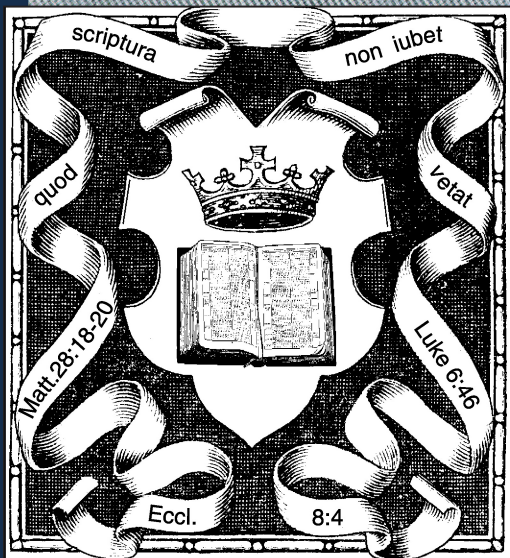
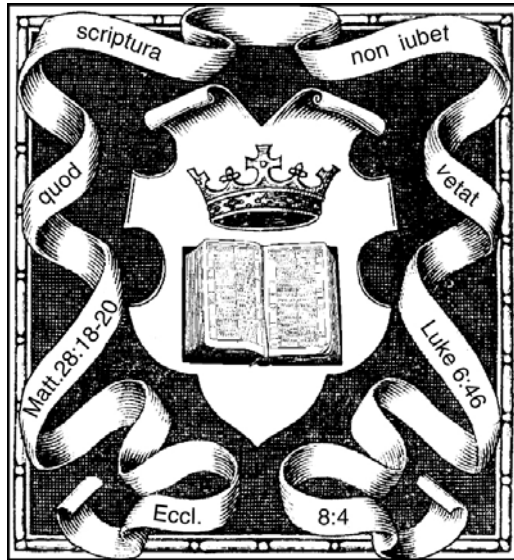


The Baptist Distinctives Series
Number 12



The Act of Baptism

Henry S. Burrage



Quod scriptura, non iubet vetat

The Latin translates, “What is not commanded in scripture, is forbidden:”

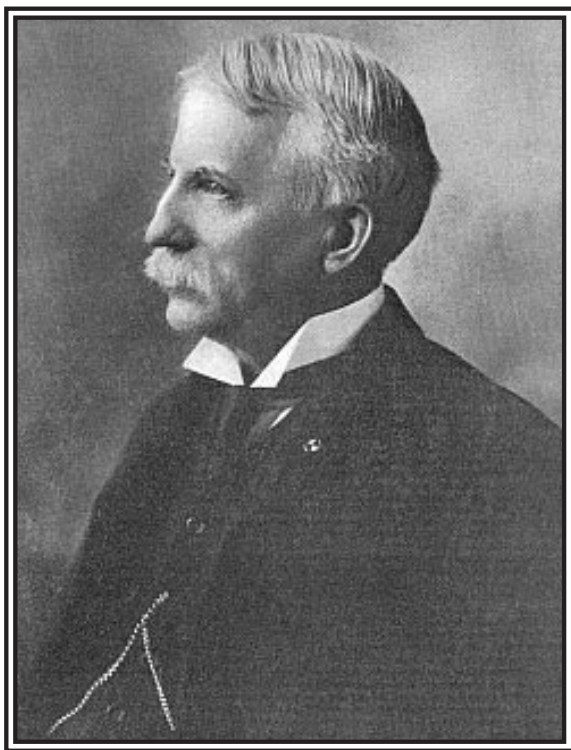
On the Cover: Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God’s revealed will, they are of vital importance. Hence, the barriers of separation between Baptists and others can hardly be considered a trifling matter. To suppose that Baptists are kept apart solely by their views on Baptism or the Lord’s Supper is a regrettable misunderstanding. Baptists hold views which distinguish them from Catholics, Congregationalists, Episcopalians, Lutherans, Methodists, Pentecostals, and Presbyterians, and the differences are so great as not only to justify, but to demand, the separate denominational existence of Baptists. Some people think Baptists ought not teach and emphasize their differences but as E.J. Forrester stated in 1893, “Any denomination that has views which justify its separate existence, is bound to promulgate those views. If those views are of sufficient importance to justify a separate existence, they are important enough to create a duty for their promulgation ... the very same reasons which justify the separate existence of any denomination make it the duty of that denomination to teach the distinctive doctrines upon which its separate existence rests.” If Baptists have a right to a separate denominational life, it is their duty to propagate their distinctive principles, without which their separate life cannot be justified or maintained.

Many among today’s professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don’t understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, explain and defend the primary Baptist distinctives as they understood them. It is hoped that this Series will provide a more thorough historical perspective on what it means to be distinctively Baptist.

The Lord Jesus Christ asked, “*And why call ye me, Lord, Lord, and do not the things which I say?*” (Luke 6:46). The immediate context surrounding this question explains what it means to be a true disciple of Christ. Addressing the same issue, Christ’s question is meant to show that a confession of discipleship to the Lord Jesus Christ is inconsistent and untrue if it is not accompanied with a corresponding submission to His authoritative commands. Christ’s question teaches us that a true recognition of His authority as Lord inevitably includes a submission to the authority of His Word. Hence, with this question Christ has made it forever impossible to separate His authority as King from the authority of His Word. These two principles—the authority of Christ as King and the authority of His Word—are the two most fundamental Baptist distinctives. The first gives rise to the second and out of these two all the other Baptist distinctives emanate. As F.M. Jans wrote in 1894, “Loyalty to Christ as King, manifesting itself in a constant and unswerving obedience to His will as revealed in His written Word, is the real source of all the Baptist distinctives:’ In the search for the *primary* Baptist distinctive many have settled on the Lordship of Christ as the most basic distinctive. Strangely, in doing this, some have attempted to separate Christ’s Lordship from the authority of Scripture, as if you could embrace Christ’s authority without submitting to what He commanded. However, while Christ’s Lordship and Kingly authority can be isolated and considered essentially for discussion’s sake, we see from Christ’s own words in Luke 6:46 that His Lordship is really inseparable from His Word and, with regard to real Christian discipleship, there can be no practical submission to the one without a practical submission to the other.

In the symbol above the Kingly Crown and the Open Bible represent the inseparable truths of Christ’s Kingly and Biblical authority. The Crown and Bible graphics are supplemented by three Bible verses (Ecclesiastes 8:4, Matthew 28:18-20, and Luke 6:46) that reiterate and reinforce the inextricable connection between the authority of Christ as King and the authority of His Word. The truths symbolized by these components are further emphasized by the Latin quotation - *quod scriptura, non iubet vetat*— *i.e.*, “What is not commanded in scripture, is forbidden:’ This Latin quote has been considered historically as a summary statement of the regulative principle of Scripture. Together these various symbolic components converge to exhibit the two most foundational Baptist Distinctives out of which all the other Baptist Distinctives arise. Consequently, we have chosen this composite symbol as a logo to represent the primary truths set forth in the *Baptist Distinctives Series*.

**THE
ACT OF BAPTISM**



HENRY S. BURRAGE
1837-1926

THE
ACT OF BAPTISM
IN THE
HISTORY OF THE
CHRISTIAN CHURCH.

BY
HENRY S. BURRAGE.

With a Biographical Sketch of the Author by John Franklin Jones

PHILADELPHIA:
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1420 CHESTNUT STREET.
1879



The Baptist Standard Bearer, Inc.

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

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN# 1579784186

To the Memory

OF

HORATIO BALCH HACKETT, D.D., LL.D.,

AT WHOSE FEET AT NEWTON IT WAS MY PRIVILEGE
TO SIT,

AND WHOSE INSTRUCTIONS HAVE BEEN AN INSPIRATION
TO ME IN SUBSEQUENT YEARS,

THIS VOLUME

IS

AFFECTIONATELY DEDICATED

BY THE AUTHOR.

P R E F A C E.

IN this volume I have endeavored to show what has been the act of baptism in the history of the Christian Church. A large number of works have been consulted in its preparation. Especially worthy of mention are the following: *Baptism, and the Baptisteries of Italy*, American Baptist Publication Society, Philadelphia, 1875, and *The Archæology of Baptism*, London, 1876, by Wolfred Nelson Cote; *Geschichtliche Darstellung der Verrichtung der Taufe*, von Dr. F. Brenner, Bamberg, 1818; *A History of the Modes of Christian Baptism*, by Rev. James Chrystal, Philadelphia, 1861; *Denkwürdigkeiten aus der Christlichen Archäologie*, von Dr. Johann Christian Wilhelm Augusti, Bd. vii., Leipzig, 1825; *The Meaning and Use of "Baptizein,"* by T. J. Conant, D. D., New York, 1868; *The History of Infant Baptism*, by W. Wall, London, 1819; *The History of Baptism*, by R. Robinson, London, 1790; *Das Sacrament der Taufe*, von Joh. Wilh. Friedrich Höfling, Erlangen, 1859; *Hippolytus and his Age*, by C. C. J. Bunsen, London, 1852; *The Creeds of Christendom*, by Philip Schaff, D. D., LL.D., New York, 1877; *The History of the English Baptists*, by Thomas Crosby, London, 1738;

Bye-Paths in Baptist History, by Rev. J. Jackson Goadby, New York; *Historical Vindications*, by Sewall S. Cutting, Boston, 1859; *Geschichte der Taufe und Taufgesinnten*, von Johann August Starck, Leipzig, 1789; *Mittheilungen aus dem Antiquariate*, von Calvary & Co., Berlin, 1870; and *Johannes Kessler's Sabbata*, St. Gallen, 1870.

I should have found very helpful *The Baptism of the Ages and of the Nations*, by William Cathcart, D. D., published by the American Baptist Publication Society, Philadelphia, during the present year, had I not completed the preparation of my manuscript before the appearance of that excellent work. I find in it a few testimonies that had escaped my notice, and these I have transferred to my own pages.

For the use of some of the books mentioned above I am indebted to the library of the Newton Theological Institution, and to the library of Colby University. For valuable aid I am also indebted to the Rev. Alvah Hovey, D. D., President of the Newton Theological Institution, and especially to the Rev. Edward W. Pride of Boston, who has consulted for me rare works in the libraries of that city.

If there are other testimonies which should have a place in this attempt to show what has been the act of baptism in the history of the Christian Church, they are not purposely omitted, and I know of none that would in any way modify the general conclusions reached.

PORTLAND, Maine, Sept., 1878.

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“REASONS WHY BAPTISTS OUGHT TO TEACH THEIR DISTINCTIVE VIEWS . . . First, *it is a duty we owe to ourselves*. We must teach these views in order to be consistent in holding them. Because of these we stand apart from other Christians, in separate organizations. . . We have no right thus to stand apart unless the matters of difference have real importance; and if they are really important, we certainly ought to teach them.”

JOHN A. BROADUS

The Duty of Baptists To Teach Their Distinctive Views.
(Philadelphia: American Baptist Publication Society, 1881).

“No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. *To divide Christians, except for reasons of gravest import, is criminal schism*. Separate religious denominations are justifiable only for matters of conscience growing out of clear scriptural precept.”

J. L. M. CURRY

A Baptist Church Radically Different From Paedobaptist Churches.
(Philadelphia: American Baptist Publication Society, 1889).

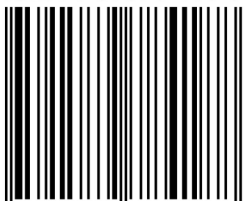
“There is something distinctive in the principles of Baptists. They differ from all other denominations; and the difference is so great as not only to justify, but to demand, their separate existence as a people . . . What distinctive mission have the Baptists, if this is not their mission? - to present the truth in love on the matters wherein they differ from Pedobaptists. What is there but this that justifies their separate 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 justified or maintained.*”

J. M. PENDLETON

Distinctive Principles of Baptists.
(Philadelphia: American Baptist Publication Society, 1882).

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