

OCTOBER, 1901 PRICE FIVE CENTS. VOL. 5. NO. 10.

Fifty Cents a Year.

A VOICE FROM ZION.

THE ORDINANCE
—OF—
CHRISTIAN BAPTISM
AS PRACTICED

FROM THE DAYS OF THE APOSTLES TO THE
PRESENT TIME:

CONSISTING OF HISTORICAL NOTES FROM THE
CHURCH FATHERS, THE CHURCH HISTORIANS,
THE ENCYCLOPAEDISTS, AND CONTEMPORARY
WRITERS.

COMPLIED BY

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ELDER IN THE CHRISTIAN CATHOLIC CHURCH IN ZION;

WITH AN INTRODUCTION BY

THE REV. JOHN ALEXANDER DOWIE,
GENERAL OVERSEER OF
THE CHRISTIAN CATHOLIC CHURCH IN ZION.

ZION CITY:
ZION PUBLISHING HOUSE,
COR. SHILOH BOULEVARD AND DEBORAH AVENUE.
1903

Press of Zion Printing Works, Zion City, Illinois U.S.A.



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INTRODUCTION.

BIND thou up the Testimony,
Seal the Teaching among My disciples.

Behold, I and the children whom the Lord hath
given me are for Signs and for Wonders in Israel
From the Lord of Hosts, which dwelleth in Mount
Zion.—*Isaiah 8:16-18.*

IN A small pamphlet, entitled “The Seal of the Living God,” published in April of this year, and also in a previous pamphlet, published in December, 1897, it was my privilege to set forth the Testimony of the Word of God concerning the Christian Ordinance of Baptism by Triune Immersion.

In these, and in many discourses during the past seven years, I have declared that a True and Real Baptism was the Divine Seal to the Divine Teaching among Christ’s disciples.

Our Lord commanded three things in the great Commission: First, Make disciples; second, Baptize them; third, Teach them to obey all My commands (Matthew 28: 19, 20).

God enabled me to establish the Christian Catholic Church in Zion on February 22, 1896.

A perfect record of Baptisms was not kept until we began baptizing in Central Zion Tabernacle, Chicago, on March 14, 1897. Up to that date, I had been baptizing by Triune Immersion for about two years and eight months, during which at least 2500 persons were so baptized.

Since that date, four years and seven months have passed away.

Our records show that in four years 9612 persons were baptized, and up to this date of writing, October 18, 1901, a period of seven months more, 1846 persons have been baptized, making in all 13,958 Baptisms in seven years and three months.

The average for the first two years and eight months was

about 1000 baptized per year. For the next four years the average was 2400 per year, and in the year now current, the average monthly Baptisms are at the rate of over 3000 per year.

This record is, so far as we know, an unprecedented one in modern times. Nine thousand six hundred of the Baptisms have taken place at our Headquarters Tabernacle in Chicago.

Beyond all question, these Baptisms have been accompanied by great blessings in spirit, soul, and body, and in material prosperity.

We have ever declared that (1) Death to Sin; (2) Life in God; and (3) Power for Service, should be realized in this Baptism.

We believe that these blessings have been realized to so large an extent that we can confidently say that those who have backslidden are not more than fifteen in a thousand—a record that is also, so far as we know, without precedent.

Moreover, the zeal, and love, and power that have been manifested in the baptized are shown by the fact that thousands upon thousands of these are actively, constantly, and successfully at work in all departments of service, and in all parts of the world.

Then we have also to add the regrettable fact that tens of thousands who are in Zion have not yet been baptized in consequence of there being no Ordained Officer of the Church available to baptize them. This is the case in all parts of America, Europe, Australia, and indeed on every Continent, and in many of the Islands of the Seas.

The following pages have been carefully prepared, under our direction, by an able Elder of the Christian Catholic Church in Zion, the Rev. Edward B. Kennedy, A. B., B. D. Elder Kennedy and his wife, the Rev. Sarah Lehr-Kennedy, A. B., an Evangelist, are about to depart in a few days as Messengers from Zion to China.

Nearly three years ago the foolish cry was raised all over the world, and especially amongst the Single Immersionists, that we were guilty of a great innovation, unauthorized by

Scripture, and unrecognized by the Church. The statement was made again and again, in all parts of the world, that there was no historical basis for our practice.

Knowing that the very opposite was the truth, and feeling that the result would strengthen the hands and hearts of our brethren, we directed Elder Kennedy to make a thorough search through all the available literature bearing upon the subject of Baptism from Apostolic times.

For this purpose, we placed our own library at his disposal, and directed him to make a thorough search through all the public and private libraries to which he could find access in Chicago. This task occupied much of his time for several months, and he was also helped in his researches by other officers of the Church.

With radiant face he reported to us, from time to time, his great delight in finding, as he has shown in the following pages, that Triune Immersion was, without any dispute whatever, the only form of Baptism approved by the Church as a whole, for at least twelve centuries.

He also found that all up-to-date scholars of this period, without any exception, in the great encyclopædias, both secular and religious, and in the great commentaries, freely admit the fact that Triune Immersion was the primitive mode of Baptism in the Church.

The Apostasy of the Church in this Twentieth Century is most marked in the utter disregard, for the most part, of the Triune Baptism which Christ established in the First Century as the Seal of Discipleship.

Obedience to His Commands always brings great blessing, for it is written, "He hath given the Holy Spirit to them that obey Him."

Disobedience is followed by degeneracy, and the false doctrine of Baptismal Regeneration of infants at their sprinkling has arisen from a false and unscriptural Baptism.

The world is everywhere cursed today by the widespread lie of the Baptismal Regenerationists. They have fulfilled the terrible prophecy of Isaiah 24:5, "The earth also is polluted

under the inhabitants thereof; because they have transgressed the Laws, changed the Ordinance, broken the Everlasting Covenant."

The Law of God and the Gospel of God demand Repentance, Faith, and Obedience, as essentials to Baptism.

This "Law" the churches openly and shamefully transgress. They have "changed the Ordinance" in this and in many other matters, "changing the Truth of God into a lie." They have "broken the Everlasting Covenant" of Salvation, Healing, and Holy Living. They have substituted for it in every direction the commandments of men, utterly disregarding the conditions of the Eternal Covenant.

The Times of the Restoration of All Things have dawned.

The Master has, in this the Eleventh Hour of the Day, called the Christian Catholic Church in Zion to work in His Vineyard, and to do the work that has been left undone by those workers who have gone before.

Many are the bitter complaints which these grumblers make as they see the Master give unto Zion such rich reward for her labor. But Zion Goes Forward, and her King's approval and smile make her indifferent to the accusations of the fruitless cumberers of the ground and of the false husbandmen who have so seriously injured the Vineyard by false doctrines and false practices.

Let all who read these pages do so with candor and honest hearts, seeking for the guidance of the Holy Spirit, and desiring to do only the Will of God as it is expressed in His Word, and they will not fail to see that the churches today have wandered far from the Primitive Ordinance of Baptism as God gave it, and as the Church for many centuries practiced it.

In consequence of this departure, a terrible loss has been sustained, and the Kingdom of God has been hindered.

The labors of Elder Kennedy, as set forth in these Historical Notes upon Baptism, will, we believe, be the means of blessing to many thoughtful and true Christians in the Apostate churches.

Through them many earnest ministers of God will realize

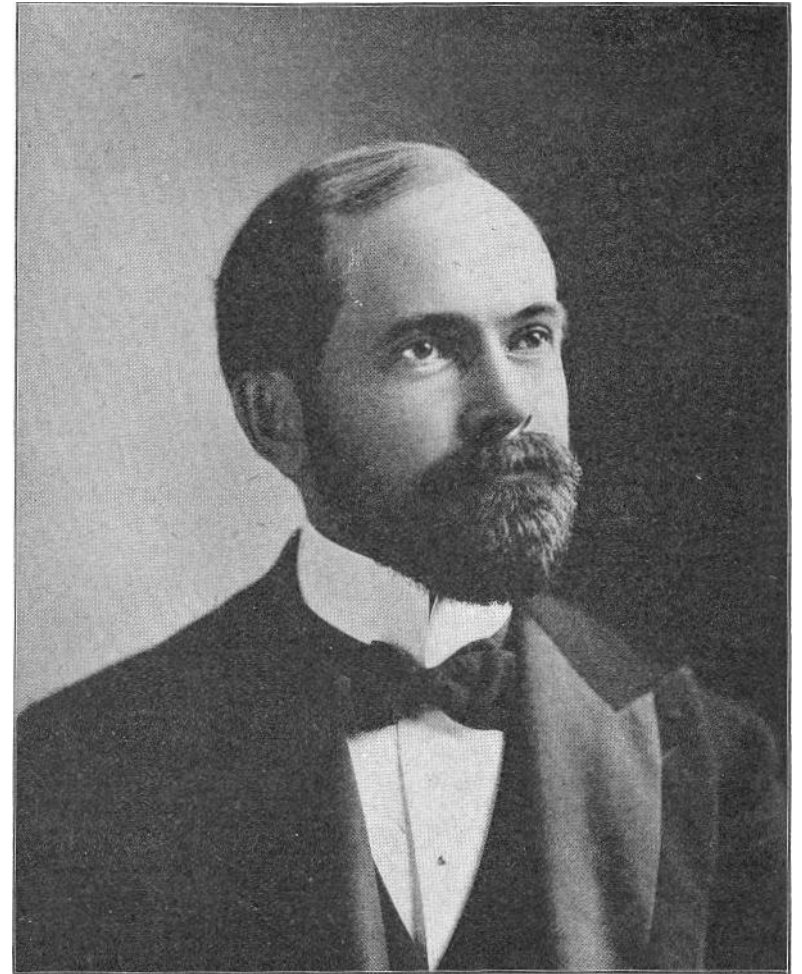
that they are partakers of the sins of their apostate organizations if they continue to teach and practice any other Baptism than that which our Lord commanded into the Name of the Father, and (into the Name) of the Son, and (into the Name) of the Holy Ghost.

As Elder Kennedy has said in his Prefatory Note, the subject is dealt with only in extracts from historical sources, without note or comment; but the presentation of this carefully-compiled consensus of historical facts will be overwhelmingly convincing to every honest reader.

Again commending it to such, we send it forth on its good mission.

A handwritten signature in cursive script that reads "John Alex. Lowrie".

General Overseer of the Christian Catholic Church in Zion.
Zion, Chicago, October 18, 1901.



REV. EDWARD B. KENNEDY, A. B.

PREFATORY NOTE.

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PREFATORY NOTE.

THE task which I have undertaken under the direction of the General Overseer of collecting the references to Triune Immersion in the early Church Fathers, and in the later ecclesiastical writers, is completed with these few prefatory words.

The verdict of the early Church Fathers is for Triune Immersion. There is no dissenting voice. The practice of that time is uniform.

The alternative of thrice pouring water over the head and shoulders of a candidate too sick to be taken to the pool for Baptism was regarded only as a quasi Baptism, not fully genuine.

Triune Immersion continues in the Eastern Churches to this day.

The Western Church kept up the practice until the Council of Ravenna in 1311, when permission to baptize by triune aspersion (pouring or sprinkling) was given.

Single immersion was never ratified by any Ecumenical Council. On the other hand, the Second General Council of the Church, convened at Constantinople in 381, held it to be heretical, and insisted that all persons baptized by single immersion should be rebaptized.

Eunomius, who originated single immersion, was an extreme Arian, rejecting the Divinity of Christ Jesus wholly. The Church rose up as one man and stamped out utterly his single immersion.

Let it be remembered, too, that this man lived in the Fourth Century, and that over three hundred years had elapsed from the time when Jesus gave His Commandment to baptize, to the time of the first Baptism by single immersion.

The permission to baptize by single immersion was granted in one instance by Pope Gregory, in the Seventh Century. Later, a council of the Church in Spain made the practice general in the Spanish Churches. But at no time in the history of the Church can single immersion be said to have been generally practiced.

Many months before I had seen my first copy of LEAVES OF HEALING advocating Triune Immersion as the Baptism of the primitive Church, I was led to say that if I could discover the primitive practice of the Church, it would settle forever with me this much-disputed question of Baptism.

I purposed at the time of my Baptism in Zion, God willing, by future investigation to be able to give a reason for the conviction that was in my heart of the validity of Triune Immersion. I therefore most gladly complied with the wishes of the General Overseer to make a thorough examination of the History of the Ordinance.

The results of months of research we humbly submit.

These Notes make no claim to originality.

They are what they purport to be Historical Notes on Baptism. They tell their own tale without comment.

I rejoice as I pen these words in the blessing which these Notes have already been, through their publication in LEAVES OF HEALING (Volume V, Number 27, April 29, 1899).

They are sent forth now in their enlarged and revised form, with many prayers.

May God add His blessing.

EDWARD B. KENNEDY.

Zion, Chicago, October 17, 1901.

THE ORDINANCE

OF

CHRISTIAN BAPTISM

THE TESTIMONY OF THE ENCYCLOPÆDISTS,
THE HISTORIANS, AND THE CHURCH FATHERS ON
THE PRACTICE OF BAPTISM; FROM THE FIRST CENTURY
OF THE CHRISTIAN ERA TO THE FOURTH COUNCIL
OF TOLEDO, A. D. 633.

COMPILED BY REV. EDWARD B. KENNEDY, A. B.,
Elder in the Christian Catholic Church in Zion.

A. THE ENCYCLOPÆDISTS.

Baptism in the early Church was a triple immersion.

TRIUNE BAPTISM, . . . its origin from the apostles, or, at all events, from the Second Century, cannot be doubted. The baptism itself consisted in (1) The entire disrobing of the candidate. (2) The three-fold immersion.—“The SchaffHerzog Cyclopmdia of Religious Knowledge.”

TRIPLE IMMERSION, that is, thrice dipping the head while standing in the water, was the all but universal rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Capadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St. Gregory the Great in the Sixth. Theodolph of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic, and the Latin versions give special injunctions as to

this observance, saying that any bishop or presbyter should be deposed who violated this rule.—Smith and Cheetham—“A Dictionary of Christian Antiquities,” Vol. I, page 161.

The ancient practice of immersing three times, triune immersion . . . with reference to the three Persons of the Godhead. —“Chambers’ Cyclopædia.”

It is probable that the primitive rite was ordinarily performed by immersion, which became a triune immersion in respect to the three Persons of the Trinity.—“Johnson’s Universal Cycloplædia.”

The ancient practice . . . of immersing three times.—“The International Cyclopædia.”

TRIUNE BAPTISM.—A mode of administering the sacrament which was so universal in the primitive Church that some entertain no doubt of its being derived from apostolic tradition. The person baptized was thrice immersed; or water was thrice poured upon him.

The first who departed from this usage was Eunomius, the Arian. Triune Baptism was according to the fiftieth apostolical canon; the bishop or presbyter who baptized with one immersion being ordered to be deposed.—McClintock and Strong—“Cyclopædia of Biblical, Theological and Ecclesiastical Literature.”

While triune immersion was thus an all but universal practice, Eunomius (a. 360 A. D.) appears to have been the first to introduce simple immersion “unto the death of Christ.”—Smith and Cheetham—“A Dictionary of Christian Antiquities.”

THE SECOND GENERAL COUNCIL AT CONSTANTINOPLE

(381 A. D.)—*Canon vii.*—But the Eunomians, who only baptize with one immersion . . . All of those who are willing to turn from these heresies to the orthodox faith we receive (only) as heathen . . . and then we baptize them.—Hefele—“A History of the Church Councils.”

Neither did the Church ever esteem that baptism valid

which was not administered exactly according to the institution, in the name of all the Three Persons, which the primitive Christians were so strict in the observance of, that all persons to be baptized should be plunged three times into the water.—Bishop Beveridge—“Works,” Vol. viii, page 336.

But the ancients thought that immersion, or burying under the water, did more lively represent the death and burial and resurrection of Christ. . . . They not only administered baptism by immersion under water, but repeated this three times.—Bingham—“Antiquities of the Christian Church,” Book xi, Chap. xi.

This immersion was performed thrice; the person baptized being three several times put under the water, . . . ‘tis certain that it was very early in the Church.—Cave—“Primitive Christianity,” Part I, Chap. x.

The way of triune immersion, or plunging the head of the person three times into water, was the general practice of antiquity.

It (immersion) was in all probability the way in which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism.—Wall and Gale—“The History of Infant Baptism,” Vol. II, Chap. ix, I, 2, 4.

The general practice of the Church anciently was to administer baptism with the rite of triune immersion. . . . And the difficulties which have been proposed with regard to baptism by sprinkling, or affusion, are properly to be traced to the fact that such a mode was anciently adopted only in the case of those who were lying sick and dying upon their beds. . . . Strict prohibitions generally, and always many obstacles, were placed in the way of admitting such persons into offices of dignity or trust in the Church afterwards. Maskell—“Holy Baptism,” Chap. iii.

THE COUNCIL OF NEO-CÆSAREA (314 A. D.)—*Canon xii.*—He that is baptized when he is sick, ought not to be made a priest (for his coming to the faith is not voluntary, but from necessity), unless his diligence and faith do afterward prove

commendable, or the scarcity of men fit for the office do require it.—Hefele—“A. History of the Church Councils.”

At the Council of Toledo (the fourth held, A. D. 633) the practice suggested by St. Gregory was laid down as the rule of the Spanish churches, and from that time onward, though triple immersion has been the prevailing practice, yet both canons of councils and writers on ritual questions have maintained the legitimacy of simple immersion.—Smith and Cheetham—“A Dictionary of Christian Antiquities.”

The custom was to immerse three times, once at the name of each Person in the Trinity, but latterly the three-fold immersion was abolished because it was thought to go against the unity of the Trinity.—“Encyclopedia Britannica.”

The practice of triune immersion came to be abused by the Arians in Spain, who founded on the practice an argument in favor of a difference of degrees of divinity in the three Divine Persons. To discountenance this idea, Gregory the Great advised the adoption of one immersion in the Spanish churches, though triune immersion was continued at Rome. A diversity of practice in baptism began now to appear in the churches of Spain, some using one immersion and others three immersions. To restore uniformity of practice, the Fourth Council of Toledo, in A. D. 633, which was a general council of all Spain, decreed that one immersion should be used in baptism.—Gardiner—“Faiths of the World.”

THE FOURTH COUNCIL OF TOLEDO (A. D. 633).—*Canon vi.* —As in Spain some in baptizing dip only once and others three times, and so many doubts arise whether some one has been validly baptized, we will receive instructions in regard to this difference from the Apostolic See, namely from Pope Gregory of blessed memory. The latter in his letter to Bishop Leander approves as well the single as the triple immersion; but he adds: “If hitherto, in Spain, only the heretics (Arians) have used a triple immersion . . . the orthodox must no longer employ the triple immersion.” Accordingly the Synod decrees the universal introduction of the single immersion as a symbol of the death and resurrection of Christ, and of the unity in the

Trinity.”—Hefele—“A History of the Church Councils.”

B. THE CHURCH HISTORIES.

THE APOSTOLIC PERIOD.

FIRST CENTURY.—In this century baptism was administered by immersing the candidate wholly in water.—Mosheim—“Ecclesiastical History.”

THE APOSTOLIC AGE (1-100 A. D.)—The ordinary mode of baptism was by immersion.—Fisher—“The History of the Christian Church.”

The usual form of submersion at baptism, practiced by the Jews, was transferred to the Gentile Christians—Neander—“Planting of Christianity,” Chap. v.

In the first age of the Church, only adults who entered it *consciously and voluntarily* were baptized.—Neander—“Memorials of the Christian Life.”

Immersion and not sprinkling was unquestionably the original, normal form. This is shown by the very meaning of the Greek words, βαπτίζω, βάπτισμα, βάπτισμός, used to designate the rite.

There were ecclesiastical laws which made persons baptized by sprinkling ineligible to Church offices. . . . Not till the end of the Thirteenth Century did sprinkling become the rule and immersion the exception.

Respecting the form of the baptism, therefore, the impartial historian is compelled by exegesis and history to yield the point to the Baptists.—Schaff—“History of Apostolic Christianity,” Vol. i, 568-570.

THE ANTE-NICENE PERIOD.

ANTE-NICENE CHRISTIANITY (100-311 A.D.)—The immersion consisted in thrice dipping the head of the candidate, who stood nude in the water.—Schaff—“History of the Christian Church,” Vol. ii, p. 248.

FIRST PERIOD (to 313 A. D.)—In times immediately succeeding the apostolic, we find that the candidate, after instruction, was taken to some place where there was water . . . and there plunged into the water in the Name of the Holy Trinity . . . it was sufficient when circumstances admitted of nothing else, to pour water thrice on the head of the candidate.—Cheetham—“A History of the Christian Church.”

FIRST PERIOD (100-323 A. D.)—Baptism was ordinarily administered by a thrice-repeated immersion—Kurtz—“Church History.”

THE ANTE-NICENE PERIOD.—Baptism was administered as a rule by immersion three times repeated in the Name of the Father, Son, and Holy Ghost.—H. Wallis Smith—“Outlines of Early Church History.”

THE NICENE AND POST-NICENE PERIOD.

NICENE AND POST-NICENE CHRISTIANITY (311-600 A. D.)—Immersion continued to be the usual form of baptism, especially in the East; and the three-fold immersion in the Name of the Trinity. Yet Gregory the Great permitted also the single immersion, which was customary in Spain, as a testimony against the Arian polytheism.—Schaff—“History of the Christian Church,” Vol. iii, p. 486.

SECOND PERIOD (323-692 A. D.)—The dipping was thrice repeated; in the anti-Arian interest only once.—Kurtz—“Church History.”

SECOND PERIOD (313-590 A. D.)—The ceremonies of baptism itself—the interrogations, the renunciations, . . . the three immersions, . . . remained essentially the same as in the preceding period.—Cheetham—“A History of the Christian Church.”

Here (Constantinople) his imperial majesty (Constantine) erected the spacious and splendid Church of St. Sophia . . . Everything goes to prove that baptism was administered by triple immersion . . . the canon laws, the officers, the established rituals, the Lent sermons of the prelates, and the bap-

tism of the archbishops themselves.

The baptism, then, of the Greek Church, as well as of St. Sophia, the metropolitan, in the *Fourth* and *Fifth* centuries, was . . . by triune immersion.

It would be easy to make similar observations on more Eastern churches, as on that at Antioch, the Capitol of Syria, where Chrysostom presided . . . on that of Alexandria, the Capitol of Egypt, where Athanasius was archbishop; on that at Jerusalem, where Cyril presided, and on many more, for all their baptistries resembled that at St. Sophia, and their baptism was that of believers by triune immersion.—Robinson—“The History of Baptism,” Chap. xiii.

C. THE CHURCH FATHERS.

FIRST-SECOND CENTURY.

THE TEACHING OF THE TWELVE APOSTLES.—Chap. vii, *Concerning Baptism*.—And concerning baptism, thus baptize ye: Having first said all these things, baptize into the Name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the Name of the Father and Son and Holy Spirit.

NOTE.—The time of composition must be at least as early as the first half of the Second Century . . . probably as early as the first quarter.—Dr. Riddle.

FIRST-FOURTH CENTURY.

THE APOSTOLICAL CANONS.—*Canon L*.—If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion which is given into the death of Christ, let him be deprived.

NOTE.—The collection of canons is undoubtedly a compilation. Some are evidently more ancient than others . . . It is now generally admitted

that the entire work (Constitutions and Canons) is not later than the Fourth Century.—Dr. Riddle.

SECOND-THIRD CENTURY.

TERTULLIAN (160-220 A. D.)—*De Corona*, Cap. vii.

When we are going to enter the water . . . Hereupon we are thrice immersed.

Ad Praxeam, Cap. xxvi.—And, indeed, it is not once only, but three times, that we are immersed into the Three Persons at each several mention of Their names.

FOURTH CENTURY.

ST. CYRIL OF JERUSALEM (315-386 A. D.)—*Catecheses* xx, 4.—After these things ye were led to the holy pool of Divine Baptism . . . descended three times into the water, and ascended again.

BASIL (330-379 A. D.)—*De Spiritu Sanctu*, Cap. xv.—In three immersions, then, and with three invocations, the great mystery of baptism is performed.

GREGORY OF NYSSA (330-395 A. D.)—*The Great Catechism*, Chap. xxxv.—But the descent into the water, and the triune immersion of the person in it, involves another mystery.

ST. AMBROSE (d. 397 A. D.)—*De Sacramentis*, Lib. ii, Cap. vii.—Thou wast asked, “Dost thou believe in God the Father Almighty?” And thou didst answer, “I believe.” And thou wast immersed. Thou wast asked again, “Dost thou believe in our Lord Jesus Christ, and His Cross?” And thou didst answer a second time, “I believe.” And thou wast immersed. Thou wast asked a third time, “Dost thou believe in the Holy Ghost?” And thy answer was, “I believe.” So thou wast a third time immersed, that thy triple confession might absolve thee from the manifold offenses of thy former life.

NOTE.—Baptism of St. Augustine at Milan by St. Ambrose.—On Easter Eve, 387, Augustine was baptized with Alpius and his young son

Adeotus. As the two young men and the boy entered the deep font on Holy Saturday, 387, they were thrice plunged beneath the lustral wave, and went forth in their white chrisom robes. —Farrar—“Lives of the Fathers,” Vol. ii, P. 346.

FIFTH CENTURY.

AUGUSTINE (354-430 A. D.)—*De Mystero Baptismatis*.—In this font before we dip your whole body (*toto corpore*) we ask, “Do you believe in God, the Father Omnipotent?” “Can you say, I do believe?” Again we ask, etc.

After you have declared that you believe we dip (*demersimus*) your heads thrice in the sacred font. Which, ordinance of baptism is celebrated under the signification of a two-fold mystery. For rightly you are thrice immersed who have accepted baptism in the Name of the Trinity. You who have been baptized in the Name of Jesus Christ, who on the third day arose from the dead, are thrice immersed. For this immersion thrice repeated expresses a type of the Saviour's burial; by which immersion you are buried with Christ in baptism, and with Christ you are resurrected through faith, etc.—Migne—“Patrologia” (Series Latina), Tom. xl, 1211.

LEO THE GREAT (390-461 A. D.)—*Letter to the Bishops of Sicily*.—The three-fold immersion imitates the lying in the tomb three days.

JEROME (d.420 (?) A. D.)—*The Dialogue Against the Luciferians*.—For many other observances of the churches, which are due to tradition, have acquired the authority of the written law, as for instance the practice of dipping the head three times in the laver.

SOCRATES (a. 385 A. D.)—*Ecclesiastical History*, Book vii, Chap. iv.—The paralytic Jew receiving baptism with a sincere faith, as soon as he was taken out of the baptismal font, found himself perfectly cured of his disease.

Book v, Chap. xxiv. —I shall merely observe that they (the Eunomians) adulterated baptism; for they do not baptize in the Name of the Trinity, but into the death of Christ.

SOZOMEN (a. 400 A. D.)—*Ecclesiastical History*, Book

vi, Chap. xxvi.—Some assert that Eunomius was the first who ventured to maintain that Divine baptism ought to be performed by one immersion, and to corrupt in this manner the apostolical tradition which has been carefully handed down to the present day. . . They asserted that baptism ought not to be administered in the Name of the Trinity, but in the Name of the death of Christ.

THEODORET (a. 393 A. D.)—*Hæreticarum Fabularem*, Lib. iv, Cap. iii.—He (Eunomius) both destroyed the custom of holy baptism given from the first by the Lord and the apostles and made exactly an opposite law, saying that it was not necessary to dip thrice the one being baptized, nor to use the Name of the Trinity, but to baptize once only into the death of Christ.

SIXTH CENTURY.

POPE PELAGIUS 11 (578-590 A. D.)—*Epist. ad Gaudent. ap. Gratian. distinct.* iv, Cap. lxxxii.—There are many who say they baptize in the Name of Christ alone, and by a single immersion. But the Gospel commanded . . . by a triune immersion.

SIXTH-SEVENTH CENTURY.

GREGORY THE GREAT (a. 540-604 A. D.)—*Ordo Ronianus*, x, 22.—Then he baptizes him with a triple immersion . . . thus, “I baptize thee in the Name of the Father,” and immerses him once; “and of the Son,” and immerses him a second time; “and of the Holy Spirit,” and immerses him a third time.

Epistle to Leander, Bishop of Hispalis (in Spain).—Now we, in immersing thrice, signify the sacraments of the three days' sepulture; so that, when the infant is a third time lifted out of the water, the resurrection after a space of three days may be expressed. Or, if any one should perhaps think that this is done out of veneration for the Supreme Trinity, neither so is there any objection to immersing the person to be baptized in water once, since there being one substance in three

subsistences, it cannot be in any way reprehensible to immerse the infant either thrice or once, seeing that by three immersions the Trinity of persons, and in one the singleness of the Divinity, may be denoted. But inasmuch as up to this time it has been the custom of heretics to immerse in baptism thrice, I am of the opinion that this ought not to be done among you.

THE TESTIMONY OF ECCLESIASTICAL WRITERS
CONCERNING THE PRACTICE OF BAPTISM, FROM
THE SIXTH-SEVENTH CENTURY TO THE PRESENT

SIXTH-SEVENTH CENTURY.

A font remarkable in ecclesiastical history is that belonging to the Church of Notre Dame, in which Clovis (465 (?)–511), the first Catholic, if not the first Christian king of the Franks, was baptized. . . . In this font was Clovis dipped three times in water at his baptism. . . . Nor did sprinkling appear in France till more than two hundred and fifty years after the baptism of Clovis.—Robinson—“History of Baptism,” Chap. xviii.

Vita Sancti Remigii.—Clovis having entered into the sacred font, . . . after a confession of the orthodox faith, at the interrogation of the bishop (pontifex), according to ecclesiastical custom, was baptized by triple immersion in the Name of the Holy and Undivided Trinity, Father, Son, and Holy Ghost.—“Patrologia,” Vol. cxxv, 1160.

The Life of Augustin (Austin) (d. 607), Archbishop of Canterbury, by the Monk Gocilenus, Chap. iv, 37.—On that natal day of the Lord. . . . more than ten thousand Angles, besides women and children, an infinite number, in the river called Sirarius, were born again in the sacred font.—“Patrologia,” Vol. xxc, 79.

Before the coming of Austin, the monk, there were Christians in this country (Britain). . . . One of his requisitions was that they should give Christendome, that is, baptism, to babes. . . . Fonts for this purpose rose out of ecclesiastical

canons. . . . All these fonts were evidently intended for dipping, as the size of them proves, and as the laws and rubrics of the Church ordain.—Robinson—“History of Baptism,” Chap. xviii.

King Edwin . . . received the faith, and the washing of regeneration, in the eleventh year of his reign, which is the year of the incarnation of our Lord, 672. . . . He was baptized at York, on the holy day of Easter. . . . So great then was the fervor of the faith . . . that Paulinus, at a certain time coming with the king and queen to the royal country-seat which is called Adgefrin, stayed there with him thirty-six days, fully occupied in catechising and baptizing, . . . and when instructed, he washed them with the water of absolution in the River of Glen, which is close by. These things happened in the province of the Bernicians; but in that of the Deuri also, where he was wont to be with the king he baptized in the River Sevale . . . for as yet oratorios or fonts could not be made in the early infancy of the Church in those parts.—Belle (b. 673 A. D.)—“Hist. Ecci,” Lib. ii, Cap., xiv.

THEODORE (602(?)–690 A. D.), ARCHBISHOP OF CANTERBURY.—If any bishop or presbyter does not perform the triple immersion in baptism, but immerses once only in the death of the Lord, let him be deposed; for the Lord has not said to us, “Baptize into My death,” but “Go teach all nations, baptizing them in the Name of the Father, and Son, and Holy Ghost.”—Maskell—“Monumenta Ritualia Ecclesie Anglicane,” Vol. i, (cciv).

EIGHTH CENTURY.

In the year 753, Astulphus, King of the Lombards, oppressed the City of Rome. Pope Stephen III fled into France. . . . In the spring of 754, in answer to some monks of Cressy, in Brittany, who privately consulted him, he gave his opinion on nineteen questions, one of which is allowed to be the first authentic law for administering baptism by pouring, which in time was interpreted to signify sprinkling. The question

proposed was, whether in case of necessity occasioned by illness of an infant it were lawful to baptize by pouring water out of the hand, or a cup, on the head of an infant. Stephen answered: If such a baptism were performed in such a case of necessity, in the Name of the Holy Trinity, it should be held valid.

The learned James Basagne makes several very proper remarks on this canon, . . . as that, although it is accounted the first law for sprinkling, yet it doth not forbid dipping; that it allows sprinkling only in cases of imminent danger; that the authenticity of it is denied by some Catholics; that many laws were made after this time in Germany, France and England to compel dipping, and without any provision for cases of necessity; therefore, that this law did not alter the mode of dipping in public baptism, and that it was not till five hundred and fifty-seven years after that the legislature, in a council at Ravenna in the year 1311, declared dipping or sprinkling indifferent.

The answer of Stephen is the true origin of private baptism and of sprinkling.—Robinson—“History of Baptism,” Chap. xxxiii.

The First Law in Europe for Baptizing Babes (789).—Whatever Cyprian and Augustine might intend, the one by advising and the other ordering Christians to baptize babes, . . . it made no observable progress till an event fell out in the Eighth Century, which gave it authority and credit for its great usefulness to despotical princes.

The Saxons, at that time Pagans, inhabited a great part of Germany. . . . Charlemagne (742-814) was resolved either to subdue the Saxons or utterly to exterminate the whole nation. . . . The severe laws yet stand in the capitularies of this monarch, by which they were obliged on pain of death to be baptized, or of heavy fines to baptize their children within the year of their birth. . . . He consulted all the eminent prelates of the age and his chief adviser was Alcuin, an AngloSaxon, Abbot of Canterbury. . . . They dwelt largely on the ceremonies of baptism, particularly the necessity of triune

immersion.—Robinson—“History of Baptism,” Chap. xxvi.

Alcuin, the Emperor’s (Charlemagne’s) prime ecclesiastic, contended warmly for triune immersion; but some bishops practiced the Roman mode, and dipped only once. The absolute necessity of dipping in order to a valid baptism, and the indispensable necessity of baptism in order to salvation, were two doctrines which clashed, and the collision kindled up a sort of war between the warm bosoms of parents who had children, and the cold reasonings of monks who had few sympathies. The doctrine and the feelings of humanity revolted against it. . . . A great number of expedients were tried to remedy this evil. . . . priests were empowered to baptize at any time, and in any place in case of sickness. . . . It was decreed that anybody licensed or unlicensed, a Jew or a degraded priest of scullion or a felon, might baptize.—Robinson—“History of Baptism,” Chap. xxxiii.

In this year (789) Alcuin, in his letter to Paulinus, Patriarch of Friuli, says: “In which not only was it questioned concerning those who in Spain practiced three immersions, but invoked at each immersion the three Persons of the Blessed Trinity,” . . . whom Alcuin very properly condemns.—Baronies, “Annales Eccl.,” Tom xiii, Anno 798, xiii.

ALCUIN (735-804 A. D.)—*Lib. de Divinis Officiis De Sabbat. Sanc. Paschce.*—Then the priest baptizes the child with triune immersion, at the same time invoking the Holy Trinity, saying, “I baptize thee in the Name of the Father,” and immerses it; “and of the Son,” and again immerses it; “and of the Holy Spirit,” and immerses it a third time.

Liber Sacramentorum iv, De Baptismi Ceremoniis.—And thus in the Name of the Holy Trinity he is baptized by a triune immersion.—“Patrologia,” Vol. cxxi.

Epistola XC, Ad Fratres Lugdunenses (798 A. D.) And in like manner we are baptized unto the Father, and unto the Son, and unto the Holy Spirit; and we are thrice immersed that the Trinity may be represented in one sacrament.—“Patrologia,” Vol. C, 290.

Epist. Edit. Quercetan lxxxi.—Striving to change the rule

of universal custom, and with the invocation of the Holy Trinity declaring that it should be done with one immersion; and neglecting to typify the triune sepulture of our Saviour, when the apostle himself said, "You are to be buried with Christ in Baptism." (Quoted in Robinson's "History of Baptism," Chap. xxxiii).

NINTH CENTURY.

THE COUNCIL OF CALCUTH (816 A. D.)—Let the Presbyters know that when they administer baptism they do not pour the holy water on the heads of the children, but always immerse them in the font as the Son of God afforded an example unto all believers when He was three times immersed in the River Jordan.—Maskell—"Monumenta Rit. Eccl. Ang.," Vol. i, (ccv).

The eleventh and last canon (Second Council of Calcuth) by enjoining the priests not to sprinkle the infants in baptism shows the great regard they had for the primitive usage of immersion; . . . because it was the general practice of the primitive Church.—Collier—"Ecclesiastical History," Vol. i, 355.

The Council of Tribur (895 A. D.)—Triune immersion is an imitation of the three days' burial, and the rising again out of the water is an image of Christ rising from the grave. (Quoted in "Immersion"—Christian, Chap. xxi.)—Labbe and Cossart—"Church Councils," Vol. ix, 446.

TWELFTH CENTURY.

The Lateran Baptistry at Rome.—As there were several baptismal churches at Rome, that of St. John Lateran, the mistress if not the mother of all the rest, where the Pope was bishop, and where himself officiated, is the most proper to be seen on the present occasion.

The Pope went on to the baptismal hall. . . . There three children were waiting, which was the number usually baptized

by the Pontiff. When the first was presented, he asked, "What is his name?" The attendant answered "John." Then he proceeded, "I baptize thee in the Name of the Father," dipping him once; "and of the Son," dipping him a second time; "and of the Holy Ghost," dipping him a third time. The same was repeated to the other two.

The part relative to the habits of the Pope is taken from the twelfth ordinal in the collection of Father Mabillon, and it was written by a cardinal in the latter end of the Twelfth Century.—Robinson—"History of Baptism," Chap. xiv,

The Baptistry of Milan. The Archbishop placed himself at the head of the baptistry, and two cardinals went down into the water. Three officers went among the catechumens and inquired for three boys, one to be named Peter, another Paul, and a third John. Having found them, they were conducted to the cardinals. The Archbishop asked. . . . One of the cardinals said, "Peter, I baptize thee," dipping him once, "in the Name of the Father"; and dipping him a second time, "in the Name of the Son"; and dipping him a third time, "in the Name of the Holy Ghost." Amen.

Thus, after a scrutiny, by triune immersion was baptism administered by the Catholics in Italy in the Twelfth Century.—Robinson—"History of Baptism," Chap. xvi.

In the meantime, three baptismal fonts being constructed, he so ordered as to baptize the male children in one; but the other priests in other fonts baptized the women and men separately. . . . For he commanded great tubs to be sunk into the earth, so that the mouths of these tubs should project the height of a man's knee above the ground, so that filled with water the descent into it would be easy. . . . The priest who stood at the font when he heard, rather than saw, that there was some one in the water, the veil being a little thrust aside, performed the mystery of the sacrament by the triune immersion of the head.—"The Life and Travels of Otho, Bishop of the Pomeranians," Book ii, Sec. 15.

In the Twelfth Century a council in Ireland ordained that children should be baptized in pure water by triune immersion.

. . . In the same century a council at York ordained that baptism should be performed by triune immersion, and pouring was allowed in cases of necessity, as at Rome.—Robinson—“History of Baptism,” Chap. xxxvi.

THIRTEENTH. CENTURY.

In the times of Thomas Aquinas (1227-1274) and Bonaventure (b. 1221), immersion was in Italy the most common way.—Wall and Gale—“The History of Infant Baptism,” Vol. ii, Chap. ix.

THOMAS AQUINAS.—Since in baptism water is used for the ablution of the body, not only by immersion, but also by sprinkling or pouring, can the baptism be performed ; yet it is safer, since this is the more common use, to baptize by the mode of immersion.—“Summa Theological” Tertia Pars, Questio lxxvi, Art. vii.

The sacrament of baptism (as far as it pertains to its nature) is performed by a single or by a triune immersion, and each mode is to be selected for different reasons by the Church. So it was formerly decreed. Now, nevertheless, not without sin can the sacrament of baptism be administered without triune immersion.—“Summa Theological” Tertia Pars, Questio lxxvi, Art. viii.

The Synod of Angiers (1275) . . . instructs them (the priests) that the general custom of the Church is to dip thrice, or pour on water three times.

The Synod of Langres mentions pouring only. “Let the priest make three pourings, or sprinklings, of water on the infant in baptism.”—Wall and Gale—“The History of Infant Baptism,” Vol. ii, Chap. ix.

THE SYNOD OF EXETER (1287).—*Canon ii.*—And such immersion ought to be triune, except custom has it that it may be once only.—Maskell—“Monumenta Ritualia Ecclesiae Anglicanae.”

THE COUNCIL OF WORCESTER (1240 A. D.)—We enjoin that in every church where baptism is performed, there shall

be a font of stone of sufficient size and depth for the baptizing of children. . . . Such little candidate for baptism shall be thrice immersed.

THE COUNCIL OF NISMES (1284 A. D.)—The baptizer shall thrice immerse the infant in water; but if one immersion have been performed, the child will nevertheless be baptized.—(Quoted in “Immersion”—Christian, Chap. xxi.)—Labbe and Cossart—“Church Councils,” Vol. xi, Book 2, 1586.

This sprinkling, which appears to have come first generally into use in the Thirteenth Century, in place of the entire immersion of the body, . . . while it may be left undecided whether the sprinkling should be done only *once* or *thrice*, though from a liturgical point of view, perhaps, the latter seems preferable.—Van Oosterzee—“Christian Dogmatics,” Vol. ii, 749.

FOURTEENTH CENTURY.

It (immersion) was common enough so late as the Fourteenth Century. . . . The water is to be poured on the head, or the head is to be immersed three times.—“O’Kane on the Rubrics,” Chap. iii, 175-179.

THE COUNCIL OF RAVENNA (1311 A. D.)—Baptism is to be administered by triune aspersion or immersion. “—(Quoted in “Immersion”—Christian, Chap. xxii.)—Labbe and Cossart—“Church Councils,” Vol. ii, Book 2, 1586.

It was not till 1311 that the Legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent.—“Edinburgh Encyclopedia,” Vol. iii, 236.

The Council of Ravenna (1311) was the first council of the Church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister.—“Encyclopaedia Britannica.”

The Council of Ravenna (1311) legalized the baptism of sprinkling by leaving to the officiating minister the choice of two modes of applying water.—“Johnson’s Universal Cyclopaedia.”

The Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion.—“The Schaff-Herzog Cyclopedia of Religious Literature.”

Not till the end of the Thirteenth Century did sprinkling become the rule and immersion the exception.—Schaff—“History of Apostolic Christianity,” Vol. i, 568-570.

Infant sprinkling is more ancient than the institution of baptism itself, and it may be added, with equal truth, that it is more ancient than Judaism, and the origin of it is hid in the most remote depths of antiquity.

Tertullian, in the Second or Third Century, affirmed that the ancient Pagans initiated persons into the mysteries of Isis and Mythra by a mock baptism, which Satan inspired them to administer in order to render ineffectual that baptism which he saw Jesus would institute.—Robinson “History of Baptism,” Chap. xiv.

NOTE. —Tertullian—“*De Batismo*,” Cap. v.—For washing is the channel through which they are initiated into some sacred rites—of some notorious Isis or Mythras. The gods, themselves, likewise they honor by washings. Moreover, by carrying water around and sprinkling it, they everywhere purify country seats, houses, temples, and whole cities; at all events, at the Apollinarian and Eleusinian games they are baptized. We recognize here also the zeal of the Devil rivalling the things of God, while we find him, too, practicing baptism on his subject.

NOTE.—“A religious or sacred rite called *Ausa Vatni*, which seems to have consisted either in pouring or sprinkling water over the child, was performed, a custom so common that we are not told how the water was poured or sprinkled over, though it may have been with the hand. . . And certain forms of Christian baptism of the present day may be based upon the earlier form, which was only changed in name by the earlier missionaries.—Du Chaillu—“The Viking Age,” Vol. ii, Chap. iii.

Here are the plainest and most emphatic declarations . . . that immersion was changed to sprinkling, and this by the authority of Rome. Sprinkling, then, does not come from the New Testament, but from the Roman Catholic Church. It also teaches the dangerous tendency of innovations. Beginning with the affusion of a sick man, it has overthrown the entire act as commanded by Christ, and substituted an entirely

different thing in its place.—“Immersion”—Christian, Chap. xx.

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. That practice . . . still lingers amongst Roman Catholics in the solitary instance of the Cathedral of Milan. . . . Beginning with the Thirteenth Century, it (sprinkling) has gradually driven the ancient Catholic usage out of the whole of Europe. . . . Baptism by sprinkling was rejected by the whole ancient Church (except in the rare case of deathbed or extreme necessity) as no baptism at all. Almost the first exception was the heretic, Novatian. —Stanley—“Christian Institutions.”

Father Mabillon (1632-1707), having observed that the vulgar Roman Ordo was a confused collection of several ordines, collected with infinite pains the confused collection of several ordines, collated, corrected and published sixteen. Various as these are, the first being of the Ninth, and supposed to describe the Seventh or Eighth Century, and the last the Fourteenth, the order of baptism differs much less than could have been imagined; for in regard to the mode, there is not a trace of sprinkling or pouring. It is dipping, and in some triune immersion, and to this manner of baptizing every word agrees, as going down into the baptistry, coming up out of it, undressing, dressing, napkins, vestments and so on. —Robinson—“History of Baptism,” Chap. xiv.

FIFTEENTH CENTURY.

Father Mabillon says that, although there is mention made in the life of St. Liudger of baptizing a little infant by pouring on holy water, yet it was contrary to an express canon of the Ninth Century; contrary to the canon given by Stephen, which allowed pouring in cases of necessity; contrary to the general practice in France, where triune immersion was used; contrary

to the practice of the Spaniards, who used single immersion; contrary to the opinion of Alcuin, who contended for triune immersion, and contrary to the practice of many who continued to dip till the Fifteenth Century.—Robinson—“History of Baptism,” Chap. xxxiii.

SIXTEENTH CENTURY.

In England the offices or liturgies for public baptism in the Church of England did all along, so far as I can learn, enjoin dipping, without any, mention of pouring or sprinkling. The “Manuale ad Usum Sarum,” printed 1530, the twentyfirst of Henry VIII, orders thus for the public baptisms:

“Then let the priest take the child, and having asked the name, baptize him by dipping him in the water thrice.”

In the Common Prayer Book, printed 1549, the second of King Edward VI, the order stands thus: “Shall dip it in the water thrice.” . . . Afterward, the books do leave out the word thrice, and do say: “Shall dip in the water, so it be discreetly and warily done.” Which alteration, I suppose, was made in the sixth of Edward VI; for then there was a new edition of the book with some light alterations. And from thence it stood unaltered as to this matter to the fourteenth of Charles II.

And in Queen Mary’s time the custom of dipping thrice seems to have been continued. For Watson, the popish Bishop of Lincoln, did in the year 1558, which was the last of Queen Mary, publish a volume of sermons about the sacraments, in the fourth of which he says: “Though the old and ancient tradition of the Church hath been from the beginning to dip the child three times, . . . yet that is not of such necessity, but that if he be but once dipped in the water, it is sufficient. Yea, and in time of great peril and necessity, if the water be but poured upon his head it will suffice.”

There are apparent reasons why that custom should alter during Queen Elizabeth’s reign. . . . 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 of the customs of those Protestant Churches wherein they had sojourned: and especially 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 dipped all over, and if so whether once or thrice; or whether he be only wetted with the water poured upon him.” . . . But for an office or liturgy of any church, this (Calvin’s) is, I believe, the first in the world that prescribes affusion absolutely. . . . So that in the latter time of Queen Elizabeth and during the reigns of King James and of King Charles I, very few children were dipped in the font.—Wall and Gale—“The History of Infant Baptism,” Vol. ii, Chap. ix.

With regard to the form of baptism used in the Church of England, by King Edward’s first book the minister was required to dip the child in the water thrice.—“Encyclopædia Britannica.”

At the baptism of Prince Edward, afterward King Edward VI, in the chapel of Hampton Court, Archbishop Cranmer stood godfather for the prince, as he had done four years before for the Princess Elizabeth, who was born at Greenwich, and baptized in the Conventual Church of the Franciscan Friars. Similar pomp was displayed at both, and the whole ceremony is inserted in histories of the times, etc. . . . They were both carried to the church and baptized in public, and both by triune immersion.—Robinson “History of Baptism,” Chap. xviii.

THE FIRST BOOK OF EDWARD VI.—Then shall the priest take the child in his hands and ask the name; and naming the child, shall dip it in water thrice; first dipping the right side, secondly the left side, the third time dipping the face toward the font; so it be discreetly and warily done, saying, I baptize thee.—L’Estrange—“The Alliance of Divine Offices.”

THE CHURCH OF ROME.—The custom of dipping having been so long established by law, has become so inveterate that

the practice did not fall wholly into disuse until the Sixteenth Century at least. —Robinson—“History of Baptism,” Chap. xxxvi.

The Council of Cologne, under Herman (1536) . . . The child is thrice either dipped, or wetted, with the water. —Wall and Gale—“The History of Infant Baptism,” Vol. ii, Chap. ix.

Art. XI. Baptism.—In the Roman Catholic Agenda (Mentz), 1513, the Rubric says: “He shall pour (fundat) the water thrice upon the head of the child, so that it shall reach his head and shoulders.” The Augsburg ritual (1587) directs that the priest, “taking water from the font with his right hand, shall gently pour it (perfundat) over the head and body of the child three times.” . . . —Krauth—“The Conservative Reformation and Its Theology.”

Luther sought to restore immersion, but without effect.—Schaff—“History of the Christian Church,” Vol. ii, 250.

Luther sided with the immersionists, described the baptismal act as an immersion, and derived *taufe* (“baptism”) from *lief* (“deep”), because what one baptized he sank *tief* in the water.—“The Schaff-Herzog Cyclop edia of Religious Knowledge.”

Luther baptized by completely dipping under water the naked children, but could not restore this method, for it had given way to sprinkling of the head and back (or merely the head). The Reformers fought bitterly against the present commonly adopted rite of baptism.—Luther—“Works” (Bhchwold Ed.), Vol iii, 119.

Baptism is called in Greek *baptisma*, and in Latin *mersio*: that is, if one dips something entirely into the water it closes together over it. Although in many places the custom of dipping children into the baptismal water, or of immersing them, has been abandoned ; and although they are only sprinkled by the hand with the baptismal water, it, nevertheless, should be in such a way, and would be right, according to the meaning of the word “taufe,” that the child, or any one who is being baptized, should be sunk entirely into

the water and baptized and again be taken out. Without doubt the word “taufe” is derived from the word “tieffe”; that is, one should sink deeply into the water that which is being baptized. Luther—“Works” (Wiernar Ed.), Vol. ii, 727.

Art. XI. Baptism—“It would please me, therefore, that she should . . . modestly have the water poured upon her, or, if she sit in the water up to her neck, that her head should be immersed with a triune immersion.” (Luther’s reply (1530) to a letter written by an evangelical pastor, who had consulted him in regard to the baptism of a Jewish girl.)

Luther, in 1519, under the influence of the Romish Liturgy, and of the writings of the Fathers, believed that the symbolical significance of baptism, as pointing to the drowning and death of sin, though essentially unaffected by the mode, is yet brought out more clearly in immersion, and at that era so far preferred it.—Krauth—“The Conservative Reformation and its Theology.”

De Sacramento Baptismo. Des Taufbuchlein. Martin Luther (1523).—Here he names the child, and dips it into the font, and says, “And I baptize thee into the Name of the Father.”—*Codex Liturgicus Daniel*, Vol. ii, Part ii.

De Sacramento Baptismo. Luther’s Catechism (1529).—What does such baptizing with water mean? It signifies that the old Adam in us is to be drowned by daily sorrow and repentance, and perish with all the sins and evil lusts; and that the new Man should daily come forth again and rise, who shall live before God in righteousness and purity forever.—*Codex Liturgicus—Daniel*, Vol. iii, Chap. ii.

The Formula of Concord (1576.)—We publicly profess that we also receive *Dr. Luther’s Smaller and Larger Catechisms*, as they are included in Luther’s Works.—Schaff—“Creeds of Christendom,” Vol. iii, Part i.

The Creeds of the Evangelical Lutheran Church.—The Saxon Visitation Articles (1592), Art. iii. Of Holy Baptism: All who are baptized in Jesus Christ are baptized in His death; and by baptism are buried with Him in His death, and have put on Christ.—Schaff—“Creeds of Christendom,” Vol. iii, Part

i.

Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence; churches should be at liberty to adopt either according to the diversity of climates, although it is evident that the very word baptize, however, signifies to immerse, and it is certain that immersion was the practice of the ancient Church.—Calvin—“Institutes,” Book iv, Chap. xv, Sec. 19.

The introduction of sprinkling instead of dipping in ordinary cases, into this island (Britain), seems to have been effected by such English, or more strictly speaking, Scotch exiles, as were disciples of Calvin at Geneva, during the Marian persecution. —Robinson—“History of Baptism,” Chap. xxxiii.

The Confession of Faith of the Churches of Saxony was subscribed at Wittenberg, on the loth of July, in the year 1551, by superintendents, pastors and professors, in all thirtyone, in order to be presented to the Council of Trent. Melancthon published this with a preface, and soon after several more acceded. The Article on Baptism is express for dipping, “I baptize thee, that is, I testify by this immersion, that thou art cleansed from sin, and now received by the true God.”—Robinson—“History of Baptism,” Chap. xxxiii.

The Council of Trent (1543-1563.)—Canon xiii.—On Baptism: If any one saith that little children, for that they have not, after having received baptism, to be reckoned amongst the faithful; and that for this cause they are to be rebaptized when they have attained to years of discretion; or that it is better that the baptism of such be omitted than that, while not believing by their own act, they should be baptized in the faith alone of the Church; let him be anathema.—Waterworth—“The Canons and Decrees of the Council of Trent.”

The celebrated James Sadolet, who was the first secretary to Leo X, and afterward created cardinal by Paul III, in the year 1536, says: “Our triune immersion and our triune emersion denote that we are buried with Christ in the faith of

the true Trinity, and that we are buried with Christ in the same belief.”—Robinson—“History of Baptism,” Chap. xxxiii.

SEVENTEENTH CENTURY.

Upon the review of the Common Prayer Book, at the Restoration, the Church of England did not think fit to forego their maxim, that it is most fitting to dip children that are well able to bear it.—Wall and Gale—“History of Infant Baptism,” Vol. ii, Chap. ix.

In this country (England) sprinkling was never declared valid, ordinary baptism till the assembly of divines in the time of Cromwell (1599-1658), influenced by Dr. Lightfoot, pronounced it so.—Robinson—“History of Baptism,” Chap. xix.

In England, even in the reign of Edward VI, triune immersion . . . was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotchmen, fled from England to Geneva, and there greedily imbibed the opinions of that Church. In 1556 a book was published in that place containing “The Form of Prayer and Ministration of the 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 upon the child’s forehead. These Scottish exiles . . . returning to their own country, with 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. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling and twenty-four for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that Assembly.—“Edinburgh Encyclopædia,” Vol. iii, 236.

For so many were so unwilling to have dipping excluded, that the votes came to an equality within one; for the one side

were twenty-four, the other twenty-five, the twenty-four for the reserving of dipping, and the twenty-five against it, etc.—Lightfoot—“Works,” Vol. xiii, 299.

John Conrad Werndley—Liturg. Pigurin. London, 1693.—Of Baptism: The godmother goeth near the minister, holdeth the child over the font, and the minister poureth three handfulls of water upon the child's head.—Robinson—“History of Baptism,” Chap. xxxvii.

EIGHTEENTH CENTURY.

LUDOVICO ANTONIO MURATORI (1672-1750) *Antiq. Ital. Tom. iv. Diss. kvii, De Ritibus Ambrosianæ Ecclesie.*—Observe the Ambrosian manner of baptizing. Nowadays the priests preserve a shadow of the ancient Ambrosian form of baptizing, for they do not baptize by pouring as the Romans do: but, taking the infants in their hands, they dip the hinder part of the head three times in the baptismal water in the form of a cross; which is a vestige yet remaining of the most ancient and universal practice of immersion.—Robinson—“History of Baptism,” Chap. xxxiii.

Petri Terpagen Ritual, Eccl. Danie et Norvegie.—Harnie, 1706. De Baptismo.—Then the head of the child is held over the font, and the priest pours water three times over it. (Lutheran Baptism in Denmark and Norway).—Robinson—“History of Baptism,” Chap. xxxvii.

SAVANNAH, 1736, February 21st.—Mary Welch, aged eleven days, was baptized according to the custom of the first Church, and of the rule of the Church of England, by immersion.

MAY 5th.—I was asked to baptize a child of Mr. Parker's, second baliff of Savannah. But Mrs. Parker told me, “Neither Mr. Parker nor I will consent to its being dipped.” I answered, “If you certify that your child is weak, it will suffice (the Rubric says) to pour water upon it.” She replied, “Nay, the child is not weak; but I am resolved it shall not be dipped.” This argument I could not confute. So I went home; and the

child was baptized by another person.—John Wesley—“Journal.”

Wesley's Ritual (1784) Order of Baptism.—The minister, coming to the font, which is filled with pure water, etc.

592. *The Ministration of Baptism to Infants.*—Then the minister shall take the child into his hands, and saying to the friends of the child, “Name this child.” And, then, naming it after them, he shall dip it in the water, or sprinkle it therewith, saying, “I baptize thee,” etc.

593. *The Ministration of Baptism to such as are of Riper Years.*—Then shall the minister take each person to be baptized by the right hand, and placing him conveniently by the font according to his discretion, shall ask the name, and then shall dip him in the water or pour water upon him.—Sherman—“History of the Discipline.”

PRE-REFORMATION TIMES.

In this country (France), however, sprinkling was never practiced, in ordinary cases, till after the Reformation.—“Edinburgh Encyclopedia,” Vol. iii, 236.

It was the ordinary practice in England before the Reformation to immerse infants.—“Chambers' Cyclopædia.”

In brief, it may with great truth be affirmed that during the whole establishment of the Catholic religion in England, that is, from the close of the Sixth to the middle of the Sixteenth Century, a period of nearly a thousand years, baptism was administered by immersion, except in cases of necessity. . . . the evidence is beyond all contradiction. Canons, manuals, legends, histories and homilies describe it in words; and monuments, baptistries and pictures in missals describe it in sculpture and painting.—Robinson—“History of Baptism,” Chap. xxxiii.

Fonts, like medals, form a history, and from an history of fonts incontestable evidence rises to prove that during the whole reign of Popery public ordinary baptism was administered by immersion.—Robinson—“History of Baptism,” Chap.

xviii.

PRESENT-DAY PRACTICES.

The printed creeds, canons and rituals of churches resemble the statute laws of a kingdom. . . . If by sprinkling be understood scattering in small drops, it must be granted it is contrary to law in the Church of Rome, in the Lutheran Church and in the Episcopal Church of England. In the standards of these churches baptism is defined as dipping; pouring is tolerated in case of weakness; but sprinkling is not mentioned. Robinson—"History of Baptism," Chap. xxxvi.

Public Baptism of Infants.—Then the priest shall take the child into his hands . . . he shall dip it in the water discreetly and warily, saying. . . —The Book of Common Prayer.

I am not unaware that it is the custom of some of the English clergy, in modern days, to observe triune affusion, repeated at the expression of the Name of each of the Divine Persons, according to the example of antiquity, when immersion was the rule. —Maskell—"Holy Baptism," Chap. iii.

Q. Ought baptism to be administered by dipping; or by pouring of the water; or by sprinkling of the water?

A. It may be administered validly in any of these ways; but the custom of the Church is to administer the sacrament either by dipping in the water, which is used in the East; or by pouring of the water upon the person baptized, which is more customary in these parts of Christendom. Moreover, it is the custom in all parts of the Catholic Church, and has been so from the Apostolic days, to dip or pour three times at the names of the three Divine persons; though we do not look upon this so essential that the doing otherwise would render the baptism invalid.—Challoner—"The Catholic Christian Instructed." (Published with the approbation of the Most Rev. John McCloskey, D. D., Archbishop of New York, 1897.)

Luther found the practice in the Church of applying the water in baptism three different times, once at the mention of each Name of each Person in the Trinity, and he accepted this

mode and practiced it himself. And in this the Christian Church that is known by Luther's name follows his example. . . . by observing the triune application of water in baptism we are in close harmony with the early Church.—Gerfen—"Baptizein," Chap. xvi.

The Larger Catechism of the Russian Church—QUESTION 290. What is most essential in Baptism?

Triune immersion in water in the Name of the Father; and of the Son; and of the Holy Ghost. —Schaff—"Creeds of Christendom."

I have at hand a fresh and new statement of the case. The Southern Presbyterians of the United States have founded three churches in Greece, and all three of them practice immersion. Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, 'the commonest day-laborer understands nothing else for *baptizo* but immersion' . . . I asked a professor what *baptizo* meant, and he said: 'It has but one meaning—to submerge, to immerse. Why do you ask?'"

In reply to an editorial in the *Christian Observer*, of Louisville, Kentucky, Dr. Powell writes to the *Western Recorder*, January 8, 1891, as follows: "I asked Brother Sakellarios, who has charge of the Baptist Church in Athens, if the Greek word could mean anything but immersion, and he said 'No.' To my inquiry how the Presbyterians managed this question, he replied, 'Very easily—by having a baptistry made, in which they immerse infants just as the Greek priests do.' Said he: 'Once they sprinkled some children, and it created such a scandal that it came near breaking up the Church, and they were compelled to have a small baptistry made' . . . In Greece, Bulgaria, Asia Minor, Syria, Palestine, and wherever the Greek language is spoken, immersion for baptism is practiced."

Here is an instance where the Presbyterians practice what their scholars preach, This is the land where Greek is a living

language and nothing but immersion is practiced there. “Immersion”—Christian, Chap. xxvii.

BY THE REV. JOHN ALEX. DOWIE.

God’s Way of Healing is a Person, Not a Thing.

Jesus said, “*I am* the Way, and the Truth, and the Life,” and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or “*I am* the Lord that Healeth thee.” (John 14:16; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

He cannot change, for “Jesus Christ is the same yesterday and today, yea and forever”; and He is still with us, for He said, “Lo, I am with you alway, even unto the end of the world.” (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

Divine Healing Rests on Christ’s Atonement.

It was prophesied of Him, “Surely He hath borne our griefs (Hebrew sicknesses), and carried our sorrows and with His stripes we are healed”; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

Disease Can Never be God’s Will.

It is the Devil’s work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to “destroy the works of the Devil,” and when He was here on earth He healed “all manner of disease and all manner of sickness,” and all these diseases are expressly declared to have been oppressed of the Devil.” (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing are Permanent.

It is expressly declared that the “Gifts and the calling of God are without repentance,” and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; I Corinthians 12:8-11)

There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and

whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18)

Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20, 21; 1 Timothy 4:1,2; Isaiah 51:22,23.)

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