the intellectual qualification implied in the words "apt to teach," who can so satisfactorily tell that a man is apt to teach as those who have been taught by him? The independence of the churches, as illustrated in the appointment of their officers, must commend itself to the

common sense of all unprejudiced persons. The advantage of this form of government over every other must be apparent. The great thing, however, to be said for it is that it accords with the New Testament.

5. *It furnishes the most effectual preservative from doctrinal error.*

Doubtless many persons will at once dissent from this view. They suppose that a consolidated church, embracing a province or a kingdom, is the best protection from the inroads of heresy. They think that the very compactness of such a church must resist the subtle influences of error, however penetrating those influences may be. Is this so? Has it been historically true? Was it true of the Church of England when Lord Chasam said that it had “a Calvinistic creed, a Popish liturgy, and an Arminian clergy?” Is it true now, when various false doctrines receive not only toleration, but encouragement, and when the mere existence of what are termed “Broad Church” views implies that the very foundations of orthodoxy are disturbed? No; the Church of England with its “Thirty-Nine Articles,” more than three centuries old, is vulnerable to the assaults of false doctrine. Its strong ecclesiastic bands, riveted by Parliamentary enactments, create a compactness which gives greater facility to the infectious diffusion of error. “A little leaven leavens the whole lump.” This is true whether the lump be large or small; but the danger is greater where there is one large mass than where there are many that are small. Far be it from me to say that a church with the independent form of government may not become corrupted by heretical doctrines. History would falsify such a statement; but the corruption of one such church would have no necessary connection with the corruption of another. Indeed, the very independence of the churches might be, and if they were in a proper spiritual state would be, utilized in preventing the spread of the doctrinal corruption. On the other hand, a consolidated church, coextensive with a state or a kingdom, would furnish few if any facilities for arresting the tide of error when once set in. A local church, under a sense of its

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responsibility, is quick to detect the first appearance of vital heresy and to stamp it with censure. If the heretic sees his error, confesses it, and renounces it, the evil is at an end; if he persists in it, the church withdraws its fellowship from him and he becomes comparatively powerless for mischief. Suppose such a heretical minister to belong to the Presbyterian Church. He first disturbs the local congregation, then the Presbytery, then the Synod, and finally the General Assembly. Thus he has one opportunity after another to make known and to defend his false doctrines; so that the Presbyterian form of government, instead of preserving from doctrinal heresy, may, in the sense indicated, promote it. Who does not see that church independence is the best preservative from doctrinal error? Dr. Hodge is said to have expressed his wonder at the uniformity among Baptist ministers as to matters of doctrine, in view of the independence of Baptist churches. Perhaps the philosophical mind overlooked the fact that the uniformity is promoted by the independence.

I have referred to the withdrawal of fellowship on the part of a church from a heretic as a means of arresting the spread of doctrinal error. Another thing deserves mention: Where an entire church becomes heretical in doctrine or disorderly in practice, other churches, in the exercise of their independence, may withdraw their fellowship from it, and thus confine its injurious influence to its own narrow limits. Whether, therefore, we consider doctrinal error in connection with an individual church-member or in connection with a church itself, the independent form of government is the best security against its contagious encroachments.

Nor is this all.

6. *It secures, also, more satisfactory corrective discipline.*

There is no perfection in this world. It may be sought more hopefully among the church of the saints than elsewhere, but even there it will be sought in vain. All that is said in the New Testament about corrective church discipline implies

the imperfection of church-members. This imperfection often shows itself in greater or less degrees. In its ordinary manifestations it must be borne with. Christian love and Christian forbearance require this. Sometimes, however, a church-member so violates his Christian obligations as to grieve his brethren, who admonish him and labor in the spirit of meekness to restore him. Ordinarily, they are successful and the offending brother is happily reclaimed. This is not always the case; in some instances it becomes the duty of a church to pass an act of exclusion. This, as we have seen, the New Testament not only authorizes, but requires. In a case of this kind the offender is arraigned and the charge or charges, with distinct specifications, are presented. The church sits as a Christian jury and hears all the testimony in the case. The arraigned brother has every opportunity to explain and rebut, if possible, the testimony against him. The church is disposed to give him the benefit of all doubts, but after a full hearing of the matter is convinced that the glory of God and the honor of his cause demand the exclusion of the brother. He is therefore excluded. The act of exclusion may offend him and not satisfy his kindred and partisan friends; but is it practicable to administer corrective discipline so satisfactorily in any other way? The man has been tried by his peers and found guilty. These peers, too, are of the "vicinage," and fully competent to understand and appreciate all local circumstances bearing on the case. Does not the civil law mean something in providing for "a jury of the vicinage"? There is profound significance in the independence of each church, so far as the trial and the exclusion of a guilty member may be concerned. While, therefore, it cannot be said that the independent form of church government secures an absolutely satisfactory corrective church discipline, it may be said that the discipline so provided for is the most satisfactory that can be had.

7. *It cherishes a sense of individual responsibility.*

This is a matter of great importance, for Christianity is an intensely personal thing. It has to do with men in their

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individual relations to God. There is no such thing as the regeneration of *masses* of men, nor is there regeneration by proxy. The great change takes place in the individual heart. Nothing is more personal than regeneration. When the materials of a Christian church are reduced to units, the units are found in regenerated persons. There is personal repentance, personal faith, personal baptism. In making a profession of Christianity, personal obligations are recognized and publicly assumed. Church relations do not impair, but intensify, a sense of individual responsibility. An impressive consciousness of this fact is indispensable to a proper performance of church duties.

To show that the independent form of church government cherishes a sense of individual responsibility, it is sufficient to say that all matters coming before a church are decided by the votes of the members. They vote as individuals; and, as a majority rules, no one can tell but his vote may be decisive. Surely, then, every vote should be intelligently given; and this view of the case is a strong argument in favor of sanctified intelligence. Questions of great importance must be decided. These questions not only involve the spiritual welfare of the church itself, but often have an important bearing on the local interests of the community and the general interests of the kingdom of Christ. Church-officers are chosen by the suffrages of the members. How essential that the right man be appointed as pastor! In order to this, church-members must be acquainted with the purity of his Christian character, and also with his doctrinal soundness. A vote referring to two points so vital as these must be given under a sense of responsibility. The influence of deacons has much to do with the condition of a church, and therefore the best men should be appointed to the office. A church too must decide what objects of Christian work should receive its encouragement and patronage. These objects may be so numerous that all of them cannot receive attention, and if so, there must be a selection of those deemed most important. What will be the proportion of pecuniary aid given to Home Missions, Foreign Missions, Publication Word, and

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Ministerial Education, the church must decide. The decision is no trivial matter. It calls for a union of knowledge and piety.

One of the most painful duties of a church is to deal in a way of discipline with unworthy members. In all the proceedings in such cases the laws of Christ are to be sacredly observed. These laws, then, must be understood that they may be intelligently applied. A member who is guilty of "disorderly conduct," and who fails to give satisfaction by penitence and reformation, must be excluded. It is a solemn thing to withdraw the hand of fellowship, and it must be done under a sense of responsibility. When, according to apostolic command, "a heretic" is to be "rejected," the act of rejection is to be performed by the church. A renunciation of the fundamental doctrines of the gospel demands this step. As a general thing, the members of a local church, having been regenerated by the Holy Spirit and justified by faith in Jesus Christ, are competent judges of sound doctrine. They may not understand many theological niceties, but they know the way of salvation. They "have an unction from the Holy One." (1 John 2:20)

In view of all these considerations, showing what obligations rest on church members and what duties are required at their hands, I affirm with strongest emphasis that the independent form of government cherishes a sense of individual responsibility. Those who have to decide great questions by their votes are in a responsible position. This fact impresses them; they cannot ignore it; they would not if they could. Their responsibility as church-members is to the Head of the church—the Lord Jesus Christ—and it is stamped with all the sacredness of the blood of his atoning sacrifice. Let the church-member take his stand by the cross, remembering that he has been individually redeemed by him who died thereon, and he will cherish a sense of individual responsibility. He will feel the weight of the personal obligations resting on him. The doctrine of church independency will deepen his consciousness of these obligations; for it will teach him that he is not a *cipher*, but a

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man—A REDEEMED MAN, and ere long to be A GLORIFIED MAN.

CONCLUSION

The foregoing pages show that there is something distinctive in the principles of Baptists. They differ from all other denominations; and the difference is so great as not only to justify, but to demand, their separate existence as a people. They are God's witnesses, and they are his only witnesses who "tell the truth, the whole truth, and nothing but the truth," on the points referred to in this volume. Should their testimony be suppressed, in what religious denomination could "the whole truth" concerning the subjects of baptism be found? Not one. The question, "Who should be baptized?," would receive an answer in positive conflict with the teachings of the New Testament. Who but Baptists declare "the whole truth" with regard to the exclusive baptismal act and the symbolic import of the act? If there are others, where are they? We know not. Nor do we know of any people, besides Baptists, who maintain "the whole truth" on the subject of a regenerated church membership, embracing, as it does, the vital point that we come to the church through Christ, and not to Christ through the church and its ordinances. Baptists proclaim in the audience of the whole world that persons have nothing to do with church relations and gospel ordinances *till they are regenerated*. Among whom, except Baptists, is the doctrine of church independency fully exemplified? Throughout this broad land we look in vain for the exemplification. Truly, Baptists are important witnesses; for they testify important things, and theirs is the only testimony on these important matters.

In view of the facts to which attention has been called in this volume, there are certain duties incumbent on Baptists, such as the following:

1. *They should acquaint themselves more thoroughly with Baptist principles.*

The Baptist Year-Book for 1882 reports more than two and third millions of Baptists in the United States. This is a large number, but it is sad to think that there may be in it many persons who cannot give a satisfactory reason why they are Baptists. Honesty and veracity would possibly require some to say, "We are Baptists because our fathers and mothers were." Some might have to say, "The Baptists were the leading people where we made profession of religion, and we joined them." Others, in telling the truth of the matter, might be obliged to say, "We became Christians in time of revival, and as most of the converts united with the Baptists, we did so too." Others still would possibly find a suitable representative in the brother who said, "I liked the Baptist minister better than any other, and wished to be a member of his church."

What reasons are those for being Baptists! It is not necessary to say that such reasons should have no influence, but they certainly should not be decisive. Proper reasons for becoming Baptists are to be found in the New Testament. They will be found without being specially sought—that is to say, if the New Testament is faithfully and diligently studied, the principles which distinguish Baptists will be discovered. That these principles are in accordance with, and the outgrowth of, the teachings of Christ and the apostles is the conclusive reason why any one should be a Baptist. Let these principles be understood and appreciated, and there will be *decided* Baptists. They will be Baptists because they can be nothing else. The plain teachings of Scripture will permit them to be nothing else. It is "a lamentation, and will be for a lamentation," that any Baptists should have only a superficial acquaintance with the principles they profess. Such persons, whether few or many, need instruction that they may be intelligent Baptists, and that they may be able to give to every one who asks them a reason for their faith and practice.

2. *Baptists should be more zealous in the propagation of their principles.*

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Good principles are good things, but they have no self-propagating power. Principles are powerless apart from the persons who hold them. Baptists sometimes forget this. They are so confident of the correctness of their principles as to feel that all will be well. They think that their views, without any effort on their part, will commend themselves to general acceptance. They suppose that a good cause may be left to take care of itself; but no cause, however good, takes care of itself. Its friends must advocate it, and by their advocacy secure its triumph. Baptists must not forget that they are "fellow-helpers to the truth." None of them should fail to give the "truth" their help. None should ever act as if they were ashamed of being Baptists. Their principles, when assailed, should never lack defense or vindication from them. Their silence, when they should speak, would be a culpable and an injurious silence. Baptists should be ready not only to meet and to repel attacks made on their principles, but should earnestly engage in the propagation of those principles. Leaving, on suitable occasions, their fortresses of defense, they should invade the domain of error and become actively aggressive. This is one fault of some of the Baptists of this generation—that they do not zealously propagate their distinctive views. They should see to it that the truth as embodied in their distinctive principles is brought into direct, positive, constant, exterminating contact with the error opposed to those principles. What distinctive mission have Baptists, if this is not their mission?—to present the truth in love on the matters wherein they differ from Pedobaptists. What is there but this that justifies their denominational existence and saves them from the reproach of being schismatics? If they have a right to denominational life, it is their duty to propagate their distinctive principles, without which that life cannot be maintained.

3. *They should pray more earnestly for the success and triumph of their distinctive principles.*

It is supposed by many that controversy drives away the spirit of prayer. Were this so, it would be very sad; for there would be no spirit of prayer. Controversy is a necessity, and

will be so long as truth and error are in the world. There may not at all times be controversy going on in the *technical* sense, but really and truly there is always controversy when truth and error are in collision. God is on the side of truth. Baptists worthy of the name believe without a doubt that their distinctive principles are true. Hence they can in all good conscience appeal to God in prayer, and ask him to care for his own truth and vindicate it by giving it success. Active effort to inculcate and diffuse the truth should ever be preceded, accompanied, and followed by prayer. No principle is worth holding, the success and triumph of which cannot be consistently prayed for. Baptists, above all persons, should pray. Other denominations that capture infants in their cradles and claim them as “the baptized children of the church” are not as dependent on God for the continuance of their ecclesiastical life as are Baptists. For the latter there is no hope but in God—no hope, unless he by his Spirit regenerates individuals of accountable years and thus fits them for membership in the churches. While Baptists must never fail to use means to disseminate their distinctive principles, they must call earnestly on God in prayer to give to those principles the success and triumph to which their importance and their value entitle them. There is a wonderful efficacy in prayer. Let Baptists test its efficacy in connection with their distinctive principles.

I present only one point more:

4. *Pedobaptists should candidly examine the distinctive principles of Baptists.*

These principles are not understood by multitudes in Pedobaptist communities. It is supposed that immersion as baptism is the only thing especially characteristic of Baptists. Nor is this view confined to persons of ordinary intelligence. I have it from a perfectly credible source that General R.E. Lee not many years before his death said that he had just heard concerning the Baptists what surprised him—namely, that they did not baptize infants! If General Lee had not known this all his life, what is to be said of

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persons of inferior intelligence? The General was an Episcopalian. Pedobaptists should inform themselves as to what Baptists believe. It would do them good, for it would give them important ideas on the subject of scriptural churches and Christian ordinances. Many of them, too, would be led to make a personal profession of their faith in the act of Christian immersion. It was an examination of Baptist principles that influenced Adoniram Judson, Luther Rice, Horatio B. Hackett, Alexander Carson, Baptist W. Noel, N.M. Crawford, D.R. Campbell, Richard Fuller, and many others, to renounce the errors of Pedobaptist, and to illustrate the spirit of obedience to Christ by being “buried with him in baptism.”

**AN OLD LANDMARK
RESET**

Nashville: Graves & Marks, 1854.



PREFACE TO THE SECOND EDITION

The Second Edition of the “Old Landmark” having been called for, I am requested to prepare an answer to the objections that have been made to the position advanced in the little Tract. I do this very cheerfully, not only because I recognize it as my duty, but because I think all the objections I have seen may be satisfactorily met. As to this latter point, however, it is the province of others rather than of myself to decide. The reader will see objections answered in Appendix, No. 1. In Appendix, No. 2, it is argued that Baptists recognize Pedobaptist preachers as gospel ministers whenever they invite them to preach—receive immersions administered by them as valid—or invite them to seats in Associations, Conventions, Ministerial Councils, &c. Appendix, No. 3, contains the letter to Dr. Hill, published in a previous edition. Believing that the “Landmark” contains the truth, and that Baptists, to be consistent, must endorse it. I again send it forth, commending it to the blessing of the God of Truth.

J.M.P

Bowling Green, Kentucky, 1856.



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OUGHT BAPTISTS TO INVITE PEDOBAPTISTS TO PREACH IN THEIR PULPITS?

In the discussion of this question opinions which have originated from our feelings and partialities should, as far as possible, be discarded. An honest and an earnest desire to know the truth should gain ascendancy of the heart; for then there will be a willingness to adopt the conclusions to which the truth lead. “Buy the truth and sell it not,” is the language of reason as well as revelation. There is no advantage in error. So far from it, it is mischievous, hurtful, and pernicious. A false principle in science operates injuriously until its unsoundness is detected. An error committed in laying the foundation of a government diffuses its influence throughout the superstructure reared on that foundation. Error can never be harmless, and even should it be apparently so, it is owing to the counteracting presence and operation of truth. There is no truth as important as that which God has revealed in his word. All other truth yields to the superior value of truth divine. The injunction—“Buy the truth and sell it not”—is eminently wise. The truth is a jewel of such transcendent worth that it ought to be bought at any price and sold at no price. Let him who secures this jewel retain it. Let him not consider its alienation from him a possible thing. Let life be surrendered rather.

The question, “Ought Baptists to recognize Pedobaptist preachers as gospel ministers?”—must receive either an affirmative or negative answer. It does not admit an

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ambiguous response. The truth is in the affirmative or negative. And the writer will aim to show that truth requires the question to be answered negatively. Some, perhaps, will say there is great un-charitableness in my object, and that nothing but bigotry could prompt me to attempt the execution of such an object. Others in their sudden astonishment will probably say, "He is beside himself." And others still may exclaim, "He is throwing himself beyond the circumference of the sympathies of all *evangelical* denominations." "But none of these things move me." "With me it is a very small thing that I should be judged of man's judgment: he that judges me is the Lord."

To present the subject as impressively as possible, and especially to propitiate Pedobaptists to a calm examination of it, I avail myself of some extracts from the celebrated Letter of Dr. Griffin on "Open Communion." (This letter may be seen in J.G. Fuller's work on Communion, 243-249) Dr. G. was for many years the distinguished President of Williams College. No Pedobaptist Rabbi of New England had a more enviable reputation. He died beloved and lamented. In his Letter he says, "I agree with the advocates for close communion in two points: 1) that baptism is the initiatory ordinance which introduces us into the visible church: of course, where there is no baptism there are no visible churches; 2) that we ought not to commune with those who are not baptized, and, of course, are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles, as to wish to commune with me at the Lord's table, while he yet refused to be baptized, I could not receive him: because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church. The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling, are real churches of Christ: in other words, whether baptism by sprinkling is valid baptism.

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“If nothing but immersion is baptism, there is no visible church except among the Baptists. But certainly God has owned other associations of Christians as churches. He has poured his Spirit out upon them in their assemblies, and what is more decisive, at the table of the Lord; and has communed with them, and built them up by means of that ordinance, which, were they not churches, it would be profanity to approach.

“What is a church? It is a company of believers, in covenant with God, essentially organized according to the gospel, holding the essential doctrines, and practicing the essential duties. If you demand more, you may not find a church on earth.”

It is seen from the foregoing that Dr. Griffin fully admits that “where there is no baptism there are no visible churches.” This is the belief of Baptists. Indeed the declaration may be considered a scriptural axiom. We can reason from it. He says, “The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling, are real churches of Christ.” This is the question, plain to those who wish to understand it, but Dr. G. gives it a simplifying touch, and makes it too plain to be misunderstood. He brings the whole matter into this narrow compass—“whether baptism by sprinkling is valid baptism.”

No one who deserves the name of Baptists will hesitate to answer, no. I use Dr. G.’s expression, fully aware of the solecism couched in the phrase, “baptism by sprinkling.” It is as philologically objectionable as the phrase, immersion by sprinkling.

It is the universal belief of Baptists that the action of sprinkling or pouring, so far from being baptism, does not bear the remotest resemblance to it. They cannot imagine how any analogy can be detected even with the aid of a theological microscope. Robert Hall, who is considered a *liberal* Baptist, and whose argument for “mixed communion”

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is an ingenious web of magnificent sophistry, endorses immersion as the only baptismal action. He communed with Pedobaptists with the express understanding that he believed them unbaptized. And if he so regarded them every other Baptist certainly does.

The only question, says Dr. Griffin, is, "whether baptism by sprinkling is valid baptism." It would be very easy to show that it is not, were this the time and place to enter into an investigation of the matter. However this is unnecessary; for the object of the writer is not so much to convince Pedobaptists that they are in error, as to fasten on Baptists the conviction that they ought not to countenance that error.

Dr. Griffin concedes that if sprinkling is not baptism Pedobaptist organizations are not visible churches of Christ; for, says he, "where there is not baptism there are no visible churches." From this premise, laid down with admirable clearness and candor, every Baptist is irresistibly and inevitably led to the conclusion that there are no visible churches of Christ among Pedobaptists. To show that I do not misconceive or misinterpret Dr. Griffin's view I again quote the following: "If nothing but immersion is baptism, there is no visible church except among the Baptists." "Nothing but immersion is baptism," say the Baptists of Asia, Europe, Africa, and the isles of the sea, while in America, from Maine to California, the same declaration is made beside a thousand streams, filling the valleys with its delightful echoes, and making the hills vocal with its triumphant reverberations. Baptists must, therefore, Dr. G. being judge, look alone among themselves for the visible churches of Christ.

The unwarranted substitution of sprinkling for baptism of itself invalidates the claim of Pedobaptist Societies to be considered churches of Christ. But there is another fact which renders that claim utterly worthless. It is the element of infant membership in those societies. Why is the distinctive epithet Pedobaptist applied to them? Because they practice what is called infant baptism. They seem, in

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the judgment of Baptists, at least, to make a specific effort to subvert the foundation principles of New Testament church organization. They introduce unconscious infants into their churches falsely so called thus practically superseding the necessity of personal repentance, faith and regeneration in order to membership. If it were the object of Pedobaptists to thwart the purposes and the plan of Jesus Christ in reference to the organic structure of his churches, I cannot conceive how they could do so more effectually than by making infant membership the predominant element of their organizations. It *is* the predominant element. This arises from the well-known fact which secures an increase of population, namely, that there are more children than parents. How then can it come within the limits of the widest possibility for a Pedobaptist society to say they are in favor of believers' baptism. This, however, is a mistake. It is transparent sophistry. For let the sprinkled infant become an adult and believe on Jesus Christ—then when Baptists insist on the baptism of such a believer, behold Pedobaptists wish the sprinkling of a babe to supersede the baptism of an accountable agent! And they know, too, that if their principles should universally prevail, the baptism of believers would be banished from the world. It would become an obsolete thing. There would be only a historical knowledge of it.

Pedobaptists, then, so far as an overwhelming majority of the subjects of baptism is concerned, have no baptism. They have improper subjects, even if the action were right. But the action is wrong. They sprinkle or pour water, refusing to do what Christ commanded. This remark applies to the great body of Pedobaptists. Some of them, it is true, will immerse rather than lose valuable accessions to their societies. But the opposition to immersion is becoming very decided. May the day soon come when the Pedobaptist societies will universally refuse to practice it. Then the parties in the baptismal controversy will stand in their proper places.

If Pedobaptists fail to exemplify the precepts of the New

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Testament in reference to the subjects and the action of baptism, they have no churches among them. They have their organizations, but they are not gospel organizations. It will be said that there are good pious men among Pedobaptists. This is cheerfully conceded, but it proves nothing as to the evangelical nature of those organizations. There are good, pious men in Masonic Lodges, Bible Societies, Temperance Societies, and Colonization Societies; but Masonic Lodges, Bible Societies, Temperance Societies and Colonization Societies are not churches of Christ. Nor are Pedobaptist Societies.

In this day of spurious liberality and false charity much is said about *evangelical* denominations and *evangelical* churches. What is an evangelical denomination? A denomination whose faith and practice correspond with the gospel. What is an evangelical church? A church formed according to the New Testament model. Pedobaptist denominations, therefore, are not evangelical. There is supposed to be a wonderful virtue in the epithet *evangelical*. It is used as a balm for many a wound, as a plaster for many a sore. Its application to a denomination is thought to bring the denomination at once within the pale of respectability and fellowship. It is used with an injurious latitude of meaning. It gives currency to many doctrines and practices which deserve emphatic condemnation. "Evangelical Alliances," so called, may, for aught I know, have done some good; but there is danger lest they infuse greater vitality and energy into the errors of those who enter into the co-partnership. The religious nomenclature of the age requires serious revision. It is a high time to call things by names expressive of their properties. The language of Ashdod should not be heard within the precincts of Zion. Nor should the language of Zion be employed in describing what belongs to Ashdod. More, perhaps, is meant by "the form of sound words," than most persons imagine. But to return from this apparent digression.

If Pedobaptist Societies are not churches of Christ, whence do their ministers derive their authority to preach? Is there

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any scriptural authority to preach which does not come through a church of Christ? And if Pedobaptist ministers are not in Christian churches, have they any right to preach? That is to say, have they any authority *according to the gospel*? They are doubtless authorized by the forms and regulations of their respective societies. But do they act under evangelical authority? It is perfectly evident to the writer that they do not. It would be strange indeed for them to act under a commission, some of the injunctions of which they utterly disregard. The ordinance of baptism in its action and subject they pervert. They change the order of the ascending Savior's last commission, and administer what they call baptism to infants who give no proof of discipleship, and who are naturally incapable of going through the process of discipleship. Are we at liberty to bid those men "God speed" and aid them in deceiving the world, by acknowledging their societies as churches, and themselves as veritable gospel ministers, who invert the order established by the Head of the church?

Would Pedobaptists recognize as a minister of Christ a good man whom they consider unbaptized, and, consequently disconnected from what they would term every "branch of the church?" They would not. They would say to such a man, "We would not judge your heart—we do not deny your piety, etc., but we cannot countenance you as a preacher as long as you remain unbaptized and sustain no ecclesiastical relation." This is in substance what they would say, and I ask if Baptists should not look on Pedobaptists ministers just as the latter would look on unbaptized men who might choose to go forth and preach? If Pedobaptists are unwilling to recognize as minister of the gospel men who, in their judgment have never been baptized, why should Baptists be expected to do so? Consistency, so far from requiring it, requires the very opposite. Pedobaptists cannot reasonably complain of us, for in this we act on the principle which their practice sanctions. Believing their preachers unbaptized, we cannot with the shadow of propriety recognize them as gospel ministers. If Jesus Christ intended that his ministers should

be the servants of the church—and have the sanction of the church in their work—who can be a minister of Christ, according to the gospel, without belonging to the church? No one will say that a church can send forth a man to preach who does not belong to her body, and over whom it has no jurisdiction. The writer does not say there are not pious, devoted men in the Pedobaptist ministry, but he denies that they have scriptural authority to preach. He denies in reference to them just what they would deny in reference to a pious Quaker minister. The so-called baptism of a Pedobaptist preacher is no more authority for preaching than the no baptism of a Quaker. The former is as evidently out of the church as the latter. It is as well to discard an ordinance altogether as to pervert and caricature it. Neither Pedobaptists nor Quakers have baptism among them, and “where there is no baptism there are no visible churches.”

Now, if Pedobaptist preachers do not belong to the church of Christ, they ought not to be recognized as ministers of Christ. But they are so recognized wherever Baptist ministers invite them to preach or exchange pulpits with them. As to calling on them to pray, it is a different matter; for men ought to pray whether they are in the church or not. (But to invite them *into our pulpits to pray* is to recognize them before the world as gospel ministers, since custom consecrates the pulpit to acknowledged gospel ministers, and therefore, when we act with them in a ministerial capacity, speak of them as gospel ministers, or receive their acts as those of gospel ministers, we plainly and “more loudly than with trumpet tongue,” proclaim them gospel ministers, and consequently their societies as gospel churches—and if so why not commune with them?—J.R. Graves) But they ought not to preach unless they have membership in the church of Christ. To this all will agree who have scriptural baptism, as well as those who substitute it for that which is no baptism. Baptists and Pedobaptists differ materially. Their views are totally dissimilar as to the design of baptism, the elements that enter into the composition of a gospel church, the form of government, etc. These differences are by no means non-

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essential; but a recognition of Pedobaptist preachers as gospel ministers is a virtual proclamation of their non-essentiality. The people so understand it. They are ready to say that there can be no material differences between the views of ministers who exchange pulpits and perform other acts of ministerial recognition. And thus the custom of exchanging pulpits, originating, as it probably did, in the excess of an unscriptural charity, has a tendency to obliterate the line of demarcation between truth and error. Many a man no doubt has become a Pedobaptist because Baptists have so acted as to make the impression that there is no great difference between them and their opponents. Also, that there are some Baptists whose disposition to compromise with adversaries leads them to act as if they were not only ashamed of their distinctive principles, but wished every body else to be. I am heartily ashamed of such Baptists.

If it is not absurd to suppose such a thing, let it be supposed that there were persons in the apostolic times corresponding to modern Pedobaptists. Can any Baptists believe that Paul, beholding the practices of such persons—seeing the sprinkling of infants substituted for the immersion of believers—would recognize the ministers of such sects as ministers of Christ, acting according to the gospel? Surely not. Paul would have protested against such a caricature of the Christian system. He would have said to such ministers, “Will you not cease to pervert the right ways of the Lord?” The great apostle would have done nothing that could have been construed into a connivance at error. And why should Baptists now.

We have reasons “to thank God and take courage” that our number in the United States is now over 4,000,000 members and that it is constantly increasing. But would we now have been much more numerous than we are if we had had no more religious intercourse with Pedobaptists than in the days of the persecution in Virginia and Massachusetts? There cannot be a rational doubt of it. All compromises with Pedobaptists have been disadvantageous to Baptists, and

they will always be. These dishonorable compromises have ever involved an implied understanding that Baptists were not to preach the whole truth on the subject of baptism. The teachings of the New Testament on this subject are held in abeyance. No man, it is true, can preach the whole gospel and leave baptism out; but in these Union Meetings it is thought best to leave it out for the sake of harmonious co-operation. It is to be hoped that the day of these Union Meetings is passed away, never to return. It is time for it to be understood that Baptists and Pedobaptists can not "walk together," because they are not "agreed." The impossibility of "walking together" without agreement was recognized in the days of the prophets, and why should there be a vain effort to make an impossibility *then* a possibility *now*? Every such effort is unwise, and involves on the part of Baptists, a sacrifice of principle.

It is often said by Pedobaptists that Baptists act inconsistently in inviting their ministers to preach with them, while they fail to recognize them at the Lord's table. I acknowledge the inconsistency. It is a flagrant inconsistency. No one ought to deny it. Booth, in his "Vindication of the Baptists from the charge of Bigotry in refusing to commune with Pedobaptists at the Lord's table," does not and cannot refute this charge of inconsistency. It defies refutation, and the only way to dispose of it is to take away the foundation on which it rests. Let Baptists cease to recognize Pedobaptist preachers as ministers of the gospel, by inviting them to preach, and the charge of inconsistency will be heard no more.

Our refusal to commune with Pedobaptists grows out of the fact that they are unbaptized, and out of the church. We say they have no right to commune as unbaptized persons. Pedobaptists, however, have as much right to commune unbaptized as they have to preach unbaptized. That is to say, they have no right to do either. The Baptist argument on "Communion" possesses great power, but it is paralyzed whenever Pedobaptists can say, "You invite out ministers to your pulpits, but you do not invite us to commune with you."

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Let Baptists repudiate the inconsistency that most of them have been guilty of for half a century, and then their Defense of Close Communion will be perfectly triumphant. It will stand a tower of strength, against which Pedobaptists will vainly turn their artillery. No Baptist who recognizes Pedobaptist preachers as ministers will ever write a consistent Treatise on Communion. It is highly time for all our brethren to know this. Consistency requires that while we fail to invite Pedobaptists to the Lord's table, we should not maintain ministerial intercourse with their preachers.

And another thing follows: The official acts of Pedobaptist preachers have no validity in them. Their falsely so-called baptisms are a nullity—their ordinances are a nullity. Immersions administered by them ought to be repudiated by Baptists. How is it? Pedobaptist ministers are not in the visible kingdom of Christ. How then can they induct others into it by baptism? Can they introduce others where they have not gone themselves? Would it not be a violation of all governmental analogies to allow those to act as officers of a kingdom who are not citizens of that kingdom? It may be argued that in case of necessity an irregular act is not an invalid act. As to immersions by Pedobaptist preachers there is no necessity, and never was. There are Baptist ministers enough to administer baptisms and they love to do it. It is high time for those who ridicule immersion and yet perform it rather than lose a valuable member, to be discountenanced. They deserve the contempt of all honorable men. They are willing, for selfish and sectarian purposes, to perform an act in the name of the Sacred Three, and yet make light of that act! Such men I leave in the hands of a merciful God.

I have now attempted to establish the position that Baptists ought not to recognize Pedobaptist preachers as gospel ministers. Whether I have accomplished my object, I leave for others to say. In conclusion, I will notice some of the objections which will probably be urged against the view here presented. Pedobaptists will say, "This doctrine repels us from our 'Baptist brethren.' The time has been when this

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would have been a recommendation of, rather than an objection to the doctrine. In other days, repulsion from, was considered more desirable than attraction to, "Baptist brethren." The sentiment was once fearfully prevalent that Baptists were more worthy of prisons, fagots, and death, than of pulpits and communion tables. What country has not witnessed their martyr-sufferings? What soil has not been stained with their blood? They have been persecuted by Rome Pagan and by Rome Papal; for the latter inherited all the cruelty of the former. Rome has even found fire her most effectual argument.

In the early part of the sixteenth century the light of Luther's Reformation began to dawn on Europe, and Baptists probably began to flatter themselves that the days of their persecution were ended. But this was not so. Luther was not their friend—Zwingli thought them worthy of death—and the true idea of religious liberty never penetrated Calvin's mind. These eminent Reformers were in several respects more nearly allied to Romanists than to Baptists.

And who does not know that Protestant England has had a prominent agency in the work of persecution? Who does not remember the inhuman saying of Rogers at the burning of a Baptist? "Burning alive," said he, "was no cruel death, but easy enough."

It seems from testimony not to be disputed (Robert Adam, "Religious World Displayed," Vol. 3, 66) that Edward Wightman was the last person "that suffered this cruel kind of death [burning] in England; and it may be remarked, that William Sawtre, the first that suffered in that manner for his religious opinions was supposed to have denied infant baptism; so that this sect had the honor both of leading the way, and bringing up the rear of all the martyrs who were burnt alive in England, as well as that great number of those who suffered this death for their religion, in the two hundred years between, were of this denomination."

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This is Pedobaptist testimony and let it speak for itself.

Who has not read the story of Baptist suffering in the Colony of Virginia before the Revolution? There are persons now alive whose ancestors preached through prison gates in that renowned Commonwealth. And the sterile soil of Massachusetts has been enriched with Baptist blood. Puritans shed it—men who braved the dangers of the deep that they might enjoy religious liberty. This is perhaps the most paradoxical fact recorded in history. The Revolution established the principle of religious liberty, and since then Baptists have so risen in the scale of respectability that sects, which once looked on them with disdain, now court alliance with them. Beware, Baptists, beware. Whipping and fining and imprisonment are not the only methods by which you can be injured. There is the embrace of apparent love which is the embrace of death. Error loves to ally itself to truth and the interests of truth suffer by every such alliance.

It will probably be said the position of the author of this treatise is in conflict with the charity of the gospel. If so, "it is a grievous fault." There is no term used more frequently than charity—there is none more strangely misunderstood. A man of charity is generally supposed to possess what are termed "liberal principles," and those who have these liberal principles, in nine cases out of ten, have no fixed principles at all. "Charity rejoices IN THE TRUTH." That is a spurious charity which does not recognize truth as a jewel of priceless value. It is a misfortune that the severance of truth and charity has ever been considered a possible thing.

True charity will prompt Baptists not to connive at the errors of Pedobaptists, but to protest perpetually against those errors. And this is done most effectually by a decided advocacy of the truth and an emphatic condemnation of whatever militates against it. How can Baptists utter a consistent, sensible, effective protest against the many errors of Pedobaptism if they recognize Pedobaptist preachers as gospel ministers? It cannot be done. But a refusal to recognize them in this capacity is an impressive

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condemnation of their errors. True charity prompts this course.

Some faint-hearted Baptists may say that if the sentiment advocated by the writer is made practical it will bring great unpopularity and odium on the Baptist denomination. This objection is scarcely worthy of consideration. The question refers not to unpopularity and odium, but to right and truth. What is right? Is the inquiry? What does a jealous maintenance of truth demand of us? Popularity is a bauble, dependent for its existence on the capricious direction public opinion takes. Jesus our Savior was unpopular. We will have illustrious predecessors in unpopularity. And the advantage of our consistency will more than neutralize the disadvantages of unpopularity.

Odium! What Baptist is afraid of odium? If our people are not yet familiarized with it they ought to be: for the very day Paul was taken a prisoner to Rome our sect "was everywhere spoken against." There has been time enough and opportunity enough from then until now to learn to bear odium patiently. We see the law of adaptation illustrated all around us. Light is adapted to the eye—sound to the ear—birds to the air—fishes to the water and Baptists to odium. There is no cause of complaint.

It will probably be said that the tendency of these views will be to interfere with the social relations of neighborhoods and the communities? The writer thinks otherwise. Why should there be any rupture of social ties? There is no necessity for it. I will illustrate: The officers of Masonic Lodges are not invited into Odd Fellows Halls and VICE VERSA. This is not interference with the social relations of the two orders.

Episcopal preachers do not recognize the preachers of other denominations as gospel ministers, nor do I know that the social relations of neighborhoods are affected thereby. There are not good reasons why they should be. I would have Baptists, as neighbors and citizens, to exemplify every social virtue; but let them not do that which will inevitably be

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construed into a connivance at what they deem material errors. The question of questions must be, WHAT IS RIGHT? AND THEY MUST DARE TO DO RIGHT, LET CONSEQUENCES BE AS THEY MAY.

Of Reformers, ALIAS Campbellites, I have said nothing, because, as they reject infant baptism they cannot be placed in the same class with Pedobaptists. Important arguments, conclusive against the latter, would be without force or pertinence in their application to the former. I take it for granted that ministerial and religious intercourse between Baptists and Campbellites would be utterly unjustifiable. They differ fundamentally in their views of repentance, faith, regeneration, justification, the influences of the Holy Spirit, the design of baptism, Etc., Etc. They are not "agreed" and they cannot walk together. An attempt to do so would involve deep hypocrisy and a culpable sacrifice of principle.

If, for the sentiments presented in this treatise, the author should be stigmatized as a bigot, while the justice of the charge is positively denied, he is willing, if need be, to wear the stigma till death will efface it.



APPENDIX—NO. 1

The doctrine of the “Old Land Mark” has been written against, and repudiated by able men. If the many efforts that have been made to prove it false have been unsuccessful, the fact of itself furnishes PRIMA FACIA evidence that it is true. This little treatise has certainly undergone a severe scrutiny. By some objectors its leading views have been emphatically condemned; by others they have been virtually sanctioned, though the author’s conclusions from those views have been disavowed. I ought, perhaps, to feel myself complimented that so many distinguished Doctors have considered the “Landmark” worthy of their consideration. Drs. Waller, Burrows, Cossitt, Hill, Lynd, and Everett have employed their pens against it, while Prof. Farman has had no small share in the discussions. I know of no gentleman more worthy than he of the title L.L.D. Others have written against the “Landmark” to whom I will not refer particularly, because their objections will be met in the responses to the individual’s named, and because some of them have written over fictitious signatures.

It will be remembered that the “Landmark” was first published in the “Tennessee Baptist,” and when about to be issued in pamphlet form it was advertised with other productions under the caption of “New Issues.” Nothing was meant by the phrase, “New Issues,” except New Publications. I refer to this little matter that the reader may fully understand the allusions of Dr. Waller in the Western Recorder September 20, 1854. Referring to the views presented in the “Landmark,” he says: “These views are

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something new under the sun. They are published as 'New Issues.' They are not the sentiments of those Baptists who, in the dark days of Popery and persecution are now regarded as the witnesses of the truth, when the whole world 'wondered after the beast.' The Baptists who, in England, when Presbyterianism had the ascendancy, and who were sent to dungeons and to death because they were Baptists, it is well known never taught such doctrine. Nor did the Baptists of New England, nor the Baptists of Virginia, when persecuted in every way that ingenuity could invent or malice could inflict, by Puritan and Episcopalian bigotry, assert these 'new issues.'"

Dr. W. died in about one month after writing the foregoing. He never had an opportunity to explain some things which need explanation, and to enlarge on some points which certainly require amplification. It is useless now to conjecture what he would have written had he lived. There can be no reasonable doubt that the work of demolishing the "Landmark" would have been committed chiefly to his hands. His success in that work would have been another matter.

What are the "views" contained in the "Landmark?" That Pedobaptist Societies are not gospel churches—and that Baptists should not, therefore recognize Pedobaptist preachers as gospel ministers. It is strange if these "views" were not entertained by Baptists "in the dark age of Popery." Were the opposite views entertained? Was it then believed that the Pedobaptist societies were gospel churches? Where is the evidence? Were Pedobaptist preachers then recognized as gospel ministers? Where is the proof? Had Dr. W. lived he would no doubt have sought for the proof, but he would, I imagine, have sought in vain.

It is stranger still if the English Baptists when "Presbyterianism had the ascendancy" and consigned them "to dungeons and to death BECAUSE THEY WERE BAPTISTS," were opposed to the views set forth in the "Landmark." Presbyterian preachers, be it known, had much to do in instigating the persecution which drove Baptists into

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“dungeons,” Etc., and did those Baptists recognize those preachers as gospel ministers? Did they while musing in prison feel reconciled to their lot because members of gospel churches had decreed that lot? Were their chains less galling because fastened on them by order of the members of a so-called EVANGELICAL church? When they were “sent to death because they were Baptists,” (Dr. W. intimates no other reason) did the fires burn less severely because they were EVANGELICALLY kindled? Did those Baptists say the men who have instigated this persecuting policy and deem us fit for the stake simply BECAUSE WE ARE BAPTISTS—are gospel ministers, and it mitigates the agonies of death to know that they are inflicted with the approbation of the members of gospel churches! I venture to say such views as these never alleviated the excruciating pains of a Baptist martyr.

But it is strangest of it all if, when Baptists of New England and Virginia were “persecuted in every way that ingenuity could invent or malice inflict,” they considered their persecutors members of gospel churches, and the most influential of them gospel ministers! Can credulity itself believe this?

Did those Baptists in New England who were whipped until the blood ran from their lacerated backs to the ground say that it was all done in accordance with the wishes of an EVANGELICAL church? Dr. W.’s grandfather preached through the grates of a Virginia prison—“Episcopalian bigotry” would not allow him to preach elsewhere, and was unwilling for him to preach there. Did that persecuted man of God look on Episcopalians as “a branch of the church of Christ?” No. He regarded the Episcopal hierarchy as a part and parcel of Babylon the great. How could the persecuted Baptists of Virginia recognize the “parsons” of the “Old Dominion” as gospel ministers. To me it is inconceivable.

Dr. Waller, to make out a strong case, insists that Baptists when suffering the most cruel persecutions have recognized Pedobaptist preachers as gospel ministers—have so

recognized them when those preachers have had a prominent agency in the work of persecution. I dissent emphatically from this view, but suppose I were to concede, for argument's sake, what Dr. W. contended for. What then? I would urge most strenuously that such a belief on the part of Baptists would have prevented all the persecutions they ever suffered from so-called evangelical Pedobaptists.

Why were they persecuted by Pedobaptists? Because they could not conform to the views and practices of Pedobaptists. They were punished for non-conformity. Why could they not conform? And why? Because they did not consider Pedobaptist Societies gospel churches and did not recognize Pedobaptist preachers as gospel ministers. They saw not in Pedobaptist organizations the elements of which a New Testament church is composed. They saw in every such organization a departure from the teachings of Christ—a departure which they could not sanction, even though their blood was the price to be paid for their refusal to do so. But they could have sanctioned anything they deemed evangelical—they could have fraternized with any preachers they considered set apart to the ministry according to the gospel. The very fact that Baptists have been persecuted by Pedobaptists proves that there are material and fundamental differences between them. Would the latter have persecuted the former for differences considered immaterial? Would the former have submitted to the persecution of the latter for unimportant differences! Surely not. They would have yielded all points of difference had they been considered non-essential. On the other hand the persecuted Baptists regarded the views and practices of the Pedobaptists so contrary to the gospel that conformity to those views and practices was looked upon as more fearful than stripes, imprisonment, and death. HENCE Baptist blood was poured forth like water. HENCE, the numerous martyr-fires that have burned so brightly in times past. Indeed it may be said for substance, that Baptists have been persecuted by Pedobaptists because they considered themselves and were considered by their persecutors “Landmark” men.

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How to reconcile the quotation I have made from Dr. Waller with his Article on the "Reformation," as published in the first volume of the "Christian Repository," I do not know. In that article he says: "We have shown from the Scriptures as interpreted by the Reformers themselves, that the Papism is neither THE church nor a BRANCH of the church." Nor is this all. He refers to the Lutheran, Presbyterian, and Episcopal churches, so-called, as daughters of the "mother of harlots," and argues that in the evidence of Baptists, (that is, those holding Baptist views, though not always called Baptists), from the days of the Apostles, is illustrated the truth of the Savior's declaration—"And the gates of hell will not prevail against it," that is, the church.

Again, says Dr. W., "If the Romish church was the true church, then the founders of the Reformed churches were deposed and excommunicated; and if she was not, then they have no ministry, no ordinances, no ecclesiastical existence. If she was not the Church of Christ, then they are not the churches of Christ, themselves being witnesses."

Let it be remembered that "the Papism is neither THE church nor a branch of the church." Then it follows irresistibly from Dr. W.'s logic that "the Reformed Churches are not the churches of Christ." Aye, he says, "they have NO MINISTRY NO ORDINANCES NO ECCLESIASTICAL EXISTENCE." This sentence is, to say the least, as sweeping and denunciatory of Pedobaptist organizations as anything in the "Landmark." How its author could have opposed the doctrine of the "Landmark" without retracing this sentence, (and indeed the whole of his article on the "Reformation,") I profess not to understand. If Pedobaptist Societies have "no ministry," ought their preachers to be recognized as gospel ministers? The question really amounts to this: Ought they to be recognized as being what they are not? And the substance of the question is, Ought hypocrisy to be practiced? Which everybody will answer in the negative. If Pedobaptists have "no ordinances," are we to recognize their ordinances, so-called, as gospel ordinances? Surely not. Again, if they have "no ecclesiastical existence," will Baptists

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recognize their Societies as churches of Christ—churches organized according to the gospel? This would be absurd for it would be recognizing as a fact a thing that has no existence. So much for Dr. Waller's opposition to the "Landmark." (I have considered it due to the interests of truth to make this reference to the writings of Dr. Waller. His very name is regarded by multitudes as a "tower of strength." I think in his article on the "Reformation" he appears as a "Landmark" Baptist.)

Dr. Burrows, Pastor of the First Baptist Church, Richmond, Virginia, and Editor of the "Baptist Memorial," notices the "Landmark" in his paper of February, 1855. He is opposed to the doctrine it inculcates because he says, "There is no necessary Scriptural connection between baptism and preaching. We will adhere in this matter to the broad license given in our authorized standard, 'let him that hears say come.'"

When I saw this notice of the "Landmark," I proposed to Dr. B., through the "Tennessee Baptist," a series of questions to which he courteously responded in the March number of his paper. The first five questions had reference to the scriptural priority of baptism to preaching. Hence Dr. Burrows answers them together. He says, "To the first five we reply, that in all probability there were no unbaptized preachers in apostolic days. There was no controversy on the manner of baptism, and consequently all who united with the churches were immersed 'in the name of the Father and of the Son and of the Holy Spirit.'"

If this is not an abandonment of the position that "there is no necessary scriptural connection between baptism and preaching," I do not understand the force of language. If "preachers in apostolic days" were baptized—if "all who united with the churches were immersed"—what scriptural authority have unbaptized men to preach now? Must not the rule which governed THEN govern now? Or are we left without rule? There is a scriptural connection between baptism and preaching. Jesus was baptized before he

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preached; and in this, as in other respects, he left us an example that we should follow his steps. I will not here enlarge on this topic, for I consider Dr. B. as having surrendered the point he first made. As to the expression, "let him that hears say come," it is difficult for me to attempt to SERIOUSLY to show that it contains no authority for an unbaptized man to preach. It has no more reference to preaching than it has to praying or singing or shouting. Let the opposite view be taken, and it follows that when a wicked man, an impenitent sinner, hears, he must preach! "Let him [whether saint or sinner] that hears say come." A wicked father may with propriety speak to his children of the "great salvation," but he must not become a preacher. Who will say that he ought?

One of my questions to Dr. B. was in these words: "Had there been Pedobaptist preachers in the apostolic age, would Paul have recognized them as gospel ministers?" His answer to that "if Paul did rejoice when wicked men preached the gospel 'through envy and strife,' he would doubtless have rejoiced too to know that it was preached by a godly Pedobaptist, if such an anomaly had been known in his day."

This answer does not fully meet the question. Paul's rejoicing that the gospel was preached was one thing—his recognizing those who preached it as gospel ministers was another thing; otherwise he must have recognized those "wicked men" who preached "through envy and strife" as gospel ministers, which is absurd.

Dr. B. says, "We cover the ground of the whole series as well as the last three questions by the following lessons from the inspired word: 'And John said, Master, we saw one casting out devils in they name, and he followed us not. But Jesus said, "Forbid him not, for there is no man who will do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part.'"

'Some, indeed, preach Christ, even of envy and strife, and some also of good will. What then? Notwithstanding every

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way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.”

And what have these Scriptures to do with the recognition of Pedobaptist preachers as gospel ministers? Nothing, absolutely nothing. Dr. B. must concede this; for he thinks a “Pedobaptist” would have been an “anomaly” in the apostolic age. It would be well for the editor of the “Memorial,” when he writes on this subject again, to inform his readers how what would have been an “anomaly” in the days of the apostles, can be metamorphosed into a gospel minister in the present age. I think it will be generally admitted that though Dr. Burrows has made an attempt to remove the “Landmark” he has not succeeded. It still stands.

Dr. Cossitt, a prominent Cumberland Presbyterian, and a Professor of Theology in the Cumberland University, Lebanon, Tennessee, has been pleased to employ his pen against the “Landmark.” He attempts to show that a “rejection of Pedobaptist ministers and churches is inconsistent with the right of private judgments in matters of religious belief.” (See *Tennessee Baptist*, February 17; 24, 1855)

I take pleasure in saying that, as a courteous controversialist, I know of no one who excels Dr. Cossitt. It need not be feared that a discussion will, on his part, degenerate into those personalities which are so offensive to good taste. I recognize him as an elevated, and a refined gentleman.

While I cheerfully say all this, and would by no means treat Dr. C. with disrespect, I will occupy but little space in replying to him because the proposition he aims to establish is, as it seems to me, self-evidently untenable. How can a refusal to recognize Pedobaptist preachers as gospel ministers, and Pedobaptist Societies as gospel churches, be “inconsistent with the right of private judgment in matters of religious belief?” Inconsistent with the right of private judgment? That of Pedobaptists? How so? They are left to

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think for themselves. There is no interference with any right of private judgment or public action. Baptists have the right of private judgment as well as others, and if, in the exercise of that right, they come to the conclusion that they ought not to recognize Pedobaptist preachers as gospel ministers, must they not act out their convictions? How can they as honest, Christian men do otherwise? They have the right of interpreting the Scriptures for themselves, and this right involves the kindred right of acting in accordance with their interpretations.

How the sentiment of the "Landmark" is "inconsistent with the right of private judgment," &c., utterly defies my comprehension. If it interferes in the least with the right of private judgment in Baptists or Pedobaptists, it is to me strangely inconceivable.

As to the effort of Dr. C. to construe my "repudiating sentiment" (as he pleased to term it) into a persecution of Pedobaptists, I have only to say it is singular persecution! Do we persecute men by letting them alone? O that the millions of Baptist martyrs has only been persecuted in this way—BY BEING LET ALONE! Dr. C. does not consider himself a persecutor of Unitarians, Universalists, &c., because he has no religious intercourse with them. And he is not. Pedobaptist preachers as gospel ministers? Will he say Unitarians, Universalists, &c., are errorists? So I say of Presbyterians, Methodists, &c. I do not believe that the errors of Presbyterians, Methodists, &c. are as serious as those of Unitarians, &c. There are graduations in error. But as to the principle involved there is no difference. Dr. C. refused to recognize a Unitarian preacher as a gospel minister. Why? Because in the exercise of the rights of private judgment he decides that the errors of such a preacher require and justify the refusal. This is true of me in regard to Presbyterian preachers. Dr. C. remonstrates against this, but in so doing, he only condemns in me what he allows in himself. And in condemning me he ought to take care lest he infringe on "the right of private judgment" of which he is so jealous.

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The truth is, there is no room for controversy between Dr. C. and myself, except on the baptismal question. We both believe that baptism is a prerequisite to membership in a visible Church of Christ. We also believe that church membership is a prerequisite to a scriptural consecration to the work of the ministry. Wherein, then, do we differ? As to the question, "What is baptism? And who are entitled to it?" With his views he supposes persons baptized and in the church whom I regard unbaptized and out of the church. He therefore considers those eligible to the ministry of the gospel who in my judgment are scripturally ineligible. The difference between us is about baptism, and as this is not the place for a discussion of this topic, I take a most respectful leave of Dr. Cossitt.

Dr. Hill, editor of the Presbyterian Herald, Louisville, Kentucky, has expressed his opposition to the "Landmark." He admits, however, that the position advocated is consistent with Baptist principles—that the logic is with what he terms the "Baptist High Church party"—that the error of "Landmark" men is not in their conclusions, but in their premises—the same premises which lead to close communion, &c. I can but be gratified that a gentleman of Dr. Hill's learning and intelligence makes these admissions. As I have addressed a letter to Dr. H., which will be found in Appendix No. 3, I say no more of him in this connection.

Dr. Lynd, President of the Western Theological Institute and one of the leading Baptist ministers of Kentucky, has identified himself with the opponents of the "Landmark." He has expressed his regret that the little treatise was ever written, and seems to think its author will regret it too. Dr. Lynd's decided opposition to the "Landmark" is very remarkable in view of the following facts:

In the "Cross and Baptist Journal" of April 15, 1836, he expresses himself thus: "I assume the position that Baptists and Pedobaptists differ on ESSENTIAL POINTS, ESSENTIAL to the honor of Jesus Christ and the future prosperity of the churches. And I would have the community

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understand it. Have Baptists forgotten the ground which they occupy? Have they forgotten that the difference involves the constitution and government of gospel churches?" Again, "I have feared for some time that the union of Baptists with other denominations would prove to be an alliance of much ultimate evil."

Who would have thought that after writing thus Dr. L. would oppose such a separation between Baptists and Pedobaptists as the "Landmark" recommends? But this is not all.

In the Western Recorder of January 10, 1855, Dr. Lynd uses the following language: "The constituents of a church, according to primitive model, are such persons as have been baptized upon a credible profession of repentance towards God, and faith in the Lord Jesus Christ." In the same paper of April 25, 1855, he says: "Churches organized according to primitive usage, are those in which the constituents are immersed believers, called the saved and the sanctified. Ministers of the gospel were appointed by the churches and recognized, fellowshiped, and set apart to full official authority, by the elders of the churches."

From this definition of a gospel church, it follows irresistibly that Pedobaptist Societies are not gospel churches. They are not composed of "such persons as have been baptized upon a credible profession of repentance towards God, and faith in the Lord Jesus Christ." The "constituents" of these Societies are not "immersed believers." From the premises of Dr. Lynd, as well as those of Dr. Waller, the conclusion is inevitable that Pedobaptists can lay no valid claim to "ecclesiastical existence." This is the doctrine of the "Landmark," and why is it worse in me to publish it than in Drs. Lynd and Waller?

But, says Dr. L., "Ministers of the gospel were appointed by the churches," &c. The persons appointed were of course members of the churches, or otherwise the churches would have no jurisdiction over them. If they were members of the churches, they were, according to Dr. L.'s definition of a

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church, "immersed believers." So be it. Then it follows that in apostolic times none were appointed "ministers of the gospel" who were not church members, and consequently "immersed believers." And here the perplexing question arises: "Can men now be ministers of the gospel who are not members of churches formed according to the gospel?" I say they cannot; and therefore, they ought not to be so recognized. This is the position of the "Landmark."

Some, however, have made a distinction between a minister of the gospel and a preacher of the gospel. They say a minister must belong to a gospel church, having been immersed on a profession of faith, but that a preacher does not of necessity belong to a gospel church and that immersion on a profession of faith is not a prerequisite to preaching. But can it be shown that unbaptized men—and consequently sustaining no church relation—were, in primitive times, permitted to preach? Was there a class of men analogous to modern Pedobaptist preachers who were not recognized as ministers of the gospel, but were considered preachers, and invited to preach, and allowed to immerse, though never immersed themselves? The truth is, there is no scriptural authority for making a distinction between a minister of the gospel and a preacher of the gospel. Paul speaks of himself as a "minister" and a "preacher," and says to Timothy, "Preach the word," and in the same chapter, "Make full proof of your ministry." Dr. L. says that "ministers of the gospel were appointed by the churches." I ask if preachers preached without such appointment? To suppose they did is an absurdity. We have only to read the Acts of the Apostles to see the priority of church-membership to preaching the gospel.

After reading the preceding extracts from Dr. Lynd, the reader will be surprised to know that in the Western Recorder of May 16, 1855, he says: "I have never denied that Pedobaptist Societies are churches, or that their elders are gospel ministers. I hope I never will, be it orthodox or heterodox." Dr. L. had lost his usual equanimity when he wrote this. For him to hope never to make a certain denial

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though it be heterodox not to make it, is doing injustice both to his head and heart.

How Pedobaptist “elders” are “gospel ministers,” when, in apostolic times, “ministers were appointed by the churches,” and the churches were composed of “immersed believers,” is too much for mortal comprehension. I could as easily understand how two and four make twenty. Dr. L., however, kindly prophesies in the Recorder of June 6, 1855, that when I will have “taken a wider theological range” I will change my position. Alas, that so many take a “theological range” wider than the New Testament; If I reason from premises that Dr. L. has laid down I must conclude that the doctrine of the “Landmark” is true; if I conclude that it is false, I must first repudiate his premises, and then take a “theological range” beyond the limits of truth. From taking such a “range” I must be excused. I protest most earnestly and solemnly against it. (To understand fully the references to Dr. Lynd the reader will remember that several communications from him and the author of the “Landmark” have been published in the Western Recorder.)

Dr. Everts, pastor of the Walnut Street Baptist church, Louisville, Kentucky, has perhaps written at greater length against the “Old Landmark” than any other individual. His views may be seen in the “Christian Repository” for January, April, and May, 1855. In the January number Dr. E. thus expresses himself: “In its scriptural and primary distinction, a church is an assembly of believers, called out of the world.” Then it follows that baptized infants constitute no part of the church of Christ. They do not enter into its composition at all. Pedobaptists, however, say they do. Dr. E. then must of necessity admit that Pedobaptists organizations are churches in a sense which they themselves do not recognize. For we will see that he concedes these organizations to be churches. Again, says Dr. E., “As believers they are naturally combined under some form of discipline and ordinances?” I ask. Must it not be the “form” which the Scriptures enjoin? Believers, in their regeneration, are called out from the world in one sense, and in the most important sense, too. God looks upon

them as separate from the world. But then there is to be a visible separation from the world. There is to be the combination to which Dr. E. refers. How is the visible separation to take place? How is the combination to be effected? Is it not by baptism? And if so, can there be a church organization without baptism? Let all the Doctors of Divinity in Christendom answer. Dr. Griffin said truly, 'Where there is no baptism there are no visible churches.'

"But," says Dr. E., "the regimen or discipline does not enter into the essence of the church. Without these they [believers] may be saved, or belong to the church universal." Yes, but the discussion is not about the "church universal," but about the visible churches of Christ. There is no universal visible church; and if the universal invisible church, composed of all the saved, has what Dr. E. calls "form," it is impossible to know what it is. We have no idea of "form" apart from visibility.

Of Pedobaptist Societies Dr. E. says: "They are churches, but churches imperfectly organized and discipline; churches in partial error and disobedience; churches irregular and unscriptural in their ordinances and polity." What will I say to this? We can learn from the Scriptures alone what a church is; for the scriptures alone prescribe the materials of which it is composed, its form of organization, &c. How then there can be churches "UNSCRIPTURAL in their ordinances and polity," I cannot conceive. To say that the Scriptures provided for the existence of UNSCRIPTURAL churches is an absurdity. Dr. E. first speaks of Pedobaptist communities as "churches imperfectly organized and disciplined—then as "churches in partial error and disobedience"—and lastly, as "churches irregular and unscriptural in their ordinances and polity. Thus he ends the sentence, but it is incomplete, and always will be, till he adds that "unscriptural churches" are not churches at all. A visible church without baptism? How can this be? The various sects of Pedobaptists themselves say it cannot be. Baptists once said, whatever they may say now, that a church is composed of persons baptized upon a creditable profession of faith in Christ. The day has been

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when Baptists have never heard or thought of a visible church without baptism—nor had Pedobaptists. The times are now changed, and Baptists may be found who are determined on having Pedobaptists in the visible churches of Christ without baptism—a thing that Pedobaptists themselves consider impossible.

Dr. E. says again, “Though we look for visible churches only where there is baptism, or intended baptism, &c. I need not quote further. This is the first time I have known a Baptist minister to make “intended baptism” answer the purpose which baptism answers! “Tell it not in Gath,” lest Presbyterians rejoice and Methodists triumph! What is this “intended baptism?” It is of course not baptism. It is intended as baptism. What does the intention amount to? If Christ commands believers to be immersed, as he certainly does, and they intend ever so sincerely to obey him by submitting to the sprinkling of water, do they obey him? This is the question. In other words, does sincerity of intention in doing a thing make it right? If so, Saul of Tarsus did right in doing many things contrary to the name of Jesus of Nazareth.

After all Dr. Evert’s conceptions of a church seem to be confused: for in the May number of the Repository he speaks of “Pedobaptist communities” as “in a scriptural sense Christian congregations or churches,” and yet he says, “We do not regard Pedobaptist communities churches organized according to the gospel.” To reconcile these two declarations is a task. I have no capacity to perform. How communities not “organized according to the gospel” can be “in a scriptural sense, Christian congregations or churches, is more than I ever expect to know. The thing being impossible cannot be known.

Dr. E. does me injustice—unintentionally no doubt—by representing me as making a distinction between “church of Christ” and “churches organized according to the gospel.” I make no such distinction. I use the phrases as synonymous. Indeed where Dr. E. quotes from me I use no phrase as

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explanatory of the other, which shows that I regard them as equivalent. The effort of Dr. E. to prove Pedobaptist Societies "Churches of Christ" is generally regarded among Baptists (so far as I have learned) as a signal failure. This being the fact, I will not enlarge on the topic. There is another point made by Dr. E.—namely, that "preaching the gospel is not exclusively an official act;" but as I will have occasion to notice this in meeting Prof. Farnam's objections, I here take leave of the Pastor of the Walnut Street Church.

Prof. Farnum is, in some respects, superior to all the opponents of the "Landmark" who have yet taken part in the discussion. He has a deeper penetration and superior logical acumen. He thinks more closely. This, at least, is my opinion. It would be very difficult to have his professorship in the Georgetown College more ably filled.

As to the discussion on the "Landmark" question between Prof. F. and myself in the "Tennessee Baptist," I will not now refer to all the points directly and indirectly presented. Nor is it necessary; for Prof. F. in the "Baptist" of August 18, 1855, (which contains his last article) says: "I have argued this question with him on the hypothesis that Pedobaptist Societies are not gospel churches." Again, referring to me, he says: "The proposition which he ought to have proven in the outset is, THAT NO UNORDAINED CHRISTIAN HAS THE RIGHT TO PREACH!" I marvel at this from so acute a logician. What makes it my duty to prove a negative? Men may, if they choose, attempt the proof of a negative, as I did in writing the "Landmark," but the laws of logic do not demand it of them. Why did not Prof. F. prove that private Christians have a right to preach? He is in the affirmative, and if he can establish this proposition the "Landmark" falls—aye, more than this—it will follow that our churches, from the days of the apostles, have performed a work of supererogation in setting men apart to the ministry. It is important in this discussion to have a definite conception of the word PREACH. There are not less than six terms in the original Greek of the Acts of the Apostles which are translated PREACH. This word PREACH must be a

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remarkable one if it conveys all the ideas expressed by six Greek terms. One of these terms means TO PREACH—TO PROCLAIM PUBLICLY—TO CRY AS A HERALD;—and there is but one that does. A second term means TO COMMUNICATE GOOD TIDINGS, and it may be done publicly or privately. A third term simply means TO DECLARE, a fourth TO REASON, a fifth TO SPEAK, and the sixth TO SPEAK BOLDLY. Yet they are all translated PREACH. I am concerned in this controversy with the first two of six terms. The first of the two is used Mark 16:15, Luke 24:47: “PREACH the gospel to every creature”—“that repentance and remission of sins should be PREACHED,” &c. The word here certainly means to proclaim publicly. It is used Acts 8:5: “Philip went down to the city of Samaria and PREACHED Christ unto them.” But it is not used in the fourth verse of the same chapter, where it is said, “They that were scattered abroad went everywhere PREACHING the word:” nor is it used in the 35th verse of the chapter where Philip is said to have “PREACHED Jesus” to the Ethiopian. In these two verses the second Greek term is employed which means TO COMMUNICATE GOOD TIDINGS. The first of these terms is KERUSSO, the second EUANGELIZO.

It will throw some light on the subject to ascertain how the first of these terms is used in the Greek version of the Old Testament. It is employed Genesis 12:43, “And they CRIED before him, Bow the knee,” &c. It is used Jonah 1:2, “Arise, go to Nineveh, that great city, and cry against it,” &c.; also 3:2, 5, 7: “PREACH unto it the PREACHING that I bid you.” “And he CRIED and said,” &c. “So the people of Nineveh believed God and PROCLAIMED a fast.” “And he caused it to be PROCLAIMED,” &c. Here we have the terms CRY, PREACH, and PROCLAIM, but in the Greek version one term, and that the one employed by Christ, Mark 16:15. It is evident, therefore, that the word in the Septuagint means to PROCLAIM PUBLICLY. And that it has the same meaning in the New Testament, may be seen from Rev. 2, “And I saw a strange angel PROCLAIMING with a loud voice,” &c. This word in the New Testament is first applied to John the

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Baptist, Matt 3:1. It is used also Matt 4:17, "From that time JESUS BEGAN TO PREACH," &c. And this passage, as Elder J.S. Baker has argued, shows very clearly the distinction between TALKING, CONVERSING on divine things, and PREACHING. Jesus had TALKED on divine things, to say the least, from the time he was twelve years old, but he began to PREACH after he was baptized. And this is a very significant fact. If Jesus did not BEGIN to preach till he was baptized, what authority does the New Testament give any unbaptized man to preach?

My position is that, according to the gospel, authority to preach must, under God, emanate from a visible church of Christ. Hence members of a visible church alone are eligible to the work of the ministry; for a church has no control of those who do not belong to it. But Pedobaptist Societies are not visible churches of Christ. How then can they confer gospel authority to preach? Prof. Farnam, however, argues the "Landmark" question on the hypothesis that Pedobaptist Societies are not gospel churches, and he refers to illustrious Pedobaptists who, he has no doubt, were called of God to preach. This presents no difficulty; for God's call must, according to the gospel, be succeeded by a church's call, and recognized in the credentials given by that church to the individual called. I go farther and say, that if God were, with an audible voice, as loud as heaven's mightiest thunder, to call a Pedobaptist to preach, we would not be justified in departing from the Scriptures, unless we were divinely told the utterances of that voice were intended to supersede the teachings of the New Testament. Such information would intimate the beginning of a new economy, and I am writing of the present dispensation.

I need not enlarge. Prof. F., to maintain his position, must not only show that the lay-members of a visible church have the right to preach, but he must show that unbaptized persons (and consequently in no scriptural sense, members of a visible church of Christ) have the same right. This, I am sure he can never do, and because he cannot do it, the "Landmark" stands, and is, I think, likely to stand.

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I have now noticed the most prominent objections that have been made to my little Tract; and though some of them at first view may appear plausible, yet when analyzed, not one of them, as it seems to me, is valid.



APPENDIX—NO. 2

The opponents of the “Landmark” are not agreed among themselves. To the question, “Ought we to recognize Pedobaptist preachers as gospel ministers by inviting them into our pulpits?” Some of them hesitatingly answer, yes; while others, equally as much in favor of such invitations, deny that they amount to a recognition. In the latter class is Dr. Lynd, who, in referring to Pedobaptists, says, in the *Western Recorder* of April 25, 1855, “Their ministers are not recognized by the eldership of Baptist churches. They never have been within my knowledge. Again, in the same paper of May 16, he says: “I can, therefore, see no propriety in the sentiment, that we ought not to invite them to preach in our pulpits. In doing this, we do not OFFICIALLY RECOGNIZE them, but simply recognize them as the accredited ministers of their churches.”

The idea, if I understand it, is this: Baptists do not OFFICIALLY recognize Pedobaptist preachers at all, and never did—they only recognize them as accredited ministers of their own churches—which churches, Dr. L. elsewhere admits, are “not organized according to the gospel.” These “churches,” so-called, are so different from Baptist, that is, gospel churches, that there can be no church fellowship between them, and the impossibility of church fellowship, renders impossible official ministerial recognition. That is to say, Baptist ministers cannot officially recognize Pedobaptist ministers as having received their appointment to the ministry in a scriptural way, but they can recognize them in

another way—namely, “as accredited ministers of their own churches.”

Here I might ask what right have Baptists to recognize, in any sense, as ministers, men who have not received their appointments to the ministry in a scriptural way? Such a recognition can be construed into nothing less than the sanction of a needless irregularity; and no needless irregularity should be sanctioned.

Having been informed that esteemed brethren in different sections of the country admit the soundness of the logic employed in the “Landmark,” but insist that we do not recognize Pedobaptist preachers as gospel ministers by inviting them into our pulpits, etc., I will devote a few moments to the consideration of this point. But really the matter is to my mind so plain that I scarcely know how it can be made plainer. I must be allowed to say, with due deference to those who think otherwise, that when a Baptist minister invites a Pedobaptist preacher to preach for him, the latter is recognized by the former as a Gospel minister. How is it? The Baptist minister, it may be, calls on his Pedobaptist neighbor and asks him to preach. Why does he call on that neighbor in preference to others? Does he not recognize him as a minister of the Gospel? Or it may be the Baptist goes to the house of God and there sees in the congregation a Pedobaptist preacher and invites him into the pulpit to preach. Why does he invite him and say not a word to the hundred laymen who are sitting on the right and left? That man is distinguished above all others present—he is selected out of them all. He is recognized as a Gospel minister. The Baptist minister so recognizes him by inviting him to preach—the man considers himself as recognized in his official character—and the congregation regarded the invitation as an act of ministerial recognition. Is this not so? I make my appeal to the common sense of every man, and especially to the masses of the people who know little and care less about technical distinctions. They understand that a man who is invited to preach is recognized as a Gospel minister. How dare Baptists recognize as Gospel ministers

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those who, they know, have not been set apart to the work of the ministry as Jesus Christ directs? Is it a light matter to sanction a departure from the law of Christ? By what are we to be guided if not by the injunctions of the King of Zion? Must not the office of the ministry be assumed as the New Testament directs?

Again, Baptists recognize Pedobaptist preachers as Gospel ministers when they receive as valid their administration of baptism. By the term baptism in this connection, I mean nothing but immersion. While it is true that authority to preach must, according to the New Testament, come from a Gospel church, it is equally true that authority to baptize must come from the same source. From what other source can it be derived? Evidently there is none. If then Pedobaptist Societies are not Gospel churches, there cannot emanate from them scriptural authority to preach or baptize. How then can their so-called administration of baptism be recognized by Baptists as valid? But such baptism, whenever received by Baptists, is regarded as valid, and those who administer it are recognized as Gospel ministers.

Once more, Baptists, by inviting Pedobaptist preachers to seats in their Associations, Conventions, Ministerial Councils, etc., recognize them as Gospel ministers, and, by consequence, their Societies as Gospel churches. How can it be understood in any other way? Do not the public regard such invitations as tokens of ministerial recognition? Most undoubtedly. It is to be hoped that this indefensible practice will speedily be given up. Who can hesitate to give it up when it is certainly a reprehensible courtesy, involving, on the part of Baptists, a sacrifice of principle and a compromise of the truth?



APPENDIX—NO. 3

DR. HILL—MY DEAR SIR:—I have read your notice of my “series of articles in the Tennessee Baptist, designed to show that Baptists ought not to recognize Pedobaptist preachers as gospel ministers.” I am much obliged to you, for the respectful manner in which you refer to me. Your kindness is appreciated the more, because it has often fallen to my lot to be misrepresented in Pedobaptist papers. Even your grief, at what you call “so monstrous a proposition” as mine, has the appearance of magnanimity, and somewhat excites my admiration.

Permit me to say, that I am highly gratified that you say of my position: “It is the legitimate carrying out of Baptist principles, as we understand them,” etc. Here then we are agreed. It is certainly true that Baptist principles legitimately carried out, will conduct all who entertain them to the platform on which I stand. I rejoice in believing this.

But allow me to ask you if these principles are peculiar to Baptists? Do not Presbyterians and all Pedobaptists hold them? By a reference to what I have written, you will see that Dr. Griffin, a celebrated Pedobaptist, has furnished the premises from which my conclusion is drawn. He says without qualification—“where there is no baptism, there are no visible churches.” So say I. Do you not also? I am persuaded you do. So far our views coincide. Dr. Griffin proceeds, in what may be termed a process of argumentative elimination, till everything vital to the subject is condensed into the question, “whether baptism by sprinkling is valid baptism?” To this question you, of course, give an affirmative

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answer, but my response is intensely negative. Here we disagree. Need I say that Baptists consider immersion the exclusive baptismal action? If there are any in our denomination who dissent from this view, the sooner they leave the better. You believe baptism essential to the existence of a visible church, and so do I. But we differ as to the action of baptism. (I say nothing now of the subjects of ordinance.) You say that sprinkling, pouring, and immersion are all valid baptism, and hence you find no difficulty in seeing "visible churches" where these three operations cannot possibly discern "visible churches" where there is no immersion. Dr. Griffin says, "If nothing but immersion is baptism, there is no visible church, except among the Baptists." With my view of immersion, therefore, you can readily see what I believe of "visible churches."

If you, my dear sir, believe sprinkling the only baptism, would you, could you admit the existence of "visible churches" among immersionists? Evidently not. You would say, "Immersion is not tolerated by the gospel, and therefore, it has nothing to do in the constitution of a gospel church." What you would say of immersion, on the supposition suggested, I say without any supposition, of pouring and sprinkling. The subject is just like that of communion. It turns on, "What is baptism?" With us, the baptism is "close," rather than the communion. This, I presume, is your view, because your practice in regard to infants gives an inevitable priority to baptism.

May I be allowed to ask you whether there is any more authority, according to the gospel, for an unbaptized man to preach than to commune at the Lord's table? Would you fraternize with any one as a minister of Jesus Christ, who in your judgment had not been baptized? Would Quaker preachers, repudiating baptism, as they do, be received into the Presbyterian ministry? I imagine not. You would not recognize a Quaker preacher as a gospel minister, because he lacks baptism. Is it more illiberal for me to refuse to recognize you, as a gospel minister, because you lack baptism? I imagine I almost hear you saying, "I have been

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baptized.” But this I can by no means concede. Do you ask whether I question your piety? No more than you question a Quaker preacher’s piety.

The matter seems to me very plain: “Where there is no baptism, there are no visible churches.” There is no baptism among Pedobaptists; therefore, there are no visible churches. Where there are no visible churches, there is no gospel authority to preach. There are no visible churches among Pedobaptists. Therefore, there is no gospel authority to preach. It follows, then, that Baptists ought not to recognize Pedobaptist preachers as gospel ministers. You cannot avoid the conclusion, if you admit the premises. Every real Baptist will say that the premises are true. Feeling and prejudice may, in some cases, struggle against the conclusion, but the clamor of feeling and prejudice should be unheeded where truth leads the way.

I am sorry, my dear sir, that you refer to my “un-churching nineteen-twentieths of the best ministers that have ever lived upon the earth,” etc. I regret it because it looks too AD CAPTANDUM for one occupying your position. I do not say your object was to excite the prejudice of your readers, and thus prevent impartial perusal of my tract, when it is thrown into general circulation—but I doubt not this will be the effect. I suppose there are pious priests belonging to the Romish hierarchy. God, doubtless, has a people in the Romish church, for he says, “Come out of her my people,” &c. But you would not, I am sure, argue that on this account the papal hierarchy, is a church of Christ.

Nor does the success that attends the ministry of a preacher, prove either that he is in the visible church of Christ, or that he is a good man. When NARNI preached in Rome “half the city went from his sermons, crying along the streets, LORD HAVE MERCY UPON US, CHRIST HAVE MERCY UPON US.” He belonged to the church of Rome, not the church of Christ. Seldom has the preaching of any man produced such effects. And you will admit that many preachers who have been very successful, have shown subsequently that the

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grace of God was not in them. I am not under obligation to account for this, but it shows that the word of God alone can be relied on to decide what is true, and what is right. This, I think, is plain.

I wonder that in calling mine a “notorious proposition,” you did not think of other times. Calvin, were he living, would surely feel no desire to hold religious or ministerial intercourse with “Anabaptists,” for it is admitted by his biographer that he drove them out of Geneva. See in the Index to Henry’s life of Calvin, the term Anabaptists. It is conceded too, by Henry, that “the main doctrine of the Anabaptists was the necessity of re-baptism in mature years, and the rejection of infant baptism as not apostolical.” (vol. 2, 41) If for this “main doctrine,” the Baptists of Calvin’s day deserved banishment from Geneva, how can there be real union between the Baptists and Presbyterians of this age? Do you think Calvin would have invited an Anabaptist preacher to occupy his pulpit? You know he would not. He would have announced such a “proposition” as “monstrous” as mine! Aye, more so, for it would have contemplated the exile of Baptist preachers.

During the reign of Charles I, “when many in Parliament were in favor of tolerating the “Protestant sectaries,” the Presbyterians exclaimed, that this indulgence made the church of Christ resemble Noah’s ark, and rendered it a receptacle for all unclean hearts.” (Hume, History of England, chapter 58) Baptists were not considered brethren THEN.

In May 2, 1643, the Presbyterians having the ascendancy in Parliament, passed “such a law against heretics (to use the language of Neal) as is hardly to be paralleled among Protestants.” It specifies “heresies” and “errors.” Among the errors I observe this: “That the baptism of infants is unlawful and void, and that such persons ought to be baptized again.” Upon “conviction” or “confession” of this “error,” the person implicated was to “renounce” it, “in the public congregation,” or “in case of refusal be committed to prison till he find

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sureties that he will not publish or maintain the said error or errors any more.” (Neal, History of the Puritans, Part 3, chapter 10) There was, my dear sir, in that day, no “open communion.” A Baptist had to renounce the distinctive peculiarities making him a Baptist to keep out of prison. He could not, in his Baptist character, commune with Presbyterians. No, as a Baptist he was thought fit only for a prison, and could not, even if inclined, be present at a Presbyterian communion. The law, too, must have contemplated imprisonment for life, for it was to continue till “sureties” were obtained, &c. In the case of real Baptists, “sureties” could not, of course, be found. Therefore imprisonment for life was provided for.

I refer to these things, my dear sir, to prove that a desire on the part of Presbyterians to fraternize with Baptists, is of recent origin. Illiberal as you consider us, you were two hundred years ago, far more so. We never availed ourselves of prisons to keep Presbyterians from our pulpits and communion tables. Look to the early settlement of New England. Did the Pedobaptist colonists put Baptists on a religious and civil equality with themselves? No, sir, no. The propagation of Baptist sentiments was thought to call for fines, scourging and banishment. New England persecution blackens one of the chapters of American history. The Pedobaptists of the Plymouth and Massachusetts colony would have “laughed to scorn,” the idea of communing with Baptists or allowing Baptist ministers to preach to their congregations. Truly, sir, ministerial intercourse and recognition among Pedobaptist and Baptist preachers is a recent thing. It is inconsistent on the part of both. How can you and your brethren fraternize with Baptist ministers who regard infant baptism as a human tradition? Can you fellowship us and our course when we so earnestly oppose what you hold so dear? Consistency requires you either to give up infant baptism or abjure all religious alliances with those who consider it the “pillar of Popery.” If it were possible for me to be a Pedobaptist, I am sure I would keep at a respectful distance all who oppose infant baptism.

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Consistency, I again suggest, requires this of you. And surely consistency requires Baptists to be a peculiar people—distinct from all other people. They are, as I believe, the only people under heaven who are right in their views of church organization, qualifications for membership, &c. Pedobaptists, as I think, strike a fatal blow at the organic structure of the church of Christ, in allowing infant membership. Campbellites baptize to introduce those they baptize into a saved state. Baptists say persons must believe and be in a saved state before they can legitimately have anything to do with the ordinances of Jesus Christ. Can Baptists, then, consistently recognize Pedobaptist preachers as gospel ministers? Can they practically and virtually say there is no material difference between Baptists and Pedobaptists, when the difference is material and fundamental? The truth is, my dear sir, if you are right, I am wrong; and if I am right, you are wrong. Both of us cannot be right. Dr. Chalmers says somewhere: “If Christianity is true it is TREMENDOUSLY true.” So I say, if Baptist sentiments are true, they are TREMENDOUSLY true; and if Pedobaptist sentiments are false they are TREMENDOUSLY false, and VICE VERSA. The interests of truth require that while we differ we should let the world know that we differ. Let it be understood by everybody that if one of us is right, the other is wrong. And let there be no compromise between the right and the wrong. Let truth and error be kept distinct and apart. Error is never as dangerous as when mixed with truth.

Though I do not recognize you as a gospel minister, not considering you a member of the visible church of Christ, I am, my dear sir, very sincerely your friend in defense of the truth.

J. M. Pendleton

P.S. —In reading your strictures again my surprise is excited not a little. I understand you to concede that I am consistent, and yet you seem to be astonished at my position! How is this? Are you astonished that I am consistent? I

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hope the day will soon come when Baptists will be so universally consistent, that it will excite no astonishment. You intimate that what I have written will probably undergo examination. I hope it may. If I am wrong let it be shown. I have no interest in the advocacy of error. "The truth as it is in Jesus," is my motto.

J. M. P.



THOUGHTS ON THE LORD'S SUPPER

NUMBER 1

Much might be said of the philosophy of commemorative institutions. Their object is to perpetrate a remembrance of important events, the event must be important to deserve to be remembered, and if important ought not to be forgotten. Human memory, however, is imperfect, and, unless aided, suffers many things to pass into the realms of oblivion. Commemorative institutions assist the memory and thus keep in mind the great facts which led to their appointment.

The Jewish Passover may be appealed to in verification of these views. The Israelites were groaning under the severity of Egyptian bondage. Though Abraham's descendants they were for centuries the slaves of the sons of Ham. Grievously were they oppressed and the Lord came down to deliver. Terrible were the plagues He inflicted on Egypt, and desperate was the tenacity with which Pharaoh held to the sons of Israel as his abject vassals. The tenth plague came, and the first-born of the "maid-servant that sat behind the mill," while in every family, occupying an intermediate position, the first-born was a mass of inanimate clay. What a dreadful night! What bitter lamentations were heard in all directions! The destroying angel had done a fearful work. Rather God had shown his power and the terribleness of his majesty.

The Israelites had been informed by Moses as to the occurrences of the awful night. They had been commanded to make the requisite preparation for celebrating the

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Passover—a commemorative institution, deriving its name from the fact that the destroying angel discriminated between the houses of the Israelites and those of the Egyptians, observing on the door-post and lintels of the former, the blood of the paschal lamb. Where the angel saw blood he passed over. The Israelites were to eat the Passover, standing with their loins girt, ready to depart. They left in haste, for Pharaoh sent a message to Moses urging them to leave his dominions. In all their generations the Jews were to observe the Passover annually, in memory of the great deliverance from Egypt. It was very natural for their children to inquire the reason for their strange observance, and Moses told them how to answer the questions of their children. The celebration of the Passover rendered it impossible for a Jew to forget the wonders of the night when the exodus from Egypt took place. It was wisely arranged that there should be a yearly commemoration of the great deliverance. It was deserving of commemoration. Paul, in writing to the Corinthians, said: “Christ our Passover is sacrificed for us.” There is an institution commemorative of his death. There is an ordinance to be observed by his followers till he comes the second time without sin to salvation.

NUMBER 2

This ordinance is termed the Lord’s Supper because it was instituted in the evening—The Passover supper had just closed, when Jesus took bread and gave thanks. Another scriptural name for the ordinance is, “the Communion,” as in it we hold communion with Christ, and incidentally with one another “Breaking of Bread” is also a designation of the ordinance; and Paul refers to it as a “feast,” in allusion no doubt to the feast of the Passover.

These are, so far as I now remember, the only inspired terms and phrases descriptive of the ordinance. In theological writings, it is often termed the “Eucharist,” from the Greek word, meaning to give thanks, because the Savior before he broke the bread, and likewise before he took the cup, gave thanks. Popularly it is called the “sacrament,” from the Latin

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sacramentum, meaning an oath, because communicants in the early centuries were supposed to take an oath to the Lord, even as Roman soldiers were accustomed to take the military oath. Some, however, think the term *sacramentum*, when first appropriated ecclesiastically, was used to signify *mystery* rather than *oath*. It is needless to trouble ourselves about the matter. One thing is certain: Sacrament is not a scriptural term, nor is it desirable to employ it as generally as it is used by the masses of the people, and even by theological writers. The ordinance of the Lord's Supper is a much better form of expression than the Sacrament of the Lord's supper.—And, indeed, the Lord's Supper of itself is a sufficient designation. The fact, that Roman Catholics have so much to say about the "sacraments," the "seven sacraments," &c., is no recommendation of the term sacrament. Solemn were the circumstances connected with the institution of the Lord's Supper. Jesus was about to leave his disciples. The night had come in which he was to be betrayed into the hands of sinners. The agony of the garden was fearfully near; the tragic scene of Calvary was to be exhibited the next day.—He loved his disciples—those around him—and he prospectively placed his affections on all his followers in the ages to come, and said to his little company of friends, and through them to all his disciples till his second coming, "This do in remembrance of me." It is well to give more of his words:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink you all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—This language is found in Matt. 26:26-28. Mark gives the same account, almost in the same words. Luke says: "And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given to 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." Paul's account, as

received of the Lord, I will give in my next.

NUMBER 3

Paul says to the Corinthians, "For I have received of the Lord that which I also delivered to you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he broke 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 you as oft as you drink it, in remembrance of me. For as often as you eat this bread, and drink this cup, you do show the Lord's death till he comes." Paul was not dependent on the Evangelists for his knowledge of the institution of the Lord's Supper. He received his information by a special revelation from the Lord Jesus himself. It is worthy of distinct remembrance that the Lord's Supper bears date on the night of his betrayal into the hands of sinners. How strange that he was betrayed! Betrayed by a professed disciple! The Savior had been for more than three years on terms of intimacy with his twelve apostles. No one would have expected him to be betrayed by one of his little company. How weak, how unreliable is man! In appointing the memorial of his death, the Savior took bread—more literally took a loaf—and when he had given thanks, he broke it. Hence in the administration of the Supper, he who officiates must always give thanks before breaking the bread. Jesus, no doubt, held the bread in his hands while he gave thanks. This I would advise every officiating minister to do. It is well to copy the example of Christ as far as possible. The prayers offered at the Lord's Supper—if they can with propriety be termed prayers; for they are not so designated, but giving thanks—ought to consist chiefly of thanksgiving. They ought, perhaps, resemble "grace" at meals more than they do prayers in the ordinary sense of the term. Long prayers are out of place on such occasions.

The Savior said of the bread, "This is my body." Romanists understand this expression literally. Hence, they say that in

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the Lord's Supper the bread and wine are changed into the body and blood of Christ. To this view there are insuperable objections. The testimony of the senses is the ultimate ground of belief, so far as the perception of external objects is concerned. How could the disciples, while Jesus stood in their midst with bread in his hands, believe that bread to be his literal body? They could not believe it without repudiating the testimony of their senses. This neither reason nor religion required them to do. They could not suppose they were really eating the Savior's body when that body stood before them. The doctrine of transubstantiation is replete with absurdity. Alas, for those who are so imposed on by deceiving priests as to believe it!

NUMBER 4

I referred in my last to the Romish doctrine of Transubstantiation which is so contrary to reason and common sense that some, opposed to Romanism, almost conclude injustice must be done to Papists when they are charged with believing the bread and the wine in the Lord's Supper changed into the body and blood of Christ. Far be it from me to attribute to Romanists, or other errorists, sentiments they do not hold. The following decree enacted by the Council of Trent sufficiently indicates the Romish faith:

“If any man will deny that in the sacrament of the most holy Eucharist, there are contained really, truly, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and therefore a whole Christ; and will say that they are only in it as in a sign, or by a figure, or virtually; let him be accursed.”

In view of this decree it is plain that Romanists believe the soul and divinity of Christ as well as his body and blood to be in the sacrament of the Eucharist. Their belief is founded on a literal interpretation of the words, “This is my body,” “This is my blood.” The doctrine is that the bread remains bread till the priest reaches that point in the transubstantiating process at which he utters the words, “This is my body.”

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These words being spoken, the bread is no longer bread, but the real body of Christ. So of the wine likewise. It becomes, Romanists being judges, the real blood of Christ, containing in conjunction with the bread the soul and divinity of the Lord Jesus. It is no wonder, therefore, that the sacramental elements are considered suitable objects of adoration. If they contain the divinity of Christ they ought to be worshiped. But they do not contain the divinity of Christ, and, therefore, Papists are guilty of idolatry. To change bread and wine into divinity is equivalent to the creation of a God which is self-evidently absurd.

Jesus often used words in a metaphorical sense. He said of himself, "I am the door," "I am the way," "I am the true vine," "I am the light of the world," "I am the shepherd of the sheep," &c. Who understands these expressions literally? No one, not even a Papist.

The verb *to be* is often used by Christ to signify *represent*. Thus in explaining the parable of the wheat and tares, he says, "The field is [represents] the world. The good seed are [represent] the children of the kingdom. The tares are [represent] the children of the wicked one. The enemy that sowed them is [represents] the devil. The harvest is [represents] the end of the world. The reapers are [represents] the angels."

Every one can see in these passages the meaning of the verb of existence. When Jesus says, "This is my body," what can he mean except, "This represents my body?" When he said of the wine in the cup he held in his hand, "This is my blood," is it not unquestionable that he meant, "This denotes my blood"—the blood of the new covenant, shed for the remission of sins. Away then with the Romish doctrine of transubstantiation, and we will see that these are insuperable objections to the Lutheran dogma of consubstantiation. Let us be patient till the rubbish is removed out of the way.

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NUMBER 5

The influence of error is great. Often one error leads to another, and sometimes the renunciation of one leads to the adoption of another. Thus Martin Luther, having been educated in the absurdities of Romanism, embraced the doctrine of Transubstantiation. In abandoning Popery he gave up this doctrine, but espoused a dogma almost as objectionable and mysterious, called Consubstantiation. Luther did not believe with Romanists, that the bread and wine in the Lord's Supper are annihilated as to their substance, and become the real body and blood of Christ, but he insisted that the substance of the body and blood of Christ is present in the sacramental elements. He supposed the human nature of Christ to be united in some way to the bread and wine so as to be *substantially* present. I think, however, the general opinion among Lutherans is that this is a mystery which defies human explanation. Some of the objections to Transubstantiation may be urged against Consubstantiation; for both doctrines presuppose the presence of the Savior's body in different places at the same time—a notion in conflict with our fundamental conception of material substances. Some Protestants even insist that Consubstantiation is more objectionable than Transubstantiation, so far as the interpretation of the Savior's language is concerned; for while the latter makes him say literally, "This is my body," the former makes him say, "This contains my body." There is surely no authority for giving to the verb to be this meaning. In what connection can it mean contain? The sacramental bread cannot be the literal body of Christ, nor can it literally contain his body. Hence both Romanists and Lutherans make an egregious mistake. It is but justice, however, to Lutherans to state that they do not consider the elements in the Lord's Supper proper objects of worship. Their vows save them from idolatry in this respect.

The true doctrine is that the bread and wine in the Lord's Supper are a *representation* of the body and blood of Christ. In partaking of these symbols there is on the part of

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Christians nothing more than a commemorative reference to the broken body and shed blood of the Lord Jesus. I mean to say the elements are not the body and blood of Christ, nor do they contain his body and blood. They, however, significantly represent his body and blood—they are impressive mementoes of his body and blood. They call to mind the fact that he died. There is in them no efficacy to save. So far from it they can be partaken of scripturally only by those who are already in a saved state. In their views of the two ordinances of the gospel, I believe Baptists stand alone. They are the only people in the world who insist that those and those alone, who by faith in Christ have been brought into a state of justification have anything to do with either baptism or the Lord's Supper. They deny to these ordinances all saving efficacy and attribute them only a symbolic significance. This is the scriptural idea of the matter.

NUMBER 6

I have said that the Lord's Supper is a commemorative ordinance, and that the bread and wine used therein are neither *transubstantiated*, as Romanists say, nor *consubstantiated*, as Lutherans affirm, but that they constitute a striking *representation* of the Savior's body and blood. By a figure we may be said to eat his flesh in eating the bread, and to drink his blood in drinking the wine. Literally and truly we partake of bread and wine as memorials of his body and blood; and these elements have only a representative character. There is no virtue in them—no sacramental efficacy which can do the communicant good irrespectively of the state of his heart. Here the question may be asked, "Did not Jesus bless the bread when he instituted the Supper?" In expressing my opinion, I must say he did not. True we read in Matt 26:26, that he took bread and *blessed it*, &c. So also in Mark 14:22, Luke 22:19 says, he took bread and *gave thanks*. Paul 1 Cor 11: Says, and when he had given thanks, &c. It is worthy of remark that in the original there is no word corresponding to *it*, in Matthew and Mark. The inspired Greek does not say Jesus blessed the *bread*. He, no doubt, blessed God, and that the word

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translated blessed, is equivalent to *give thanks*, is evident from the fact that Matthew and Mark in referring to the cup, say, he *gave thanks*. It is morally certain that he blessed the bread in no sense in which he did not bless the wine. He blessed God, that is, he gave thanks to God. This is the import and the extent of the blessing. I am somewhat particular in expressing these views, because I have heard a great many ministers pray on communion occasions that God would *bless* the bread and the wine. Sometimes they assign it, or seem to assign it, as a reason why they pray that they themselves are not able to bless the elements. Sometimes they pray that God may bless and set apart from a common to a sacred use as much of the bread as may be eaten, and as much of the wine as may be drunk. In such petitions it seems to me the idea must be that some special virtue is to be imparted to the bread and wine; and thus the Romish doctrine of Transubstantiation or the Lutheran dogma of consubstantiation is indirectly exerting its influence on Baptists.

In the Lord's Supper the officiating minister must bless God, or give God thanks. He must not imagine a sacramental efficacy communicated to the bread and wine. This is Popish. The elements must be partaken of as remembrances of Christ's body and blood. "This do," says he, "in remembrance of me." It is indispensable to a proper observance of the Lord's Supper that the Lord's death be remembered. How impressively broken bread represent his body crucified. How vividly does the poured-out wine call to mind his flowing blood. Thus memory is assisted, and the sanctified imagination combines and arranges the materials furnished by the Calvary death-scene. In the Supper Christ is evidently set forth as crucified—not as glorified, but as crucified.

NUMBER 7

According to the teachings of Paul a *discernment* of the body and blood of the Lord Jesus is indispensable to a proper celebration of the sacred Supper. And what is it to discern his body and blood. I answer:

First, it is to perceive his body and blood as represented by the bread and wine. The Christian eats bread at his daily meals, but does not discern the body of the Lord Jesus because the bread eaten is not the representation of the Savior's body. The Corinthians, rebuked so sharply by Paul in his first Epistle, seem not to have made a proper discrimination between the Lord's Supper and an ordinary meal. Hence when they assembled some ate and drank for the gratification of their appetites, while others were hungry. The Apostle says, "That this is not to eat the Lord's Supper." This was a perversion of the ordinance, for there was no discernment of the Savior's body and blood. No one discerns the body and blood of Christ who does not in eating the bread and drinking the wine of the communion think of the body and blood of the Redeemer, as represented thereby.

Secondly, to discern the body and blood of Christ at his table, is to understand why his body was broken and his blood shed. This comprehends an experimental acquaintance with the plan of salvation through the sacrifice of Calvary. All who have the requisite spiritual knowledge to commune see that Jesus laid down his life to make an atonement for sin. They see that the sacrifice which he offered once for all, vindicated the majesty of the divine law, and upheld the dignity of the divine government,—so that God can be just and the justifier of him that believes in Jesus. This is the excellence of knowledge, and it must precede an evangelical discernment of the body and blood of the Lord Jesus. This, said the Redeemer to the Father, is life eternal, that they might know you, the only true God, and Jesus Christ whom you have sent. It is necessary to know God as a pardoning God, and knowledge of Christ as the Savior of sinners, are inseparable; for it is in Christ that God is reconciling the world to himself. When, therefore, we see in the communion how the death of Jesus, which, according to the gospel narrative, involved the crucifixion of his body and the effusion of his blood, was essential to an atonement for sin, we by faith discern his body and blood. We rely for salvation up on his sacrificial sufferings and blood. If the views I have presented are

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correct, it follows that infant communion, once practiced, is utterly wrong; for infants are mentally incapable of discerning the Lord's body. It follows, too, that unbelievers, being morally incapable of discerning his body, are ineligible to seats at the Lord's Table.

NUMBER 8

I remember once to have seen in the writings of some old author, an expression like this: "There are wonderful sights to be seen in the Lord's Supper." I have forgotten the author's name—do not know what sights he referred to—and yet the sentence I have quoted has been to me for many years remarkably suggestive. Sometimes it has appeared to me that I have seen great sights at the Lord's table. We might always see them if our moral vision was never obscured by sin. I wish to mention some of these sights.

To behold the Redeemer dead is a wondrous sight. No occurrence of equal importance with his death has ever taken place, or will ever take place in ages to come. His cross stands alone in the glory of majestic isolation. No event is invested with such historic interest as the death of Christ. How significant the fact that Moses and Elijah when they appeared with Christ on the mount of Transfiguration spoke of his decease which he should accomplish at Jerusalem. Those men of God had spent centuries in heaven—had seen its bright glories—had heard its songs of ecstasy—had held converse with angels and communion with God himself. How wide had become their sphere of knowledge! How richly diversified the topics of their celestial colloquy! But when they appeared on the holy mount they could select no topic which interested them so much as the death of their Savior, and hence they spoke of his decease which was to take place at Jerusalem; Moses and Elijah knew full well that they had ascended to the skies by virtue of the prospective atonement of Calvary. They knew their sins had been forgiven because the Lord of glory had stipulated to become a man and pour forth his soul unto death. I suppose they felt no fear as to his compliance with the stipulations, and yet no doubt they

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looked forward with anxious interest to the period of their performance.—They spoke of his decease.

The death of Christ is a sight, a great sight, because before it could take place it was necessary for him to assume a nature susceptible of death. Considered as divine there was in him no element on which death could operate. This glorious Being, inherently immortal, became a man that he might die.—“To us a child is born, to us a Son is given.” That child was the mighty God—that Son the Father of eternity. The Prince of Life was “killed,” as Peter affirms—the Lord of glory was “crucified,” as Paul teaches. O you churches of the saints, come to the table of your Savior and see him symbolically dead. He bowed his head and gave up the ghost. See his pale face as his head falls on his bosom.—See where the thorns tore his temples. Look how the rugged nails pierced his hands and feet. What a cruel death, and ignominious as cruel! Dead, dead, Jesus dead! He in whom was life under the dominion of death! Behold this great sight:

Come saints, and drop a tear or two
For him who groaned beneath your load;
He shed a thousand drops for you,
A thousand drops of precious blood.

NUMBER 9

The intensity of the Redeemer’s sufferings may be regarded as another great sight to be seen at his table. Many persons in contemplating the death of Christ dwell almost exclusively on his physical agonies. Indeed, some ministers preach as if the sufferings of the Son of God were chiefly corporeal. They refer to the fact that he was scourged, smitten with a reed, spit upon, crowned with thorns, pierced as to his hands and feet with nails, suspended on a cross, &c. This is all well in its place, but these things would scarcely be thought of if we had an adequate comprehension of the tragedy of the cross. The Savior seems not to have noticed them. When Pilate scourged him, when his enemies smote him, when he was nailed to the tree, there was no complaint of the severity of

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his bodily sufferings, but when "it pleased the Father to bruise him and to put him to grief," when his voice was heard saying, "Awake, O sword, against my Shepherd against the man that is my fellow, says the Lord, of hosts, smite the Shepherd and the sheep will be scattered," then the anguish of his soul reached its dreadful climax, and he cried in the midst of his awful sorrow, "My God! My God! Why have you forsaken me?" That men inflicted suffering on his body was comparatively nothing—that satanic malice exhausted its power he regarded not—that his disciples forsook him was no special concern—that angels looked on with dismay did not attract his attention, but O, the mysterious desertion on the part of his Father, that called forth the exclamatory question whose import no finite mind will ever fully comprehend.—Here is a wondrous sight, the Son abandoned of the Father. Nothing like it had occurred before. The Father's complacent smile had rested on his Son from eternity. Now, the sword of justice is called on to awake and bathe itself in the blood of Jehovah's follow—his equal. God, the lawgiver inflicts suffering, awful, overwhelming suffering on Christ the Mediator, relaxing no demand of the law, and compromising no principle of justice ever recognized in the divine government. The majesty of the law was never so fully exhibited as in that hour, justice never assumed so inflexible an aspect. And yet, strange as it may appear, while the Father spared not his own Son, but delivered him up for us all, he loved that Son with all the ardor inseparable from the exercise of infinite affection. Is not this a wonderful sight that Jesus died under the curse of the Lawgiver, with the love of the Father expending all its energy of attachment upon him, while the Lawgiver and the Father are one! This great sight we behold at the table of the Lord. It may well engage our vision. Where can a sight be found like it? And it comprehends many kindred sights.

NUMBER 10

Among the sights to be beheld in the Lord's Supper, is the amazing love of God. The beloved disciple uses this remarkable language: "God is love." Unquestionably this is

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the most sublime proposition ever submitted to the contemplation of men or angels. There is no expression like it in the Bible. It is never said, God is holiness, justice, wisdom, omnipotence, &c., but it is affirmed that he is love. We know not the essence of any thing.—Philosophy teaches that of the essence of matter we are ignorant, and know nothing of the essence of mind. And yet in considering the wonderful expression, “God is love,” we almost involuntarily exclaim, love is the essence of the divine nature.

If we would see the love of God in its height, depth, length, and breadth, we must look to Christ dying on Calvary. God had one Son, his well-beloved, and he gave him up to ignominy, suffering, blood, and death. The language of Scripture is, “God so loved the world that he gave his only begotten Son, that whosoever believed in him might not perish, but have everlasting life.” What a passage is this! The news it contains is so glorious as almost to defy credence, and yet the proof God has given of his love, is so irresistibly conclusive that incredulity vanishes before it. So loved the world! There is a volume of meaning in the little word *so*. It might have been said that God so loved the world that it repented him that he had made man—or that he so loved it as to clothe the heavens with the drapery of mourning, and cause all sounds to unite in one universal expression of grief, on account of the world’s hopeless ruin. It might have been said that God so loved the world as to send an angel or a myriad of angels to do what they could to improve its condition—or that he loved it as to defer the execution of his vengeance a thousand centuries—but it is written, “God so loved the world that he gave his only begotten Son,” &c. The particle *so* indicates not only the extent, but the glorious strangeness of the love of God to man. This love we see at the Lord’s table.—If God had not loved the world there would have been no Savior’s crucified body to remember—no blood of atonement, to commemorate. When Jesus wept at the grave of Lazarus, the Jews said, “Behold how he loved him.” They saw in his tears proofs of his love. And so the intelligent universe may gaze on the tragedy of the cross, and say,

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Behold how God loved man! This amazing love we see in the Lord's Supper. Well may it excite our admiration, and call forth our most devout hallelujahs.

NUMBER 11

In the Lord's Supper we are impressively reminded of the justice of God. We see that he spared not his own Son, but delivered him up for us all. That God spared not his Son implies two things: That he did not withhold from us this greatest of gifts, and that after the Eternal Word became incarnate, the Father did not exempt him from those sufferings, which possessed such expiatory virtue as to satisfy the claims of the divine law. When the hour came for Jesus to die, "It pleased the Father to bruise him and put him to grief." There was an explanation of the awful words, "Awake, O sword, against my shepherd, against the man that is my Fellow: Smite the shepherd, says the Lord of hosts." What sword was called to awake? The sword of justice. It did awake, and it was plunged deep into the Redeemer's heart and bathed in his hallowed blood. The shepherd was smitten. O, what a stroke was that! A stroke from the uplifted hand of the omnipotent Lawgiver, inflexible in his purpose to uphold the authority of his law. Beneath that stroke all men and all angels would have sunk to rise no more. The Redeemer himself sunk under it, but he fell to rise again. He bowed his head and died, but in dying commended his spirit to his Father—a fact implying a belief on his part that the Father was well please with his mediatorial sufferings, as exhaustive of the penalty of the law. What a clear conception it gives us of the justice of God, that Jesus bore our grief and carried our sorrows! That according to the decision of infinite wisdom "it behooved him to suffer," and taste the bitterness of an accursed death! For "cursed is every one that hangs on a tree." The justice of God is soon in the expulsion of rebel angels from their seats of bliss—in the banishment of our first parents from the blooming Garden of Eden—and in the miseries of hell—but in the cross of Christ there is such an exhibition of justice as eclipses all other exhibitions. If ever there was an hour when divine justice could have abated its

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claims and receded from its demands, that hour occurred when the cross was erected. But Calvary says there was no abatement, no recession.

When we surround the table of the Lord, let us behold in the broken bread and poured out wine mementoes of the inflexible justice of God. Let us remember that the infinite rectitude of the divine government forbade the exercise of mercy to the guilty of any terms not involving satisfaction of the claims of justice. With what awful glory does the justice of God appear in the death of Christ!

NUMBER 12

We see in the Lord's Supper the holiness of the divine character. The Scriptures teach us plainly that God is holy. The fact is recognized by the inhabitants of heaven, who say with reverential awe, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come."

We are told by an Apostle that "God cannot be tempted with evil, neither tempt he any man." The import of this language is that the purity of the divine nature is so immaculate that no considerations adapted to lead creatures into sin can have any influence on the divine mind, and the same spotless purity renders it morally impossible for God to present such considerations to the mind of man. In proportion to the divine holiness must be the divine abhorrence of sin; but the divine holiness is infinite, and, therefore, God's abhorrence of sin must be infinite.

His holiness is manifested in whatever exemplifies His hatred of sin. The more impressive the exemplification the more obvious the holiness. What will I say, then, of the holiness of God as exhibited amid the transactions of Calvary? What hatred of sin is there seen! Hatred so infinitely intense as not to permit his beloved Son to escape dreadful sorrow, excruciating suffering, and a death which knows no parallel. The love of the Father for his Son is infinitely free from personal demerit, he suffered and bled. God could not look on sin as a trivial thing, to be passed by

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with impunity, even when it was charged by imputation to the Son of his love. Christ bore our sins in his own body, and sin never appeared so hateful to God as when he saw it on Calvary in striking contrast with the spotless perfection of his Son.

What a lesson the Cross teaches in regard to the holiness of God! And this lesson we may learn in the Lord's Supper. For the Supper is a symbolic representation of Jesus in his dying agony. How deeply should we be impressed with the infinite sanctity of the divine nature when we contemplate the awful phenomena of the cross! Look into those phenomena, O, Christian, while sitting at the table of your Lord. Behold your Savior working out salvation by his atoning agonies, because the holiness of God interposed an insuperable barrier to the forgiveness of sins without an atonement. And while you look to the Cross, listen to the voice of God from the highest heaven, saying, "Be you holy; for I am holy."

NUMBER 13

In the observance of the Lord's Supper we may see the wisdom of God in the plan of redemption through the death of Christ. Wisdom consists in the selection of the best means for the accomplishment of important ends. The objects to be effected must be important; otherwise it is needless for them to be effected at all, and the employment of means is uncalled for.

When Jesus died, there were objects of infinite interest to be accomplished. Among these objects may be prominently included the promotion of the divine glory—the vindication of the honor of the divine law—and the salvation of men. How important that God be glorified, the authority of his law upheld, and man saved! But then how insuperable to created wisdom the difficulty of harmonizing these objects and devising a plan for their conjoins accomplishment! It was a difficulty formidable enough to appeal to angels and make them utterly incredulous as to the possibility of obviating it. How was God to be glorified in saving man when the divine

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law condemned him to eternal death? How was God to appear glorious in delivering man from a doom to which justice consigned him? How was the dignity of the law to be maintained by a remission of its penalty? How was the transgressor to be redeemed consistently with the majesty of the Lawgiver? He who does not see that the difficulties suggested by these questions were great, has never had a profound thought on the subject. But in surmounting these difficulties, how brightly shines the wisdom of God! It is seen in the selection of the best means for the removal of these obstacles—not only the best means, but the only means.

In consequence of the death of Christ in the room of sinners, God is pre-eminently glorified in their salvation. The death of the atoning Lamb magnifies the divine law and makes it honorable, and at the same time opens a channel for the consistent exercise of mercy. Strange as it may appear, it is true, that the authority of the law is sustained by the very expedient through which its thunders of condemnation are hushed into silence. The divine glory and man's salvation are perfectly harmonious. This sublime wonder is symbolically proclaimed in the Lord's Supper. There we may see that in the plan of redemption through Christ, God has abounded toward us in all wisdom and prudence. In contemplating that plan, we may well say with adoring gratitude and love, "O, the depth of the riches of the wisdom and knowledge of God!" Jehovah in redemption appears emphatically the only wise God.

NUMBER 14

Among the sights which we behold at the table of the Lord is the evil of sin. Many arguments may be employed to show that sin is an evil, a great evil. What has sin done? It has disturbed the harmony of the universe. It has ruined angels who excel in strength. So far as this world is concerned we are reminded everywhere of what sin has done and is still doing. All the diversified sorrows of fallen humanity are traceable to sin. Sin has caused every tear, every sigh, every suffering. It has presided at every death, and has opened

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every grave. Its memorials are to be seen wherever the dead are buried. O what sad demonstrations of the evil of sin do we behold in the consignment of innumerable thousands to the house appointed for all living! And, then, the consequences of sin survive death—overleap the boundaries of the grave—and measure years with eternity. Every thing dreadful in the torments of hell, results from sin as effect follows cause. What an evil must sin be!

No adequate conception, however, of the evil of sin can be formed apart from the death of Christ. He suffered for sins. He gave himself for our sins—gave himself to shame, agony, and death, that our sins might be expiated. Sin was inexpiable by other means, and why? Because it is so great an evil. Were it a trivial matter, God the Lawgiver would have connived at it, and his connivance would have precluded the submission of his son to suffering and death. The necessity of the Calvary phenomena would have been superseded. But Jesus died—died because sin was too great an evil to be pardoned without an atonement—died to expiate human guilt. Let Christians while commemorating the death of their Lord see in his cross the evil of sin, and with holy sensitiveness recoil from the thought of its commission. Is it not an awful thing to sin against God, when sin crowned the Redeemer with a thorny wreath, and plunged the sword of justice deep in to his heart?

NUMBER 15

I said in my last that the evil of sin may be seen in the Lord's Supper. And what should be the experimental and practical influence of the sight? It should excite a perfect abhorrence of sin in all of its forms, and create an unalterable purpose to follow holiness without which no man will see the Lord.

Some devoted parents will read these lines. How they love that son of theirs! They watch with interest every development of talents, and anticipate with much solicitude a career of usefulness. Suppose some one in a paroxysm of anger should slay him with the sword. Those parents would

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ever hate the sight of that sword. They would say “with this weapon of death was our son slain. Take it away—we can not look upon it.”

Some affectionate wife will read what I am now writing. How she loves her husband! He is the central object of her earthly love—the light and joy of her home. That home may be a humble one, but she knows not the difference between it and a palace, because *he* is there. But some fiend in human form plunges the murderous dagger to his heart, and lets out the life-blood. He falls and dies. That wife’s heart is broken. In beholding that dagger she becomes almost frantic, and says, “away with it—it has bathed in the blood of a heart that loved me—a heart dearer to me than my own life—away, away with that which has brought on me all the desolation of widowhood. Take it away—a thousand hissing serpents would not be so repulsive.”

Christians, who is your best friend? Who has given the highest demonstration of his love? Who has become obedient to death, even the death of the Cross, for you? Christ Jesus, the Lord. And sin procured his death. Sin caused every sorrow which crushed his soul in Gethsemane. Sin placed the wreath of thorns on his head. Sin scourged him and nailed him to the tree. Sin caused the Father to hide his face from him and leave him to awful solitude, to work out our redemption. O! Christian, may you not say,

Twas you my sins, my cruel sins,
His chief tormentors were,
Each of my crimes became a nail,
And unbelief the spear.

What now should communicants at the Lord’s Table think of sin? Let it ever be the object of deep abhorrence and bitter loathing. Let your Savior’s Cross be the altar on which you swear eternal, uncompromising opposition to sin. Say of sin, each one of you, “How can I endure it? How can I look upon it with allowance in any of its aspects? It murdered my Lord—it crucified my Redeemer. Hateful, dreadful thing! Get away

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from me—from my acts, my words, my thoughts.” How transporting the idea that the believer is ere long to be as free from sin as are the angels of heaven!

NUMBER 16

No one will say there should be an indiscriminate approach to the Lord's table. All men have not the right to a place there. If this is true there must be qualifications for communion. It must be the privilege of some to commemorate the death of Christ, while others are not at liberty to partake of the symbolic bread and wine. An important question, then, is, “What are the scriptural qualifications for a place at the Lord's table?” They are several. First, I mention *penitence*. It would be vastly inconsistent for an impenitent sinner to sit down at the Lord's Table and professedly celebrate his death. We have seen that sin procured his death and that the cross exhibits the evil of sin in all its repulsive deformity. But impenitent sinners have no adequate conception of what sin is. They do not feel that it is an evil and a bitter thing to sin against God. They do not appreciate the great fact that Jesus appeared once in the end of the world to put away sin by the sacrifice of himself. They have no spiritual perception of the body and blood of the Lord Jesus, for they do not enter into the purposes of his death. Impenitence is surely a disqualification for a place at the table of the Lord. Penitence is a qualification. The penitent has suitable views of the evil of sin. He regards it as evil in itself, and does not look merely to its consequences. One fact specially attracts the attention of the penitent: It is the evil of sin as committed against God. He says with David, “Against *you*, you only have I sinned, &c.” David had sinned grievously against his fellow creatures. He had struck a heavy blow at the sacredness of the marriage relation, using his mighty influence as King to render adultery respectable. He had wickedly procured the death of an innocent man, and wickedly ascribed the deed to the providence of God. When, however, he saw his sin in its true light, the penitential stand-point from which he viewed it, enabled him to look at it only in its aspects toward God, “Against *you*, &c.” Thus it ever is with the penitent. He sees

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that it is an evil thing to sin against God. He regards sin a transgression of the divine law. He hates it and is bitterly sorry for it. He sees the necessity of the death of Christ in order to its expiation. He sympathizes with the purposes of Calvary. The cross was erected to put away sin, and the penitent anxiously wishes it put away. The divine abhorrence of sin is seen in the cross, and sin is the object of the penitent's irreconcilable hatred. We see, then, how penitence is one of the qualifications for an acceptable observance of the Lord's Supper. It involves proper views of sin—such views as are indispensable to a discernment of the body and blood of the crucified Jesus. Penitence is eminently appropriate at the table of the Lord. He who approaches not that table with a penitent heart approaches it unworthy.

NUMBER 17

Among the qualifications for communion at the Lord's table, *faith* holds a prominent place. It is eminently entitled to such a place on account of its importance in the economy of redemption. It is the providence of faith to receive Christ. There are several passages of Scripture which speak of receiving him. For example, "As many as *received* him to them gave he power to become sons of God, even to them that believe on his name." "As you have therefore *received* Christ Jesus the Lord, so walk you in him." The terms *offer* and *receive* may be considered correlative.—God in the gospel offers his Son to sinners as the Savior. Unbelief rejects the offer—that is, the unbeliever refuses to accept Christ as he is offered in the gospel. Faith embraces the offer—that is the believer receives Christ as the Savior, the only Savior, and trusts for salvation in his atoning death. Now as this atoning death of Jesus is the very thing commemorated at the Lord's table, it is obvious, that in the absence of faith that table cannot be acceptably approached. How incongruous it would be for the unbeliever, who rejects Christ, to sit down at his table! There is not, there could not be, for the unbeliever, a more inappropriate place. It would truly be a union of things sacred and profane were those in unbelief to stretch forth their hands and partake of the sacramental emblems. Faith

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in Christ is an indispensable qualification, for communion at his table.

It is not the only qualification, but it is so essential that there must be no participation in the Lord's Supper without faith. It is said, "Unto you therefore, who believe he is precious." There is an intrinsic preciousness in Christ, whether men believe in him or not; but faith enables us to discern and appreciate his preciousness. Hence he is precious to those that believe and to those alone. Surely he ought to be precious to all who commemorate his death. He should be dearer to them than life, dearer than their heart's blood, for he has shed his own blood for their salvation. It is by faith that they discern his body and blood.—They do not merely contemplate the crucifixion scene, but they devoutly consider the objects which Jesus died to accomplish. Prominent among these objects was the expiation of sin, and the intelligent communicant at the Lord's table, discerns the blood of his Lord in its atoning value. To such discernment faith is indispensable.

NUMBER 18

Love to Christ is an indispensable qualification for communion at the Lord's table. When Jesus commanded the disciples to eat the symbolic bread and drink the symbolic wine, he said, "This do in remembrance of me." All the attendant circumstances show that an affectionate, loving remembrance was intended. Christ loved his disciples and they loved him. He was unwilling to be forgotten by them because he loved them. We can readily imagine how this was, for we are all unwilling for those we love to forget us. These lines will be read by devoted parents whose hearts would be lacerated with anguish, if they believed their children would never think of them again with affection. How painful to be forgotten by those we love!

When the penitent malefactor at the Savior's side said, "Lord, remember me when you come into your kingdom," there seems to be nothing strange in his request. But how

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condescending in Christ to ask his followers to remember him—to think with affectionate regard of him as crucified for their salvation. The prominent idea which should occupy the minds of communicants at the Lord's table, is a devout remembrance of Jesus in his death. Nor can there be such a remembrance without love to Christ. The heart must be animated with the sincerest affection. The Redeemer must be regarded as "the chief among ten thousand and altogether lovely." The preciousness of his character must be recognized, and his work of atonement suitably appreciated. Where this is the case, those who commemorate his death can say, "We loved him because he first loved us." Their affections cling to him with holy tenacity. The language of their hearts is, "Whom have we in heaven but you? And there is none upon earth we desire besides you." It commends itself to our views of propriety that the *friends* of Christ should remember him at his table. How incongruous would it be for his *enemies* to commemorate his sufferings! They are morally incapacitated to enter into the object of those sufferings. But his friends, those who love him, can discern his body and blood and partake of the sacred emblems without eating and drinking condemnation to themselves. Whatever other qualifications for a place at the Lord's Table persons possess, a capital prerequisite is wanting unless their hearts glow with love to the Lord of the table.

NUMBER 19

In referring to qualifications to the Lord's table, those which are spiritual must not be exclusively regarded. I have mentioned repentance, faith, and love to Christ as prerequisites to a participation in the sacred feast. They are the important prerequisites, so important as to involve all other spiritual qualifications. As to this, Christians are generally agreed. There is, however, a ritual qualification for the Lord's Supper, in regard to which they are not agreed. Baptism is that qualification. Pedobaptists generally admit this though some among them admit that converted persons thought unbaptized can rightfully approach the Lord's table. Their argument is that the Lord's Table is the place for all

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who love him. It is scarcely necessary to say that for any who practice infant baptism to reason in this way is strangely inconsistent, for Pedobaptism irresistibly implies the priority of baptism to communion. Baptism, if administered in infancy, must precede communion at the table of the Lord by inevitable necessity. It is not, however, my purpose to refer in this connection so much to Pedobaptists as to those Baptists who deny the precedence of baptism to the Lord's Supper.

Transcendently prominent among those who make this denial stands Robert Hall, a very great and a very eloquent man. In his happy pulpit effort his oratory was irresistible, and with his pen he employed the English language so as to display its purity and beauty more fully than any writer of his age. I make every concession to his genius and his intellectual accomplishments which truth and justice require at my hands. Still, great talents do not prevent an espousal of error, nor does varied learning always preserve from the mazes of sophistry.

Robert Hall, in his "Terms of Communion," attempts to show that there is no such connection between baptism and the Lord's supper as requires an observance of the former, in order to a rightful participation of the latter. He could not deny that baptism was practice before the Lord's Supper was instituted, but he aimed to show that John's baptism was not Christian baptism. Many writers have tried to do this. I have never troubled myself as to the import of the phrase *Christian baptism*. Being fully satisfied of the validity of John's baptism, I will not now inquire whether it can be technically called *Christian*. It is enough for me to know that it was valid. More in my next.

NUMBER 20

In referring in my last to baptism as a qualification for the Lord's table, I incidentally expressed the opinion that baptism administered by John was valid. I mean that its validity was such as to render unnecessary the re-baptism by

the Apostles of those baptized by John. As the messenger of the Messiah John came to prepare his way, to prepare a people for him. Jesus came and took charge of the people prepared for him. No one will say that John did not do what he was raised up to do. The terms of commendation in which Jesus spoke of him show that the work of the harbinger was acceptable and approved. But it is said John's baptism was not called *Christian* baptism. This is true, and it is also true of baptism as administered by the Apostles. What is the difference between John's baptism and baptism after the coming of Christ? To both, repentance was a pre-requisite. John made his appearance in the wilderness of Judea preaching repentance. Jesus commanded the Apostles to preach repentance and remission of sins in his name. John required faith in the Messiah as preparatory to baptism. Hence he said to the people "that they should believe on him who should come after him, that is, on Christ Jesus." The Apostles made faith in the Son of God the invariable precursor of baptism. The faith was substantially the same. John requiring faith in a Savior as about to come, and the Apostles enjoining faith the Savior as having come. There was, therefore, no material difference in the faith, and so I may say the requisites to baptisms as administered by John and by the Apostles were essentially the same. But suppose, for the sake of argument, we leave John's baptism out of the question. Then the important fact presents itself that Jesus during his ministry made and baptized more disciples than John. That is to say, the Savior baptized by the agency of the Apostles he sent forth. Was not this a valid baptism, aye, a *Christian* baptism, since it was administered by the command of Christ? Wherein did this baptism differ from that enjoined in the commission as recorded by Matthew 28:18–19? Only in this that the commission requires the baptism of disciples in *all nations* whereas baptism before the resurrection of Christ was restricted to *believers among the Jews*.

We are conducted to this point: Baptism was administered by the direction and under the observation of Christ during his

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personal ministry *before* he instituted the sacred supper. Why before? Was it not because the Savior intended to establish the priority of baptism to communion. To what other conclusion can we come?

NUMBER 21

The commission given by Christ to the Apostles, as recorded Matthew 28:18–19 establishes the priority of baptism to communion at the Lord's table. All critics are agreed that the commission should read "go you, therefore, and disciple all nations, baptizing them &c." It is manifest from this language that the process of discipleship is to be followed by a prompt administration of baptism. Indeed baptism is a recognition and a profession of discipleship. It is the first outward manifestation of internal discipleship. Now if baptism is to be administered to disciples of all nations, as a token of discipleship, must it not precede communion at the table of the Lord? Where is there room for communion between faith and baptism, when baptism is the divinely appointed method of professing faith? No one will say unbelievers are eligible to seats at the Lord's table. The privilege is restricted to believers, and they must show they are believers by an avowal of their faith, in baptism. In this view all religious denominations concur. There are no denominational exceptions. Whatever exceptions are to be found are individual and, therefore, insignificant. The proceedings of the day of Pentecost show the precedence of baptism to communion Peter said to the awakened Jews, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you will receive the gift of the Holy Spirit." We are told "they that gladly received His word were baptized &c." There was surely no time between their glad reception of the word and their baptism for an observance of the Lord's Supper. Breaking of bread is mentioned after baptism. When Philip went to Samaria and preached to the people, it is said "when they believed they were baptized both men and women." Who will venture to say these believers commemorated the Savior's death at His table before they were buried with Him by

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baptism? When the family of Cornelius believed they were baptized. The jailor having believed was baptized the same night. When Paul preached at Corinth, many of the Corinthians hearing believed and were baptized. The whole tenor of the New Testament indicates that the priority of baptism to communion is not an accidental but a divinely established priority. This cannot be successfully denied.



REVIEW OF DAGG'S *CHURCH ORDER*

THE SOUTHERN BAPTIST REVIEW 5
(JANUARY 1859): 36-55.

The Southern Baptist Publication Society has failed to send us this volume, but we have been so fortunate as to obtain it in another way. The venerable author, in his preface, uses the following language:

“In the preface to the ‘Manual of Theology,’ published last year, it was said: ‘This volume contains nothing respecting the externals of religion. The form of godliness is important, as well as its power, and the doctrine respecting it is a competent part of the Christian system; but I have been unable to include it in the present work.’ The defect here acknowledged, the following treatise on Church Order, including the ceremonies of Christianity, is intended in part to supply.”

We are glad that the former volume has been succeeded by the present, for there was a vacuum that needed to be filled. True, it is not, in all respects, filled just as we would have it, but this circumstance will not be made the occasion of captious complaint. Bro. Dagg has no doubt expressed his views with perfect honesty, and we feel as profound respect for him as if we agreed with him in every particular.

The introduction to the volume before us, calls attention to the important subject of “Obedience to Christ.” This is creditable to the head and heart of the author. Christ is the Lawgiver of the Gospel dispensation, and to make his will the rule of action is the essence of obedience. There can be no evangelical obedience unless his authority is recognized in

a conscientious observance of his commands. What will it avail to call him "Lord, Lord, and do not the things which he says?" Alas, how useless and how frequent is this nominal profession of attachment to him! The fear of being denounced as bigoted and uncharitable, cannot deter us from expressing the opinion that the existence of so many religious sects in Christendom, is utterly irreconcilable with supreme reverence for the teachings of Christ. Suppose, for example, all religious denominations were willing to investigate the subject introduced by our author in his first chapter—Baptism—with the feeling of heart which prompted Saul of Tarsus to inquire, "Lord, what wilt you have me to do?" Who can believe that, after such an investigation, the sprinkling or pouring of water would anywhere be practically declared the baptismal action? Or that unconscious infants would be considered subjects of the ordinance? We verily think the immersion of believers on a credible profession of their faith, would be, as in the apostolic age, the exclusive practice.

About fifty pages of the work before us are devoted to an examination of the "meaning of baptize." The author quotes copiously from the Greek classics, to establish the position that it signifies to immerse. The facts he presents ought to satisfy the most unreasonable mind. Greek writers unquestionably used *baptizo* in the sense of immerse. They did this for centuries before John the Baptist came preaching in the wilderness of Judea. Surely the word did not assume a different signification as soon as the waters of the Jordan were consecrated to baptismal purposes. And if not, its import was just what it had been for hundreds of years. In accordance with this view of the case, there is no intimation on the part of John the Baptist, Jesus Christ, or the Apostles, that they employed the word in a new sense. Nor does it appear that philosophers, scribes, Pharisees, publicans, or the common people, were ever in doubt as to its meaning. They could not be. Accustomed to consider *baptizo* as signifying to immerse, they could but regard the administration of baptism as a practical definition of the word. And we may say that for ages after the death of the

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last apostle, it did not enter into the minds of the learned or ignorant that *baptizo* could mean any thing but immerse. But these are matters too plain to dwell upon.

It may answer a valuable purpose to quote what our author says of *baptizo* as a *frequentative* verb; for we learn that in certain quarters advantage is taken of the fact that some Lexicons give "*to dip repeatedly*," as its meaning. Our readers then will remember that a *frequentative* verb is one which expresses *repeated* action. And some Pedobaptists, arguing on the supposition that baptize denotes such action; inquire of Baptists, why do you not dip *repeatedly*? They say, moreover, that if they have departed from the original signification of *baptizo*, the Baptists have done so likewise. Let us see what is the fact in the case. We quote as follows:

"Some lexicographers have regarded *baptizo* as a frequentative, and have rendered it *to immerse repeatedly*. Robinson says 'it is frequentative in form, but not in fact.' Professor Stuart has examined this question at length, and decides 'that the opposite opinion, which makes *baptizo* a *frequentative* (if by this it is designed to imply that it is necessarily so by the laws of formation, or even by actual usage), is destitute of a solid foundation, I feel constrained, on the whole, to believe. The lexicographers who have assigned this meaning to it, appear to have done it on the ground of theoretical principles, as to the mode of formation. They have produced no examples in point. And until these are produced, I must abide by the position that a *frequentative* sense is not necessarily attached to *baptizo*; and that, if it ever have this sense, it is by a speciality of usage of which I have been able to find no example.' The termination *izo*, is, with greater probability, supposed by others to add to the primitive word the signification of *to cause* or *to make*, like the termination *ize* in *legalize*, to make legal; *fertilize*, to make fertile. According to this hypothesis, if *bapto* signifies to *immerse*, *baptizo* signifies *to cause to be immersed*." (32, 33)

Why some lexicographers have represented *baptize* as a frequentative, it is difficult to say. They have adduced no satisfactory proof in favor of the position. The syllables *ize* and *fy* in English, seem to correspond with the Latin *fio* and the Greek *izo*, and their meaning is *to make* or *cause to be made*. We deny that *ize* and *fy* and *fio* denote repeated action, and we make the same denial of the Greek *izo*. On those who affirm rests the burden of proof, and with them we leave the matter, assured they will find it a *burden*.

With reference to a profession of our faith in baptism, Bro. Dagg appropriately remarks: "The faith which we profess in baptism is faith in Christ; and the ceremony significantly represents the great work of Christ, on which our faith relies for salvation. We confess with the mouth the Lord Jesus, and believe in the heart that God has raised him from the dead. His burial and resurrection are exhibited in baptism, as his broken body and shed blood are exhibited in the supper. In both ordinances our faith is directed to the sacrifice of Christ. Under the name of sacraments they have been considered outward signs of inward grace, and, in this view of them, they signify the work of the Holy Spirit within us. But faith relies, for acceptance with God, on the work of Christ. It is a perverted gospel which substitutes the work of the spirit for the work of Christ as the object of our faith; and it is a perverted baptism which represents the faith that we profess, as directed, not to the work of Christ, the proper object of faith, but to the work of the Holy Spirit in our hearts." (38)

The baptismal action having been shown to be immersion, our author next proceeds to show that repentance and faith are New Testament qualifications for baptism. This he does by a brief but lucid illustration of the following propositions:

"John the Baptist required repentance, with its appropriate fruits, in those whom he admitted to baptism."

"During the personal ministry of Christ, he made and baptized disciples."

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“The commission which Christ gave to his apostles, connects faith and discipleship as qualifications for it.”

“In executing the commission of Christ, the apostles and their fellow-laborers required repentance and faith as qualifications for baptism.”

“In the Epistles of the New Testament, baptism is mentioned in such connections as prove that all the baptized were believers in Christ.”

We do not see how the truth of these propositions can be denied; and if they are true the practice of infant baptism is utterly irreconcilable with the teaching of the New Testament. Indeed it is one of the strangest of strange things that intelligent men, amid the light of the nineteenth century—men who glory in the sentiment of Chillingworth—“The Bible, the Bible alone is the religion of Protestants”—consider unconscious infants suitable subjects of baptism. We can readily understand why Romanists baptize infants. They have great respect for what they call the “traditions of the Church,” and among these traditions they profess to find authority for the baptism of infants. Protestants, however, profess to repudiate tradition, and to adhere to the Word of God alone. And yet they do what tradition countenances, and what the Word of God condemns. This is truly a mystery involving an inconsistency which defies comprehension.

But to proceed with the word before us. Our author next refers to the *design of baptism*. On this point we wish he had enlarged, for a misapprehension of the *design* of the ordinance is a most mischievous error. What reader of Church History, so called, does not know that this misapprehension originated infant baptism, and still prolongs its injurious existence? Who does not know that adult baptism (we use the phrase in its correct acceptation) has often been, and is not often administered with a design as foreign from the scriptural one as to vitiate the ordinance altogether? Bro. Dagg lays down this proposition: “BAPTISM WAS DESIGNED TO BE THE CEREMONY OF

CHRISTIAN PROFESSION.” (70) This is certainly true, and a full elaboration of the proposition would bring out all that needs to be said of the design of baptism. We wish our author had not, in the discussion of this topic, restricted himself to three pages. He has disposed of an important matter with objectionable brevity.

In chapter 2 of his book Bro. Dagg treats of “Local Churches.” His definition of a Church is as follows:

“A CHRISTIAN CHURCH IS AN ASSEMBLY OF BELIEVERS IN CHRIST, ORGANIZED INTO A BODY, ACCORDING TO THE HOLY SCRIPTURES, FOR THE WORSHIP AND SERVICE OF GOD.” (74) The “moral” and the “ceremonial qualifications for membership” are referred to. As to the former we give this quotation:

“The character of the persons who composed the New Testament Churches, may be readily learned from the epistles addressed to them. They are called ‘the elect of God;’ ‘children of God by faith;’ ‘sanctified in Christ Jesus;’ ‘followers of the Lord;’ ‘beloved of the Lord.’ No doubt can exist that these Churches were, in the view of the inspired writers who addressed them, composed of persons truly converted to God.” (79)

With regard to “ceremonial qualifications” we make the following extract:

“As profession is necessary to Church-membership, so is baptism, which is the appointed ceremony of profession. Profession is the substance, and baptism is the form; but Christ’s command requires the form as well as the substance. In reading the Scriptures, it never enters the mind that any of the Church-members in the times of the apostles were unbaptized. So uniformly was this rite administered at the beginning of the Christian profession, that no room is left to doubt its universal observance. The expression, ‘as many of you as have been baptized into Christ have put on Christ,’ might in some other connection suggest that *all* had not been baptized. But it follows the declaration, ‘you are all the

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children of God by faith in Christ Jesus,' and is added to prove the proposition; but it could not prove that *all* were in the relation specified, if the phrase, 'as many as,' signified only *some*. The same phrase is used by Gamaliel, where all are intended: 'and all, as many obeyed him, were scattered.' The same phrase, with the same meaning, is used in Rom 6:3: 'so many of us as were baptized into Christ, were baptized into his death.' Paul argues from this the obligation of all to walk in newness of life. It follows, therefore, that all the members of the Galatian Churches, and of the Church at Rome, were baptized persons; and the same must be true concerning all the primitive Churches. We conclude, therefore, that the authority of Christ in the commission, and the usage established by the apostles, give baptism a place prior to Church-membership. Many unbaptized persons give proof that they love God, and are therefore born of God, and are children in his spiritual family. If they belong to Christ, it may be asked, why may such persons among the unbaptized, we most readily grant; for such persons, and such only, are entitled to baptism. To every such person an Apostle of Christ would say, 'and now why do you tarry? Arise and be baptized.' We have not the authority of apostles, but we have the words of Christ and the apostles in our hands; and we owe it to our unbaptized Christian brother to tell him, by their authority, his proper course of duty." (95, 96)

On page 97 we have this objection, and the answer to it:

"If baptism is a prerequisite to Church-membership, societies of unbaptized persons cannot be called Churches; and the doctrine, therefore, un-churches all Pedobaptist denominations. Church is an English word, and the meaning of it, as such, must be determined by the usage of standard English writers. Our inquiry has been, not what this English word means, or how it may be used. We have sought to know how Christ designed his Churches to be organized. This is a question very different from a strife about words to no profit. In philological inquiries, we are willing to make usage the law of language; and we claim no right, in speaking or

writing English, to annul this law. But our inquiry has not been philological. We have not been searching English standard writers, to know how to speak; but the Holy Bible, to know how to act. Even the Greek word *ecclesia* was applied to assemblies of various kinds; and we are bound to admit the application of it to an assembly of unbaptized persons, solemnly united in the worship of God. But we have desired to know how an *ecclesia*, such as those to whom Paul's epistles were addressed, was organized; and we have investigated the subject as a question of duty, and not of philology. The result of our investigation is that every such *ecclesia* was composed of baptized persons exclusively."

We have made these last two extracts for several reasons, one of which is that we expect to refer in another place to the principle recognized in them, viz: the priority of baptism to Church-membership.

In chapter 3 Bro. Dagg gives at some length his views of "The Church Universal." He opposes with earnest energy what he terms the "generic theory" of the Church, as advocated in the second volume of "Theodosia Ernest." We will take no part in the discussion of this question, presuming that our colleague, the accomplished author of "Theodosia" will, on his restoration to health, subject the views of Bro. Dagg to a rigid scrutiny. If the author of "Theodosia" cannot defend and maintain the position he assumes in that work, it may be given up as indefensible. He may then sympathize with the ancient hero who said, "If Troy could have been defended by any right hand, it would have been defeated by *this*."

Chapter 4 of the work before us is devoted to the consideration of "Infant Membership." This to some may appear superfluous, as the author has already shown that believers baptized on a profession of their faith, constitute the membership of a Gospel Church. Here is our author's explanation:

"We have ascertained that believers in Christ are the only persons who have a scriptural right to membership in the

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Christian Churches. But this right has been claimed for infants; and the number, talents and piety of those who make the claim, entitle the arguments by which they defined it, to a careful and through examination." (144)

And these "arguments," so called, both "direct" and "indirect," are carefully and thoroughly examined. Their sophistry and inconclusiveness are fully shown. The traces of a master's hand are everywhere to be seen in this chapter. It would be folly for the greatest Rabbi in Pedobaptist Israel to attempt to meet Bro. Dagg on the question of the eligibility of infants to membership in a Church of Christ.

In chapter 5 the subject of communion is discussed. In opposition to the views of Quakers, the "perpetuity of the Lord's Supper" is advocated and established. The "design" of the ordinance is expatiated on. The qualifications of "communicants" are specified, and then "open communion," falsely so called, is discussed. The venerable author ably maintains the Baptist position, showing that, according to the Scriptures, there are indispensable prerequisites to an approach to the Lord's table. We are glad to see that Bro. D. places the ineligibility of Pedobaptists to communion, not on the fact alone that they are unbaptized, but that they are not Church-members. Many Baptist writers have failed to make the latter point sufficiently prominent. Some have scarcely noticed it at all. We openly indorse and are prepared to defend, to the last controversial extremity, the Lord's Supper, because their organizations are not gospel Churches. If their societies are evangelical Churches they have a right to commune, and intercommunion between them and Baptists would violate no principle of gospel order. Who will say that members of an evangelical Church are unauthorized to come to the Lord's table? The very proposal of this question suggests the awkward predicament of those Baptists who recognize Pedobaptist societies as gospel Churches and at the same time refuse to commune with them. How such Baptists can construct a syllogism defensive of their position, is beyond our comprehension. Let us see the syllogistic absurdity in which they involve themselves. They must

reason as follows: All evangelical Churches have a right to commune. Pedobaptist societies are evangelical Churches. Therefore, Pedobaptist societies have not a right to commune. Now this conclusion is a burlesque on logic. Expunge the negative *not*, and all is right *logically*. Logic has to do with the *conclusiveness* of deductions. Premises being laid down, it draws a consistent conclusion therefrom. Now Baptists who affirm that Pedobaptist societies are evangelical Churches, (and consequently that Pedobaptists are Church-members,) cannot object to the premises in the above syllogism. They cannot object to the major premise; for they will not deny that all evangelical Churches have a right to commune. To deny this right would put an end to communion. Nor can those Baptists to whom we refer deny the minor premise; for they glory in asserting it. Very well. Then the conclusion that Pedobaptist societies have a right to commune is *logically* inevitable. To resist it is as impossible as to resist the law of gravitation. And it is therefore a flagrant inconsistency in Baptists, who maintain that Pedobaptist societies are evangelical Churches, to oppose intercommunion with them. What then is the objection to the foregoing syllogism? The minor premise is not true. Pedobaptist societies are not evangelical Churches. And for this reason they have no right to come to the Lord's table.

The correct position for every Baptist to assume is that Pedobaptist organizations are not gospel Churches, and to place the practice of restricted communion chiefly on this ground. True, the absence of Church-membership implies non-baptism; but it implies more, and as the Lord's Supper is a Church ordinance, Baptists, in discussing the communion question, ought to expend their principal strength of argument in showing that Pedobaptist societies are not scriptural Churches. Let them do this and no one can charge them with inconsistency in declining to commune with Pedobaptists. Baptists will, we trust, all be found ere long occupying this ground. It is gratifying to know that one of the editors of the *Christian Review* expressed, in an article published the last year, views in substance the same with

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those we have now presented. If the two Quarterlies of our denomination in the United States are orthodox on this point, we may be hopeful of the prevalence of correct sentiments.

But to return to the book before us: Bro. Dagg notices many arguments adduced in favor of open communion. We quote "Argument 8," as follows: "To reject from communion a Pedobaptist brother whom God receives is to violate the law of toleration laid in Rom14:1-3." To this argument we quote the reply in part:

"The application of this rule to the question of receiving unbaptized persons to Church-membership, has been considered. (96) The result of the examination was unfavorable to the admission of such persons; and the reasons which exclude them from Church-membership, exclude them from Church communion. Regarding the Lord's Supper as an ordinance committed to the local Churches, to be observed by them as such, the question, who are entitled to the privilege of communion, is decided by a simple principle. None are to be admitted but those who can be admitted to the membership of the Church." (219)

This is unquestionably the true doctrine. Baptists, if they act consistently, will never receive Pedobaptists unbaptized into their Churches. But they may do this with as much propriety as they can invite them to the Lord's table. That is to say they can do neither without disregarding the order of the gospel and undermining one of the pillars of their denominational existence. We cheerfully concede Bro. Dagg's ability to meet all the objections to "close communion" except the following:

"The advocates of close communion are accustomed to invite Pedobaptist ministers to preach in their pulpits. To hold this pulpit communion with them, and at the same time to deny them a place at the Lord's table, is a manifest inconsistency."

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To this objection Bro. D. replies thus:

“If we admit the conclusion of this argument, it does not prove close communion to be wrong. Some Baptists admit the validity of the argument; and avoid the charge of inconsistency by refusing to invite Pedobaptist ministers into their pulpits. Their views will be examined hereafter, chapter 10, section 5, and we will then attempt to show that what has been called pulpit communion, may be vindicated in perfect consistency with the principles on which strict communion at the Lord’s Table is maintained.” (224)

Chapter 10 being referred to, to chapter 10 we will go, and see what can be said in vindication of pulpit affiliation between Baptist and Pedobaptist preachers.

Bro. Dagg is pleased to devote a section of his tenth chapter to the examination of the “Old Landmark Reset.” He says:

“This tract has been circulated extensively, and its doctrine is embraced by many. The discussions on the subject may sometimes have produced temporary evil, but where the parties have a desire to know the truth, and a willingness to follow wherever it may lead, the final result must be good. Parties who agree with each other in their views of Christian doctrine and ordinances, and whose only difference respects the mode of treating those who are in error, ought not to fall out with each other on this question. Each one must act in the matter on his own responsibility; and discussions to ascertain the right mode of acting, ought to be conducted in the spirit of kindness, meekness, and gentleness. Discussions so conducted will tend to develop truth; and if they do not bring us to the conclusions of the Landmark, may enable us to correct the premises from which these conclusions are drawn.” (286–287)

Now to all this we cordially say, Amen. On whichever side of this question the truth lies it seems to us that discussion will promote its discovery. And surely discussion can be carried on without violating the laws of honorable controversy. Why may there not be an exemplification of the spirit of fraternal

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kindness? And who will not follow where truth, heaven-born truth, leads the way? If the conclusions of the Landmark are not correct, no one will be better pleased than the author of the Tract to have their inaccuracy pointed out.

We understand Bro. Dagg to engage in this discussion with a sincere desire to know the truth. We think him incapable of entertaining any other desire. And he of course wishes to establish others in the truth. We therefore have read the following lines with some emotions of wonder:

“Have all those offended Christ who have recognized as his ministers, Whitfield, Edwards, Davies, Payson, and other such men, from whom they have supposed that they received the Word of Christ, and by whose ministry they have thought that they were brought to know Christ.” (288)

This looks very much like an appeal to those feelings of veneration so generally entertained for the memory of the distinguished men whose names are mentioned. We must enter our protest against such a decision of the question before us as feeling apart from truth and logic, may suggest. What would Bro. Dagg say were we to intimate uncharitableness in Baptists because they have declined communing at the Lord's Table with men equally as good as Whitfield, Edwards, Davies, Payson, etc.? Would he not say the communion question is not to be decided by uncharitable imputations? Bro. D. quotes from the Landmark as follows:

“If it is not too absurd to suppose such a thing, let it be supposed that there were persons in apostolic times corresponding to modern Pedobaptists. Can any Baptist believe that Paul, beholding the practices of such persons—seeing the sprinkling of infants substituted for the immersion of believers—would have recognized the ministers of such sects as ministers of Christ, acting according to the Gospel? Surely not. Paul would have protested against such a caricature of the Christian system. He would have said to such ministers, ‘will you not cease to pervert the right ways of the Lord?’”

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More than four years have passed away since the Landmark was written; but we are not yet inclined to retract a single sentence of the foregoing quotation. Bro. Dagg says of it: "Conclusions so unfavorable to the entire Pedobaptist ministry are revolting to the minds of multitudes. They see in many of these ministers proof of humble piety, sincere devotion to the cause of Christ, and deep concern for the salvation of souls. To these manifestations of the proper spirit for the Gospel ministry, are added a high degree of Scripture knowledge, and a talent for imparting instruction. When such men are seen devoting their lives to arduous toil for the conversion of souls, and when God appears to crown their labors with abundant success, it is difficult to resist the conviction that they are truly ministers of the gospel, acting with Divine authority and approbation." (288– 289)

Now to all this we object as utterly irrelevant. What if "conclusions" are "revolting to the minds of multitudes?" Does this prove their incorrectness? Is the doctrine of atonement untrue because it is revolting to the minds of Socinians? If, because many Pedobaptist preachers exhibit "proofs of humble piety," they are to be recognized as gospel ministers, ought they not, for the same reason, to be invited to our communion tables? But from the latter conclusion Bro. Dagg dissents. Then it follows that, in his judgment, "proofs of humble piety" are not the only requisites to an approach to the Lord's table. Why should they be the only requisites to the ministerial office? If it is right to debar men of "humble piety" from the Lord's Supper, can it be a crime worthy of death or bonds to withhold from them the tokens of ministerial recognition? Paul evidently considered the preaching of the gospel a greater work than the administration of ordinances, and, by consequence, a matter of more importance than submission to ordinances. Who, in view of this fact, can show, as Bro. Dagg attempts to do, that while unbaptized men are ineligible to communion they are eligible to the work of the ministry?

We do not charge that Bro. D. wished to excite prejudice against the Landmark and its author, though it would not be

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very unreasonable to draw such an inference from the following extract:

“From what premises does the Landmark draw its conclusion? The author informs us in his letter to Dr. Hill. He says, ‘by a reference to what I have written you will see that Dr. Griffin, a celebrated Pedobaptist, has furnished the premises from which my conclusion is drawn.’ He does not profess to have derived them directly from the Scriptures. The tract does not contain a single quotation from the Scriptures designed to sustain them. Whatever may be the weight of Pedobaptist authority in an argument with the Pedobaptists, when Baptists are laboring in the fear of God to ascertain their duty, they ought to seek information from a higher source.” (289)

Happy is he who, in condemning his brother, does not pass sentence of condemnation on himself. That we made no direct quotation from Scripture in support of the Landmark position, is, to say the least, alluded to as one of the infelicities of our argument. What will the reader think when told that Bro. Dagg, in his attempt to subvert that position, has made no quotation from Scripture? If a formal reference to passages of the Word of God was necessary on our part, was it less necessary on the part of Bro. D.? If there is a defect in our premises because we quoted no Scripture, can they be invalidated without reference to the Oracles of God? But why did we not fortify the Landmark position by Scripture? Really, we thought it needless. To propitiate Pedobaptists to a calm examination of our argument, we quoted from Dr. Griffin, to the effect that “where there is no baptism there are no visible Churches”—and that “if nothing but immersion is baptism, there is no visible Church except among Baptists.” And we, in our simplicity, thought all Baptists believed both these facts. Considering it, therefore, as illogical to prove what is conceded, as to take for granted what ought to be proved, we proceeded to draw from admitted premises what we regarded legitimate conclusions. So much in explanation of the absence of Scripture quotations in support of the Landmark.

But if Bro. Dagg wishes to see what might be quoted we refer him to all the passages he relies upon to prove that baptism is essential to Church-membership.

Bro. D., referring to our extract from Dr. Griffin, says:

“These are the premises from which the Landmark draws its conclusions. Is the principle here laid down a doctrine of the Holy Scriptures? If so, we are bound to receive it with every consequence which can be legitimately drawn from it.

“In chapter 3, we have investigated the Scripture doctrine concerning the Church universal. If we have not mistaken the divine teaching on the subject, every man who is born of the spirit is a member of this Church. Regeneration, not baptism, introduces him into it. The dogma that baptism initiates into the Church, and that those who are not baptized are not Church-members, even if they are Christians, denies the existence of this spiritual Church, and substitutes for it the visible Church Catholic of theologians.” (289–290)

This extract brings to light a marvelous thing. It is admitted that Dr. Griffin supplies the premise from which the conclusion of the Landmark is drawn. Pedobaptists of course have no objection to these premises, as they are furnished by one of their most distinguished men. But Bro. Dagg and those Baptists who think with him find fault with premises from which is deduced a conclusion unfavorable to the Pedobaptist ministry. There are other Baptists, however, who cordially indorse the premises, but repudiate the conclusion. We understand Bro. Dagg to object to both the “initiatory ordinance which introduces into the visible Church,” because he does not believe in “the visible Church Catholic of theologians.” And we presume Dr. Griffin did not believe in “the visible Church Catholic,” for he refers to “visible Churches.” He may, and probably did, use the phrase *visible Church*, when, as a Congregationalist, he meant *visible Churches*. And from some references Bro. D. makes to the Landmark, it is likely we have said *the visible*

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Church instead of *a* visible Church, or visible Churches. At any rate we no more believe in a universal visible Church than does Bro. Dagg. There never has been such a Church, and, according to the gospel, there can never be. A "visible Church Catholic" is a theological figment. As Purgatory is to be found in the brain of the Pope, so a visible universal Church is to be found in the reveries of dreaming theologians. We hope this expression of opinion will satisfy Bro. D. that we are not heterodox on this point.

But now what about a universal spiritual Church. Such a Church, if such there be, must be invisible. Being invisible, the entrance into it must be invisible too. Bro. D. will admit this, for as he insists there is a universal Church which is not visible it must be invisible. What kind of Church is this? Has it an organization? If so, we know not what it is. Has it form? If so, we have no capacity to conceive it; for the conception of form apart from visibility is impossible. Bro. D. says, "If we have not mistaken the Divine teaching on the subject, every man who is born of the Spirit is a member of this Church. Regeneration, not baptism, introduces him into it."

The members of this universal Church then, are invisibly introduced into it by regeneration. And if called of God to preach, they have the right to preach. We understand this to be Bro. Dagg's position. And we regard it as destructive of gospel order. What order can there be when this universal Church invisible has no organization, no form? It is folly to talk about order in the absence of organization and form. How is order possible? And then it looks strange that invisible Church-members mingle among visible human beings and preach the gospel. How the invisible membership, exclusively spiritual, can impose the obligation to perform the physical act of preaching is rather difficult to conceive. It strikes us as somewhat singular that Bro. Dagg places the right of Pedobaptist ministers to preach on a ground different from that on which they themselves place it. True they say they are called of God, but whatever may be their views of that universal Church into which regeneration

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is said to initiate, they do not claim the right to preach until their respective visible Churches, so called, give them permission to do so. Why does Bro. Dagg use an argument in favor of Pedobaptist preachers, which their own consciences will not allow them personally to employ? Who preaches for the reason alone that he is regenerate and a member of Bro. Dagg's universal Church? Can the man be found? Is he a Presbyterian, Methodist, Episcopalian? The very mention of these names suggests the visible organizations which they designate. They have nothing to do with an invisible Church. It would be absurd to speak of an invisible Presbyterian Church. The very thing that would make it Presbyterian would make it visible. When, therefore Bro. Dagg invites a Presbyterian to preach, he invites him as belonging to a Presbyterian organization; for, considered as a member of the "universal Church," he is not a Presbyterian. And hence it follows, that in inviting a Pedobaptist to preach there must be, to say the least, an indirect recognition of the society to which he belongs. And Bro. Dagg cannot regard Pedobaptist societies as gospel Churches, for he has said every apostolic Church "was composed of baptized persons exclusively." We do not now use the word Church in its popular acceptation, but in its evangelical import. Bro. Dagg, according to his definition of a gospel Church, cannot believe Pedobaptist organizations to be Churches. And therefore to recognize Pedobaptist preachers as gospel ministers, he must make them members of his universal spiritual Church. He cannot extend his recognition to them on account of their local, visible membership; for this, he being judge, is not a gospel membership.

We now come to the Landmark doctrine on the question, who are authorized to preach the gospel? Our position, as we have had frequent occasion to say, is that all authority under God to preach the gospel, emanates from a gospel Church. And by *Church* we do not mean an invisible but a visible Church—not a universal, but a local Church. That God calls men to the ministry of the Word we do not doubt, but the Divine call is recognized by the Church of which the person

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called is a member. That is to say, the Church authorizes a brother to preach; expressly on the ground that it believes God has called him. Without this belief no Church would set apart any man to the work of the ministry. We suppose Baptists generally entertain this view. Wayland, in his "Principles and Practices of the Baptists," says:

"I have often heard our mode of licensing ministers spoken of with marked disrespect. It has been said, how authority of licensing ministers is held by the Church? What do common, uneducated brethren know about the fitness of a man to preach the gospel? I do not say that other men have heard such questions; I only say I have heard them myself. Now with this whole course of remark I have not the remotest sympathy. I believe that our mode is not only as good as any other, but further than this, that it is only as good as any other, but further than this, that it is more nearly than any other, conformed to the principles of the New Testament. Let our Churches, then, never surrender this authority, to single ministers, or to councils, or to any other organization whatever. I believe that Christ has placed it in their hands, and they have no right to delegate it. Let them use it in the manner required by the Master, and it can be placed in no safer hands." (99–100)

According to the teaching of this extract, the authority to designate men for the ministry is in the hands of the Churches—not in the hands of Bro. Dagg's universal invisible Church—but in the hands of local, visible Churches. Now if this be true, it is as clear as the sun in heaven that scriptural authority to preach must proceed from a Church of Christ. What is the licensure or ordination of ministers but an ecclesiastical endorsement of what God has done in calling them to the work of preaching the gospel? Is this not the scriptural plan? Baptists have ever acted on it. Bro. Dagg will not deny this. It has ever been the custom of our Churches to confer authority to preach. They have never encouraged their members to preach without permission. What means the custom of giving license? What does ordination import? If authority to preach does not come from

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God through a gospel Church, Baptist history is in part only a record of folly, and Baptist practice is stamped with absurdity. It is needless to dwell on a matter so plain.

Bro. Dagg lays down some adventurous positions, and seems to us to throw himself out of harmony with the views of our denomination. In proof of this we quote the following:

“We have maintained, in chapter 8, that ministers of the Word, as such, are officers of the universal Church; and that their call to the ministry by the Holy Spirit, is complete in itself, without the addition of outward ceremony. The person called fails to do his duty, if he neglects the divinely appointed method by which he should enter on the work to which he is called; and this failure tends to obscure the evidence of his divine call. But when, through the obscurity, evidence of his call presents itself with convincing force, we act against reason and against Scripture if we reject it. The seal of divine authority is affixed to that minister who brings into his work qualifications which only God can bestow.”
(292)

If Bro. Dagg was not a man of gray hairs we would comment with severe plainness on these remarkable utterances. Ministers “officers of the universal Church!” And this Church, it is argued, is composed exclusively of regenerate persons, and “regeneration, not baptism,” it is said, “introduces into it.” Where there is an officer there must be an office. What office is there in Bro. Dagg’s universal Church into which Church-regeneration initiates, and which is of necessity invisible? If there are offices in this Church, it is impossible to know what they are. But it seems that a “call to the ministry by the Holy Spirit is complete in itself, without the addition of outward ceremony.” Well, if this is so, is not the necessity of licensure and ordination superseded? Why ordain a man if his call is complete without “outward ceremony?” But it is said, “The person called fails to do his duty, if he neglects the divinely appointed method by which he should enter on the work to which he is called.” Indeed! The call, “complete in itself

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without the addition of outward ceremony," and yet the person called sins if he neglects the divinely appointed method, etc.! There is a divinely appointed method, then, by which the person called should enter on his work, but if he neglects this method he is still to be recognized as an officer of the universal Church. He declines submitting to the outward ceremony of a visible, local Church, and his "failure" to do this "tends to obscure the evidence of his divine call"—but no one must deny that he is an officer of the Church universal, though he is not sufficiently loyal to the King in Zion to obey him in outward ceremonies! Aye, more, "we act against reason and against Scripture if we reject" the evidence of his call. Where is the reason? Where is the Scripture? Can either be found? Our readers, after pondering the foregoing extract, will probably be taken by surprise to learn that Bro. Dagg expresses himself thus:

"While we maintain that Pedobaptist preachers, who give proof that they have been called to their work by the Holy Spirit, ought to be regarded as gospel ministers, we do not insist that Baptists ought to invite all such to occupy their pulpits." (293)

The implication is that some Pedobaptist preachers ought to be invited into Baptist pulpits. Why a distinction, apparently invidious, should be made we cannot see. If all these preachers are officers of the Church universal, Bro. Dagg ought surely to insist on their occupying Baptist pulpits; for he considers their call by the Holy Spirit "complete in itself without the addition of outward ceremony." Under what commission would Bro. D. have these men to preach? Will he say the apostolic? But this would not suit officers of the universal invisible Church. And then there is baptism in this commission. Those acting under it are divinely required to baptize the disciples. Is it the duty of Pedobaptist preachers, unbaptized themselves, to baptize others? Or is it their duty to obey the commission except in its baptismal requisition. Baptism, according to the gospel, is the believer's first public act of allegiance to Christ, and it is rather strange if God calls men to preach under a

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commission which contemplates visible, local Churches. Very well. We know of no commission except that recorded by the evangelists, which authorizes preaching at all. If there is a commission of which the Scriptures know nothing, it may, for aught we know, authorize men to preach in the invisible, universal Church. On this point we acknowledge our ignorance.

Bro. Dagg quotes from the Landmark the following sentences:

“It is often said by Pedobaptists that Baptists act inconsistently in inviting their ministers to preach with them, while they fail to bid them welcome at the Lord’s table. I acknowledge the inconsistency. It is a flagrant inconsistency. No one ought to deny it.”

This we wrote more than four years ago. We are, if possible, more fully convinced of its truth now than then. We say openly that those who are recognized as gospel ministers are entitled to a place at the Lord’s table. Will any one say that there is something more important and solemn in commemorating, than in preaching the death of Christ, so that those who do the latter are unfit to do the former? We are fully persuaded that Landmark Baptists alone can defend the practice of restricted communion. No anti-Landmark man ought to attempt it.

The inconsistency referred to in the foregoing extract is not, as we think, obviated by Bro. Dagg. He says, “The insidious tendency to substitute ceremony for spirituality meets us everywhere, and lies, I apprehend, at the foundation of this charge.” We are not sure that we fully understand the author. Does he mean that no ceremonial qualification is requisite to the preaching of the gospel? And that ceremonial qualification is essential to communion? How is this? There are spiritual qualifications for communion, and, our author being judge, these do not supersede the necessity of ceremonial qualifications. Why, then, should spiritual ministerial qualifications supersede the necessity of

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ceremonial ministerial qualifications? Can Bro. Dagg tell? We respectfully suggest that he has not done so.

In the Landmark we say, "If God were, with an audible voice, as loud as heaven's mightiest thunder, to call a Pedobaptist to preach, we would not be justified in departing from the Scriptures, unless we were divinely told the utterances of that voice were intended to supersede the teachings of the New Testament."

Bro. Dagg says, "To this we know not what to say. We have no argument to offer. If God's voice from heaven cannot prevail, all our arguments must be ineffectual, for we have nothing more forcible to urge than the word of the King Supreme. For ourselves, were the undoubted voice of God from heaven to fall on our ears, we have nothing to oppose to his authority." (295)

We hope Bro. Dagg did not intend to excite prejudice against us. What is there in our language so objectionable? If God should speak from heaven, would it be right for us to depart from the teachings of the New Testament unless he commanded us to do? Will any man answer? We think Bro. Dagg unfortunate in referring to John the Baptist and Saul of Tarsus, to prove that unbaptized men may be called to preach. John introduced a new dispensation—was sent from God in a sense in which Pedobaptist preachers surely are not sent. There was no one to baptize John. Is this true of Pedobaptist preachers? It was proper for John to preach without being baptized. It was proper for Adam's children to marry one another. It would not be right for brothers and sisters to marry now. We concede that John preached unbaptized, but will Bro. Dagg say why Jesus was baptized before he preached? After his baptism it is said, "From that time Jesus *began to preach*," etc. Did not the Savior leave us an example, that we should follow his steps? His spiritual qualifications for the ministry were such as the Spirit, given to him without measure, supplied. Why did not this transcendent spiritual preparation for his public ministry obviate the necessity of ceremonial preparation? If

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ceremonial qualification could with propriety be dispensed with, would it not have been done when Jesus was about to engage in preaching the gospel of the kingdom? He thought, however, that it became him to fulfill all righteousness. He went from Galilee to Jordan to be baptized. Pedobaptists ought, if it be necessary, to go as far for the same purpose. The Savior's example—the perfection of example—does not afford them a shadow of justification in their neglect of baptism.

And now as to Saul of Tarsus: Bro. Dagg says he “was called to preach the gospel while unbaptized.” (295) *And we say he did not preach it.* Was he disobedient to the heavenly vision? He says he was not. He preached more laboriously than any man of his generation, but unfortunately for Bro. Dagg's argument, he was baptized before he preached. Ananias said to him, “arise and be baptized.” He obeyed the command and immediately after we read that “straightway he *preached* Christ in the synagogues, that he is the Son of God.”

Bro. Dagg says, “No ordaining presbytery would be justified in denying the possibility of a call by the Holy Spirit, while the subject of it was unbaptized.” Admitting the possibility of a call before baptism we say, in view of the case of Saul of Tarsus, that it ought not to be obeyed till the person called, like Saul, arises and is baptized. Bro. Dagg refers to an “ordaining presbytery.” He thinks such a presbytery could not deny “the possibility of a call by the Holy Spirit, while the subject of it was unbaptized.” Suppose this to be so, would such a presbytery ordain the person so called? Would Bro. D., in a presbytery, give his vote for the ordination of an unbaptized man? He would not, and in refusing to do so he would virtually surrender the point he labors so strenuously to maintain. If Saul of Tarsus was baptized before he preached, why is not baptism a prerequisite to preaching now? Are we under a different dispensation? Bro. Dagg says, “He who calls the unbaptized to repentance and faith, has the power and right to call them to the ministry also, if it is his pleasure.” (295)

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No one will dispute this. God has the power and the right to call unregenerate men to preach, but does he do it? This is the question. God can call unbaptized men to preach, but if he does it, he calls them, like Saul of Tarsus, to be baptized first. If any man thinks otherwise, let him give a reason for his faith.

Bro. Dagg, in his "conclusion," refers to the "duty of Baptists," and says, "it is our duty to maintain the ordinances of Christ, and the Church order which he has instituted, in strict and scrupulous conformity to the Holy Scriptures."

We would like to know how Baptists can maintain the ordinance of baptism by practically saying, in inviting Pedobaptists to preach, that it makes no difference whether persons are baptized or not—and that the practice of "infant baptism," the "pillar of popery," does not render its advocates unsuitable occupants of Baptist pulpits.

We would like to know how Baptists are to maintain the "Church order" Christ has instituted, if they affiliate and fraternize with those whose organizations are not Churches. How can they maintain the Church order of the gospel by a practical encouragement of disorder? How can they effectually protest against error while they take errorists into their bosoms?

Baptists have a duty to perform, and to do it they must stand alone, making no compromises with the enemies of truth, even though their position may make them now, as anciently, "a sect everywhere spoken against."



REVIEW OF
PRINCIPLES AND PRACTICES OF
BAPTISTS

THE SOUTHERN BAPTIST REVIEW 3 (JANUARY 1857): 51-73.

We have been very greatly disappointed in the perusal of this volume. The articles which compose it, were originally published in the *New York Examiner*, and the public were duly notified that the copy-right was secured by law. This was so strange a proceeding in reference to newspaper articles, as to excite unpleasant feelings in the minds of many. Several editors began to copy from the *Examiner*, but were warned to desist on pain of legal prosecution. They were mortified and indignant, while one of the number said Dr. Wayland might write till the Millennium undisturbed by him. Prejudice was excited, and we do not deny our participation in it. Hence we indulged no extravagant exultation in finding the book on our table. We still think the copy-right policy was bad, and believe the volume will have a less general circulation than if all the Baptist papers had published every No. as it first appeared. Such a publication would have been the best possible advertisement of the forthcoming volume, and every right-minded Baptist would have desired to have in permanent form sentiments and views so judicious. Our prejudice may have originated partly on other accounts. We do not deny that while we have ever admired Dr. Wayland's intellectual greatness, we have for years deplored his want of nerve and decision as a Baptist. How could we do otherwise than regret his preparing the obnoxious resolution adopted by the

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American Bible Society in 1836—a resolution which virtually makes the common English Version the standard of all translations on which said Society bestows its patronage? How could we fail to disapprove those remarks in his “Memoir of Judson,” in which he seems willing to let censure rest on the beloved missionary rather than on Dr. Worcester and others—members of the “American Board of Commissioners for Foreign Missions”—men who could never have whispered a syllable against Judson if he had not become a Baptist? And how could we suppress the incipient risings of our indignation, when the President of Brown, in his “University Sermons,” expressed the sentiment that the New Testament specifies no form of church government? Let us not be misunderstood: we do not believe that the success of the Baptist cause is dependent on the influence of great names. Far from it. The truth is its support, and it lives, has lived, and will live because,

Truth crushed to earth will rise again,
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies amid her worshipers.

Still we say when a man, great or small, is a Baptist, let him be one. Let him be decided. Let him not act as if was asking pardon of Pedobaptists for not identifying himself with them. Let him not speak of non-essential differences; for the differences between Baptists and Pedobaptists are, as Dr. Wayland now admits, “important.” And here we express our decided gratification—our agreeable disappointment—that the author of the volume before us having examined the “Principles and Practices of Baptist Churches” with great care, endorses those “Principles and Practices” much more fully than in any other work ever written by him. The statement in the “University Sermons,” to which reference has been made, can now be forgiven, in view of the following retraction:

“We believe, in the fullest sense, in the independence of every individual church of Christ. We hold that each several

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church is a Christian society, on which is conferred by Christ the entire power of self-government. No church has any power over any other church. No minister has any authority in any church, except that which has called him to be its pastor." (13–14)

In view of these declarations, which can not be misunderstood, what authority can there be for Episcopal or Presbyterian government? There is absolutely none. If "every individual church of Christ" is independent, the congregational form of government is of necessity the only form. The question is not whether Episcopacy or Presbyterianism may be plausibly advocated, but what is the form of church government specified in the New Testament? This form must be observed, and we suggest that its adoption enters essentially into ecclesiastical character. If Christ requires his churches to be governed in a certain way, and men depart from that way, do they, can they, organize churches of Christ? They may establish communities and form societies, but can they constitute a gospel church, without adopting in its constitution the plan of government which the gospel prescribes? Moses was "admonished of God to make all things according to the pattern shown him in the mount." Was this cautious particularity necessary in the construction of the Tabernacle? And is not equal care required in the observance of all things whatsoever Christ has commanded? We do not affirm that the proper form of church government is of itself sufficient to entitle an organization to be called a church; there must be proper persons to govern and be governed, and they must hold the doctrines of Christ; but what we say is, that there can not be a gospel church if the scriptural form of government is discarded. In that case one essential element of a church is wanting. Without entering fully into the subject of church government, we submit one fact, for which we bespeak serious consideration. It is this: At the beginning of the Christian dispensation, there could have been no form of church government except the congregational. There must have been a first church. Was it without a government?

Evidently not. But it could not have had a Presbyterian government; for Presbyterianism recognizes a plurality of congregations, composing what is called a church, and this church is commensurate with a state, province, or a kingdom. The General Assembly, the highest tribunal among Presbyterians, could have had no existence in the infancy of Christianity; nor could there have been a Synod or Presbytery. It is equally evident that Episcopal government, in the common acceptation of the phrase, was impossible at the introduction of Christianity. Bishops, improperly so called, now have the jurisdiction of congregations in their respective dioceses. But at the planting of Christianity, there could have been no such jurisdiction, for the very good reason that congregations had not then been established in the districts of country, such as are now Episcopally governed. There must have been a beginning—a first church. And if so, it must have been congregationally governed, because no other form of government was possible. It must have been an independent church for the best of reasons: There was no other church on which it could depend. Its independence of that which had no existence was inevitable. We see not how these facts, so favorable to the congregational form of government, can be met unless it can be shown that the Savior provided for the Presbyterian or Episcopal government as soon as its exercise should become possible. But can this be shown? Is it any where said, or even intimated, that congregationalism, unquestionably the *first* form of church government, was afterward to be superseded by Presbyterianism or Episcopacy? It is not so said. There is no such intimation. By what authority, then, do men change the order Christ has established? There is a perfect absence of authority. The general opinion seems to be that Baptists differ from Presbyterians, Episcopalians, Methodists, Lutherans, &c., only as to the act and subjects of baptism. This opinion is incorrect. The differences in regard to baptism are radical, for the effect the organic structure of a gospel church; but the differences on church government are equally radical. Baptists cannot, without sinning against God, tolerate changes in the form and the subjects of

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baptism; nor can they, without disloyalty to Christ, connive at innovations in church government. Jesus is King in Zion. He is the sole Lawgiver of the new dispensation.

Baptists have ever been decided in their advocacy of the congregational form of church government. No people under the heavens have been so prompt to repel encroachments on church sovereignty. They have protested against Romish and Protestant hierarchies, when they knew their protests would procure for them imprisonment and martyrdom. The independence of every church of Christ is surely one of the "Principles" of the Baptists. May they ever exemplify this independence!

We are highly pleased with Dr. Wayland's views of "an established confession of faith." He says, "With us it is impossible." Having declared the Baptist position of the independence of churches, he adds:

"Every church, therefore, when it expresses its own belief, expresses the belief of no more than its own members. If several churches understand the Scriptures in the same way, and all unite in the same confession, then this expresses the opinions and belief of those who profess it. It, however, expresses their belief, because all of them, from the study of the Scriptures, understand them in the same manner; and not because any tribunal has imposed such interpretations upon them. We cannot acknowledge the authority of any such tribunal. We have no right to delegate such an authority to any man, or to any body of men. It is our essential belief, that the Scriptures are a revelation from God, given not to a Pope, or a congregation of Cardinal, or an Archbishop, or a bench of Bishops, or a General Assembly, or a Synod, but to every individual man. They were given to every man that he might understand them for himself, and the word that is given him will judge him at the great day. It is hence evident, that we can have no standards which claim to be of any authority over us. This, however, in no manner prevents those who are agreed from working together, and co-operating in every form of Christian effort, and uniting in

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every manifestation of brotherly love.

If the question be asked, "How are we saved from the divisions and heresies?" We reply, by asking again, "How are other denominations saved from them?" Have creeds and confessions any power either to create or to preserve unity? Have they done it in the Papal, the Episcopal, the Lutheran, or the Presbyterian Churches? Nay, where a creed is most strictly imposed, and even established by law, *there* is the divergence from it in sentiment the most remarkable. A large proportion, perhaps the majority, of the members of the Lutheran church believe no more in the doctrines of Luther than in the doctrines of Confucius.

We reply, secondly, that this very absence of any established creed is in itself the cause of our unity. If the Bible be a book designed for every individual man, and intended to be understood by every man, then the greatest amount of unity attainable among men of diversified character, will be produced by allowing every one to look at it and study it for himself. Here is an inspired record allowed to be pure truth. The nearer the opinions of men approach to its teachings, the nearer they approach to each other. Here is a solid and definite basis of unity. It is such a unity as is adapted to the nature of man as an intelligent and accountable being. Other foundation can no man lay than that which is laid. If we stand upon this, we cannot be far distant from each other.

And the fact has proved the truth of this remark. I do not believe that any denomination of Christians exists, which, for so long a period as the Baptists, have maintained so invariably the truth of their early professions. The confessions of the persecuted Baptists in the time of Charles II, are almost identical with those of our churches of the present day in this country, though probably not one in ten thousand of our members ever heard of their existence. The churches which boast of standards of faith and practice are, in this respect, certainly much less fortunate than ourselves." (14-16)

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The advantages resulting from the independence of Baptist churches are numerous, one of which is named in the foregoing extract, namely, the impossibility of an established confession of faith, imposed by authority higher than that of the churches. There is no such authority. There can never be, where church sovereignty is recognized. How could the thousands of Baptist churches in the United States establish a confession of faith, and make it binding? They could not meet together to do it, and they could not delegate power to individual members to do it for them, for a church cannot delegate its power. And suppose, for argument's sake, such a confession could be established, it could be renounced by any church at pleasure, for an independent church has of necessity the right to repudiate its own action. If this were not so, an error once committed would remain un-rectified forever. And then, if a confession of faith could be established by the Baptist Churches now in existence, those that may be formed in time to come would be under no obligation to receive it; for such obligation would be at war with church independence. It must be gratifying to Baptists to see how clearly Dr. Wayland shows that confessions of faith, whether established by law or otherwise, are not promotive of unity. If they were, we might possibly regret the impracticability of an established confession among ourselves; but as confessions do not lead to unity, we can well afford to spare our regret.

It should be remembered, too, there must be unity before a confession of faith can be made. That is to say, those who make it must first be agreed in sentiment. If so, the confession does not produce unity, but results from it. This being the case, the utility of confessions is quite a debatable point. If it is said they are useful in creating unity, this is a palpable mistake, for unity already existing creates them. If it is said they are useful in creating unity, this is a palpable mistake, for unity already existing creates them. If it is said they are useful in the preservation of unity, can they preserve that which they are utterly incompetent to create? This question becomes historical, and an appeal may be

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made to various creeds and confessions. Has the creed of the Church of England prevented the rise and spread of Puseyism? Has the Westminster Confession held all Presbyterians together, or are there many divisions of them? Has the Discipline preserved the unity of Methodists? Far from it. Its quadrennial changes, intended to meet all exigencies, have failed to accomplish their object. Baptists, without an authoritative confession, have, perhaps, as much real unity as any other people. And it should be a source of profound gratification, that in matters of church discipline, our members are tried by the Bible alone. Let the Presbyterian be arraigned, and the confession of faith holds a conspicuous place. Let the Methodist be called to account for anything wrong in his belief and practice, and the "Discipline" is the law. We know of no Pedobaptist denomination who practically takes the word of God *alone* as their guide. Herein we differ from them all, and the difference is greatly in our favor, involving, as it does, on our part, superior reverence for the Scriptures, and greater loyalty to the Head of the church.

In referring to the Principles of the Baptists, Dr. Wayland expresses himself thus:

"In England and America, Baptists have been always Trinitarian. They believe, without exception, that there is one only living and true God and that this God is revealed to us as Father, Son, and Holy Spirit. Among the Baptists in England, and their descendents in America, I have never known or heard of a church that has adopted the Unitarian belief. They have also always held that the law of God, or as it used to be called, the first covenant, requires sinless obedience, and without sinless obedience, we could, on legal ground, make no claim to salvation. They believe that all men have broken the law; that they are, therefore, under condemnation; that the carnal mind is enmity against God; that it is not subject to the law of God, neither indeed can it be, so that they that are in the flesh can not please God; and that by the deeds of the law no flesh can be justified.

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The belief of Baptists in regard to the Atonement has also been singularly uniform. They have always held, that salvation by works having by sin become utterly impossible, our only hope of eternal life rests upon the obedience and death of the Mediator, Christ Jesus. We are saved, not in virtue of what we have done, or can do, but merely and entirely in virtue of what Christ has done for us, and we become partakers of the salvation which he has sought out for us, solely by repentance and faith in the Lord Jesus.

As to the doctrine of Regeneration, its nature, being an entire renovation of the moral character in consequence of a change of the affections, there has always been great unanimity among us. So it has always been held that evidence of this change of the affections is found, not only in the internal character, but in the outward life.” (16–18; 21)

These are important “Principles” and it is to be hoped that Baptists will ever hold them, and that their ministers will ever preach them. There are mysteries connected with the Trinity. Who doubts this? But God has revealed himself as one in essence under the designations Father, Son, and Holy Spirit. There are not three Gods, but one God made known in the scheme of redemption in a Triune capacity. Hence believers are baptized “into the name of the Father, and of the Son, and of the Holy Spirit.” Hence Paul invoked on the church at Corinth “the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit.”

Man’s violation of the divine law, his consequent condemnation, and the impossibility of justification by works, are all presupposed in the gospel plan of salvation. Nor can this plan be appreciated unless these facts are comprehended by the understanding and felt by the heart. Ministers cannot insist too earnestly on the humiliating truth that sin has brought ruin on those to whom they preach. Their ministrations to be profitable must extort from the convicted soul the language, “God be merciful to me a sinner!” This application to God for mercy must proceed from a consciousness that mercy is needed to save from guilt and

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condemnation. No sinner who does not feel that he is wretched, condemned, and ruined ever embraces Christ by faith.

The Atonement of the Lord Jesus furnishes the only ground of hope for lost man. Take away the atonement from the gospel and it is no longer the gospel. There is no good news in it. The atonement involves directly or indirectly every gospel truth. How important that the heralds of salvation proclaim that because Jesus has been set forth as a propitiation, God can be just and the justice of him that believes! How necessary that dying sinners every where be called on to behold the Lamb of God, who takes away the sin of the world! May our ministers never cease to preach the atonement of Christ! Regeneration will ever be regarded a fundamental doctrine while the words of the Great Teacher are remembered: "Marvel not that I said unto you, you must be born again." Man, to be saved, must become "a new creature in Christ Jesus; old things must pass away, and all things must become new." This has always been, and we trust will always be the belief of Baptists.

With regard to the ministry of the gospel Dr. Wayland thus expresses himself, or rather he expresses the belief of Baptists:

"We believe that there is such a thing as a call to the ministry; that is, that a man is moved to enter upon this work by the Holy Spirit. This call is manifested in two ways; first in his own heart, and secondly, the hearts of his brethren. So far as he himself is concerned, it appears in the form of a solemn conviction of duty resting upon him with such weight that he believes it impossible for him to please Christ in any other way than in preaching the gospel. He dares not enter upon any other pursuit until he has made every effort in his power to be admitted to this work." (103)

A brother thus impressed in reference to the ministry, makes known the feelings of his heart to his brethren—to the church of which he is a member. And what is then their

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duty? They must hear him. We quote again from the volume before us:

“If after a sufficient trial, they cannot be convinced that the brother possesses ministerial gifts, they must honestly tell him so. He may then conclude that he has mistaken his duty, and that with a good conscience he may devote himself to some other calling. It was well that it was in his heart to build the temple of the Lord, and he will have his reward, though the Master sees fit to commit the work to another. If, on the other hand, his brethren are convinced by their knowledge of his Christian character, aptness to teach, and acquaintance with the Scriptures, that he is called to the ministry, this union and harmony of *his* convictions with *theirs* may assure him that he has not mistaken the voice speaking within him, but that it is his duty to devote himself, either wholly or in part, to the ministration of the word. It is not improbable that to some of my readers all this may seem nothing better than fanaticism, mysticism, and, as they may possibly call it, humbug. They will ask how a church meeting can judge of the qualifications of a man who has spent half of his life in studies of which they know nothing, and may intimate that this notion of the interference of God, for the sake of enabling men to decide such a question, is childish and impertinent. I am prepared to meet all this. There are truths which some men can never see, but they may be truths notwithstanding. The natural man understands not the things of the Spirit; neither can he understand them, for they are spiritually discerned. To all such objections I reply by asking the simple question, Is there any Holy Spirit? In the face of all this ridicule, I maintain that he who has ascended on high, at the present moment confers gifts upon his disciples for the building up of his church; and that he reveals the presence of these gifts by the convictions which he awakens in the mind of the individual, and in the minds of his brethren concerning him. I know of no better way than this by which a man may be introduced to the work of serving Christ in the gospel of regeneration.” (108–09)

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In another place the author says:

“I have often heard our mode of licensing ministers spoken of with marked disrespect. It has been said, “How can we have any improvement in the ministry while the authority of licensing ministers is held by church?” What do common, uneducated brethren know about the fitness of a man to preach the gospel? I do not say that other men have heard such questions; I only say that I have heard them myself. Now with this whole course of remark I have not the remotest sympathy. I believe that our mode is not only as good as any other, but farther than this, that it is, more nearly than any other, conformed to the principles of the New Testament. Let our churches, then, never surrender this authority to single ministers, or to councils, or to any other congregation whatever. I believe that Christ has placed it in their hands, and they have no right to delegate it.” (99–100)

We commend these views, so plainly and forcibly expressed, to our brethren everywhere. They are the views entertained by the Editors of this Review. That a church should adjudicate on a brother’s call to the ministry has sometimes been referred to in terms of ridicule, not to say contempt. It has been argued that a call from God to preach needs not the endorsement of a church. We affirm that it does. God’s call must be recognized by the church of which the brother called is a member. The action of the church is a recognition of the call of God. And it is the only legitimate recognition. What is a license but permission given to a brother to do that which the church believes God makes it his duty to do? God acts and then the church acts. His action is preliminary to, and should therefore be followed by the action of the church. “Let our churches, then, never surrender this authority to single ministers, or to councils, or to any organization whatever.” So say we. It has been placed in the hands of the churches, and he who takes it out of their hands disturbs the order which Christ has established in his kingdom. And here interesting questions arise which we will not discuss, such as the following:—Is license to preach when given by “single

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ministers," for example, Episcopal Bishops, scriptural? Is it a valid license when given by "councils" that is to say, "Presbyteries" and "Conferences"? If the authority is in the hands of the churches, is it when wrested from them and exercised by "any organization whatever" legitimate authority? Is it not nullified? And if so ought those in whose license to preach the law of Christ is set at nought to be recognized by Baptists as gospel ministers? These questions we will not answer in this place, but we commend them to our readers as worthy of their consideration. Perhaps they will find that loyalty to Christ is vitally involved in them.

Dr. Wayland's views of the "essential qualifications" for the ministry of the gospel we consider eminently judicious. He believes that God calls men to preach who have "very different grades of intellectual culture," and that it is absurd to say a man must know so much of Greek, Latin, and Mathematics before he is prepared to proclaim the gospel of salvation. There was a time when our churches attached too little importance to what may be called the intellectual and literary qualifications for the work of the ministry; but now there is some danger of going to the opposite extremes. Ministerial talent and learning are in high repute, and the moral qualifications for the "office of a bishop" are probably too much overlooked. It is a significant fact that these qualifications are prominently set forth by the Apostle Paul. He specifies more than a dozen prerequisites to the work of the ministry and they are all moral except one. The phrase "apt to teach" is the only one denoting mental and literary fitness for the work. There must be a talent for communicating instruction, and knowledge must be acquired before it can be communicated. Still it may be said that a minister's qualifications are pre-eminently moral. There is no substitute for piety. The love of Christ must exert its constraining influence on the heart. A minister cannot have too much talent and learning provided they are kept in constant subjection to piety. There are in the gospel topics of sufficient grandeur and magnitude to engage the powers of the mightiest intellect and to exhaust the treasures of the

profoundest scholarship. Indeed these topics, so far as we know, are the most important and sublime that ever occupied the divine mind. But if none except men of superior talent and learning were called to the work of the ministry, would what an apostle terms "the excellence of the power" is so manifestly "of God"? Might it not then be plausibly insinuated that the faith of Christians "stands in the wisdom of men and not in the power of God"? We do not think it difficult to imagine why the Savior in the selection of his apostles made choice of men who were by no means conspicuous in the annals of greatness and literature. He intended that the world should see the superhuman origin and propagation of his religion. And although Saul of Tarsus was a man of great talent and learning, it is not to be forgotten that he repudiated the philosophy and eloquence he so well understood. It is true that men of "very different grades of intellectual culture" are called to preach the gospel, and we should rejoice that it is so. There must be a cordial sympathy among ministers and the masses of the people, that the greatest amount of good may be accomplished. The probability, therefore, is that a large majority of ministers will ever be taken from among the masses of the people.

We are fully persuaded that there are many men of moderate abilities and limited education whose duty it is to preach, and who would be very useful if their lives were devoted to the ministry. They are pious men whose hearts palpitate with anxiety do something in the cause of Christ. But they are deterred from preaching the gospel on account of their supposed incompetence. They look, it may be, more to their intellectual than to their spiritual qualifications. They have grown up in the belief that a minister of Christ should possess superior talents. They hear their brethren express the same belief and this fact in connection with their self-depreciating modesty keeps them in the ranks of the laity. We doubt not Dr. Wayland is correct in the opinion that if all such men were brought into the ministry all our churches could be supplied with Pastors, and there would be evangelists enough to labor among the destitute. There is a

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solemn responsibility connected with this subject. The responsibility rests somewhere—partly no doubt on the men whose duty it is to preach—and partly on ministers and churches who should seek out and encourage all ministerial gifts. He who will point out the best method of bringing every man into the ministry who ought to preach the gospel will do more for the cause of Christ than any one has done for a dozen years.

And here we must say that Dr. Wayland in insisting that pious men of good common sense, with only ordinary education, ought not to be debarred from the work of the ministry, does honor to his head and heart. There is a moral sublimity in the fact that *such* a man advocates *such* views. A knowledge of his talents and learning is not confined to the millions who speak the English language. The works he has written have been read with profound interest by philosophers and statesmen on both sides of the Atlantic. His name will be inevitably historical. This man with his giant mind and varied learning, instead of looking with disdain on his inferiors and repelling them from the office of the ministry, urges them to consecrate the talents and education they have to work of preaching Christ and him crucified. We mistake our readers if they do not think with us that in all this may be seen the elements of moral sublimity.

As to the views of Baptists in regard to what is called though improperly, “the *mode* of baptism,” Dr. Wayland thus expresses himself:

“We believe that the ordinance of baptism is to be administered by the immersion of the body in water; baptizing the candidate *into* the name of Father, the Son, and the Holy Spirit. We prefer the preposition *into* to *in*, in the apostolic formula. *Into* is the proper translation of the original word. This is a sufficient reason for our preference. Nor is this all. It expresses as we believe, the meaning of the ordinance, which the other word does not. *In the name* of any one means merely *by the authority of*, and nothing more. The

word *name* here, however, has a totally different signification. The *name* 'of Father, Son, and Holy Spirit,' is only the Hebrew mode of signifying the Father, Son, and Holy Spirit. We could baptize any thing *in* the name of the Father, Son, and Holy Spirit. The Episcopalian service uses this expression, (we think very improperly) in the ceremony of marriage. The Romanists baptize bells, standards, or any thing whatever in the name of, &c. We cannot, however, baptize *into* the Father, Son, and Holy Spirit, any thing but a *rational* being a sinner repenting of his sins, and now entering into covenant with the Father of his Spirit. In the administration of this ordinance we immerse the whole body in water, instead of merely sprinkling water upon the face. The reason for this is briefly stated. We believe this to be the meaning of our Savior's command, when he directs us to go forth to baptize the nations. In this belief we are confirmed by the testimony of all antiquity, by the practice of the Greek Church, by all the indirect allusions to the ordinance of baptism in the New Testament, and by the almost universal consent of scholars, from the revival of letters in Europe to Conybeare and Howson or the present day.

"We know it is said, suppose this be so, yet any precept of this kind is to be modified according to the customs of the age and country in which we live. To this we reply, that *we do not feel at liberty* to institute such charges, in a matter which Christ has commanded. But it is said again, "The manner is of no consequence, every thing depends on the spiritual act, the state of mind of the candidate. If he renounces sin, and submits himself to God, this is the *essence* of the act, and all else is 'mint anise and cumin.'" Here, however, it seems to us that our brethren who differ from us relieve themselves of one difficulty by plunging into a greater. If the *manner* be nothing, and the *state of mind* every thing; if baptism be *essentially* the profession of faith in the Lord Jesus Christ, how can that be baptism which is administered to unconscious infants, who are absolutely incapable of these spiritual exercises? We well remember to have seen the father of exegetical study in this country sorely embarrassed

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in the lecture-room by a question of this kind. Nor have we ever been able to perceive how these two views can possibly exist together.

“It may, however, be said, that a public profession by an act in itself so noticeable, is a severe trial to persons of delicacy and refinement. It is a cross which they will not take up, and if we adhere to what is here supposed to be a command of Christ, we will keep many of the most intelligent and influential persons out of the church of Christ. Of all this we are perfectly aware, and yet it does not move us. Men and women living in sin are perfectly willing in the most open and noticeable way to profess their allegiance to the enemy of souls. They do not go to theaters and operas by stealth, but glory in the service which they have chosen. They do not shrink back from performing dances, at which modesty must blush, in the presence of a whole assembly. And when they put off all these things, renounce the service of Satan, and assume the livery of Christ, is it not proper that this should be done by the performance of a public and noticeable act? If they have denied Christ before men, is it not right that they should also confess him before men? Is it not meant, that at the commencement of the Christian’s life, he should take up his cross in the presence of those who by his example may have been led into sin? Would not a disciple in a right state of mind do this from choice, and insist upon doing it?” (87–91)

In the foregoing extracts several things are especially worthy of consideration:

First, Baptizing *into* the name, & c. This is unquestionably the correct reading of the Greek preposition *eis*. Dr. Wayland very properly quotes from Robinson’s Lexicon of the New Testament as follows: “To baptize, or to be baptized *into* any one, is, into a profession of faith of any one, and sincere obedience to him.”

The Israelites were baptized *into* or *unto* Moses, (same preposition) that is, they assumed Moses as their Leader.

There was on their part a visible subjection to his leadership. There was a recognition of him as their deliverer, acting under divine authority. So in gospel baptism there is a recognition of the three persons of the Godhead and a visible profession of covenant relation and subjection to them. To be baptized *into* Christ is a personal avowal of allegiance and loyalty to Christ. It is a symbolic espousal of his cause—it is a public profession of faith in his name. Hence it follows, as Dr. Wayland says, “we cannot baptize *into* the Father, Son, and Holy Spirit, any thing but a *rational* being &c. It may be said that none but *rational* beings can be baptized *into* Christ. What would be the effect of a correct revision of the commission of Christ as recorded by Matthew we know not; but of one thing we are certain:—such a revision ought to put an end to infant baptism where ever the English language is spoken. An unconscious infant cannot be baptized in the sense of the commission. Nothing is more impossible; and therefore when infants are baptized it is in disregard of the commission. They cannot be baptized *into* the name of Father, Son, and Holy Spirit. But more of infant baptism in another place.

Second, the reasons, as given by Dr. Wayland, why Baptists immerse are surely satisfactory. They believe immerse to be the meaning of the baptismal term in the original—they are “confirmed in this belief by the testimony of all antiquity, by the practice of the Greek church, by all the indirect allusions to the ordinance of baptism in the New Testament, and by the almost universal consent of scholars, &c.” Who can conceive of reasons in favor of immersion more completely, more triumphantly satisfactory? But alas, there are millions who care nothing for “the testimony of all antiquity” on this point—who are uninfluenced by “the practice of the Greek church”—and who repudiate practically all the thorough scholarship of the last three hundred and fifty years.

Third, there are those among Pedobaptists who, as Dr. Wayland intimates, argue that even if baptize means what Baptists say it means, the baptismal action may be “modified according to the age and country in which we live.” This

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would all do very well if such modification had been provided for by the Institutor of baptism. But was it provided for? Obviously not. The commission of Christ already referred to contemplates the making of disciples among all nations and the baptism of all who are discipled. The execution of the commission has to do with all latitudes and with climates equatorial and polar together with those intermediate. But there is not a word said about the modification of the act of baptism to adopt it to climates and countries and ages. Not a word. Evidently the Savior intended the same form of baptism to be observed the world over. Wherever human beings can live they can be baptized, whether amid the snow and ice of Greenland or on the burning sands of Africa. After all, are our Pedobaptist friends as sincere as they might be, in urging rigor of climate as an objection to baptism as administered by Baptists? If so why do they not practice immersion in the latitude of New Orleans, Charleston and Mobile? Is not their opposition to it at these points as decided as in the coldest portion of New England? There is with them an objection to immersion which does not arise from severity of climate.

Fourth, we call special attention to Dr. Wayland's method of meeting the common assumption that "the manner is of no consequence"—that "every thing depends on the spiritual act," &c. Who has not heard it said that if the heart is right—if baptism is the answer of a good conscience—it makes no difference as to the form of its administration? How then can infant baptism be performed at all? If the heart and conscience have much to do with the validity of baptism in the case of adults, how is validity to be affirmed of infant baptism when infants have no heart and conscience in the matter? It seems to us that two antagonistic syllogisms might be constructed here. Let us see: "When the hearts and consciences of adults are right, any form of baptism is valid: The hearts and consciences of believing adults are right: Therefore baptism administered to them in any form is valid." Again, a proper state of heart is the great matter in baptism. Infants have no state of heart at all. Therefore

they are suitable subjects of baptism! Is not this the substance of Pedobaptist reasoning? Is there a man under the sun who can show that adults ought to be baptized because they have certain qualifications, and that infants, notoriously destitute of those qualifications, ought to be baptized too when the Scriptures say not one word about diversity of qualifications for the ordinance? Surely the absurdity of the thing needs no further exposure.

Fifth, we call attention to, and heartily endorse what Dr. Wayland says in reply to the objection that immersion is “an act in itself so noticeable” that it “is a severe trial to persons of delicacy and refinement.” No doubt there are persons who think themselves specimens of “delicacy and refinement” whose prejudices against immersion are very strong. Whether they really possess “delicacy and refinement” is another question. Immersion is a “noticeable” act, and it is, perhaps, to many, a trial and a cross. We rejoice, however, that it is the first public act of believers in Christ. Those who have rejected Christ before the world should avow their allegiance to him before the world. Being heartily ashamed of their sins, committed against the God of heaven, they ought to be willing, and anxious to give the greatest publicity possible to the fact that they have repented—have died to sin and have become alive to righteousness. Having renounced the world and their symbolic separation from it should be as palpable and as impressive as possible.

Having disposed of the baptismal action, Dr. Wayland takes up the subject of infant baptism. On this point he says much we would be glad to quote if our space allowed. We must, however, let our readers see how he exposes the sophistical assumption that Baptism came in the place of circumcision. Here is the language:

“If baptism took the place of circumcision, it must have taken that place either in a *physical* or *spiritual* sense. If in a *physical* sense, it must follow the same, and be attended by the same consequences. Thus, every Hebrew was commanded to circumcise his children, and every Christian

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parent, it is said, in the same manner is commanded to baptize his children. But the child thus circumcised was at once a member of the Jewish church, entitled to all its ordinances. The church of the Old Testament was an hereditary church, it followed directly in the line of blood. If in this sense baptism came in the room of circumcision, then the church of Christ is an hereditary church, and all the children of the members of a church, and their descendants forever, are members of the church of Christ, just as Jews are at the present day, by descent, members of the Jewish church.

If it be said that baptism takes the place of the Abrahamic covenant, we reply in the same manner. If it is governed by the same law, then not only a Christian's children, but all the males in his family, must be baptized; and they and their posterity, are by natural descent, members of the church of Christ. If, however, it be said, that baptism takes the place of circumcision in a *spiritual* sense, then hereditary descent is thrown out of the question. Abraham is the type of a believer. Every true *believer* is a *child* of Abraham, and is, *for this cause*, entitled to baptism. If you be of faith, then are you Abraham's children according to the promise. To this doctrine we do not object. It is what we believe, though we suppose ourselves to have a much more direct way of arriving at the same conclusion. If it be urged upon us that infant baptism is spoken of by the writers of the second or third century, we are willing to grant all on this subject that can be legitimately proved; but we cannot fail to observe, that among the early writers, it rests not on the command of Christ, but on the doctrine of the necessity of baptism to salvation. We reject the foundation and the superstructure that is built upon it. Besides, what error is there, either in doctrine or practice, that cannot be supported on the same authority? If we go beyond the New Testament for our authority in matters of faith or practice, where will we stop short of all the errors of Romanism? The ground on which the argument for infant baptism is frequently founded is, as it seems to us, large enough to sustain the doctrine of

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extreme unction, the various orders of the priesthood, auricular confession, and the most corrupt errors of the Catholic Church.

And finally, we seriously believe that the general tendency to hereditary membership has been the great curse of the Christian Church. This has laid the foundation of established and national churches, and its universal result must be, in a few generations, to break down all distinction between the church and the world. If the principles on which infant baptism is founded be carried to their true result, they must inevitably end here. *We* believe in a spiritual church, and we would exclude from it every thing that does not worship God in spirit and in truth. The reason why infant baptism, in this country, does not work out these results is, in our opinion, that the principles, on which the practice is founded, are not carried to their legitimate consequences. We think our brethren are in these respects in consistent with themselves. We rejoice that they are so, for it is infinitely better to be inconsistent in doing right, than consistent in doing wrong.” (95–98)

We ask our readers to consider well the foregoing arguments against infant baptism. The argument against the substitution of baptism in the place of circumcision is very forcibly presented. It is evident that if baptism is thus substituted it must either be *physically* or *spiritually*. If physically, hereditary church membership results by invincible necessity. If *spiritually*, the whole system of infant baptism is overthrown; for no one can become a spiritual child of Abraham without faith, and faith, as all Baptists affirm, is the gospel prerequisite to baptism. But unconscious infants are incapable of faith, and it is consequently impossible for them to be the spiritual seed of Abraham. Is it not evident that baptism did not come in the place of circumcision? But it can be made more evident. Suppose circumcision was never abolished. What then? Most certainly neither baptism nor anything else has taken its place for it occupies its own place. And we think the abolition of circumcision cannot possibly be proved. How is it

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to be done? Not by reference to the council of apostles and elders and brethren mentioned in Acts XV; for it is a notorious fact that the question of abolishing circumcision among the Jews did not come before that council at all. The question was not, "Will circumcision be discontinued among the Jews? But, will it be required of the Gentiles?" The latter question received a negative answer; the former was not considered. This view receives resistless confirmation from Acts 21:18–25. There we learn from the interpretation given by James and "all the elders" of the doings of the council referred to, that the abolition of circumcision among the Jews was not contemplated at all. But this is too plain a matter to enlarge upon. If then circumcision has never been abolished all arguments in favor of infant baptism based on the assumption that baptism has taken the place of circumcision are perfectly worthless. So it seems that the rite of circumcision whether abrogated or in force can furnish no "aid and comfort" to the friends of infant baptism.

Dr. Wayland expresses himself with great energy when he refers to infant baptism, as "the great curse of the Christian church"—that its tendency is "to break down all distinction between the church and the world"—that if the "principles on which it is founded be carried to their true result, they must inevitably end here," &c. And all this is as plain as demonstration can make it. Some important practical questions might arise here. It might be asked how can Baptists affiliate with Pedobaptists when the latter practice a thing, the tendency of which is to obliterate the line of demarcation between the church and the world? Can they bid the cause of Pedobaptism "God speed"? Can Dr. Wayland fraternize with men who do what he considers "THE GREAT CURSE OF THE CHRISTIAN CHURCH?" These men profess to moisten the faces of speechless infants by divine authority. They call it baptism, and they would have Baptists to recognize them as gospel ministers! And many Baptists are disposed to do it. Dr. Wayland cannot of course regard Pedobaptist societies as gospel churches. This would be too inconsistent. How can they be gospel churches, when

the essential element in them—the element which makes them Pedobaptists—is a curse? Will Dr. W. say that a Baptist Church may depart from the faith and become a synagogue of Satan? Suppose this granted. There is no essential element in the constitution of a Baptist Church to necessitate such a result. If it takes place, therefore, it must be produced by extraneous influences, altogether foreign from its constitutional principles. But in Pedobaptist organizations that which Dr. W. regards “the great curse”—infant baptism, hereditary membership—is a necessary part and parcel of those organizations. How can they be churches of Christ, when they have something in them, the tendency of which is to destroy the Church, Dr. W. being judge? Did Christ say the gates of hell should not prevail against his church? And did he put in her very bosom an element to prevent that perpetuity of existence, by suffering the gates of hell to prevail? From Dr. Wayland’s stand-point, which we recognize as the Bible stand-point, it is surely impossible to see how any society that baptizes infants, can be a church of Christ—that is, a church organized according to the gospel. But the length of this article forbids enlargement on this subject—a topic considered trivial by some, but nevertheless fraught with interests, the magnitude of which has not been conceived.

Among the “Practices” of the Baptists, Dr. Wayland refers to “church music.” He reverts with sad pleasure to the period when congregational singing was the only singing heard in their assemblies. But he says: “A change has come over us. The Episcopal Church always has approved of organs, and the music of choirs. The Congregationalists imitated the Episcopalians, and we, of course, imitate the Congregationalists. We have organs in all our city churches at the North and they are now deemed essential in all our small towns and villages, and even in the country. The organ requires an organist. The organist requires a leader and several other profession singers to constitute an appropriate choir. This involves a heavy expense. These singers have a professional character at stake. They must perform in such a

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manner as to promote their own reputation. They select their own music—music in which the congregation cannot unite. The congregation listens in silence to a mere musical performance, precisely as the audience at a concert or an opera. The performers are not infrequently the very persons who amuse the theatre on the evenings of the week, and the church of God on the Sabbath. I have known cases in which they had so little of the common respect for religion, that they left the house of God as soon as their performance was ended. I know of a case in which the leader of a choir had conducted his part of what is intended to be worship of God, for several years, but who, during this whole period, as he confessed on his death-bed, had never once heard a sermon. We believe in spirituality of worship. We believe that God requires us to worship him in spirit and in truth. In how far such a service corresponds with our principles, let every Christian judge.

This great change has come over us somewhat gradually. We were partly overcome by declamation of men who professed great knowledge of music, and who ridiculed what they were pleased to call our want of taste. The strongest argument was, however, addressed to our love of imitation. It was said, other denominations employ professional musicians, and we must do it also, or we will be behind the times, and lose our congregations. Pious men and women doubted. They were not convinced, but they distrusted their own judgments, and were willing to oppose anything which seemed to promise an advantage to the cause of Christ. They have, therefore, borne it all in silence, and rejoice that there is one place left, the humble vestry, in which they can unite together in singing with one voice the praises of their Redeemer.” (151–52)

We very much fear that Baptists, in introducing instrumental music into the congregations, have been somewhat like the Israelites, who wished to have a king, that they might be like the nations around them. That the use of organs is sinful we will not affirm; but as generally used, with a view to restrict music to choirs, by laying a virtual

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embargo on congregational singing, we do emphatically condemn them. That their tendency has been to impair what may be called the spirituality of music is too obvious to be denied. It is to be hoped that the day will come when Baptist congregations will cease to praise God by proxy, and will personally hymn his name.

At the risk of making our article too long we must refer to what Dr. Wayland says of ministerial education, Theological Seminaries, &c. He thinks these seminaries comparatively inefficient, sending forth annually, as they do, only a few young men to preach the gospel. Nor does he believe that those alone should preach who have attended Theological schools. We quote as follows:

“We urge the necessity of giving to *every* brother whom God has called to the ministry, as large an amount of culture as the circumstances in which he is placed render expedient or practicable. We should look upon the farmer or mechanic, who gives evidence that he has been called of God to the ministry, with just the same respect, and extend to him the hand of fellowship as cordially as if he had spent his whole life in study, and bore in his hand a dozen diplomas. If it might be done without offense, I would ask, might not more direct effort be exerted to make preachers—I say preachers in distinction from philologists, translators, professors, teachers, and writers of theology? Other professional schools aim to render men able in the *practice* of their several professions. The law school is satisfied if it makes good lawyers. The medical school is satisfied if it makes good physicians. Why should not the theological school aim more simply at making good and effective preachers? Men need instruction and practice in the every day duties of the ministry. They should acquire the power—and it is a great power—of unwritten, earnest, effective speech. Now it is manifest that a college, intended to benefit the ministry, should conform its arrangements to the actual condition of the ministry. Our colleges should be so constituted that licentiates, to say nothing of any others, should be enabled to pursue such studies as they need, and under the same

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advantages as any other students. To many who are unable to pursue the languages and mathematics, a course embracing physical science, rhetoric, history, intellectual and moral philosophy, would be invaluable; or, if the student could not pursue all these courses, he might take only such of them as he most needed. It would be desirable even to have a course of instruction for licentiates especially. Many of our institutions have courses arranged especially for teachers; and lectures are delivered for their exclusive benefit. Why should not the same plan be adopted in behalf of licentiates? Why should not courses of lectures be delivered in our colleges, on the evidences of religion, on the principles of interpretation common to all languages, on the essential doctrines of revelation, on the rhetoric of the pulpit, and on pastoral duty? I rejoice to see that at Waterville College, arrangements are in progress for accomplishing this object. I do not know how a college could more effectually serve the course of ministerial education, than by devising some such plan. Professors, who would undertake such a service, would be abundantly rewarded in their own souls. They need some effort of this kind for their own spiritual edification. Were this course pursued by all our colleges, it would add greatly to our ministerial power.” (257–260)

These are valuable suggestions, and ought to be practically operative in all our colleges and Theological schools. And then how much would ministerial qualifications and usefulness be increased! Perhaps it is not out of place to say, that the plan of Union University, is to give instruction in Theology to every licentiate among its students during his whole course of study, whether that course be thorough or partial. In this way, literary pursuits and theological investigations are prosecuted conjointly, and it is hoped, that Biblical knowledge through its influence on the heart, will sanctify the acquisitions of the intellect.

There are other things in Dr. Wayland’s “Principles and Practices of Baptists” we would gladly present to our readers, but this article must not be made longer. We say in conclusion, that this book deserves to be read by every

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Baptist. Its extensive circulation will, we think, be decidedly promotive of the cause of truth and righteousness. We, therefore, give it a hearty recommendation, though we may not endorse every sentiment it contains. The author's remarks about "Class Meetings" ought to be modified, or left out in future editions.

MISCELLANEOUS ARTICLES



LETTER ON THE EXTENT OF LANDMARKSISM¹

Disagreement with Graves:

LETTER TO J. J. D. RENFROE, APRIL 5, 1882

Dear Bro. Renfroe: I have read, with as much care as my many engagements would permit, your ten articles in the ALABAMA BAPTIST, in review of Dr. Graves' book on "Intercommunion." You have done your work well, and I offer you my congratulations. I know of no man who could have done the work better, and I confidently predict that any attempt to answer you will be but an attempt. It is not necessary for me to say that I agree with you in all matters of minor importance; but I do say that what you have written, taken as a whole, commands my hearty approval. You may without hesitation felicitate yourself on what you have done to fortify the positions held immemorially by Baptists.

I regret that Bro. Graves has devoted so much time and attention to the subject of "intercommunion." It seems to me that he might have been much more profitably employed. His great ability I fully recognize, and I earnestly desire its consecration to the accomplishment of *important* objects. How much good he might do in other ways! I do not question his sincerity. No doubt he thinks it essential to the highest prosperity of our denomination that this view of communion should prevail. He is of course in favor of the closest kind of communion—a communion so restricted as to shut out, not only Pedobaptists, but Baptists as well. Possibly he does not

¹James Madison Pendleton, "Introduction" in J. J. D. Renfroe, *Vindication of the Communion of Baptist Churches* (Selma, AL: John West, 1882).

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know what advantage open communionists are taking of his book. One of the most prominent of them has recently quoted Dr. Graves as conceding that what has been considered the Baptist argument for close communion is not conclusive. Who would have thought it! The name of J. R. Graves used to sustain the tottering fabric of "open communion!" There is something wrong somewhere.

The evils which Bro. Graves thinks results from intercommunion among Baptists, I have never seen. True, I have not been a Baptist so long as some others, for it is only fifty-three years this month since I was baptized. During that time I have lived in four States of the Union, and I have never known any evil to result from the fact that the members of different Baptist churches have sat together at the Lord's table. Do not understand me to say that no evil has resulted, but that I have not known of any for more than a half a century. Bro. Graves and others object to "intercommunion" among Baptists because, they say, a member excluded from one church may join another, and then go and commune with the church that excluded him. Nothing like this could happen with persons of common sense and decent self-respect. Is there a man anywhere, much above the plane of idiocy, who would thrust himself into communion with a church that had withdrawn its fellowship from him? The case is scarcely supposable; or if so, the supposition must be indulged in regard to the persons with intellect so feeble as to raise the question of moral accountability. Such persons would not have influence enough to do harm, and very little evil could result from their abnormal action.

My opinion, as heretofore published, is that it results from church independence that no member of one Baptist church can claim it as a *right* to commune in any other Baptist church. But while this is true, a church may and out through *courtesy* to invite brethren of the same faith and order. I know that some are disposed to make light of the argument from *courtesy* as distinguished from *right*; but there is a broad distinction. No man can claim it as a right to come into

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my family and take a seat at my table; but a great many men have done so through the courtesy of an invitation. It is not very safe to disparage the argument from courtesy, because there are cases in which we cannot well get along without it. How is it about preaching the Gospel? Bro. Graves was ordained by a church in Jessamine County, Kentucky. I should like to know how he has been recognized as a preacher by a thousand other Baptist churches except through the courtesy accorded to the action of the ordaining church. Surely, no one will say that it was the prerogative of the ordaining church to set him apart to preach to a thousand other churches. To say this would make the ordaining church intensely independent, but it would destroy the independence of the thousand other churches. There is much force in the courtesy argument, and without ordinations, through their frequency, would become insufferably burdensome.

If it were not a serious matter it would be little amusing, not to say ludicrous, to see how the non-intercommunion theory works in practice. For example, a church without a pastor invites a visiting preacher to administer the Lord's Supper, and in so doing recognizes his ordination. The preacher complies with the request of the church and presides at the Lord's table; and though he distributes the sacred elements, does not himself partake of them. Now, in the name of all that is wonderful, I would like to know how the church can with propriety invite the minister to preach and administer the Lord's supper, it if cannot with the same propriety invite him to partake. If it is proper for the church to give one invitation, it is proper to give both. If one should not be given, neither should the other. I believe that there is nothing improper in giving both.

It is said, however, that in the case supposed the preacher would have no more right to commune with the church than to vote in the transaction of its business. If this is so, then I would say the preacher has no more right to preach than to vote. It is well to be consistent. The whole thing is indefensible. To have a preacher to administer the Lord's

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Supper in any church and not partake of it strikes me as an absurdity. I would rather have the church to observe the ordinance in the absence of a minister.

I am glad, my brother, that you have given your views so lucidly and forcibly in regard to matters and things at "Troas." What strenuous efforts have been made to prove that there! If, because the word church is not used in connection with the place, there was no church there, the same may be said of Berea, and, I know not, of how many other places. I hope poor "Troas" will now be permitted to rest in peace.

I have written you a longer letter than I intended, but I cannot close it without saying that I deeply regret the effort made by many to make this non-intercommunion theory a part of the "old landmark" question. It has no legitimate connection with it. You will permit me to say that a non-recognition of Pedobaptist preachers as gospel ministers is the leading idea in Landmarkism. I certainly ought to know this; and while I dissent from the non-intercommunion theory among Baptist, I adhere, as in other years, to the landmark doctrine. I do not believe that Baptist can consistently recognize Pedobaptist preachers by pulpit exchanges, etc. Nor can they ever give full force to their protest against the errors of Pedobaptism while such recognition is given. This seems to me as clear as the light of day.

I hope I have written plainly enough to make myself understood, and you are at liberty to make what use of the letter you please.

Truly yours,

J.M. Pendleton



THERE IS NO DANGER

“Will Landmarkism Split the Convention?”

TENNESSEE BAPTIST, JUNE 5, 1858

Danger of what? That the Old Landmark question will divide the denomination. It has been intimated to me by more than one brother, that it will be quite an obstacle in the way of the endowment of Union University, that many are under the impression the denomination in the State will divide. They say, who will then own the denominational property?—Brother Hillsman first suggested the idea of division, or rather, he charged that brethren Graves, Dayton, and myself, were trying to divide the denomination on the Landmark question. I hope individuals and Churches will feel easy. There is no danger. The Anti-landmark men cannot divide the denomination in the State if they would. Nor do I believe they would if they could. They would not repudiate their own brethren for the sake of taking Pedobaptists to their arms. But they cannot effect a division. They are greatly in the minority. I suppose no one will deny this. Well, landmark men want no division. They are perfectly willing for things to remain as they are. They look on the Landmark question as involving what they conceive *consistent* practice, and not as an article of faith. It is not a matter that affects Christian or Church fellowship. How, then, can it divide the denomination? He has a fertile imagination—who can say how? Brethren ought to take care lest the covetous principle avails itself of the groundless apprehension that the denomination may divide. Those who love money too well, may say, “we will not give for fear the denomination will divide,” and yet the love will be more operative than the fear.

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I say again the Landmark brethren do not wish to divide the denomination—and the Anti-Landmark brethren cannot. There is, therefore, no danger.



THE VALIDITY OF BAPTISM ADMINISTERED BY AN UNBAPTIZED EVANGELIST

TENNESSEE BAPTIST, JUNE 21, 1856

Such is the caption of an Article in the “Southern Baptist” of May 27th over the signature “W.” I do not know “W.” is, but his reasoning strikes me as very singular. He aims to show that baptism administered by an unbaptized evangelist is valid. Strangely enough he first refers to the Commission of Christ and the practice under it. He admits that those baptized on Pentecost, at Samaria, in Cesarea, Corinth, &c, were baptized by men who had themselves been baptized. So far very good. But how the fact he concedes can help him in his argument is inconceivable.

He says, “Light will be thrown on this subject by first ascertaining whether one can be an evangelist or a preacher of the gospel, who has not been baptized. This is a question of fact. It is too obvious to need proof, that Jesus Christ makes the evangelist or preacher and not man.” Does “W.” mean by this that the churches of Christ have nothing to do in setting men apart to the work of the ministry? If so, the fact ought to be known. It is superfluous not to say impious, for the churches to “license” and “ordain” men to preach if “Jesus Christ makes the preacher” independently of church action. If “W.” will look more thoroughly into the subject, I presume he will see that the call of God to preach the gospel must be recognized by a church of Christ. This has always been Baptist doctrine. It results irresistible from the democratic sovereignty and independence of our churches that every

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church has a right to decide who will preach. If this right is not with churches, it does not exist at all. There is no "body" above the churches to exercise it. To let individuals decide for themselves whether they will preach, and go forth even in irresponsible defiance of the churches is too absurd a view to need exposure. Let this be the understanding, and one thing certainly follow. Unworthy and incompetent men will be most likely to preach. The true doctrine is that no man, according to the Scriptures, has a right to preach unless his call from God to do so descends to him through the Church of Christ.

But says, "W," "We know that John [the Baptist] was not baptized, and yet, by his qualifications he was recognized and received. Martin Luther, John Knox, George Whitfield, Jonathan Edwards, preached the gospel of Christ with a power and success, unsurpassed by any preachers since the Apostles day. *Who* made them such preachers? *Who* blessed their labors so wonderfully? Not man, but the Lord Jesus, the King in Zion."

I would be glad to know if "W." really believes Luther, Knox, &c., were sent of God just as John the Baptist was. If so, I suppose they were commissioned to inaugurate a new dispensation. The baptism of John was certainly a new rite. Was Luther authorized to practice a new rite? As to the fact that John preached without being baptized and therefore Luther, Knox, &c., had a right, as unbaptized to preach, will I call it reasoning or a burlesque on reasoning? Who was there to baptize John? Was he not the first baptizer? However, let it be shown that Whitfield or Edwards was prophesied of in the Old Testament, and that the word of the Lord came to him as it did to John, and I have no more to say.

When "W." says that the Lord makes and blesses preachers does he mean that we are to disregard the teaching of the Bible? Really he seems not to consider the Scriptures the rule of faith and practice. He certainly feels great indifference, not to say contempt for gospel order: "W." says, "There have been

thousands of unbaptized preachers in Pedobaptist Societies who have faithfully and successfully preached the gospel of Christ." Can any man faithfully preach the gospel who preaches the sprinkling of unconscious infants instead of the immersion of intelligent believers on a profession of their faith? No doubt these Pedobaptist preachers proclaim many truths, but that they preach the gospel faithfully I am not prepared to admit.

"W." asks, "Have we not endorsed men as preachers though unbaptized by asking them into our pulpits," &c.? Yes, this kind of endorsement is too common among Baptists, but it is manifestly inconsistent. It is to be hoped the day will come when it will be numbered among "the things that were."

Again says "W.," "And if he [the King of Zion] commands his preachers to baptize believers upon a profession of faith in him; and those whom he has made such, preach and baptize believers, though themselves unbaptized, on what ground can we refuse to receive their work in *baptizing* as well as in *preaching* and in *conversion*, since it was by his Spirit's influence that they did both?" There is a great deal of sophistry in these few lines. "W." did not of course, observe it. Let us see: The argument very properly, in the first place, admits that Jesus Christ commands his preachers to baptize believers upon a profession of their faith in him. Where is this command given? In the commission, to whom was the commission given? To baptized or unbaptized men? To baptized men most certainly. Then do unbaptized men act under this commission at all? It was not given to them at first. Has there been a re-enactment of it since? I deny that, according to the commission, unbaptized men have the right to baptize—nor have they the right to preach. "W." thinks we ought to "receive their work in baptizing," &c. Well, I suppose it is "*their* work" truly, as it is not done by the Lord's command. But how did "W." overlook another part of "their work"—the sprinkling of infants? Must we not receive this too? "W." will say no. Why? Because the commission, he will insist has nothing to do with infants. Very true, but it has as much to do with infants as with unbaptized administrators of

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baptism. If we receive a part of their work, why not receive it all? As to the Spirits prompting these unbaptized men to baptize others, I am not so sure. Would not the spirit first influence them to be baptized themselves. Does the Spirit prompt to a violation of the order given in the Savior's last commission? As to the baptizing and preaching of these unbaptized men, Baptists can very well dispense with both, and if the "*conversion*" referred to is "*their work*," it can be dispensed with also. But I suppose "W." means that if God converts sinners by means of these unbaptized men, we are bound to receive the converts into our churches. Yes, and no matter by what instrumentality sinners are converted, they are then proper subjects for baptism. In making application for it, they have only to satisfy the church that they are converted. It is nothing to the church by what means the work was accomplished. The only question is, has it taken place?

"W." says, "As Christ *only* makes and appoints the Evangelist, if he is pleased to dispense with his submission to the ordinance of baptism, it is his sovereign act; and we have no right to object to his act." Very true, "if he is pleased to dispense," & c. "W." considers baptism a ministerial ordinance. I regard it a church ordinance. Hence, every church is under obligation to preserve its purity, and in doing this must of necessity decide who will receive it.

One error pervades "W.'s" article. It is that there is now a class of unbaptized Evangelists analogous to the Evangelists of the apostolic period. This is not true. The Evangelists of the Apostles' day were baptized men, members of gospel churches. The Evangelists of whom he writes are unbaptized, and consequently have no connection with gospel churches. A material difference, indeed!

J.M.P.



INFANT BAPTISM

TENNESSEE BAPTIST, FEBRUARY 12, 1859

The inevitable tendency of infant baptism is to supplant the baptism of believers. A supposition will make this plain. Let it be supposed, then, that the principles of Pedobaptists prevail throughout the world. All parents come into the Church, and have their children “dedicated to God in baptism.” If this supposition were realized, where would be the baptism of believers? It would, in one generation, be banished from the world. An ordinance established by Christ, to be observed to the end of time, would be abolished. There would be no gospel baptism on earth. One of the institutions of the head of the Church would not be allowed a place in the world which he made, and in which he labored, toiled, suffered and died. How horrible is this! A human tradition arraying itself in deadly hostility to an ordinance of heaven, and attempting with all the energy of desperation, to destroy it, and leave no memorial of its existence on the face of the globe! If there were no other objection to infant baptism, this is amply sufficient to induce all who love the Savior, and revere his authority, to wage against it a war of extermination.

J.M.P.



WHY WAS CHRIST BAPTIZED?

TENNESSEE BAPTIST, AUGUST 9, 1856

WRITER IN THE Presbyterian Herald of July 17, whose signature is “R.M.” (which may in this instance well stand for Run Mad) says, “That the baptism of John induced Jesus into the priestly office is we think, beyond a doubt for he so understood himself and this was also conceded by his bitterest enemies—the chief priests and scribes.”

Now, if this is true, the controversy in regard to the design of Christ’s baptism is ended. If he understood it as inducting him into the priest’s office, it did so induct him; for he could not misunderstand it. But where is the proof that he so understood it. The assertion of “R.M.” is not proof. There is no proof that Jesus considered his baptism as the means of inducting him into the priest’s office. There is no proof that the “chief priests and scribes” so considered it. I have read a thousand foolish things on theological subjects, but never before so far as I can remember did I read any where that the Saviors “bitterest enemies”—that is the “chief priests and scribes” looked upon his baptism as an induction into the priestly office. But this same “R.M.” in the Herald of July 24, says, “Other priests who were types of Christ, were inaugurated into that office by sprinkling, and would Christ deviate from the law and break it in this one point when he fulfilled it in every other.” It is here taken for granted that Christ would not deviate from the Mosaic Law. I hold “R.M.” to this point. Now let him say how Christ, being of the tribe of Judah could be inducted into the priest’s office without deviating from the law? The priesthood was confined to the

family of Aaron, of the tribe of Levi. Was there, Mr. "R.M." a deviation from the law? You say there was not. Then, you being judge, Christ was not inducted into the priest's office by his baptism. Again, why was Christ baptized, (or, as you insists, *sprinkled*) in the Jordan? Did the Mosaic Law require it? When? Where? Never. No where. And Christ you say would not deviate from the law! Were not priests consecrated to office at the door of the tabernacle or temple? Could the Jordan be made the place of consecration without a departure from the law, and you base your reasoning on the fact that there was no deviation from the law. When Jesus was inducted into the priest's office, as "R.M." insists, I ask where were the "young bullock," the "two rams," the "unleavened bread," the cakes "tempered with oil," the sacerdotal "garments" the "mitre," the "holy crown," the "anointing oil," the "bonnets," the "blood" to be put on the "right ear," the "thumb of the right hand," the "great toe of the right foot," the sprinkling of the blood, &c., &c. men joined in the "perpetual statute," established when Aaron and his sons were consecrated! Every man can see that if Jesus was inducted into the priest's office by his baptism the Law of Moses was deviated from in more than a dozen instances. The first deviation—his attempt to thrust himself into the *Levitical* priesthood—would have been fundamental and capital. It would have subjected him to death according to the law. And "R.M." says he would not deviate from the law. Then it follows that he was made priest by his baptism.

But this reckless writer tells us another thing—that John the Baptist was "a priest." Indeed! Where was he consecrated to office? Luke, speaking of him says, "And the child grew, and waxes strong in spirit, and was in the deserts all the days of his showing unto Israel." Strange places for a priest to live—desert—a wilderness. Was he set apart to office in the deserts? Did not the duties of the priests require their presence at Jerusalem? How, then, could they perform their duties in they wilderness?

It is humiliating in this enlightened age to have to expose the miserable sophistry of Pedobaptist in regard to the baptism

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of Jesus. They assign as a reason why he was baptized, a thing of which neither prophet, apostle, nor evangelist give the slightest intimation. Ask a well instructed Sunday School scholar why Jesus was baptized and the answer will be “to fulfill all righteousness,” or as George Campbell renders the passage—“to ratify every institution.” Pedobaptists know there was no such institution as John’s baptism under the Mosaic law—it is plain it was the introduction of a new economy—and all they say about the baptismal consecration of Jesus to the priesthood by John is as far from the truth as from the center throne to the utmost pole.

I wish Pedobaptists would look into this matter and understand it. Surely it is plain. I claim no special understanding in this article, and yet I say that no intelligent, honest man, who will lay his prejudices aside and read it, can ever again believe that Jesus was inducted into the priest’s office by his baptism. It is time to speak and write plainly. Men do not embrace the truth, either because they are not intelligent enough to understand it, or not honest enough to receive it.

Perhaps I ought to give a specimen of “R.M.’s” reasoning on the “mode of baptism.” However, it is not original. He quotes from Mr. Newton of Mississippi as follows:

“If we say John cut a bee tree in the wilderness the words—in the wilderness—designate the place where the action was performed. But if we say John cut a bee-tree with an ax, we drop the question of place, and express the mode or manner by designating the means or instrument.”

Well done for Mr. N., endorsed as he is by “R.M.” Who can do any thing with a “bee-tree” illustration sweetened as it must be with honey? What will I say? I dislike to say what is now in my mind but I will say it. Here it is: “I question Mr. Newton’s honesty, if he is a Greek scholar, as Presbyterian preachers profess to be. He knows that in the phrases, “*in the wilderness*,” “*in Jordan*,” “*with water*,” in the third chapter of Matthew, the Greek preposition *en* is used. Now if *en* in its

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connection with wilderness and Jordan, denotes place why does it not denote the same thing in its connection with water? It is as certainly said that John baptized in water as that he baptized in the wilderness or in the Jordan. But enough for the present.”

Let those who wish to read the best thing that has been written on the baptism of Christ, procure President Crawford's tract entitled, “The Baptism of Jesus.”

J.M.P.



SOVEREIGNTY OF CHURCHES

TENNESSEE BAPTIST, NOVEMBER 12, 1859

Men often use words without understanding their import. Sovereignty is one of the words so employed. In its absolute sense, it is applicable to God alone. He is the Sovereign of the Universe. He alone possesses supreme power, exercises an uncontrollable jurisdiction, and is perfectly irresponsible to all other beings. Royal and imperial sovereigns, so-called, are sovereigns in only a qualified sense.—The sovereignty of the government of the United States is a limited sovereignty; for there are rights possessed by the people who ordained the Federal Constitution, which were not surrendered to the general government, and the people are sovereign in an inferior sense. We hear many foolish things said about State sovereignty, when every State law which conflicts with the Constitution of the United States, is null and void. Strange sovereignty, if sovereignty is supreme power. In these days, much is said about the sovereignty of churches. Jesus Christ is the Sovereign Head of all his churches. If sovereignty resides in the head of the Churches, how can it reside in Churches? It is only in a very limited sense that churches can be called sovereign. It is questionable whether they ought to be designated at all. Their independence is subject to limitation. Independent of civil government they may be— independent of one another they are; but independent of Christ they are not; independent of his statute book, the New Testament, they are not. They have no discretionary authority. They can do only what Christ requires them to do. Hence their action, when intentionally or unintentionally a

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departure from New Testament law, has no legality in it. Some one I imagine, will ask, "Is the act of a church null and void merely because it is a departure from the law of the gospel?" I answer certainly. But suppose the church in her act does not intend to depart from scriptural law? It makes no difference. The only question is, does she depart? Take an illustration: Suppose a State Legislature does not intend to pass a law in conflict with the Constitution, but does it. Is it binding? Does the absence of an intention to violate the Constitution render its violation impossible? If so, there can be no improper legislation by mistake; but it must be the result of corrupt purpose. Who will assume this ground?

When a church acts in accordance with the law of Christ, what it binds on earth is bound in heaven, and what it looses on earth is loosed in heaven. That is to say, it is approved, ratified, sanctioned in heaven. When a church acts otherwise, Heaven disapproves, censures, and condemns. It would be well for all to remember that churches, while independent of one another, are neither independent of Christ nor his law.

J.M.P.



QUESTIONS CONCERNING THE CALL TO THE MINISTRY

TENNESSEE BAPTIST, AUGUST 2, 1856

Brother Graves:¹—You will do me a favor by answering the following queries, and perhaps it may be of benefit to some others; also to relieve us of a little difficulty in our opinions, belief and practices, as follows of Christ.

1. How may a man know his call of God to preach the gospel of Christ?
2. What are the necessary qualifications for that office (the ministry)?
3. Who are the proper ones to judge of a man's call to the work of the ministry of the church of Christ, or the man who desires the office of Bishop?
4. What length of time is necessary for a Church to have to judge of a man's call and qualifications for the office of Bishop?
5. When a Church calls in one whom she gave liberty to preach, and says to him that she will not allow him that privilege any longer, because he does not preach the truths of the gospel of Christ as a minister should do—is it, or is it not the duty of the Church to point out and show to him wherein he has failed to preach the truths of the gospel as a minister should do?
6. Can a member withdraw his name from the Church without her consent?

David Thomason

¹ Although these questions were addressed to J.R. Graves, Pendleton wrote the response.

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ANSWERS

1. A man so far as making a personal decision is concerned must determine his call to the ministry by reference to the feeling of his own heart. If called of God, he desires the office of the ministry that, by consecrating himself to it, he may glorify God—advance his cause, and promote the salvation of men. Of his feelings and motives he is necessarily the sole judge.
2. Ministerial qualifications are described in the third chapter of Paul's first Epistle to Timothy.
3. The church to which a man belongs is the judge of his qualifications for the ministry. He judges as to the internal call—as to his qualifications he is not to determine. If the church decided that he is qualified, he ought to consider it the appropriate ratification of his call—if the church decides that he is not qualified, he ought to think himself mistaken as to his call to preach.
4. No particular time can be specified. The church ought to take time enough to decide intelligently, fully, fairly, and in the fear of God.
5. The church, before taking away the man's authority to preach, ought to show him wherein he has preached contrary to the word of God, and, if possible convince him of his departure from the truth.
6. A member cannot withdraw from a church without the consent of the church. Death may terminate his membership but in no other way can he cease to be a member but by the action of the church.

I hope these answers will be satisfactory to brother Thomason.

J.M.P.



THE CONSTITUTION OF CHURCHES ON THE PLURALITY OF ELDERS

TENNESSEE BAPTIST, FEBRUARY 18, 1860

A brother at a distance wishes to know how many ministers are necessary to constitute a church?

I hesitate not to say that where only *one* minister is present at the organization of a church, the organization is as valid as if there were twenty ministers in attendance. When a missionary goes forth to a heathen land, preaches the Word of the Lord, and is instrumental in the conversion of souls—has he not the right to baptize the converts? Certainly.—When they are baptized, is it not his duty to see that they are constituted a church? Unquestionably. This is required of him even if there be no other minister within a thousand miles. If there is nothing wrong in all this in a heathen land, is it wrong in our country? Principles are the same in all climates. Still, I say that where more ministers than one can be had at the constitution of a church, it is desirable and proper to have them. So I would say of the ordination of ministers and deacons. Titus was left in Crete to ordain Elders in every city. There is no intimation that any one was to aid him. The matter, I think, stands thus: When practicable, there ought to be a plurality of ministers at church constitutions, ordinations, c.; but the absence of a plurality does not invalidate the constitution of ordination. If any brother thinks otherwise, he is at liberty to show that I am wrong.

J.M.P.

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“Good principles are good things, but they have no self-propagating power. Principles are powerless apart from the persons who hold them. Baptists sometimes forget this. They are so confident in the correctness of their principles as to feel that all will be well. They think that their views, without any effort on their part, will commend themselves to general acceptance. They suppose that a good cause may be left to take care of itself; but no cause, however good, takes care of itself. Its friends must advocate it, and by their advocacy secure its triumph. Baptists must not forget that they are ‘fellow-helpers to the truth.’ None of them should fail to give the ‘truth’ their help. None should ever act as if they were ashamed of being Baptists. Their principles, when assailed, should never lack defense or vindication from them. Their silence, when they should speak, would be a culpable and an injurious silence. Baptists should be ready not only to meet and to repel attacks made on their principles, but should earnestly engage in the propagation of those principles. Leaving, on suitable occasions, their fortresses of defense, they should invade the domain of error and become actively aggressive. This is one fault of some of the Baptists of this generation—that they do not zealously propagate their distinctive views. They should see to it that the truth as embodied in their distinctive principles is brought into direct, positive, constant, exterminating contact with the error opposed to those principles. What distinctive mission have Baptists, if this is not their mission?—to present the truth in love on the matters wherein they differ from Pedobaptists. What is there but this that justifies their denominational existence and saves them from the reproach of being schismatics? If they have a right to denominational life, it is their duty to propagate their distinctive principles, without which that life cannot be maintained.”

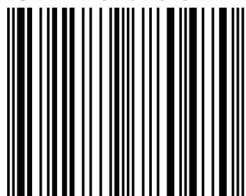
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