

**THE**

**Sumter Discussion**

**On the Authority for the  
Administration of  
Baptism**

Between

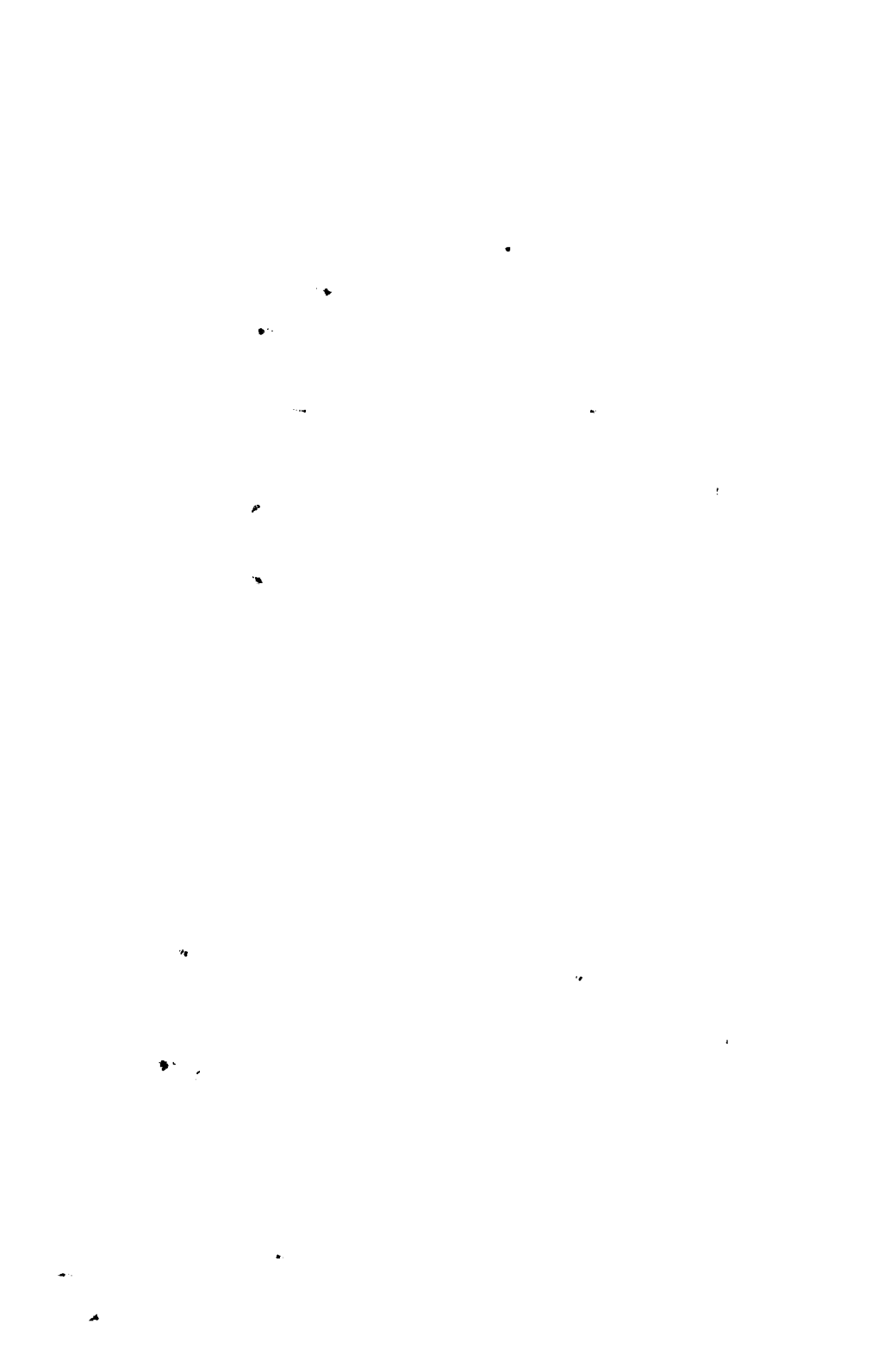
**C. C. BROWN, A. M. D. D.,  
Pastor of the First Baptist Church  
Sumter, S. C.**

and

**J. J. PORTER, A. M. D. D.,  
Pastor of the First Baptist Church  
Joplin, Mo.**



**The Debate Was Held in the First Baptist Church  
Sumter, S. C., 1903**



## Preface

I beg to say, that I am indebted, especially, to Dr. T. T. Eaton, Dr. J. C. Armstrong, editor of the Central Baptist, St. Louis, Mo., Dr. G. A. Lofton, pastor Second Baptist Church, Nashville, Tenn., Dr. S. H. Ford, editor Christian Repository, St. Louis, Mo., and Dr. Dayton's work on Alien Immersions, in arranging my arguments for the discussion.

This book will be a text book on the subject it presents. Both sides are set forth, and the best authorities that could be gathered are presented on both sides.

It will be observed that Dr. Brown's speeches are short, but this grows out of the fact that his manuscript arguments were short, and much that he said, in his spoken addresses, was not included in his manuscripts. His speeches are published as he revised them. My original manuscripts, which were all submitted in the spoken debate contained almost twice as much matter as the original manuscripts of Dr. Brown.

I made it a point to speak rapidly and get my arguments all in. The stenographer did not take my manuscript arguments, but noted them in his transcript. When they were inserted with my replies to Dr. Brown's speeches, this accounts for the length of my addresses.

Also, Dr. Brown did not, in some of his speeches, use all of his time, but was generous in giving me all the time I wanted.

In connection with Mr. Alderman I send out this book in the interests of Baptist churches and for straight and regular baptism as taught in the New Testament.

J. J. PORTER.

Joplin, Mo.



## Introduction

This discussion was arranged by Deacon D. W. Alderman, member of the Manning Baptist Church of South Carolina, and Dr. C. C. Brown, pastor of the First Baptist Church, Sumter, S. C.

Mr. Alderman is one of the leading and wealthy Baptists of the state of South Carolina, Dr. Brown is one of the most noted preachers and writers of his state.

Mr. Alderman engaged Mr. Porter of Joplin, Mo. to meet Dr. Brown in the discussion of the following proposition:

*“The Practice of Alien Immersion Subverts Baptist Principles As Taught In The New Testament.”*

Dr. Brown wrote the proposition and submitted it for debate.

After some correspondence, Mr. Porter agreed to discuss the issues of the proposition with Dr. Brown, in an oral debate in the First Baptist Church, Sumter, S. C.

Each speaker was allowed seven speeches. The opening address of each speaker was an hour each, and the others were a half hour each.

Mr. Alderman employed a first class stenographer, who reported the addresses as delivered. He purchased Dr. Brown's manuscripts after Dr. Brown had revised them for publication, paying him one hundred and fifty dollars for them.

Mr. Alderman employed Mr. Porter to edit the work and have it published.

In making the revision the colloquial phrases and breaks of construction, which naturally mark rapidly spoken discourses, have not been removed.

It is due to say that a brotherly spirit prevailed through the discussion and much good was the result of the debate.

*Post Printing and Publishing Company*  
*Joplin, Missouri, U. S. A.*

## Dr. Porter's First Speech



r. Chairman, Ladies and Gentlemen:

"The practice of Alien Immersion is Subversive of Baptist Principles as Taught in the New Testament."

Brother Brown wrote this proposition and submitted it for debate. He assumed the negative and denies. I took the affirmative and assert.

It is, therefore, the doctrine contained in this proposition that we are to discuss.

According to the rules of logic I am to define the terms of the proposition.

1st. I define the word "Practice" to mean a frequent and customary performance of anything; that is to perform frequently or habitually; usage, to make a practice of a thing; to observe and usually follow.

So, then, the frequent and customary practice of alien immersion is subversive of Baptist principles. Or, the frequent or habitual practice of alien immersion is subversive of Baptist principles. Or to observe and usually follow the reception of alien immersion is subversive of Baptist principles. Or to make a practice of receiving alien immersion is subversive of Baptist principles.

2nd. I define the phrase, "Alien Immersion," to mean a baptism belonging to another government; one that has no legal place nor right in the government of Christ's churches. Or alien immersion is a baptism that is foreign, wholly different in nature, one estranged, adverse and hostile to the baptism belonging to the churches and instituted by Christ. So, then, the practice or reception of such baptism is foreign and hostile to the constitutional law and govern-

ment of Christ's churches. It is to bring in a baptism that is wholly different in nature to the baptism Christ committed to His church. It is rightly named in the proposition as alien immersion. That is, another baptism far away from that baptism which the Holy Spirit locates between the one Lord and the one faith. That word alien, in its qualifying relation to baptism, is a stranger to the law of baptism. The home of baptism is found between the one faith and the one God. There is no place for an alien rite there. To put an alien rite there is to ignore Christ's law and do violence to His divine authority.

3rd. I define the word, "Subversive," to mean to overthrow, to set aside, to destroy.

So, then, the receiving of alien immersion, subverts, overthrows, sets aside and destroys Baptist principles. For a lawless rite to the extent it prevails, destroys the principles and rites, enjoined by law.

4th. I define the phrase, "Baptist Principles," to be the doctrine, teaching of Christ, set forth in the New Testament. Or the law of Christ authorizing the constitution and government of His churches and the ordinances committed to them.

Baptists have always been a free and independent people. They hold to the broadest liberty and freedom of thought. Their contention has ever been for the widest liberty in all matters of religion. They have no creed with any binding authority. The Bible and the Bible alone is the sole authority for Baptists in religious belief and practice. They have no propaganda that fixes and settles a religious teaching or practice. The divine authority of God's word does this. They have no infallible teachers nor churches. They hold to an infallible book, the Holy Bible. All that this book enjoins upon Baptists, they willingly receive. Each one is to study and interpret the word of God for himself.



A Baptist church cannot add anything to the perfect law of Christ, nor take anything from it. That law is perfect, converting the soul and making the wise the simple. A church of Christ has no legislative function. It is under the law of Christ, and its mission is to do whatsoever Christ has commanded. The church is the ground and support of the truth as revealed in the word of God. As an institution it has no authority. Christ has all authority in heaven and on earth. By this authority He has commissioned His church to the performance of duty. The church is Christ's agency and is authorized by him in the performance of its mission. If it were asked why a church does this or that, its reply should be, that Christ has commanded it. Inasmuch, then, as a church is under the authority of Christ, and that this authority is contained in the Bible, it is, therefore of vital importance for it to know just what the will of Christ is as revealed in His law.

That, I trust, is the object of this discussion. We all want to know what the authority of Christ is concerning the question involved.

Baptists are not afraid of free and open investigation in the light of the New Testament. They believe in proving all things and have no practice that they are not willing to have tested by the law of Christ.

To Baptists no teaching or ceremony is sacred except what their Master has enjoined. They believe in proving all things and holding fast that which is good. Tradition or the teaching of the fathers have no place among Baptists unless they are scriptural.

When state governments sought to fasten upon Baptists certain doctrines and practices in the dark ages they challenged discussion, and the right of any set of men to fix a creed and make it binding upon the individual conscience. They held that only the truth, in Christ Jesus, could make men free.

What we want to know in this investigation is wheth-

er or not the word of God sustains the proposition affirmed: "The practice of Alien Immersion is Subversive of Baptist Principles, as Taught in the New Testament."

If the Scriptures teach that such a practice is subversive of New Testament principles, then every Baptist should abandon the practice, as well as all others who would be loyal to New Testament principles. If the practice of alien immersion subserves New Testament principles, then the practice is scriptural.

The burden of proof for the practice of alien immersion rests upon those who observe the rite. It is somewhat like the rite of infant baptism and the practice of open communion, it never existed until long after the last canon of Holy Scripture was closed. It belongs to the arena of apologetics. It rests entirely upon apologetic hypotheses. There is neither a direct precept or example in the word of God for it. Its advocates do not go to the Bible to find authority for its practice. They are forced to make the kind of apologetic arguments for its defense as the exponents do for infant baptism and mixed communion.

Their apologies consist in question of conscience, expediency and Christian liberty. Those Baptists who practice the rite of alien immersion are not agreed among themselves as to the reasons for the practice. In this they are like those who are in the practice of infant baptism.

If there were any scriptural authority for the practice of alien immersion, the variety of theories for its observance would not exist. When Baptists depart from the regular precepts and examples of the New Testament they are at sea, without compass or chart.

We do not have to employ apologetics for the defense of the practice of baptism by a Baptist church. This practice is sustained by the direct teaching of the New Testament. When a person comes before a Baptist church and gives a credible profession of his faith, and is baptized by

a minister of that church, no one questions the scripturalness of his baptism. Among Baptists it is universally admitted to be regular and orderly, and accordingly, authorized by the precepts and examples of the New Testament.

Why not stop here? Why create division and contention by going far away and practice the baptism performed by aliens, who have neither precept nor example in the Word of God for the administration of the rite? Yet, it is claimed that alien immersion should be practiced by all Baptist churches. Though wanting in scriptural authority for its performance. As a Baptist, I say to the apologists of this rite, when you confess that the administration is alien, that it is foreign to the government of Christ's churches, that the Scriptures are silent concerning it, and that it is irregular and disorderly, that such a practice is subversive of Baptist principles, as taught in the New Testament.

The practice of a religious rite, necessarily, subverts New Testament principles or subserves them. How is it with the practice of alien immersion? I am here to affirm that the practice is subversive of Baptist principles.

Brother Brown denies. If he can prove that alien immersion is scriptural, then, it follows that the practice instead of subverting Baptist principles, subserves them. Can he do it? Will he do it? If he does my proposition is false and I am in the wrong, and will at once come over to his side, and will advocate and practice the rite of alien immersion. Yes, sir, convince me that alien immersion is in accord with God's word and I will preach it and practice it.

Any baptism that is enjoined by the Holy Scriptures shall have my hearty support. Here is the issue. What is the teaching of the law of Christ? Does that law authorize the practice of alien immersion? I hold that it does not, therefore, I refuse to enter into the practice of it. Brother Brown

believes that it is authorized by the Scriptures, and hence, he is in the practice of it. He believes that the practice is subservient of Baptist principles, or he would not advocate and observe it.

According to his position it would be right for every body to practice alien immersion. For, if it be lawful and right for one it is lawful and right for all. Then, the more alien immersion is practiced the more generally are Baptist principles subserved. If he is right and I am wrong, then Baptist principles will suffer no loss for Baptist churches to quit immersing, through their ministry, and let alien immersion be the prevailing practice. Such would not subvert Baptist principles, but subserve them.

I think you see we have a clear cut issue. One that does one of two things, either subverts Baptist principles, or subserves them. This gives the question a rather serious turn. I did not form the proposition I am to discuss; it was written by one who believes in, and practices the alien rite. It puts me where I am to show and to seek to prove that my Brother Brown, and those who stand with him, teach and practice a rite that is subversive of Baptist principles, as taught in the New Testament. If I succeed in the proof of the proposition, that puts all who are in the practice of alien immersion in a business which is subversive of Baptist principles. And that if Baptist principles are scriptural, then the practice of alien immersion sets aside scriptural principles. That is a most serious thing for Baptists to do—to preach and practice a Baptism that subverts the principles of their churches; principles that they profess themselves to believe and teach.

If my proposition is wrong and contrary to the teachings of God's word, alien Baptism is right, and I am found charging the practice of perverting New Testament principles. This puts me in a serious position. I see a Baptist church and its pastor in the practice of the alien rite, I say to them: "Brethren, your practice is irregular, disorderly,

and therefore, unscriptural. It perverts the doctrine of your church." Now, that would be a bold thing for me to do; yea, a serious thing, but that is exactly what my proposition does. It affirms that the practice of alien immersion is subversive of Baptist principles, as taught in the New Testament. It is a baptism that does not belong to Christ nor his apostles. The baptism of the New Testament is not an alien baptism. That baptism was performed by the authority of Christ's law and in connection with the government of his church. During the days of Christ and His inspired apostles, there was one Lord, one faith and one baptism. Baptism belonged to those who continued in the apostles' teaching and fellowship, and in the breaking of bread. In that era there were no different denominations with their conflicting creeds or doctrines. So it was not possible for the practice of alien immersion to exist. All Christians were under the government of the churches. The churches were one in government and doctrine. So there was no place for the practice of alien immersion, anymore than the practice of mixed denominational communion. Not until the authority of Christ was ignored and new denominational sects were founded, and both the ordinances, baptism and the supper perverted, was it possible for the question of alien immersion to arise. It is the offspring of those who went out from the true churches of Christ, and caused divisions and strife in his kingdom. It is the child of ecclesiastic denominations, whose name is legion. It is the immersion of those who have perverted the scriptural design of baptism and turned it from its rightful place in the system of Christian teaching. Baptists are not responsible for its existence. It is not of their faith. They have no church fellowship for these organizations that administer it. In the government of those who perform it, it teaches another gospel. Then why should Baptists be in the practice of it? Why should they substitute a foreign rite for the one that Christ has

commanded them to observe?

To the extent that they bring alien immersion into their churches, to that extent, they subvert their own teaching, and surrender all right to exist as distinctive churches. For, if Mormons, Romanists and others can perform Christian baptism according to the authority of Christ, they can do all other things necessarily done by a Baptist church. So, then, if alien immersion should become universal it would set aside Baptist churches and leave no place for their existence. And if alien baptism is scriptural why should it not become universal? If it is scripturally right for those who are not Baptists, and who oppose Baptist teaching, to administer baptism for Baptist churches, then they ought to do it. And, if they do not do it, they are not obeying the authority of the Scriptures. In order, therefore, for them to baptize for Baptist churches, according to the Scriptures, Baptists would have to quit baptizing themselves. For, if they do their own baptizing, then these, on the outside, can't do it. And so, by Baptists continuing to baptize prevent them from doing what the Scriptures enjoin them to do. Mark the issue, that one example proves the rule. That is, if the law of Christ authorizes one case of alien immersion, it authorizes them all. If it is not the duty of Baptists to baptize all who come into their churches, then it is not their duty to baptize any of them. If the Scriptures authorize the baptism of one by an administrator who is not a Baptist, then the entire service of baptizing is taken out of the hands of Baptist churches and scripturally committed to those who have no relation to the government of Baptist churches. So then, the practice of alien immersion destroys the principle that Baptists believe and practice of baptizing upon a credible profession of faith. For, it is clear, that if the Scriptures authorize those who are not Baptists to baptize for Baptist churches, they do not authorize Baptist churches

to baptize for themselves.

It may be claimed for those who are not Baptists that they have no scriptural right to baptize for Baptist churches. If that is admitted, then, it follows that only those can baptize for Baptist churches who are scripturally authorized to administer the rite. Then, where is the justification for the practice of baptism administered by those who are not authorized to administer it? To receive the baptism they perform, is not that practice an endorsement of a performance that was without any scriptural authority? Is a practice scriptural when it makes void obedience to divine authority?

We are now at the point to consider whether or not there is any scriptural authority for anybody to baptize. If so, who are they, and what qualifications are required of them? No one can read the New Testament without seeing that somebody is to administer baptism. Christ has commanded baptism to be performed. The obligation to baptize rests somewhere and upon some body. One cannot baptize himself. Baptism is a positive institution, it is enjoined by positive law. To the law and testimony we come.

Who should baptize? That is largely the question involved in the proposition. With an open Bible can we determine who should baptize? Let an honest investigation answer the question.

The authority to baptize does not belong to the world. Christ did not commit this heavenly banner of baptism to the world. This glorious symbol of the faith was not put into the hands of the enemy of the Redeemer's kingdom. His kingdom is not of this world. Men who mind earthly things, who have their portion in this life; men whose minds are carnal and at enmity against God, are not the men commissioned to carry the banner of our King and of His Gospel and His church. Such an idea transcends all rational belief. Baptism is to be administered in the name, that is

by the authority of Jesus Christ. Wicked men do not, and have no right to perform any act in His name. Hear the law of God, Ps. 50:17: "But unto the wicked God saith, What has thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth? Seeing that thou hatest instruction and easteth my words behind thee."

The world has nothing to do with baptism, either as to its subject or its administrator. This point conceded, it follows, that the authority to baptize is restricted so that men of the world are excluded from the administration of the ordinance. Therefore, the practice of alien immersion performed by men of the world is subversive of the New Testament principles which forbid such administration.

The practice of such a rite takes the baptizing out of the hands of those to whom Christ has committed it, and puts it into the hands of those who are excluded from the administration of the ordinance.

If it is claimed that the practice of alien immersion rejects the administrator and his performance as being unscriptural, and that the candidate that received the administration of baptism at his hands has been scripturally baptized, that eliminates the administrator entirely from the issue and leaves the whole matter with the candidate. He can immerse himself. Why not if the administration of the rite has nothing to do with scriptural baptism? The candidate can have baptism administered to him by an infidel, that would be scriptural baptism if the performance of the rite is no part of authorized baptism. To reject the administration of a rite, and say it is unscriptural, and at the same time receive the rite as scriptural is a little confusing, at least, to my mind.

New Testament baptism is as much depending on the baptizer as on the one to be baptized. If there is no baptizer there is no baptism; if there is no one to be baptized there can be no baptism.

It is a difficult thing to split a principle and receive



half of it and reject the other half. That is what the practice of alien immersion does. All it requires is for the subject to believe in Christ and find some one to dip him in the water, it makes no difference who performs the act. This is recognizing the authority of Christ in requiring faith before baptism and immersion as the act, while it rejects His authority as to the performance of the act. How can an act be scriptural when it is lacking in scriptural authority as to its performance?

Baptism being a positive ordinance, established by positive law, as such, it must be administered in the exact manner required by the law, and hence if not, it is not lawful baptism, and will be rejected by the great Law Giver. To change a positive ordinance in any particular is to destroy it and insult the Divine Law Giver.

So, then, I charge upon the practice of alien immersion that it sets aside the law of Christ in the administration of one of His holy ordinances and leave the performance of that sacred rite to aliens, foreigners and the lawless. This, too, in the very face of the authority of the Holy Spirit, who said to the church, "Keep the ordinances as they were delivered unto thee."

Christ gave authority to John the Baptist to baptize. John's ministry was, "The beginning of the gospel of Jesus Christ, the Son of God." (Mark 1:1). He was "sent from God" to bear witness of Christ, "that all men through him might believe." (John 1:6, 7). He was also "sent to baptize." Paul says: "John verily baptize with the baptism of repentance, saying to the people, that they should believe on him, that is on Christ Jesus." (Acts 19:4). John was the first and only administrator authorized to baptize at this time. He received his authority directly from the Lord. Christ announced through the prophet: "Behold, I send my messenger, and he shall prepare the way before Me." (Mal. 3:1). No one else baptized but John, he and he alone had authority to baptize. This fact was recog-

nized. For, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized by him in Jordan, confessing their sins." Now, if some one had gone to Jewish Priests and been baptized of them would Christ have accepted their baptism? Is it not a fact that when Christ sent John and authorized him to baptize that He likewise required all who were to receive baptism to go to His commissioned message to have the rite conferred upon them? If some of John's disciples had performed baptism, without special authority, such baptism would have been rejected as in the case of the twelve at Ephesus.

In the very origin of baptism we have the administrator clearly set forth. The Divine Teacher asked the question, "The baptism of John was it from Heaven or of men?" By this He, Himself, recognized the authority in conferring baptism. Suppose some critic had said, "Valid baptism does not depend on the one who administers it. John's baptism does not need the authority of heaven to make it scriptural. Anybody can properly baptize as to that. The mere fact that one baptizes is no evidence that he has divine authority." The critic could not say whether John baptized by the authority of heaven or that his baptism was from men. He was somewhat like an alien immersionist, did not know whether or not there was any heavenly authority connected with the conferring of baptism.

The comand was given to the administrator to baptize before it was given to any one to be baptized. The legality of the ordinance in the very beginning depended on the appointed and authorized baptizer. The only question ever raised when baptism was first conferred was a question concerning the administrator of it. If in the beginning the Lord put the baptizing of people in the hands of John, and gave him special authority to baptize, how is it and why is

it that now anybody can baptize, and that the conferring of baptism has been taken out of the hands of the Lord's authorized ministers and put in the hands of aliens or foreigners and that legal baptism does not depend upon any divine authority for its administration? Where is the chapter and verse in the Divine Book of law that shows that a change has been made as to the authority of administering baptisms. In the beginning the only man that baptized was one called and sent by Christ. He administered the first baptism that heaven and earth ever witnessed. All that wanted to be baptized went to this one baptizer, and when a certain class refused the baptism of John, they, in so doing, rejected the counsel of God against themselves.

Christ Himself went to John for baptism. Why did He walk a long distance to receive baptism at the hands of John? Why did He not set the example for some of our alien immersionist friends, and go to some Jewish Priest or Rabbi and let him confer baptism upon Him? That would have settled the question at once. For Christ's example is always in harmony with His teaching. But, ah sir, instead of doing that He set us the example, and that example is supported by all His teaching, by going to the only man in the world, at that time, who had the authority, of Heaven to baptize; His own commissioned messenger, and asked to be baptized of him. And was baptized of John in the River Jordan. The Holy Spirit approves the act. God, the Father, speaks out from Heaven and gives His sanction.

Here we have a baptism administered by a man who had the authority from Heaven, one that has stamped upon it, the Divine seal of God, the Father; of Christ, the Son, and of the Holy Spirit. No alien element connected with it.

The practice of alien immersion is subversive of Christ's baptism. It sets aside the authority by which that

baptism was conferred. It says that an alien could have baptized Christ as well as His own messenger. It declares that a baptism performed by the authority of men is as valid as that administered by the authority of Heaven. It says that there was no necessity for Christ to have traveled so far for John's baptism. Any priest or rabbi could have given right baptism, for lawful baptism depends upon the subject and not on the administrator. It says more, that when one is to be baptized he need not feel that he is at all responsible as to where he goes for baptism nor as to who confers the rite upon him.

The next record of baptizing shows that Jesus baptized. (John 3:22.) "After these things came Jesus and His disciples into the land of Judea; and there he tarried with them, and baptized." (John 4:1,3). "When, therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John' (although Jesus himself baptized not, but his disciples.)" Mark the statement. Jesus first made disciples and then baptized them. He did not do the baptizing himself, but commissioned His disciples to administer it. They were His authorized agents. What Jesus did through these disciples is spoken of as having been done by himself. This proves that no one had the right to baptize except by the special authority of Christ. If others had stepped in and baptized the converts of Jesus this would have set aside his authority in authorizing those special disciples to administer the rite. When he commanded certain ones to do his baptizing that forbade any others from doing it. There was no alien immersion connected with Christ or His ministry. There is no account of any of his disciples baptizing a single convert, during His entire earthly ministry, except by His special appointment and under His direct supervision. Why did Jesus so carefully guard the ordinance, and authorize certain disciples to perform it, if it is left free for any one to ad-

minister it? Let it be remembered, that He chose certain ones, as His agents, to baptize for Him before He sent out the twelve. Let it be remembered, that the ignoring of Christ's authority is the ignoring of Christ himself.

To say that Christ, by authorizing certain ones to baptize, established a rule that hampers His ministers, and at times retards the progress of His kingdom, is to charge Him with folly. And that, ladies and gentlemen, is exactly what Brother Brown's proposition does. He admits that he is not an alien immersionist, except when occasions require him to be. There are times when he is regular and in the practice of baptism as a regularly authorized Baptist minister. But he finds occasions for setting aside the rule and enter the practice of receiving alien immersion. Today he may be no alien immersionist, stands by the authorized rule of Christ, for a regularly authorized Baptist minister to administer the rite of baptism, but tomorrow, an occasion may arise, when he leaps over the law of Christ and is an alien immersionist, by endorsing such an immersion, and by the practice of receiving it into his church.

Let me ask the question: If there are occasions when the practice of alien immersion is for the progress of the kingdom, and then are there other occasions when the progress of the kingdom demands that one is not to be an alien immersionist, and that it is best for a regularly authorized Baptist minister to administer the rite of baptism? Does the authority of Christ depend upon whatever the occasion may be? Here is an occasion for receiving alien immersion. Is the reception of such immersion scriptural, and does it become scriptural because of the occasion? Here is another occasion that baptism is received as administered by a regularly authorized pastor, does the mere occasion make that baptism scriptural? Or is it scriptural because Christ has authorized it?

Take an illustration: Out there is a Mormon church, the Mormon minister baptizes a convert and that convert

enters the Mormon church. After some weeks, he comes to Brother Brown's church. He says he was a believer in Christ before he was baptized. Brother Brown and his church receive him on his alien baptism. The occasion makes it necessary for them to do so, the occasion is an opportunity for the expanding of the kingdom, not to receive the applicant would be to retard the progress of the kingdom. On this occasion Brother Brown is an alien immersionist.

The next Sunday one comes before the church and confesses his faith in Christ and wants to obey him in baptism and become a member of the church. The church is about to require from him an experience or a credible profession of faith before receiving him for baptism. At this time the Mormon elder of the church out there arises and says: "It is not necessary for the church here to take any action in approving this person for baptism, nor is it necessary for the pastor to baptize him. Let me baptize him for your pastor and the church, and then you can receive him into your church." Brother Brown is not now an alien immersionist and tells him he has no right to come into his church and baptize anybody for the church. He says, "that is my business." But the elder says, "I baptized one for you the other week. He was a Mormon when I baptized him, and I baptized him into the Mormon church and into the Mormon faith, you endorsed the administration of that baptism and received it. If I can baptize in my own church for you, why can I not baptize in yours?" What will you say, brother?

At the close of Christ's ministry, He authorized His eleven disciples to baptize. This was a world wide commission. Let me read you the last and final authority given by Christ for baptizing. Matt. 28:16,20, "Then the eleven disciples went into Gallilee unto the mountain where Jesus had appointed them. And when they saw him they worshipped him; but some doubted. And Jesus came to

them and spake unto them, saying, All authority has been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

Here is our authority for baptism. This commission was given unto the apostles, not simply as disciples, nor as a church, neither as ministers, but as the inspired founders and instructors of the churches for all time. It was given to them for the churches and not for the ministers as such. So it is binding upon the churches as the executives of Christ's authority, and that to the end of time. For the Divine Law Giver said, "And, lo, I am with you all the days, even unto the end of the world."

So far as my knowledge extends on the issues involved, Baptist agree on the following points:

1. There can be no baptism without a baptizer. That the baptizer or the administrator of baptism is authorized to administer the rite by divine authority.

2. We agree that John the Baptist was the first baptizer, and that he baptized according to the direct authority of Christ.

3. Baptists agree that Christ authorized his chosen disciples to baptize for Him as His agents.

4. We agree that Christ commanded His apostles to baptize in all the world.

5. That Christ authorized His churches to baptize through His inspired apostles.

6. We agree that the Scriptures require an authorized administrator of baptism. If not, then anybody can baptize, and there is no limitation to the administration of the ordinance.

7. We also agree that all the recorded examples of

baptism, in the New Testament, show that the rite was performed by those who had authority.

Let me call your attention to all of these examples.

1. All those baptized by John the Baptist.
2. Christ making and baptizing disciples through his authorized agents.
3. Those baptized on the day of Pentecost were immersed by those who were authorized to administer the rite by the great commission.
4. The men and women baptized in Samaria were converted under the preaching of Philip and were immersed by him. Philip was an officer in the church and a recognized evangelist.
5. In the case of the Ethiopian eunuch, Philip, the evangelist, was the administrator of his baptism. He baptized him under the direct authority of the Holy Spirit.
6. The example of Paul's baptism shows that he was baptized by Ananias, who was commissioned to baptize the great apostle by direct authority from the Lord Jesus.
7. In the case of the baptism of Cornelius and those of his household the records shows that baptism was administered by the authority of an inspired apostle.
8. The baptism of Lydia and her household was conferred by the inspired apostle Paul.
9. The same is true of the example of the jailor and his household. Paul, the inspired apostle, was the preacher and authorized their baptism.
10. Those baptized in Corinth received the rite from Paul, and Timothy, regular authorized ministers of the Gospel.
11. In the case of the certain disciples at Ephesus the baptism was administered by the inspired authority of Paul. In this example we have a former baptism set aside, because of some defect connected with it.

These are all the baptisms mentioned in the New Testament. There is not a single case where alien immersion



can be inferred. All these baptisms were regular and orderly, and not an alienist performed one of them.

My beloved, Brother Brown, may not agree with all these numbered statements as he is rather an unique Baptist theologian, but he will fail to find any Baptist authority that will desent from them. All the authorities he may introduce, not one of them, will disagree with these statements. I think I am safe in saying this, as I know about the authorities he will use. I may be mistaken, but we shall see.

Baptists agree as to the scriptural qualifications of an administrator of baptism.

— 1. He should be baptized upon a credible profession of faith.

2. He should have membership in a scriptural church.

3. He should be ordained or appointed by the church, to the official work of the ministry.

Dr. Jeter says: "The administrator should be pious—baptized—a church member, called to the ministry, and authorized by the church to engage in the ministry—and duly ordained to the work. While there may be some question as to what constitutes valid ordination, there is almost universal agreement in our churches as to its necessity, in some form, in order to the administration of Baptism." (Ed. Religious Herald, Oct. 5, 1871.)

Brother Brown said, In a written letter, that he stands on this subject just where Dr. Jeter stood. If he stand by this statement, I have read, there will not be much room for a debate between us.

Dr. Jeter held that nothing was baptism but immersion. Most all of the pious Pedobaptists reject immersion. Then, they have not the scriptural authority to baptize, for Dr. Jeter says: "The administrator should be baptized." These Pedobaptist ministers, not having been baptized, therefore, they are not members of a scriptural church. To be a member of a scriptural church is an essential qualification

to the administration of baptism, according to Dr. Jeter's position.

There is no question or doubt as to the scripturalness of baptism when administered by one with the qualifications mentioned by Dr. Jeter. Alien immersion is another baptism. It is far away from a scriptural church and an authorized administrator.

To receive such baptisms eliminates a scriptural church and a scriptural administrator from the ordinance. It puts the sole authority into the hands of those to be baptized as to who and where the baptism is performed.

Mark the chapter and verse that Brother Brown cites in proof of alien baptism.

For the accommodation of Brother Brown I will put the arguments into fifteen propositions. He can easily note them and file his objections.

Tell me if he does.

Let me restate the proposition: "The Practice of Alien Immersion is Subversive of Baptist Principles Taught in the New Testament."

1. It is a Baptist practice to require those to be baptized to come before the church and give a credible profession of faith in Christ.

Therefore, the practice of alien immersion subverts this principle. For a Baptist church has no voice concerning the immersion of those received on their alien baptism.

2. It is a Baptist principle to require their own ministers who administer baptism to be first baptized themselves.

Therefore, the practice of alien immersion subverts this principle.

3. It is a Baptist principle to require those who administer baptism to be themselves members of a New Testament church.

Therefore, the practice of alien immersion is subversive of this principle.

4. It is a Baptist principle to require those who baptize to be ordained to the ministry.

Therefore, the practice of alien immersion subverts this principle.

5. Church polity or order is held by Baptists as a principle.

For baptism is the link by which we are tied to all our ecclesiastical relationship. It is the official door of entrance into churches, and when we go from our church to another our former baptism is the ceremonial ground of admittance.

Baptist baptisms connect us with Baptist churches wherever we take our membership.

But, when one enters a Baptist church upon baptism received from a Pedobaptist church he is still ceremonially related with that church by succession, and this succession connects him with Rome. For all Pedobaptists are ceremonially related to Rome, because of the fact, they received their baptism from Rome in the beginning of their organizations.

Brother Brown will shy at the idea of Baptists claiming relation with the New Testament churches in the days of the apostles, through their baptism, but he will contend for alien baptism that connects him with the church of Rome in a ceremonial sense.

6. Baptists hold to the principle of strict communion.

Therefore the practice of alien immersion subverts this principle.

For, if Pedobaptists can scripturally administer baptism for Baptist churches they can likewise administer the Lord's Supper. If they can scripturally administer both ordinances for Baptist churches there is no scripture nor reason for denying them the right of communing in our churches. No one can, logically, be in the practice of alien baptism and not, at the same time, be committed to the practice of open communion.

7. It is a principle with Baptists that Baptist churches are the only scriptural churches.

Therefore, the practice of alien immersion is subversive of this principle.

For any church that can scripturally administer baptism is a New Testament church. To admit that alien immersion is scriptural baptism is equal to admitting that Pedobaptist churches are scriptural churches.

I want Brother Brown to mark this proposition, and tell us if he believes that Pedobaptist churches and Disciple churches are scriptural churches. You note the fact if he does it. Here is a vital issue. Will he meet it?

In the remaining time I have, Mr. President, let me restate the arguments and conclusions submitted in this, my opening speech.

I do this to more readily oblige Brother Brown. He has so far made no notes of what has been said. Here is another opportunity for him to note and answer the issues of my argument. I pray that he may do so. If my arguments and conclusions are unscriptural, I want him to show it.

1. Baptist churches have a uniform regular way of securing or administering baptism for those who are admitted to membership. This is the normal, scriptural way. Even those churches which accept alien immersion, practice this normal, uniform method. Any other way is exceptional and irregular. The regular way is, with us, the right way. It needs no extended argument to prove that if we depart from the regular and resort to the irregular at this point, there will be a disturbance through the entire polity of the church to the extent that this question of baptism is related to other matters. If alien immersion amounts to anything, it introduces irregularity to that extent.

2. The best that alien immersionists can do is to confess that they are trying to justify an exception—an excep-

tion that is so far contradictory of their own custom and subversive of their own principles. They admit that some convert has ignored the regular and scriptural order in procuring baptism, and then they ask the church to commit another acknowledged irregularity so as to cover up or mend the irregularity committed by that convert. The burden of proof rests on alien immersionists, by their own admission. Further more, the irregularity which they introduce, abrogates the rule which they have heretofore followed and which they have sought to justify by Scripture.

3. That receiving alien immersion is subversive of Baptist principles, it is only necessary to make the easy supposition that the number of regular baptisms is decreased and of irregular baptisms increased until the irregular becomes the rule and regular the exception, or until all become irregular. In such an event the whole policy of the Baptists would be changed.

Such a condition may be now only a supposition, but as a supposition and a possibility, it uncovers to us the surrender of principle that is hidden under the practice. All the principle is surrendered in adopting one such alien immersion.

4. Let me examine the structure and procedure in a Baptist church in the matter which affects its control of baptism. The church organizes itself, following carefully the word of God, so as to be in a situation to maintain ordinances and discipline; it furnishes itself with a full set of officers to carry on the functions of a church; it examines, in its official capacity, every applicant for baptism, assuming that some safe guarding of the ordinance and of church membership is necessary; it inquires to see that the candidate gives evidence of conversion, so as to preserve the principle of a converted membership; it assures itself that the candidate understands the significance of immersion; it ascertains whether he is in harmony with Baptist doctrines; it has its own ordained preacher, already examined

and appointed as qualified, to administer the immersion. Suppose now that a church thus organized and acting, opens its doors and begins to receive any number of members who come from elsewhere demanding that their immersion, received in other connections and under radically different conditions, be received without challenge. The change will be subversive of the principles formerly accepted. To receive an alien immersion does the following:

(1.) It leaves to parties clear outside the church the responsibility and right of saying what are the qualifications of baptism. The applicant may come from a body that believes in sprinkling also, or that does not hold to believer's baptism alone, or that advocates baptismal regeneration. For a Baptist church to admit such a set of facts as sufficient, has put disapproval on its own careful organization and procedure.

(2.) The church surrenders its obligation to know for certain what the candidates doctrinal views are, or at least it admits that correct doctrinal views are not prerequisite to the ordinance. Even an immersion performed for remission of sins or for the dead must be accepted under this new rule.

(3.) The church surrenders the right to keep baptism in its proper relation to the other practices and beliefs of the church. It has consented to locate baptism far off from church membership, for it is not required that the applicant must have been a member of an evangelical or any other body. The place of baptism has a meaning.

(4.) Some of the grossest heresies of the centuries have had at their heart a perversion of this ordinance. The church must not desert the place where heresy loves to enter the ranks of loyalty.

(5.) The acceptance of alien immersion is a consent by the church to discredit its own ordained ministry and is a virtual repudiation of that ordination. If preachers of any and all denominations may perform baptism for us,

they may perform any other official act, and surely our laymen must then be allowed to go out and administer ordinances when and where they like.

(6.) If the rule of accepting alien immersion is adopted, then all such immersions must be accepted. It will not do to say in reply that we will accept only those which conform most nearly to the Baptist idea. Not one of them conforms to ours; and we have surrendered our right to pass upon them. Every such immersion must be received, as far as the immersion is concerned. The door, if opened at all, is open to all. In this vicinity are Mormons, all of whom are immersed. Against their immersion no one can object who favors alien immersion. Nor can he consistently object to their doctrines, for he has abandoned the only place where he had the right to forbid water that these should not be baptized; the time to object and to examine has passed.

(7.) The acceptance of alien immersion commits to individuals the whole decision of what baptism is, what its significance, its form, the time and circumstances and agent of its administration, and compels the church to accept as valid whatever the individual may choose to call his baptism.

(8.) Those who accept alien immersion lose sight of the fact that baptism is a declarative public, teaching act, and that it belongs by its very form to the outward and organized phase of Christianity. Possibly one might believe that God accepts the ignorant but loyal intention of a Pedobaptist when he is sprinkled; but he surely cannot insist that all the formal and external significance of the ordinance have been preserved; that feature is all lost. Now while the requirement of an ordained Baptist ministry may be classed among the formal and physical conditions of the ordinance, nevertheless, if the merely formal and physical condition of the ordinance, were worthy of inauguration by the Master, the obligation rests on us to preserve that

formal service in every part. Faithfulness in little things is proof of loyalty to Him. Let it be a ceremony, it is His ceremony.

How much time have I, Mr. President? "About twelve minutes." Well, I will wipe my specs while these points strike in on Brother Brown. He seems to be a fine listener, but makes no notes. This remaining ten minutes I will take in putting some plain questions to him which involves the issues in debate. He will be under obligations to answer these questions according to the rules of logic. I promise him that I am willing to adopt the Socratic method and answer every question he may ask that bares on the investigation of the proposition.

1. Have ministers of other denominations scriptural authority to baptize? Such as Roman Catholics, Mormons, or any of the Pedobaptist connections? If they have, what other thing can a Baptist minister do that they can't do? If they can do, scripturally, all things that Baptist ministers can do, what is the use of Baptist ministers?

2. Admitting that alien immersion has been practiced in the past, does that make it scriptural for Baptists to practice it now?

3. Does alien immersion rest on the basis of a lost authorized administrator?

4. If alien immersion is scriptural, why is it that Baptist churches vote to appoint, set apart or ordain ministers of other denominations who come into their churches. Why not accept of the ordination they received from their former churches? Do Baptist churches reordain ministers who change their membership from one Baptist church to another Baptist church? Is it not a fact that there is no Baptist church in South Carolina that would endorse the ordination of a preacher, received from a Pedobaptist church? Is there a Baptist church in the state that would allow such a preacher to baptize for it before it gives him regular ordination?



5. Who is a proper person to hear and receive the profession of faith of a candidate for baptism? Where and to whom would you advise a believer in Christ to go for baptism, to a Baptist church? or to a Catholic priest? or to a Mormon elder? or to a disciple who himself has not been baptized? or to an infidel? Or would you advise him to baptize himself? Now, if it make no difference where or by whom he is baptized, what would you tell him to do?

6. Is the administration of baptism authorized by the law of Christ, or is it left free for any one who may choose to perform it?

7. If there is no law restricting the administration of baptism, is there any law restricting the Lord's Supper? These are the only ordinances of the New Testament. If baptism is open and free for any one to administer it, why is it that the supper is not open and free for any one to administer it?

8. Would it be scriptural for a minister of another denomination to baptize converts in and for this church instead of the pastor? If not, why not?

9. Does the practice of receiving alien immersion endorse the official act of the administrator as being in accord with the authority of the New Testament?

10. Into what order or doctrine does the administration of alien baptism initiate? What design does the administration of the rite set forth?

11. If alien immersion is scriptural should it not be encouraged? If it is scripturally, regularly and orderly administered, is it not the only baptism authorized in the New Testament?

12. If alien immersion is scriptural is it not as lawful as the baptism administered by a Baptist church, through its pastor? Then, does it not follow that Roman Catholics, Mormons or any body else can confer as scriptural baptism as a Baptist church can?

13. Should the church correct an irregular and dis-

orderly baptism or practice the reception of it? Which subserves Baptist principles the practice of irregularity and disorder or the practice of order and regularity?

14. Does the law of Christ require of those who baptize to have been baptized themselves? What authority is there for one who repudiates the command of Christ to be baptized himself to administer baptism to others? Would you encourage a man to baptize who refuses to be baptized himself? What do you say, Brother Brown? Ah! he sees the point and is like the man at the wedding feast without the wedding garment.

15. Is the administration of alien baptism in obedience to Christ and the acknowledgement of his authority?

16. Who is to decide the proper administrator of baptism, the candidate or the church or some outside party?

17. If the candidate may decide the performance of his baptism, why may he not decide the act and the design?

## Dr. Brown's First Speech



IS THE practice of alien immersion subversive of Baptist principles as taught by the New Testament, or is the validity of Baptism vested in the administrator or in the candidate?

I really beseech you, ladies and gentlemen, and brethern and the rest of you not to get tired, Dr. Porter will improve as he goes on. I am satisfied that before he finishes, he is going to present an argument. You can forecast and get an intimation of what is going to be. The thing hasn't come yet, but you must wait.

We have come upon nothing new. The question now to be discussed has arisen over and over again in the history of the church, and has been argued and discussed by court and council of every kind and in every age. In one form or in another, it has come up for settlement in almost every church. After the conflict was over, and the iron-clad warriors, on both sides, were rejoicing in a great victory they had won, it was that the question was susceptible of a sort of resurrection and lo! the foe had to be fought again upon the same fields.

My own conviction is that men accept or reject the doctrine of alien immersion according to their religious temperament, in the one case, or according as they lean towards Catholicism, in the other. The man born with a polemic tendency is more than apt to feel a vehement desire, from time to time, to vent himself on this or some kindred subject, in order to show how doughty and valiant he is as a warrior for the church.

The simple question is: Is the validity of baptism vested in the candidate, or in the administrator?

A brother came into my study this morning, and as we were conversing I said, "Suppose, now, that there had as-

sembled here a party of gentlemen, and the only provision admitting you to this room was that you should wear a blue coat, a blue broadcloth dress coat. A man comes to the door and knocks. I say, "Well, has he got on the blue broadcloth dress coat?" "Yes," "Admit him." But some one gets up on that side and says: "No, he got that coat from Chandler; he ought to have gotten it from Stubbs." I say, "Well, it's a blue broadcloth coat." "Yes, but I say he ought to have gotten it from Chandler, and because he got it from Stubbs, he can't come in." Now, that is what Porter says. You have got to get your blue broadcloth dress coat, but because you didn't get it from me, it is not good. Now, that is alien immersion, and I am going to show you how the Bible is full of it and running over, it just oozes out like honey from a comb.

Many good men hold that four qualifications are necessary to valid baptism—a proper subject, a believer; a proper form, immersion, a proper design, not to secure but to express the fact of salvation; and a proper authority, a Baptist church. Upon the first three, we are all united. Upon the fourth, we do not agree, nor have I any great hope that we shall agree after we have gone over the argument today.

It is worthy of note that the argument used fifty or sixty years ago is not the argument now used against the practice of alien immersion. In those days, it was church continuity. The man who was baptized, it was said, must himself have been baptized by a proper administrator, or else the baptism was invalid. This, you see, compelled the adherents of the doctrine to hold to the rope of sand known as Church Succession, historic continuity—a succession of Baptist churches, and so a succession of proper administrators reaching from apostolic days down to the present. They now find out that they can not trace a chain of Baptist churches through the centuries. There never was a man who did it. Dr. Dayton tried it in "Theodosia

Earnest," and he stultified himself and reduced his book to an absurdity. He wrote a splendid book, until he attempted to trace the churches back through the centuries; but the man was short-legged, and having to cover often a hundred years at a leap he crippled himself. This position has been virtually surrendered, for no man can prove a succession of Baptist churches; but while giving up the argument, some are not willing to give up what the argument proved, and in their desperation they turn now to the position assumed by the Roman Catholics—church authority. My desire and purpose is to be and remain a simple New Testament Baptist, without any leaning towards the heresies of Catholicism.

This doctrine of church succession is a mere figment of human fancy at best, and assumes that the college of apostles became a "sort of Leyden jar of spiritual electricity," empowered to transmit "holy orders" to their ministerial successors, and so through the centuries and generations there would be a true order of ministers properly qualified and ordained because charged with this ecclesiastical fluid. "This," says Waller (W. B. R. Vol. 1, p. 10.) "may be received and tolerated if told for a dream; nay, it may not be wholly condemned, if considered as a poetical flight; but surely, as a matter of sober history, and especially as a matter of religious verity, essential to the validity of gospel ordinances, no man of cool reflection can entertain it. Ordination fluid must have met with a serious resistance when it came in contact with the impurity, profligacy and flagitiousness of the dark ages." Why, bless your soul, there was a day when there were four popes. There was a day when the Greek and Roman churches parted, and one went one way and one the other—and the man doesn't live to this day who can tell which was the apostolical line of succession. And here is a body of people whom we can't trace beyond the beginning of the 16th century anywhere, (I mean in full organized succession,) here we are trying

to say "We are the people; we are the only pebble on the beach, and if you take us up, you may as well remove the beach!" But I am glad Brother Porter has not mentioned it. He is not going to mention it. The children are wiser than the fathers—and Porter's children will give up his position.

But the argument based upon historic continuity was not put to death; it killed itself by leading men into absurdities and into Catholicism. Some time during the decade between '40 and '50, and Episcopal bishop who believed in immersion as the primitive baptism, came to the conclusion also that none should baptize except those especially ordained. He openly declared to his brethern in Kentucky that no person thus ordained can be found, who had derived immersion through apostolical succession. He therefore proposed to get up a deputation of bishops, and send them to Greece that they might receive immersion from Episcopal hands, deriving immersion from the Apostles; for the Greek church does now, and always did immerse. This and similar conclusions reduced the doctrine of church succession among the Baptists and others to an absurdity, and hence the opponents of alien immersion have now resorted to another position in order to stand at all.

The argument now is that the church—a Baptist church—authorizes baptism, and without this authorization, it is impossible that there should be any baptism. Hence no baptism is to be accepted unless administered by a Baptist minister, or by one authorized by a Baptist church. That is brother Porter's position. Isn't it? (turning to Dr. Porter who remains silent). Well, sometimes people will get dumb. The only authority that can administer baptism, he says, is a Baptist church, and hence no baptism is possible except that administered by a Baptist church. The brethern who hold this view seem to be nothing more nor less than Baptist Catholics, trying to lead the churches back

to that bondage from which they have been but lately set free. Among the Catholics, the church is the only expounder of revelation. There is no such thing among them as the individual right of opinion.

Now, the Baptists who hold that position are no less than Baptist Catholics. The Catholic church says: "The Holy Catholic Church, without whose pale salvation is impossible." My brother rises up and says: "The Holy Baptist Church, without whose pale baptism is impossible." "The Holy Catholic Church"—but they say Catholics don't believe that any longer. I was talking the other day to a friend of mine, who is a Catholic, and he said, while it is in their books. Catholics really do not believe it—"The Holy Catholic Church, outside of whose pale salvation is impossible." The Holy Baptist Church outside of whose pale Baptism is impossible. Why, get a move on you, sir, and go to Rome and wear your little crucifix and ring your bells and wait till I come—and I will never get there. The church fixes everything in creed and ordinance and so, too, our Baptist Catholics have now come to teach that the doctrine of Rome is true, and the church is the only authority that can grant the right to administer the ordinances. These are they who magnify the church and minify the Holy Spirit under whose reign we live, and who also discount entirely the rights of the individual believer. If it could be shown, from even a single passage of the New Testament, that our Lord had committed the rite of baptism to the church collectively, I should have no word to offer in opposition to my anti-alien immersion brethern; but baptism was instituted before the church. It was committed to the apostles, and not to the church, and it really appears, from the New Testament record, that any believing disciple had the right to baptize one who had entered into a like faith in Christ with himself. Of many of those who were baptized, it is not so much as intimated that they were baptized into a church. The baptism of the Ethiop-

ian eunuch and also of Lydia and her household are illustrations of this fact. What church did Lydia join? Ananias baptized Saul at Damascus, and it is distinctly stated that many days afterwards, Paul came to Jerusalem and united with the church. What church did Paul join when baptized? Then there was Philip, who, while going through the woods, caught up with the eunuch in the woods, and baptized him in the woods, and turned him loose in the woods. What church did he join, and what church was he baptized into? Baptism in the New Testament was an open avowal of discipleship; but it was not a door to any visible church. It supplied the fitness which allowed one to enter the door, but it was not itself a door..

He who rejects alien immersion is compelled thereby to unchurch the brethren of all other churches except his own—that is all who are not Baptists. Even if they desire to administer immersion we are told that they can not do so, unless they first come to us and receive the rite. No salvation outside of the Catholic church, is the cry of the Baptist Catholic.

I have friends, brethren and fathers, in the Pedobaptist churches, men whose feet I am not worthy to kiss. I am told that I must plead with them to submit to immersion, and this much I am willing to do, because I am unable to see any other teaching in the Bible. But now I am further told that when one of these brethren gives his assent, and says he agrees with me upon the subject of immersion, and desires to be immersed, there are those who would have me say, "But you must let me do the immersing. I belong to a body that can authorize the rite; you do not." So, really, if the whole Pedobaptist world should desire to accept immersion, that would not satisfy the opposer of alien immersion. Hence we see an anomaly—with one side of our mouth we plead with men to be immersed, while with the other we say, "you can not be immersed—unless you allow us to do the immersing." Brethren, that is official



grace, and any man who administers official grace is an official fraud. There is no such thing as official grace. God never bestowed it upon a church, much less upon a man, and this great kingdom to which we belong is a kingdom in which we have liberty as Christ's freemen; and we are not going to be bound by the iron laws of conventionalism, or stiffened out into corpses, in order to conform to the notions of our fellowmen. So the Roman Catholic says: "O be saved, but, remember, you can not be saved unless you let us do the saving" Alas for my Baptist Catholic brethern! I am aware of the fact that for taking this position some will be ready to say, "Ah, Brown is a tenderfoot." Well, I ought to be tender somewhere towards my brethern in other churches. We have a common love for a common Lord, and so many of them are far wiser and better than I am. They are leading the multitudes on to a beautiful world that lies beyond, and the only sin they commit is in not seeing things as I do.

Baptism is validated or invalidated by the condition of the candidate's heart, or by the method and design of the ordinance. If the candidate is a proper subject, the administrator does not enter as an essential factor into the rite. A false or very ignorant man carried the gospel to Ephesus. When Paul came along, and ascertained their spiritual standing, they were all rebaptized—not because they had received the ordinance from an improper administrator, but because they had not so much as heard of the Holy Ghost. The defect lay in them, in their condition at the time of their baptism; but not in any defect found in the administrator, for it does not appear that he, whoever he was, so much as entered the apostle's mind. My brethern are running wild after the empty teachings of a vain and worthless ecclesiasticism. Their one cry is the Church! the Church! What is the Church? I am a piece of it. If you want to see another piece, look at this (indicating Dr. Porter) or this, (the moderator). We three

on this platform could make a church. There is something surpassing the church. There is something better than the church. It is discipleship. And God has conferred upon him discipleship and faith in Him—something he never conferred upon the church. Let me repeat an imaginary dialogue. Two men come before my church to be received into fellowship. To one I say: "Who baptized you?" a question, by the way, which is never asked, showing that really we do not consider the administrator as an important factor. He replies, "I was baptized by Rev. Mr. Strong." "What! by the man who was afterwards arrested for forgery and lying, and is now in the state prison?" "Yes, sir." "Well, I am sorry he turned out so badly, but in as much as he was authorized by the church, your baptism is valid, and I will advise the brethren to receive you." Upon a vote of the church, he is duly received into it. "Who baptized you?" "The venerable Dr. Plumer." "Did he immerse you?" "Yes, sir." Just at this juncture, and before I am able to pass judgment, I find that my mind is somewhat confused. Dr. Plumer was one of the saintliest men that ever lived. He had the face of an angel and the spirit of a saint. I would love to sit at his feet and learn from him on earth or in heaven. He was full of love and full of the Holy Ghost. He knew the good old speech of Canaan and could sing the songs of Zion. But then I must be consistent, and I say therefore to this candidate, "I am sorry, sir; but your baptism will not pass— not authorized by a Baptist church, and therefore the ordinance, as your have received it was not valid." That is, I accept the rite as valid at the hands of a thief then lying in the state prison, while I reject it at the hands of a man who has climbed up the white heights, and is standing at the side of the throne of the Majesty on high. Do I get this from the New Testament? By no means! I get it out of the creed of a Baptist Catholic, who has set the church up above reason and righteousness and truth.

But here is Brother Philip in the woods, and there is Paul going all through that country baptizing converts at all time of the night and day, whenever and wherever he could. And then after he gets through he says: "I haven't done so much after all; Christ sent me not to baptize, but to preach." And yet there are those who are going crazy about baptism! Paul says there is not much in it. It is simply a symbolic burial of self. Now, brethren, suppose the man who buries you in the cemetery was like the man I saw burying one there the other day, so drunk he could hardly throw the earth into the grave. Does that effect the man who is dead? Not a bit of it. And so the man who is baptized doesn't care either. You are a dead man and the one who buries the dead doesn't affect the dead man one way or the other. If you have got a clear title to salvation, and a free pass through grace, you will knock at the gates of glory in half a second, and it doesn't have any thing to do with the validity of baptism. How long have I been talking?

THE MODERATOR: About half an hour.

I think I could quit now. I have simply given you what I think myself. Now I am going to give you the testimony of the fathers. Oh, I want you to listen to them. I am going back into a past that is hoary with antiquity. "There were giants in those days." The seed is about dead now, but there used to be good ones, and I have fished up the best.

John L. Waller (W. B. R., Vol. 1, p. 371, date 1845) in discussing what some termed irregular baptism, says, "The expediency which dictates that baptism should usually be committed to the preachers of the gospel, does not bind the churches at all times to entrust it to their hands, or to receive it alone from them. That our brethren may not think our views novel, or that we are attempting innovations upon their time-honored doctrines, we will quote from the oldest Baptist creed ever put forth in the English

language—the one published in London in 1643: ‘The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple; it being no where tied to a particular church officer or person extraordinarily sent, the commission enjoining the administration being to them as considered disciples, being men able to preach the gospel.’ Art. 41: “But,” he continues, “we have far older and higher authority. ‘Jesus himself baptized not, but his disciples’ Jno. 4:2. It was to his disciples (Matt. 28:16) that the Savior said: “Go ye therefore, and disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo, I am with you always, even unto the end of the world.” And the apostle says to the church at Corinth: “Now I praise you, brethern, that you remember me in all things and keep the ordinances as I delivered them unto you.” I Cor. 11:2. The churches have not transferred baptism to the ministry. This they could not do without proving recreant to the trust committed by heaven to their charge. They may and do authorize their servants, the teachers of the gospel, to discharge this duty for them; but it does not follow that they must always authorize them and no others, or that they cannot receive it when administered by others. Hence, the baptism administered by the pastor or bishop of one of our churches, is received without hesitation or debate by the others. Hence, too, the baptism of Roger Williams and of the first church in Providence is considered as valid and as scriptural as if administered by the apostle Paul.”

Mr. Waller, then quotes from Benedict's History of Baptists, Vol. 11, p. 473, as follows: “All agree that it is an unadvisable measure for a person to apply to unbaptized ministers to lead them into the water; but after they have been properly immersed upon a profession of their faith, it is generally thought that it would be improper to immerse them a second time.” To this Mr. Waller adds: “It is argued by some that the Pedobaptist minister does

not administer immersion in good faith, and that "whatsoever is not of faith is sin." This may be true of the administrator—he may commit sin in the case supposed—but it does not affect the subject. He is not responsible for another's sin. The old maxim is appropriate to our subject—'quo non debuit fieri, factum valet.' That is, what ought not to be done is nevertheless valid when done. Baptism as we demonstrated a short time since, is a solemn profession of religion—the believer publicly acknowledged his allegiance to Christ's life—declares that he is dead to sin—his baptism is the answer of a good conscience toward God. If the church is satisfied that all this is true of the individual, who has received the ordinance at the hands of a Reformer, or a Pedobaptist, it appears to us that she cannot deny his admission to membership.

The commission of our Lord is not only preserved in spirit, but in letter. The whole design of baptism has been completely met."

I believe the local church is a fallible institution, and its authorization of an agent would be worth nothing, unless it could be assured of the agent's integrity; but in as much as this can not be, church authorization can amount to nothing, and the sole ground of validity is therefore vested in the candidate.

The right to administer baptism was committed to the Seventy, it was committed to the Apostles, it was committed to any and all believers, but nowhere is it said it was committed to the church distinctively. The appeal now made to the church is nothing more nor less than the medieval ecclesiasticism come to life again. It is a motion in the corpse of the past; it is not a return to New Testament church polity; but is rather a departure further away from the principles which Christ came to teach. It borders upon sacerdotalism pure and simple—the giving a power which he could not otherwise obtain. It reminds me of a sight I looked upon once here in South Carolina—

a number of young men kneeling and begging to be prayed for, while a sacerdotalist stood to one side, suggesting that only a preacher should do the praying; that the prayer of a layman under the circumstances would not be proper. Strict constructionists—there are sabbatarians—who would turn Jesus out of the church today. There are prohibitionists who would do the same thing rather than admit that he both made and drank wine. There are some who would rather have no church than have one not organized upon the basis of their own constricted notions. God is a God of order, they say, and thereupon they stiffen him out into an immovable corpse, bound hand and foot, and wrapped in grave-clothes.

Note. Just about this juncture, I made use of the expression, "To the dogs with your church." The brother under whose auspices this volume is being published, insists that I shall insert the sentence at its proper place, in as much as it was omitted by the reporter. I can only do so by referring to it in this appended note. What I meant when I used the words will be explained in my second speech, a few pages further on in the book. (C. C. Brown.)

Baptism when properly regarded has always been an initiatory and declaratory Christian ordinance, but does not admit one into any particular church. When Paul came back from Damascus, having been baptized by Ananias, and joined himself to the brethren at Jerusalem, it is not recorded that they asked "Have you been baptized, sir, and by whom?" And there isn't any such minute particularity anywhere in the scriptures. I wish I had a pyramid. My brother's doctrine is like a pyramid. It starts away back yonder, and gets narrower and narrower towards the top, and when you get away up about the top, there isn't anything but a Baptist church, and if you are not baptized in a Baptist church you are just not baptized at all. Men are baptized today in heathen lands, and then organized into

churches. Baptism gives them a right to come in; but the only door to a Baptist church is the vote of the democratic body that composes the church. The church first assures itself of the applicant's spiritual preparation, and after that, his statement that he was baptized upon a profession of faith in Jesus is all that any church has a right to require. This is in accord with the spirit and precept of the New Testament. If the candidate, when baptized was the proper subject, there is no body of men who can rightfully question his baptism, or deny him a place in the church.

Roger Williams forever settled this question upon the basis of reason and good sense, when he founded the first Baptist church in America at Providence, R. I. He and his companions were Pedobaptists; but by reading the New Testament, they embraced Baptist views of doctrine and ordinance. What, then, shall they do? There was not an ordained and authorized Baptist preacher on the continent. Williams solved the problem. He was baptized by Ezekiel Holliman, and then he, in turn, baptized the others—eleven in all, I believe, and so the first church in America was set up. What else could he have done? yea, what else should he have done? In his heart he had the title and right and the divine commission to baptize or be baptized, based not upon any church authority, but upon the fact of his faith and love towards Christ who had saved him. That is how the thing got into this country. (To Dr. Porter.) So, sir, you folks out in Missouri may be as sound as a bell, but your ancestors were rotten to the core.

Two years ago, we had a similar case in our Brazilian Mission. I give the story in the words of Dr. Willingham: "A young man came down to Mahia, and was baptized by Z. C. Taylor. He returned some distance to his home in Brazil, and told the glorious gospel to the people around him. After a while, there were some nineteen who said they believed in Christ, and wanted to follow him in baptism. He tried to get a preacher to come and baptize them,

telling them that he was not a preacher. When all efforts failed, they insisted so earnestly, that he finally baptized them himself. He wrote to Brother Taylor of what he had done, and Brother Taylor wrote to me to know what he should do. I told him he was a good Baptist, and must straighten out the matter the best he could. While he was waiting to hear me, the gospel work was going on in the hearts of the people, and the young man kept on baptizing, until he had baptized about fifty. Brother Taylor sent for him, and told him to come down to Bahia, where he was ordained to the ministry, and went back and organized a church. I do not remember the name of the brother, or the point in Brazil at which he lived. You can get these if you wish by writing to Brother Taylor at Bahia."

Alas, then, for our work in Brazil. This ignorant disciple was not commissioned by the church to baptize until after he had baptized fifty. His commission came in as something *ex post facto*, and therefore all those whom he baptized were irregular recipients of the rite. This is the argument as set forth by those who oppose what they call irregular baptism. It flies in the face of reason and revelation, and aims a death blow at the evangelization of the world. In the old times, evangelization was first, then came baptism, and afterwards came the church. But the Baptist Catholic apostles would invert this order and send forth the church first, as a sort of John the Baptist to make the way open and plain. No church; no ordinances! Why not flop entirely over and say No church, no salvation!

How much time have I?

THE MODERATOR: 12 minutes.

I am profoundly sorry for you. I hope you are sorry for me. I know we are all sorry for Brother Porter. But I believe you will feel more kindly toward me if I quit now. I have about 60 pages here, and have only used about 20, so you will please give me credit for it.

DR. PORTER: Brother Brown wants to know if I



will be here tomorrow night, I want to say, that I will, what little is left of me, and I want you to be here exactly on time for I will spend a few minutes replying to his argument of tonight.

## Dr. Porter's Second Speech

M

R. PRESIDENT, ladies and gentlemen: I suppose we may congratulate ourselves on the good Providence which brings us together tonight. We are all here for the purpose of an earnest and prayerful investigation of the truth as revealed in the Holy Scriptures, and I assure you that, if I understand my own heart, I would not have left my busy pastorate at home and come almost 1400 miles for a personal victory for myself. I am nothing, but the truth in Christ Jesus to my heart, is all and in all, and all that I desire as the result of this brotherly and friendly investigation is for the truth to have the victory wherever it is to be found.

My beloved brother's speech last night was rather a remarkable production. Perhaps, never since Cataline conspired and Ceasar fought was there such an oration under all the circumstances and conditions. It did not have much to do with the proposition before us nor with the discussion I submitted upon that proposition. It was like a little Sunday school girl's idea of the Apostle Peter. She had been studying about Peter in the Sunday school. The superintendent was very anxious for some one of the little children in the Sunday school to tell what he knew about the great apostle and asked who would do that. No hand was raised. He pressed the question, and at last one little hand went up. The superintendent was very much gratified, walked down and brought the little girl, some five or six years of age, and put her upon the rostrum. "Well," said he, "tell us, my little dear, what you know about the Apostle Peter." And she in her innocent way answered:

"Peter, Peter, Pumpkin eater,  
Had a wife and couldn't keep her;

He put her in a pumpkin shell,  
 And there he kept her very well."

That was her accumulated knowledge of St. Peter, and my good brother's speech reminded me of that in its relation to the proposition and the issues in hand. I want to notice all the objections he makes to the regular and orderly way of Baptist churches in the administration of baptism. According to the rules of logic it is his duty to follow me and answer my arguments, but this he has failed to do. When he stated that a man accepts alien immersion or rejects it according to the disposition or temperament with which he was born he puts the issue far away from any scriptural authority. He leaves it to be determined by whatever disposition or temperament one may happen to be born with. This sets aside all personal responsibility, and the law of Christ, and makes it right for one to go according to his own disposition or temperament.

He was born with the disposition and temperament to receive and practice alien immersion, therefore, it is right for him to do so. His temperament and disposition must not be set aside, it is of greater authority than the word of God on the proposition of administering baptism. He makes his temperament and disposition, with which he was born, the law of authority. This leads him to ignore the Bible, the church and logic as to the question involved, unless these happen to agree with his temperament and disposition. According to his canon of authority infant sprinkling, and the seven ordinances of the Papal church can be received. It only requires one to be born with a temperament and disposition to receive them.

I hold that the reception of alien immersion is subversive of Baptist principles as taught in the New Testament. According to his new canon of law I have a right to do so, because the temperament and disposition with which I was born leads me to do so. This makes us both right. Then why does he oppose me? Am I responsible for my temper-

ment and disposition? Why does he denounce me and all who have a like temperment and disposition for rejecting alien immersion and receiving only regular and orderly baptism? We can't help it. There is no law that sets aside our temperment and disposition. Still he has hurled all the epithets, at his command, against us for doing exactly what he does, receiving a thing because of our temperment and disposition with which we were born.

He calls us Romanists, and charges upon us the guilt of administering official grace, and of being official frauds. And still, he seeks to prove by the Scriptures, that all disciples are authorized to administer baptism. If he has done this or can do it, does not that destroy his law of temperment and disposition and shuts us all up to the law of Christ, that restricts the performance of baptism to disciples?

He must do one of two things, either give up his temperment and disposition theory or the Scriptures.

The fact is that disposition and temperment have nothing whatever to do with the subject. It is one to be settled by the authority of the New Testament.

You remember what he said. "If a man has a natural polemic disposition he thinks the Baptist church is all the church we have. The only pebble on the beach, and if you remove us you had as well take up the beach."

"A natural polemic disposition!" Well, sir, if he were born with the temperment and disposition which make him a natural polemic is not that his birth right? Is there any law to deprive him of it?

According to my beloved brother the difference between him and me is, that I was born with a polemic disposition and hold that Baptist churches are the only scriptural churches, and he was born without the natural polemic disposition, and therefore, he holds that all other churches are as much New Testament churches as are Baptist churches. Then, why is he pastor of a Baptist church? Why did he not join some other church? What disposition

was it that led him to come into a Baptist church and be set apart as a Baptist preacher? If there were other churches as good as Baptist churches, why did he not go into one of these?

How is it that he has a temperament and disposition not to commune with other churches that are scriptural and located on the beach? Why is it that he does not allow members of these other churches to commune at his table in this church of which he is the pastor? Ah! it is a strange temperament that will admit that the Pedobaptists, the Disciples and Mormons are scriptural churches and then deny them the right to commune with him and refuse to commune with them. Yes, sir, a strange temperament that will allow these churches to administer scriptural baptism for you and then deny them the right to administer the other ordinance—the Supper. Temperment and disposition; admitting that all the various denominations are scriptural churches and can administer scriptural baptism, and at the same time can not administer the Lord's Supper as scriptural churches!

He further said, that he was going to show how the Bible is full of alien immersion, running over with it, that it oozes out like honey from the comb. Let us wait until he does it. When he succeeds in so showing us, then, he will have set aside his temperament and disposition theory. For, if the Bible is full of alien immersion, that is the only Bible baptism. It follows then, that every baptism received by a church that is not alien baptism is not Bible baptism, and according to the Bible will be rejected. Not to have Bible baptism is to have no baptism at all. And if one should happen to be born with a temperament and disposition to receive only baptism administered by a regularly authorized Baptist minister that would not be Bible baptism, but it will do as well, for there is nothing in the Bible that can interfere with a man's temperament and disposition, with which he was born, as to the question of baptism.

Though alien immersion oozes out of the Bible like honey from the comb, still a man does not have to receive it unless his temperament and disposition happen to accord with that sort of baptism.

My beloved brother has been in the practice of regularly and orderly baptism during his entire ministry. Though the Bible is full of alien immersion, still, he is in the practice of another baptism. Will he tell us if the baptism that Baptist churches administer, through their ordained ministers—the baptism that he himself has always practiced—is found anywhere in the Bible? Will he do it? He has announced that the Bible is chucked full of alien immersion as honey in the comb, now, is there any place in the Bible for the baptism that is not alien? I beg that he will tell us when he finds his scripture for baptizing in the regular and orderly way. What a perverted temperament and disposition that will see alien baptism oozing out of the Bible as honey oozes out of the comb, and can not see the baptism administered by Baptist churches, through their ministers, in that Book, and at the same time practice a baptism that is not in the Bible!

He reminds you that I was mistaken in regard to a statement of scripture that I made when I said, that when Jesus sent out the Twelve and also the other Seventy that baptism was not one of the things that they were to do. I had the scripture noted, but in my haste I failed to give the references. I now give them: Matthew 10:1-16; Mark 3:13-15; Luke 10:1-16. All the things mentioned that these disciples were to do, baptism is not mentioned. If it is, I can't find it and if Brother Brown can find it as one of the mentioned things that they were to perform when they went out on these missionary journeys I would be very much obliged for him to find it and give me the chapter and verse.

He said that the rejection of alien immersion unhurched everybody but Baptists, so he receives alien immer-

sion because it recognizes all other denominations as churches. Now, I do not understand that the question of receiving baptism under the authority of Baptist churches necessarily resolves itself into that. The receiving of baptism from Baptist churches—without an exception does not necessarily unchurch anybody. We do that, this church does that, and what I am contending for is that there should be no exception to the rule. To say that simply because Baptist churches will not be in the practice of receiving the baptism administered by other religious denominations that that unchurches them and we should therefore receive their baptism is not, as I understand it, the logic of the situation. But if it is, Mr. Chairman, we are not responsible for that, and I am free to say—and I say it in all love and broadness of charity—that I do not believe that any religious organization is entirely a scriptural church except a Baptist church. I believe that they hold much of the truth, and vital truth; I recognize them as Christians; but to say, from my standpoint as a Baptist, that they are scriptural I cannot, without surrendering my own position. If I were to admit that they are scriptural churches in their organized or ecclesiastical character, then, it would follow inevitably that they could administer scriptural baptism, for any congregation that can administer scriptural baptism is a scriptural church, and if I believed that my pious brethren of other organizations were scriptural, as I believe my own church is scriptural, I would not debar them from the communion. I contend that any church that can administer scriptural baptism is a scriptural church and is entitled to come to the Lord's table, and yet my beloved brother if on the next Sunday he should in his church here administer the Lord's Supper would debar these brethren, who he says can administer scriptural baptism, from the supper. Why would you throw open the door and practice open communion?

You will remember that he made this statement: "You

Baptists say, oh! you Methodists are mighty good people, but you ain't in the church." Yet, in a former statement he said, "The Baptist church think the people of other sects and societies are no good anyway." Why does he use the phrase, "The Baptist church?" Does he mean the universal church which is a part of his creed? Or does he have reference to some particular local church? Why charge Baptists in one statement of saying that you Methodist people are mighty good, and then in another charge them with saying, the people of other sects and societies are no good. Beloved, you lost your head in that speech.

He was correct in saying, Baptists hold that these sects or societies are not scriptural churches. But, that does not mean that they do not believe them to be Christians. Baptists teach that people are to be Christians before they come to the ordinance of baptism and church membership. I say it modestly, we are the only people that believe and preach this doctrine. If we believed that people had to be in a church before they could be saved or that all Christians were in churches, then, my beloved brother might have some ground for his contention that all these sects are New Testament churches, and good reason for denouncing Baptists for not holding that they are scriptural churches.

He leaves the impression that he believes all the sects are scriptural churches, therefore, they can administer the ordinance of baptism. I will admit that if they are New Testament churches they can confer scriptural baptism, and also, the Lord's Supper. Being scriptural churches, I would not only accept the baptism they administer, but the communion as well. Any organization that can scripturally administer one of the ordinances can administer the other one. Brother Brown holds that they are scriptural churches, but denies that they can scripturally commune with him. O, consistency! Thou art a jewel. Mark the fact. He will not say that these many sects or societies are not scriptural churches, nor will he say that



they can not administer the Lord's Supper according to the Scriptures. And yet, if he were to preach open communion as he does open baptism his church would depose him from the ministry and he would be denied the fellowship of the Baptist churches. Nevertheless, the logic of his position leads him into open communion. It is useless for him to make special pleadings for Pedobaptist's sympathy on the ordinance of immersion, by saying they can scripturally administer the rite and are New Testament churches, and then, say, they, as scriptural churches, can not administer the Lord's Supper and that they can not commune in his church nor would he and his people commune in their churches.

Now, that was a beautiful illustration that my beloved brother gave concerning the gentleman that walked in with a blue broadcloth coat on. If he didn't get that coat from a certain establishment it was not a coat, and he had no right to wear it. I suppose he meant to illustrate by that, that if baptism were not from the proper source it was not baptism. Now, let's see how it works. Here are these brethren, that pious and sainted brother to whom you referred last night—Dr. Plumer. He invites Brother Brown into his church and he is going to administer to him the Lord's Supper. Brother Brown says: "No, I won't take your bread; I won't drink of your cup." Why? "Because it doesn't come from a Baptist church."

DR. BROWN: No, that is not it.

DR. PORTER: Only a Baptist church can give the bread and wine in communion, and if you don't get it from a Baptist church you can't get it at all. Is not that your doctrine? If it holds good as to getting baptism from a Baptist church—one of the ordinances—then it holds good as to the other ordinance, communion. You have got to get that from a Baptist church, or you can't get it all.

DR. BROWN: (Groans very fervently.)

DR. PORTER: You will groan worse than that,

brother, before we get through with you. (Laughter.)

Well, let us see another point. He said that Christ did not authorize any church to baptize. That baptism is not a church ordinance. That only disciples were commissioned to baptize. And yet, in the very face of this he told you we unchurch all other organizations because we would not receive their baptisms. In the name of logic, and the Ten Commandments, how can we unchurch these organizations in denying that they administer scriptural baptism, when my beloved admits himself that baptism is not a church ordinance, and that it was never committed to any church? According to his theory no church, as such, has any baptism at all. Still he thinks we unchurch all these societies because we do not allow that they preform New Testament baptism, when his position is that baptism does not belong to any church. Then it follows, beyond doubt, that a church can not administer what it does not have, or what does not belong to it. Logic and polemics are serious things, my brother, when you have got one after you who is "born with a natural polemic temperment."

You will remember that he said discipleship was every thing and the church was nothing. That discipleship was above the church and all disciples are authorized to baptize, whether they themselves have been baptized or not or whether they are in the church or not. To put the church above the rights of disciples and say that you have got to get baptism from a church, leads him to say, "to the dogs with your church." Yes, sir, he would throw all churches to the dogs that hold that baptism is to be administered by the authority of churches. And yet, he can't mention a Pedobaptists church that does not hold and teach that baptism is administered by church authority and as an ordinance it belongs to the church. According to his statement, he would throw all Pedobaptist churches to the dogs as well as Baptist churches for they all believe that baptism belongs to the church and is to be preformed by the church

through its regular ordained ministers. He well knows that no one exalts a church above Christ nor makes a savior of the church; especially is this true of Baptists. There was no reason for him to have said with an emphasis and gesture, "to the dogs with your churches."

Why, beloved, I would not say that concerning any organization, to say nothing of my church. The bride of Christ, the church that Jesus loved and gave his life for! When the great apostle came to speak concerning certain people that were about to set aside the church, thinking there was nothing in it, he said, "Would ye despise the church of God, make light of it, set it aside?" I don't think my beloved brother meant to do that when he said, "to the dogs with your churches." He said discipleship is everything. Well, a Christian church is made out of disciples. But he said a church was made up out of such stuff as himself and myself. Yes, and we have the advantage of all the honor and glory he pronounced upon disciples. And when you say, "to the dogs with the church," you throw the disciples in that direction too.

He worked in the lumber of succession, and the celebrated, historic 1641 theory. I suppose he imagined that the first thing I would do in the opening of this discussion would be to take hold of that old historic chain and begin to tug at that. But in that he was a little discommoded. Now, I am not afraid of that chain and I am not ashamed of the history of my people, and if it were necessary, in this discussion, I can maintain that history; and I would be glad to have an hour of extra time to show to you, from a historic standpoint, the struggle my people have made from the Dark Ages down to the present time. We may not be able to trace connectively our history, but for all that we have one of which we may be proud.

I don't believe in apostolic succession, but I do believe in perpetuity; that the church, the Lord Jesus Christ founded, was to stand and that the gates of hell were not

to prevail against it. I can't trace my genealogy back to Adam, and yet I believe that I came from him, not from a monkey, and that he was my great-great-great grandfather. I can't trace the genealogy of the presbytery that ordained me. There is not a Baptist church in South Carolina that does not believe it is right for the preacher who administers the ordinances to be regularly ordained, but if I were to demand that you trace the history of the presbyteries back to the early days, you couldn't do it, but you don't invalidate the work of the presbyteries because you can't trace the genealogy of them.

Now let us look for a moment at this 1641 theory.

Baptists of the present day can trace baptism back to a regular administration, without proving a regular, orderly, orthodox, organic, unbroken succession from the days of the apostles. This was not the argument of the strict Baptists of the 17th Century in England.

For the sake of argument I will admit the much debated question of the historic 1641. What was the position of these strict Baptists as to the true form of baptism? It is claimed for them that baptism being lost by the great apostacy, God raised up a people, called Baptists, to restore it, wherever it was lost, or wherever he saw fit to restore it.

The ground of this restoration is claimed to be Necessity, that when necessity required a restoration of gospel order, that that order had the same force and authority that it had in the beginning, or in the institution of such order.

The claim is further made, that when the ordinance was once restored, and the church and ministry constituted upon it, that it was after the pattern of the gospel, perfectly scriptural, and that baptism should then be received in the regular way at the hands of the churches through their ministry.

The claim is still made that when baptism or any other ordinance had ceased, that the commission of Christ,

under the Holy Spirit, and the example of John the Baptist, who began baptism without being baptized, was the authority of God's people to restore that which was lost—the Scriptures being the successors of the apostles.

The claim is made that these were regular Baptists—regularly constituted according to the scriptural pattern upon a restored baptism, which they held to be regular by necessity. In other words, they were not Romanists nor Pedobaptists nor other irregular bodies without scriptural baptism or constitution. That they were constituted upon regular baptism and covenant, according to the New Testament pattern, though restored by necessity, they had gospel order which when restored resumed its original virtue and authority. These Baptists believed in a promised succession, but not in an unbroken succession.

Now, accepting of this 1641 hypothesis; it contends that only on the ground of necessity, according to the Scriptures, can baptism be administered, so as to constitute a church, after the order of New Testament churches. When such church is established, that baptism is to be administered only by the church through its ministry.

Understand, I do not accept the theory that true baptism was ever lost, but I can admit it, as to the English Baptists, and not weaken my position. For these Baptists were not the ecclesiastical offspring of Rome, or any of her offspring, by alien baptism upon which every Pedo-baptist church was originally constituted. No Baptist of the 17th century, nor any other century preceding, would have accepted baptism at the hands of Rome, or any Pedobaptist denomination. Every Pedobaptist immersion, received by Baptist churches, is in direct conflict with the old Baptist position, that all baptism is invalid coming from an apostate church and the offspring of an apostate church.

Let me assert that regular and orderly baptism today does not depend on the correction of past irregularity, for that would be impossible, nor does the past irregularity,

even if we knew that it existed, affect the present validity, of an orderly and scriptural administration of the rite. What is unknown irregularity does not vitiate what is now regular.

In the very nature of the case, baptism must be confined to the members of the churches. Hence, as no unbaptized person can be a member of a scriptural church, and, by consequence, no one who, though baptized, has renounced his baptism by joining an unscriptural church—no such person has any right to administer baptism.

So then it matters not what may have been true as to any irregularity in the past, the question now is, what do the Scriptures teach? Is baptism conferred by one who has not himself been baptized a scriptural administration of baptism? Can anything that is irregular and disorderly be scriptural? The very fact that all who contend for the practice of receiving alien immersions admit that they are not orderly nor regular, cut themselves off from all scriptural authority for the administration of such immersions. All admit the baptism, that the authority of Scripture enjoins, is regular and orderly. That being true, then whatsoever is unscriptural is subversive of Baptist principles, taught in the New Testament.

I want Brother Brown to say whether or not alien immersion is scriptural, or whether or not it is unscriptural. It is the one or the other. Which? Will he tell us?

It would be more edifying if he would do this than to go beside himself in attacking church continuity. Why is it that he denounces a continuation of Baptist churches and their faith from the days of the apostles on to the present time? Is there any thing wrong in Christ's churches having survived the wreck of time and keeping pure the faith that was once for all delivered to the saints? If this position is true would it not have been better for the world? What special joy is it to any one who claims to be a Baptist to believe that there were times when

Baptists churches—the churches of Christ—were blotted out from the face of the earth? And yet, my brother seems to glory in that assumption. He stated, that church continuity has the stuff of holy orders mixed up in it. He said he did not want to get in connection with it. Did not want to go to glory that way. In this connection he denounced Baptists who believe that baptism was committed to the churches, and that only Baptist churches can administer baptism as Roman Catholics. He well knows that Baptists and Roman Catholics are at the extreme ends of the line. Baptists believe in an infallible Bible while Catholics believe in an infallible church. All true Baptists hold that there is no inherent authority in a Baptist church. Christ has all authority. He is the head of his churches. The churches are under his authority and they administer baptism because of his authority.

And yet, because most all Baptists hold that baptism should be administered only in the regular way by the orderly ministers of the churches, he states that all such Baptists should be yoked together with Roman Catholics. He can not see the difference between them. According to this he would yoke his own church up with Roman Catholics. For it has always been in the practice of having baptism administered by a regularly ordained minister of a Baptist church. It has practiced exactly what I contend for—Baptists doing their own baptizing.

Notwithstanding all the hard and ugly things my beloved brother has said about the Baptists for contending that baptism should be performed in the regular way, and that all churches should do their own baptizing, he has admitted that it is better for one to get a man to baptize him who believes as he does, but if can't it is all right to get the best he can get, as did Roger Williams and Smyth who established the first Baptist church among the English Baptist. Baptize yourself, he says, if you can't get any body else to do it. The administration has nothing to do

with it. He said, that is what he was going to show. Still he holds that it were better to get a man who believes as you believe to baptize you, and that the New Testament made it the duty of all disciples to baptize. Now, if you can yoke these statements together, with any degree of harmony, it is more than I can do. If Christ made it the duty for disciples to baptize, then, the administrator effects the validity of the ordinance unless he is a disciple. For, if Christ restricted the performance of the rite to disciples then, no other class can baptize, and so according to his own statement the administrator does have something to do with it. Christ never commanded any one to baptize himself, but commanded disciples to be baptized. If it were better for one to get a man to baptize him who believes as he does, then why yoke a man with Roman Catholics for doing that thing? Why does he denounce me and my brethren for contending for a better baptism than alien immersion? He advised those to be baptized to do the best they can, if they can't get one to baptize them who believes as they believe, get anybody else to do it. But, suppose he gets some one who is not a disciple? Would that affect his baptism? It would according to Brother Brown's position, which restricts baptism to disciples as administrators.

The fact is that my beloved does not stick to any one position. He finds himself at sea. He is incoherent and his statements are contradictory. He says, my brethren are running wild after vain ecclesiasticism. The church! the church! And that there are Baptists who unchurch Baptists and won't commune with anybody outside their church. I challenge this statement and call for the proof. He well knows that the Baptists who hold to what he calls the best way of baptizing—by a regularly ordained minister of a Baptist church—do not unchurch Baptists nor refuse to partake with them of the Lord's Supper. He further made the charge that the Baptist churches holding to



regular and orderly baptism and not accepting any other are guilty of administering official grace and are official frauds. That is a pretty severe charge. It is like his saying, "to the dogs with your church," he does not believe it. He confesses that such baptism is better than the baptism administered by one that does not believe as you believe. He talks about unchurching people. He forgets that when he charges nearly every Baptist church in the bounds of the Southren Baptist Convention of administering official grace and are official frauds that such a statement, if true, would unchurch them. For nineteen churches in every twenty hold that only Baptist churches can administer baptism by their regularly ordained ministers. And for this he denounces them and unchurches them by saying, they, in so doing, are guilty of administering official grace and are official frauds. Beloved! beloved! Much alien baptism doth make thee mad. He sees it oozing out of the Bible like honey from the comb.

It seems that the brother has but little love for the churches anyway. You remember he said: Discipleship is beter and far surpasses the church. God conferred upon discipleship a faith in Him—something He never conferred upon a church. Does he mean by this that a Baptist church has no faith in God? That it is a faithless church? Is it not a fact that a church is composed of believing disciples who have been baptized upon a profession of their faith in Christ? Then, how is it that God never conferred faith upon His churches? Does he not know there could be no church without discipleship? And he should know that a discipleship which ignores baptism and the churches of Christ is not a New Testament discipleship. To belittle and ignore the churches is to belittle and ignore Christ.

My beloved addressed the galleries in that picture he drew of a Baptist church receiving a baptism administered by a preacher who afterwards was sent to the peni-

tentiary for some crime and then refusing to receive the baptism performed by Dr. Plumer, a Presbyterian preacher. He charged us in saying that Plumer's hands were dirty and we won't receive baptism coming from him, but we will take baptism from the hands of a rascal. He knows that man referred to, at the time he baptized, was in good standing and administered the rite as a regular Baptist minister. As soon as it was known that he had proved himself a bad man he was deposed from the ministry and excluded from the church. But, sir, your alien immersion theory would have allowed that fellow to have baptized for you after he had been deposed from the ministry and excluded from the church. For, you say that the administrator has nothing to do in invalidating baptism. As to this issue I will have more to say for my time is about up for this speech. So far as Dr. Plumer is concerned he never administered an immersion. You can't get baptism from a Presbyterian, except you take pouring or sprinkling. At this point I want to make a brief argument on the proposition that a call to preach does not necessarily mean a call to baptize. The authority to baptize is official and conferred by the church according to the authority of Christ.

It is held that preachers of other denominations are called to preach and that includes authority to baptize, and if they immerse, we must receive it as valid. It is not disputed that men of God in other connections demonstrate the call to preach and make disciples, and we receive such converts, no matter of what denomination, but such preachers though they preach a saving gospel ally themselves with anti-scriptural churches and practice unscriptural ordinances. We may accept the moral good they do, but we must repudiate their positive errors. We could not accept their sprinkling and pouring for baptism, nor accept their church or communion privileges at their hands although they may have been called to preach and make

converts; and even if we receive their converts into our churches they must repudiate their baptism and church relationships.

But, suppose these preachers should immerse some of their converts, and they should come to us for church membership upon their baptism conscientiously received? The baptism partakes of the positive character of the institution into which they were baptized, and which the administrator represented; and which was the door into that institution; and in repudiating that institution these candidates must repudiate the official act by which they entered that institution. It is not a moral but a positive question; and however good in the moral if the positive is wrong, it must be repudiated.

Christ commissioned his apostles to preach and baptize their converts; but he commissioned Baptist preachers too, who made and baptized converts and who set up Baptist churches. He never commissioned any Romanists, Pedobaptists or Campbellites to set up water or church salvation; if any of the subsequent followers of the apostles have been called, they were not called to set up unscriptural institutions, and ordinances, and put their converts under relationship to them by whatever form of baptism. The very purpose of baptism to such an end repudiates it under any form according to Baptist principles and practices. Baptism, the door, into every form of ecclesiasticism, and the link that relates us to it, cannot be separated, in its validity from that ecclesiasticism; and when you repudiate any form of ecclesiasticism you repudiate its baptism. To accept such baptism is to endorse such ecclesiasticism and to keep in relation with it. I cheerfully admit that God blesses the labors of other ministers who preach and practice the truth, and I do rejoice that the truth is preached and I give the hand of Christian fellowship to all who proclaim the truth in the love of the truth, though we part company and separate at the waters of the Jordan.

and at the line of church or organized religion. God does not approve of error even though it is held and practiced by good men. I believe that the pious Pedobaptist ministers are called of God to preach, and that they ought to preach, and also not to leave out baptism and union with a Gospel church.

Apart from baptism and scriptural church membership I accept them as I do our own licensed preachers. But why, in view of the fact that God has called these pious men to tell the good news of the kingdom, and gives success to their labors, should we receive their immersions as scripturally administered, and then not allow our own licensed ministers to baptize? Ignoring their authority to baptize and not receiving their baptisms we do not question their Christianity nor their divine call to preach the grace of God to a dying world. Preaching is not an official act, but a moral and a scriptural ministry, but baptism is an official act, and therefore no man has the right to administer it without authority from a Gospel church, though he may be called of God to preach. Authority to preach does not include authority to baptize, although both duties are restricted to the same class of persons.

Christ calls men to preach and His churches authorize them to baptize, as was in the case of Paul. The great apostle said, he was not called to baptize, but to preach the Gospel, yet he did baptize, but not until he was appointed years after by the church at Antioch.

Let it be remembered, that most all Pedobaptist ministers do not believe in immersion, they generally preach and talk against it, and would eliminate it from Christianity if it were in their power to do so. They denounce immersion as unscriptural, indecent and dangerous, and use every means to persuade people from submitting to immersion. And when they immerse, they are forced to do so to keep from losing the candidate, and not in obedience to the authority of Christ. Such immersions are no more

scriptural than sprinkling and pouring, and are more sinful; "For whatsoever is not of faith is sin."

If it be admitted that Pedobaptist ministers are authorized by divine authority to baptize, they are likewise authorized to sprinkle and pour for baptism, or they themselves, do not understand their authority for baptizing.

The remaining time I have I will devote it to a presentation of the New Testament teaching of ordination or setting apart to the ministry.

1. Jesus appointed and ordained ministers of the Gospel. Mark 3:14. And He appointed twelve that they might be with Him, and that He might send them forth to preach, and to have authority to cast out devils.

Luke 10:1. "Now after these things the Lord appointed seventy others and sent them two and two before His face into every city and place whither He Himself was about to come."

John 15:16. "Ye did not choose me, but I chose you, and appointed you, that ye should go and bare fruit, and that your fruit should abide."

2. Christ before His ascension committed to His church the authority to appoint or ordain ministers of the Gospel to preach and administer the ordinances.

Acts 1:21-26. Peter said: "Of the men therefore that have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become with us a witness of his resurrection. And they put forward two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, show of these two the one that thou hast chosen to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered among the eleven apostles.'

3. Paul received his commission to preach the gospel direct from Christ, (See Acts 9:20; 20:24; 26:15-18; 1 Cor. 1:17; Gal. 1:15-19) ,but he received his authority from Christ to baptize through the church at Antioch by whom he was ordained.

Acts 13:1-3. Now there were in Antioch in the church that was there, prophets and teachers, Barnabas and Symeon that was called Niger, and Lucius of Cyrene, Man-aen the foster brothr of Herod and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, and sent them away." While Paul had been preaching for more than three years we have no account of his baptizing any one previous to his ordination by that church.

4. Timothy was ordained to the work of an evangelist.

1. Tim. 4:14. Neglect not the gift that was in thee, which was given thee by prophesy, with the laying on of hands of the presbytery.

2. Tim. 1:6. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of hands.

2. Tim. 4:5. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry.

5. Paul and Barnabas officiated for the churches in ordaining elders or pastors in Asia Minor.

Acts 14:23. (And when they had preached the Gospel in that city; they returned to Lystra, and to Iconium, and to Antioch. And when they had appointed them elders in every church, and prayed with fasting, they commended them to the Lord, on whom they had believed.

6. Titus was left in Crete to co-operate with the churches in ordaining elders or pastors in every city.

Titus 1:5. For this cause I left thee in Crete, that thou shouldst set in order the things that were wanting, and

appoint elders in every city, as I gave the charge."

The confession of faith of the Presbyterian church, chapter 27, sec. 4, says: "Baptism and the Lord's Supper, neither of which may be dispensed by any but a minister of the word, lawfully ordained."

Well, now, I hope we are all pleasant and that we are making headway and that baptism, representing a burial, isn't to be performed, as my beloved brother said, by a drunkard. You remember he said that if a drunkard buried a man that didn't keep him from going to heaven. Of course it doesn't, but people don't often turn their dead over to a drunkard for burial. Besides, baptism represents a resurrection as well as a burial. You remember he said that there were three things that made up scriptural baptism, a proper person, a proper form and a proper design, that it represents the death, burial and resurrection of the Lord Jesus Christ. And I say again that he can't find any congregation under the sun that requires these things except the Baptists. If he can, I would be glad for him to do so.

Three things, he says, are necessary to scriptural baptism.

A proper form or act, a proper design—representing the death, burial and resurrection of Christ, and a proper person— a believing disciple.

Here he surrenders his entire case. When he ignores the church and says baptism is in no way connected with it. Who is to be the judge of these three things, essentials to scriptural baptism? See if he can find any church or individual, except Baptist churches that require the three essentials he mentioned. So he is shut up to Baptist churches for proper baptism, according to his own definition.

## Dr. Brown's Second Speech



R. BROWN: Well Brother Moderator, I hope you are in good health. I see Brother Porter is, and has the elasticity of a spring-frog I am glad he is. I should dislike to combat him if he were crippled.

There was a lady here last night who, as she went out, said she didn't see what the Baptists wanted with this fine new church if they were going to give up immersion. I want to say to you that neither Porter or myself can furnish brains for the crowd. We are not going to give up immersion; that has never been up for discussion. We are going to hang to that, and we want you to hang to it to. That is why I am talking so soberly to my Pedobaptist brethern.

If I had gone on a little further last night Porter would have made a splendid speech tonight. I said to a brother today. "Brother Porter has a hundred pages of manuscript, but he will never get through with it in the world, because he will spend the rest of the time discussing me, and I am going to give him something to do, too." He is not to go home hungry. He is a man who has come 1400 miles to discuss this thing, and hasn't given us one passage of scripture to sustain his position. Now, my beloved, if you will just give me one passage of scripture that connects the church with baptism, and shows that nobody else has authority to administer it, I will read it out right now.

DR. PORTER: Here they all are, marked (touching Bible.)

DR. BROWN: Oh, just give me one. That's all I want.

Now, brethern, last night I had in mind the conception of a church such as that Brother Porter had discribed; one



without whose authority you can do nothing. Our Roman Catholic friends say you can't marry without it, and Brother Porter says you can't be baptized without it. They are as bad as these Union Clubs we read of in northern cities; you have got to get your coffin from a Union factory or the grave-digger, who is a Union man, refuses to bury you. And according to this, you can't get married without the church, or get baptized without the church or get anything. And so, with that conception in my mind, I said, "To the dogs with the church!" If any man exalts the church above my Lord, "to the dogs with the church!" He never intended that a church of fallible human beings, sinners who, if saved at all, are to be saved by sovereign grace, should be exalted as lawgivers above him. "To the dogs with the church," if that's your church.

Now, I am going to put the anti-alien immersionist upon the defensive. I am going to be offensive—not to my brother personally, of course, but I am going over into the enemy's country and fight some. There are people all over this broad land who believe just as I do, preachers of every kind, editors of every kind, but to keep down a row, the men who have believed in alien immerison have just said nothing. The time has come to carry the war into the enemy's camp, and I should be glad if I could get a commission from the King of Kings to be a leader of the men who stand for straight New Testament doctrine and nothing else.

Brethren, you know that Jesus Christ never established any church as far as the record shows. Jesus Christ established a kingdom. A kingdom is all he ever spoke of, a great spiritual kingdom, into which a man passes by discipleship, through faith and love and fellowship with God the Father through the Spirit, so that every believing soul on earth is a member of this kingdom which Jesus established. Jesus set in motion certain laws through the Spirit, out of which grew the churches afterwards, but He Himself established a great spiritual kingdom. You know, it is

sometimes a joy to me to remember that those I loved in other days, though parted from me now, are still members of this great spiritual kingdom of my Lord, of which he is Head, and Center and Heart.

A kingdom is generally divided into provinces. Some of these provinces keep the law of their king and frequently others are recalcitrant; some are rebels and not in accord with his laws. Are they kicked out of the kingdom? Not at all, but they are not fully in sympathy with the laws of the King. I believe that the Baptist churches are in accord with their King just in proportion as they are in accord with the laws of the New Testament. A Democratic form of church government, with nothing between the church and its head at all, church membership and immersion of believers upon a profession of faith—I believe these to be the great essentials laid down in the Bible, and the Baptist church has got them.

I said once:—I will never say it again—that “a Baptist church is an organized body of baptized believers, among whom the pure word is preached and the ordinances duly administered.” I don’t believe the definition will hold. A scriptural church is a body of obedient believing disciples. Now construe it—and remember, brother, that God made you a little king, and placed upon your brow the diadem of light, which confers upon you the right to judge and construe the Bible for yourself. What is necessary for an organized church? A pastor and deacons? Here is a little church out in the backwoods that has no pastor—but is still a church. Here is one whose deacons are all dead—still a church. Organization then is not necessary.

Now I want to pay my best attention to my brother just in a few minutes. He was talking last night—and said it nicely, with a little style as if he were checked up too high—that he didn’t want Pedobaptists to do his baptizing. Why, bless your soul, I don’t want them to do mine, but if I can get those who have been thus baptized, why, I

feel like I am shooting with one gun and getting the game of two men. You must keep your eyes open, my brother.

Then he went on to discuss John, and said that the right to baptize had never been committed to infidels. That was brand-new and fresh, wasn't it? but it's decayed now. It wouldn't keep. But he had to say something, you see. Why, bless you, I've been in close places myself. Now I want him to carry this back home with him—I reckon that is a civilized country from which he comes; he's civilized anyway. Get all the churches to baptizing people in the ponds and rivers, and as they can't baptize the babies in that way they will soon quit baptizing them. Don't you see? Get all the brethren in all the churches to be baptized, and baptized just like Jesus was, go down into the water and be buried and get up, and as soon as you get that in to all the churches, they will practice infant baptism no longer. It will be done away with forever. So, I am trying to train up my Pedobaptist bretheren to do that. This brother doesn't want me to do it; he is trying to head me off, but he can't do it.

Let me now add a few curiosities from Church History—not to enforce my argument, but to show the ramifications of the matter in hand. I get these facts substantially from Waller, W. B. R., Vol. 3, p. 11, ff.

Baptism administered by one not duly ordained was common at an early age, and even as far back as the latter part of the second and the beginning of the third century—as early as the time when the folly of men began to ascribe a saving efficiency to the ordinance. Tertullian says: "Laymen have also the right to give it (baptism); for what is received in common may be given in common. Baptism is God's peculiar gift, and may be conferred by all."

The council of Eliberis, which met A. D. 305, decreed "That when men were upon a voyage or in any place where no church was near, if a catecumen happened to be extremely sick and at the point of death, then any Christian

who had his own baptism entire, and who had not the second wife, might baptize him."

So one of the great writers of that day, Optatus of Melevis, A. D. 368 says: "He (Jesus) said not to the apostles, do you administer it, and let not others do it. Whosoever shall have baptized in the name of the Father and of the Son and of the Holy Ghost, has fulfilled the work of the apostles."

Now, brethren, these quotations I cite simply as matters of curiosity; they are not worth the snap of your finger. Numbers of similar quotations might be given, but they are merely curios and add nothing to the force of my argument. So let us pass on.

He who requires of me a proper administrator of the rite of baptism compels me to the performance of a duty which I can never know I have performed; and if I can never know that I have performed my duty, there can be no benefit nor advantage in its observance. If I am held responsible for the man who baptized me, and must know that he was all right—and I can never know that he was all right—then no good will come to me out of that baptism. If I am told that the validity of the baptism rests both in me and in the administrator, I may be certain of my fitness, but not of the fitness of him who baptized me. So, in its last analysis, this means exactly what I said last night; that the church bestows upon its officers, its preacher an official grace, and by virtue of this official grace, his administration of the right of baptism is valid and proper; but without that official grace it can not be. Therefore, where there is no Baptist church to authorize and impart this official grace, the baptism can never be valid.

Dr. Waller says: "It will be admitted that many Pedobaptist ministers are devotedly pious, and also that there are ministers not pious. The later have been immersed, and the former have not. An individual, professing a change of heart, and faith in the Lord Jesus, is

immersed in the name of the Father and the Son and the Holy Ghost, by a pious Pedobaptist minister. Another individual, upon the same profession, is immersed in the same way by a Baptist minister not pious. We must reject, we are told, the immersion of the former, and accept that of the latter. And why? Does the unimmersed administrator destroy or at all impair the faith and piety of the subject? Does he in any respect change his religious character? Or does the ordinance administered by one immersed impart additional holiness? No! The only answer that can be given is, that the supposed Baptist minister is officially superior because immersed and authorized—that a baptism performed by an immersed sinner is valid, while the ordinance administered by an unimmersed saint is null and void; that a man, although he believes, cannot be baptized as his Lord commands, unless he can find some one possessing the requisite official grace." Upon like grounds Roman Catholics say you are not married unless the sacrament has been celebrated by a priest. And forsooth, how does marriage become a sacrament? Why, the church says it is, and lo! and hebold! I am confronted by men in my own denomination, who appeal only to the church, and declare that my baptism is null and void unless authorized by the church. I wonder how far it is called to Rome if one continues to travel that road? But to show that I do not stand alone, and that I have good and glorious company, I desire to give the testimony of some of the leaders of our denomination—men, who during the century past were the pride and glory of the churches—men whose names are imperishable, as long as Baptists have history and continue to make one worthy of record and preservtion. I do not put these men on par with the apostles, but I would not hesitate to rank them with any saint who ever had a place in the glorious galaxy of those who adorned and beautified the earth while they lived upon it.

In the Biblical Recorder of Aug. 2, 1845, Rev. T. Mere-

dith then being the editor, Jas. Fripp, probably of Beaufort, S. C., asked if baptism performed by a Pedobaptist minister should be accepted by a Baptist church. The question did rise, doubtless, in connection with the case of Dr. Richard Fuller, which was at that time under discussion in this state. The editor of the Recorder replied in the negative; but in the end of his article, makes this fatal admission: "Should it be said that this view of things implies the necessity of an uninterrupted succession of qualified administrators from the apostles down, we reply, it does so as a general rule, but not more so than the views of all persons who consider baptism as a qualification for an administrator of the ordinances." Of course, but by presenting the second dilemma, he is not freed from the first. Wise men in these latter days, seeing the trouble in which they involve themselves by pursuing this line of argument, have, as already stated, deserted it entirely. And their place of refuge now is under the ample folds of the vestment of church authority. The case of Dr. Richard Fuller needs ampler statement. Fuller was born in Beaufort, S. C., in April, 1804. After studying under the elder Brantly, he entered Harvard University, in 1820, where he stood among the foremost in a class of more than eighty. Ill health compelled him to give up his studies, and he returned to Beaufort to enter upon the study of law. While thus in the full flush of professional distinction, Beaufort was visted by the evangelist, Daniel Baker, who held there a meeting of remarkable power. Many of the most prominent and cultured men of the place were brought under the power and influence of the gospel, among whom were Stephen Elliott, afterward Bishop of Georgia, and Richard Fuller. was a member of the Episcopal church, but had no personal experience of grace. He had also been immersed by the Episcopal rector; but dating his real conversion from the influence of this revival season, and being thoroughly convinced that only believer's baptism was scrip-

tural, he was rebaptized by Rev. Mr. Wyer, then pastor of the Baptist church at Savannah, Ga., In 1846 he was called to a Baltimore pastorate, and there he lived and labored until his death in 1876, Oct. 20. I remember hearing Dr. Jno. A. Broadus say in 1874, "I believe Richard Fuller of Baltimore can preach a finer sermon than any living man known to me."

At a later day Dr. Fuller's rebaptism was a subject of much discussion, and he himself wrote letters to several of the Southern Baptist papers. The following was published in the Biblical Recorder, on Sept. 6th, 1845:

"DEAR BROTHER: Since sending you my piece as to re-baptizing, I have received letters on the subject. Wishing to concentrate all the light I can, I now send these letters. I send also one or two written by some of my brethren. The authors did not design them for publication, but they will no doubt excuse me. It may not be improper for me to say that I was rebaptized, and would not now be satisfied with an irregular baptism. Yet I feel that it would be a violation of another's liberty of conscience to make my conscience his rule. Your opinion has just reached me in the Recorder, and I have read it in all deference. Am I wrong, however, in saying that your argument sets out by taking for granted the very question at issue—(viz: that only he has a right to immerse who has himself been immersed.) The question is not whether we can regard a minister who has been sprinkled or poured upon as baptized. As to this, there is no doubt. The question is, whether the minister's being unbaptized always vitiates the baptism to the recipient, so as to make it necessary to repeat it? You say, 'If baptism is not indispensable in the administrator, then all denominations are in error; and on this staple you hang your argument. But (1) I deny that all denominations require the administrator to be in all cases baptized, and the letters below prove this. (2) Suppose they did, the very question is, may they not err?

So, again you argue thus— 'A person who insists on immersion for himself denies that the Pedobaptist minister has been baptized.' Unquestionably he does; but it does not follow that he 'convicts himself of any absurdity.' He feels that to obey God, he must be immersed, and that God requires no more. In this he may be wrong. It may be that God requires him to be immersed by an agent who has been immersed. This, however, is the very point to be proved to him, and which ought to be proved. Instead of this, you will tell him that he is a fool 'by his own showing' in as much as he does not see that, although he has obeyed, yet his obedience to Christ is good for nothing, because somebody else (the administrator) has not also obeyed. May I beg that you will consider the question as it is now presented? Does the Bible make baptism void, unless the administrator be baptized."

So we see that Dr. Richard Fuller, the foremost American Baptist preacher of the last century, stood exactly where we stand who say that the administrator, no matter who he is, does not vitiate the baptism of a proper candidate. Why should I not feel proud to be found in such noble company?

But now follow the letters sent to the Biblical Recorder and referred to by Dr. Fuller in the above. The first is from Dr. Francis Wayland, president of Brown University. Dr. Wayland was born Mar. 11th, 1796, graduated at Union College, entered the Baptist ministry in 1816, became pastor of the First church in Boston in 1821, a professor in Union College in 1826, and was made president of Brown University at Providence, R. I., in 1827, where he wrought the great work of his life. He died Sept. 30, 1865. His one sermon on "The Moral Dignity of the Missionary Enterprise" would alone have immortalized his name. His letter to Dr. Fuller is as follows:

"I have not the shadow of a doubt in regard to the question of which you write. The only command is to be



baptized in the name of the Father, the Son and the Holy Ghost; that is, as I suppose, in baptism (that is, immersion) to profess to submit ourselves in all things to God. It is the outward manifestation of what we have done before in the recess of a contrite heart. This is the whole of the command. There is no direction given beyond, nor have we a right to make any. It is convenient as a matter of church order, that there should be some general rule, and that this rite be administered by a clergyman, and it would be naturally performed by one who had himself been baptized by immersion. But if these things be absent from necessity or ignorance, they alter not the fact that the person who has been immersed on profession of faith is, as I understand it, a baptized believer. This is a very common case with us in this city.

Congregationalists, Episcopalians, and Methodists here quite frequently baptize persons on profession of their faith. We consider them as baptized believers, and when they request it, admit them upon a simple relation of their experience. Indeed, were not this admitted, I know not to what absurdities we should be reduced. If obedience to Christ depends upon the ordinance being administered by a regularly baptized administrator, where are we to stop, and how shall we know who is regularly baptized, or who has obeyed Christ? All this looks to me absolutely trivial, and wholly aside from the principles which as Protestants and Baptists, we have always considered essential to Christian liberty. It seems to me like assuming Puseyism under another name or in fact, going back to the elements of the Catholic church. Such are my views. How they meet the views of others, I know not; but to me these principles of Christian freedom are always above all price. It is time that we, above all others, should walk 'in the liberty wherewith Christ has made us free, and not be entangled with any yoke of bondage.' "

Let me be pardoned for saying freely that I know of no

man now living whose opinion is more weighty than that of Dr. Francis Wayland. Surely I can not be very far out from absolute doctrinal perpendicularity when I say I am a disciple and follower of such a giant as this one.

The next letter is that of Dr. W. B. Johnson, one of the most active and useful ministers that ever labored in South Carolina. For many years he was moderator, first of the Saluda, and then of the Edgefield Association. He was one of the committee of three who drafted the constitution of our Baptist State Convention in 1821. In 1822, he preached the first sermon before the convention. In 1823, he was chosen its vice president, and in 1825, its president, at the death of Dr. Richard Furman. For three years he was president of the great national missionary body known as the "Triennial Convention of the United States," and after the division of that body, in 1845, he became the first president of the Southern Baptist Convention, which was organized in Augusta, Ga. During Dr. Wayland's presidency, Brown University conferred upon him the degree of Doctor of Divinity. He died in Greenville in 1862, about eighty years of age. In no section of our country was any Baptist minister more highly honored. His letter to Dr. Fuller is given as follows:

"I have carefully examined the New Testament in reference to the manner in which the preacher of the gospel is to be brought into the office, and the nearest approach to it is found in 1 Cor. 14th ch. The brethren of a religious society should exercise their respective gifts in the presence of the body, and then the gifts will be apparent. Those who are blessed with an aptitude to teach will show it, and its recognition by the body is the authority to preach; and whoever is authorized to preach is authorized to baptize, the latter being the minor work. I therefore receive those who are recognized as preachers by Episcopalians, Presbyterians, Methodists, and all orthodox bodies of believers, as preachers of the gospel; and receiving them in this rela-

tion, I receive them as baptizers; and when the ordinance is administered by any of them to one who professes faith in our Lord Jesus Christ, I receive it as valid."

So you see the goodly company is increasing of those with whom I stand, and it is not at all necessary for me to complain of being lonesome while surrounded by so royal a fellowship."

## Dr. Porter's Third Speech



R. PRESIDENT, ladies and gentlemen:

I am happy in the thought that Brother Brown is getting a little serious as the discussion goes on. This is his first polemic debate and he is a bright student in the school of experience.

He compares me to a spring frog and would hate to combat me if I were crippled. He said this before the serious mood came upon him. If my elasticity is like that of a spring frog, I am in a happy situation for this gives me a chance to reach my beloved opponent in whatsoever direction he may go. My line is of sufficient length to let my beloved play and sport to the entertainment of the galleries. He will be quite serious when my line is taut.

The lady referred to was not alone in thinking that Brother Brown had given up his church in his speech of last night. There were others, who were not Baptists, who said the same thing. If other churches can scripturally baptize for Baptist churches, and are New Testament churches, then there is no good reason for Baptist churches to exist. They have no special, essential principles to surrender and no longer contend for principles that are essential to them as a denomination.

If ministers of other denominations can scripturally baptize, then they can scripturally do any other thing that Baptist ministers can do. So, then, what need is there for Baptist preachers?

Will Brother Brown stay with this point a few moments and tell us what he thinks about it?

My beloved is right in saying that he and I can't furnish brains for the crowd. So far as I am concerned, I have not any of that rare production to spare. The trouble is not in a brainless crowd. The people are alright and

intelligent, and can rightfully judge an argument when it is presented. Let us stay in rapport with our crowd, brother.

It was necessary for Brother Brown to announce that he was not going to give up immersion. It looked a little that way when he said so much about that good Presbyterian brother whose baptisms we would not receive. The people knew that a Presbyterian minister never immerses. That was settled in their council by a vote of one in the majority in favor of pouring. Dr. McKnight cast the vote that untied the council, when it stood half for immersion and half for pouring. Ever since they have had the uniform practice of baptizing by pouring. If one of their ministers should baptize by immersion it would be contrary to the standard authority of their church.

Brother Brown used the name of Dr. Plummer, who is loved and well known as a worthy Presbyterian minister in this city, in order to win for him the sympathy of his admirers. In this he failed, for the people could see the fallacy of his argument. Pedobaptists are like true Baptists in admiring a man that stands out firmly and in a true spirit of clever argument contends for the essential principles of his church. Why have a separate church, with articles of faith making it essentially different from all Pedobaptist churches, and then seek to set these essential distinctions away. Either surrender them and go over to the Pedobaptist side or defend them, in love, by the Holy Scriptures.

I am not ready to set aside the essential doctrines of my church, but I am ready to defend them according to the word of God. And in so doing I shall have the sympathy and respects of all my Pedobaptists, for they are broad enough to allow me the same liberty that they take themselves.

Beloved, you need not trouble about my hundred pages of manuscript, it will all go into this discussion. You have

about eighty pages of manuscript and it would be more interesting if you would stick to it, though it consists largely of what others have long since said on the issue. Let us have it all. I will show that not one of the authors, whose writings you have copied agrees with you in this discussion.

No, sir, I am not going back home hungry. I brought most all your material along with me. I have enough supplies to last me through, even if you furnish me none.

Beloved, you were not serious when you said that I had not given you "one passage of scripture to sustain my position." The people will remember that I gave you every case of baptism in the New Testament, citing chapter and verse. Not one of these can teach alien baptism. In every case the administrator was authorized by divine authority.

In the speech just closed, my beloved turned and asked me to give him one passage of scripture that connects the church with baptism and shows that nobody else has authority to administer it, and he would read it. I offered him my Bible with all the passages marked, and he dodged the point by saying, "O, just give me one. That is all." And not even one did he take. This point will come up further along and I will prove that baptism is connected with the churches.

In order to prepare the ground for that thrust my beloved made at the churches, he conceived the idea that I had the Roman Catholic idea of the church, that no one could marry without the church, and that no one could be baptized without the church, like union clubs in northern cities—if you do not get your coffin from a union factory, or your grave digger from a labor union you can't be buried. And thus, inasmuch as I exalted the church above the Lord, and made it a lawgiver, he repeats his famous phrase: "To the dogs with your church."

I said nothing of the kind. It is his own conception. A man of straw. No Baptist believes that the church is a

law giver. A church has no inherent authority. It can not enact any law. It is under the authority of Christ its head. He enacted all the laws that govern His churches. These laws, contained in the New Testament, are given to the churches. The churches are the executives of these laws. A church is purely an executive body, it has no legislative function. It is the support and ground of the truth.

Baptism is a positive ordinance, ordained and commanded by the authority of Christ. Inasmuch as the churches are executive bodies, under the law of Christ, they must see that the rite is administered according to the law committed to their trust.

My sweet brother waxed warm, and said he was going to put the anti-alien immersionists upon the defensive. He was going to be offensive, etc. But what was the nature of his defense? He boasted that he had entered the enemy's country. He meant to carry war into the enemy's camp. He was going to defend all the editors, preachers of every kind, in all this broad land, who believed just as he did. That these brethren and editors of every kind in all the land, who believed in alien immersion, have said nothing in order to keep down a row, but now, he is in for a row. He longs for a commission from the King of kings to be a leader of the men who stand for straight New Testament doctrine and nothing else.

I wish from my heart that he had such a commission and would be true to it. Evidently he has had no such commission, or if he has he has not been faithful to it. It may not seem presumption in his wanting the King to commit to him his law so that he can straighten all of us on the doctrine of baptism. I would a little prefer that the King would have given the commission to His churches rather than commit it to my friend Brown. Think it would be in some what better hands.

My beloved denies that the King of Zion has entrusted His commission to the churches and authorized them to

be leaders of men who stand for straight New Testament doctrines and nothing less, but wants Him to give into his hands such a commission so that he can be the leader of such men. This would put my beloved above the churches. Inasmuch as the King would not give such a commission to His churches, but give it to Brother Brown, because he wants to be the leader, and vested with divine authority. This would make him greater than the churches, and the churches subject to his divine authority in all matters of doctrine, for he would have a divine commission to decide all questions of doctrine, and the church not having such a commission, to be sure would have to recognize his authority.

He has had much to say about the authority of Rome, but if he could have what he wants, a divine commission, he would be an infallible pope. Why not? Mark the fact that he holds that the King never gave the commission to the church, therefore the churches have no authority or connection with the doctrine of baptism. But he wants a divine commission committed to him, which would make him an infallible pope and the churches subject to his divine authority. But, we have one supreme consolation, and that is, the King will not risk the commission in the hands of our Brother Brown, when according to the beloved, He would not entrust His churches with it, which Paul says are the ground and support of the truth.

After beseeching for a divine commission to be a leader, in order to straighten out the churches upon the doctrines of the New Testament, his first attempt is to tell us that Jesus Christ never established any church. Well, who did? Are churches of human origin? If Christ never established any church, then, there are no Christian churches.

Did Christ authorize any one to establish a church? If He did, then, He established a church. For what one does through his authorized agent is said to have been done by him. It is said that Christ baptized. In what sense did He



baptize? Through His authorized disciples. If Brother Brown admits that Christ has any churches in the world, then he must admit that they are divine organizations, and that they were instituted by His authority. To say that no church exists by the authority of Christ is to deny the direct teaching of the New Testament.

So, then, my beloved opponent must retract his statement, that Jesus Christ never established any church. If he admit that churches were established by men who were authorized by Christ, then, Christ established churches. You can not separate Christ and His authority.

But, it is a fact that Christ did, while here on earth, build His church and did recognize it as a church. He said, "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." Did He do so? If He did not, then, He did not do what He said He would. He said, "Upon this rock I will build—establish—my church." My beloved says, Christ never established any church. Christ says, "I will build my church." Which will you believe? It is evident that Brother Brown has not been made happy in receiving a commission from the King to preach the doctrines of the New Testament or he would not contradict the King himself.

Jesus said, "tell it to the church, if he will not hear the church let him be a heathen unto the church." Was not this the church Christ built on the rock?

My beloved has but little use for the church in this discussion. It is no wonder that some of the people said he had surrendered his church. Christ loved the church and gave himself for it. Yet, we are told that He never established a church; that He never trusted a church with His doctrines and ordinances. Here is a man that would be glad for the King to give him a direct commission to speak with authority concerning the doctrines and from his standpoint make him above the church, have the church to hear and obey him rather than according to the

Kings teaching, have him to hear and obey the church.

The sum of the whole argument, on the part of those who hold that churches have nothing to do with baptism, and no connection with it, is to set aside the church. In all that Brother Brown has said he has not had a word of praise for the churches of my Lord. He would put himself and all disciples above the churches, he would disconnect Christ from having anything to do in the existence of churches, he would expand into a great mystical kingdom, something that is invisible, universal, and that this is the only thing that Christ established. In this mystical kingdom Jesus put into motion certain laws through the Spirit, and out of these laws grew the churches. That is a round-about way to eliminate Christ from being the founder and head of his churches.

Mr. President, let me more fully notice Brother Brown's theory of the kingdom, for alien immerston is only a correlation of the universal, invisible kingdom as defined by alien immersionists.

He says, Jesus Christ established a kingdom. A kingdom is all He ever spoke of. But Christ did speak of the church. He said, "My Church," and "tell it to the churches," and also when Christ gave His revelation to John He talked about the churches, He is represented as holding the churches in His hand and walking in the midst of them. Yet, my beloved brother says, "A kingdom is all that Christ ever spoke of, a great spiritual kingdom."

Concerning this kingdom our unique brother says, it was divided into provinces. He puts Baptist churches into this kingdom as one of the provinces. He has others in there who are rebels and who do not keep the law of the kingdom. Yet, he had all to pass through by discipleship, faith and love and fellowship with God, the Father, and the Spirit. Will he tell us how these can be rebels and not obey the law of the King? Christ says, if ye love Me ye will keep My words or law. He glorified discipleship and set

it above the churches and here in his idea of the kingdom, this great spiritual, invisible, universal empire, is a province, composed of men who passed by discipleship, through faith and love and fellowship with God the Father, through the Spirit, in rebellion to the laws of the kingdom.

Let him say that these rebellious provinces are composed of the Pedobaptist denominations and his play to the galleries will have ended.

He ought to know that Baptist churches do not make a province, nor are they subject to the authority of the universal kingdom, composed simply of disciples or believers, part of which are in rebellion to Christ's authority.

He failed to say what relation baptism sustains to his idea of the kingdom. He ignored it as a condition of entering into the kingdom. Will he tell us if the law of baptism is a part of the kingdom's laws? It would be well for him to say if baptism belongs to the great universal kingdom or does it belong to each individual who is in the kingdom? Does one have to enter the kingdom before he can be baptized? He holds that baptism is not connected with the churches, is neither in the churches nor does it belong to the churches.

He will not venture to say that baptism is a kingdom ordinance, or that the law of baptism belongs to the kingdom. Mark it if he does. This leaves him to put the law of baptism into the hands of individuals and therefore it becomes an individual ordinance, and as such the churches nor the kingdom have nothing to do with it.

He says he believes that Baptist churches are in accord with the laws of the kingdom as they are in accord with the law of the New Testament. But, the law of baptism is a part of the law of the New Testament, and if churches have not received the law of baptism, then, they can not be in accord with that law. If they have received the law of baptism, then, they are responsible for the administration of baptism according to the law. But, Brother

Brown holds that churches have no connection with baptism, and wanted me to give the Scriptures that said they were.

He says, a democratic form of church government, with nothing between the church and its head (Christ), church membership and immersion of believers upon a profession of faith are the great essentials laid down in the Bible, and the Baptist church has got them. I suppose he meant the Baptist churches, for a democratic form of church government would exclude the phrase, "the Baptist church."

Let me ask how could Christ be the head of the churches when He never established a church? Again, how can Baptist churches have immersion on a profession of faith when they have no connection with baptism? Does he mean that Baptist churches got immersion from aliens, those that are not connected with the churches? If immersion of a professed believer is one of the great essentials laid down in the Bible, does this essential have any connection with the churches? Was it committed to the churches or to outside parties, individuals that have no church membership?

Let me notice his definition of a church. He said, "It was a body of obedient disciples." He quoted Dr. William Williams definition, and repudiated it. Dr. Williams said: "A Baptist church is an organized body of baptized believers, where the pure word is preached and the ordinance of baptism administered." Is not this a better definition than the one my beloved brother has given. All he makes of a church is a body of obedient disciples. He seeks to leave out baptism and the preaching of the pure word. Yet a body of obedient disciples must have baptism, and the pure word preached or they are not obedient. His definition of a church leaves out the Pedobaptist, for they do not obey Christ in the essential principle of immersion. They are disobedient, neither do they have a democratic

form of government. Here are two of the essentials laid down in the Bible that my Presbyterian friends have not got, therefore, according to Brother Brown, they are not scriptural churches. They do not immerse at all, hence, according to Brother Brown's definition of a church they are left out. He will have to make another play for sympathy.

He says organization is not necessary for a scriptural church. Then, his body of obedient disciples is an unorganized body. It need not have any law or government. There cannot be organization apart from law or government.

My beloved agreed with me in one thing, and that was, he did not want the Pedobaptists to baptize for him. But, he says if he can get those that the Pedobaptists baptize he feels like he is shooting with one gun and getting the game of two men. But, beloved, what right have you to pick up the game that belong to other men? The fact is with all your bluster and noise on this question you never have been able to get a single person baptized by a Pedobaptist. You have been watching for almost thirty years and the Pedobaptists have been shooting birds all around you, and with all your efforts you have never bagged a single bird.

I did say that Christ did not commit the right to baptize to the world nor infidels. That is an issue in this debate; my brother sports with it. His position is that a baptism administered by the devil would have been as scriptural and as good as one administered by Christ himself. I challenge him to say that he does not believe it. He has already admitted as much in saying that the administrator had nothing to do in validating or invalidating baptism. That makes the devil confer as valid baptism as Christ. When he says the Scriptures allow any one to baptize and there is no law concerning the qualification of the administrator of the rite, then the devil or an infidel can confer as good a baptism as he can himself. That is the logic of

his position, and I call on you, ladies and gentlemen, to mark the fact if he denies it.

The philosophy of his position on alien immersion is, he says, to get all the Pedobaptists to take the people to the ponds and rivers and immerse them and then they will quit sprinkling the babies. Of course they will encourage him in his effort to destroy infant baptism.

Talk about the elasticity of a spring frog, here is a leap of his imagination that puts all the Pedobaptist churches in the ponds and rivers immersing the people to save the babies from being sprinkled. Send for me, brother, when you get them to doing this by preaching alien immersion.

My beloved read several pages from Dr. Waller's essay on alien immersion and then told us they were not worth the snap of his finger. I agree with him as to the value of the document he read.

Why did he not read from the Bible? Especially why, when he has told us that it was chucked full of alien immersion, and was oozing out like honey from the comb. One scripture would have decided the issue. Why did he not give it? He says the Bible is full of them. And yet, he has left the Bible and read from these men.

Why did he not read all that Dr. Waller said? If he had it would have been against him. When a defendant puts a witness on the stand he has to agree to all he states concerning the case on trial.

Listen to the testimony from Dr. Waller: "To the churches are committed the keys. They can open and none can shut, they can shut and none can open. The churches are the highest authority under Christ. They are not dependent on the ministry for existence, but the ministry upon the churches."

Here, beloved, your own witness is against you. You say that they have no authority, that discipleship is above the churches. Waller means that the keys represent Christ's authority, as contained in the New Testament. In

this book is the authority to baptize. Your own witness says the authority to baptize was committed to the churches. You would be glad to have a commission placing you above the churches, but here your witness, from whom you read so much, says that the ministry is dependent on the churches and that the churches are not dependent on the ministry. The ministry is nothing apart from the authority of the church. You hold that Christ has not given any authority to the churches to baptize, but that this authority is left in the hands of individuals. But, your witness says, all authority, the highest authority under Christ are the churches. You stand by this testimony of Dr. Waller and your elasticity is gone.

Dr. Meredith was introduced as a witness. The object Brother Brown had in putting him on the witness stand was to raise the question of baptismal succession, which really, as I have shown, does not enter into the issues. It matters not what may have been past irregularities, the question now is, must churches see that baptism is administered according to Christ's authority with which they have been entrusted? Past errors do not justify us in committing present errors.

Dr. Meredith well said that qualified administrators from the apostles down presents no more difficulty than the views of all persons who consider baptism as a qualification of an administrator of the ordinance. He shows that all church authority requires of those who baptize to have been baptized themselves. This was Dr. Fuller's position, and the position of every author Brother Brown will introduce. His position is that there is no authority requiring the administrator of baptism to be baptized. See if he finds a single Baptist or Pedobaptist that will endorse his position.

But, I want to put in Dr. Meredith's arguments in favor of my proposition.

"Baptism is indispensable, as a qualification for an ad-

ministrator, or it is not. If it is not, then all denominations of Christians, the Friends excepted, are in error; for all maintain, that in order to be duly qualified for the administration of gospel ordinances, a person must have a valid baptism. Our Pedobaptist friends would no more receive baptism from a person whom they considered unbaptized than would a Baptist of the most rigid principles. But, if baptism be indispensable, as a qualification for an administrator of that ordinance, then it must follow that a person cannot be validly baptized by one who has not himself received a valid baptism. Immersion is indispensable to valid baptism, or it is not. If it is not, then Baptists and all others, who insist on immersion, are in error, and lay a very unnecessary stress on a form of baptism, which for sundry cogent reasons might as well be dispensed with. But, if immersion is indispensable to valid baptism, then an administrator, who has not been immersed, has not received a valid baptism himself, and of course cannot be qualified to administer a valid baptism to others.

If the foregoing reasoning be correct, a person who insists on immersion as valid baptism for himself, thereby virtually denies the validity of a baptism administered by a person who has not himself received a valid immersion. And hence, all such persons convince themselves of the absurdity of either insisting on that which is unnecessary for themselves, or of receiving a baptism which, on their own principles and on their own showing, can have no just claim to validity.

By the same reasoning, should a Baptist church think proper to admit to their number, a person who has been immersed by an unimmersed administrator, they thereby convict themselves of the inconsistency of contending for what is superfluous in relation to themselves, and of admitting one into their communion, who, on their own principles, and agreeably to their own practice, cannot have received a valid baptism." (Dayton, pp. 30, 31.)



The next witness my brother introduces to prove his position is Dr. Fuller. He gives somewhat of his history. But Fuller is against him. His only apology for the reception of alien immersion is from the standpoint of the conscience of the party baptized. If the immersion satisfies his conscience, then he would receive it. This shows the weakness of the argument for such immersions. If there had been any other way out but this, Dr. Fuller would have found it. It is a principle of logic: To leave any religious rite to the conscience is to eliminate the law of Christ. On the same ground, upon which Dr. Fuller receives alien immersion, he would have to receive pouring and sprinkling, for these satisfy the conscience of many.

Dr. Fuller's own conscience would not let him remain satisfied with his alien immersion. He repudiated it by going and receiving immersion from a regular Baptist minister and by the authority of a Baptist church. Listen to what he says about it: "The first preachers were themselves baptized, and baptism by an unbaptized minister appeared to me manifestly irregular. I, therefore, resolved to correct this irregularity and leave nothing informal in this solemn act."

Here Mr. Fuller's actions speak louder than his words. Why did he resolve to be baptized in the regular way? Because he wanted to correct what he calls an irregularity. He says, the first preachers were baptized. Brother Brown won't stand by this testimony of his great witness. His own example repudiates his theory.

Hear this testimony from Dr. Fuller: "What would be thought of a minister who would go about preaching the commission and baptizing and yet himself remain unbaptized." (Baptism and Communion p. 230.)

Still, my beloved would have them all going into the ponds and rivers baptizing the people. Brother, if you stand by your witness you must give up your theory.

Dr. Fuller calls alien immersion an irregular baptism,

so irregular that he denounced it and would not have it. Can a baptism that is irregular be scriptural baptism? If alien immersion is scriptural, can it be irregular? No. The Scriptures do not authorize anything that is irregular. Therefore, they do not authorize alien immersion. If they had Dr. Fuller would have been satisfied with his former baptism.

Dr. Wayland is presented. Why did not my brother present one of the New Testament writers? He knows they are all against him. Wayland justifies alien immersion on the ground of necessity or ignorance. This is the best that he can do. He says: "There should be some general rule, and that this rite be administered by a clergyman, and it would be naturally performed by one who had himself been immersed. But if these things be absent from necessity or ignorance, they alter not the fact that the person, as I understand it, is a baptized believer."

My opponent says, he is with Dr. Wayland and that he is perpendicular in being a disciple and follower of such a giant. Now, if he is a disciple of Dr. Wayland he will have to confess that there should be some general rule, and that baptism be administered by a clergyman, and naturally by one who had himself been baptized. This is just what Brother Brown denies. His general rule is that any disciple should baptize or any one who is not a disciple. He holds that it is out of the natural order of things to restrict the performance of baptism to the ministers who themselves have been baptized. He boasted that he was in for war, was going to be offensive and rescue his brethren, who were advocates of the alien theory. Here, in the case of his master—Dr. Wayland—he finds that he admits that the general rule, and natural order is for baptism to be administered by ministers and those who themselves have been immersed. But, my brother says, he will not stand by that. The general rule and natural order is that anybody can baptize, whether he himself has been baptized or not,

baptism has no connection with church order. Mr. Wayland, his master, says, if these things—general rule, church order, a clergyman who himself has been immersed, and it is not possible to have the rite naturally performed—be absent, then, from necessity or ignorance alien baptism may be received. So, then, his only defense is on the ground of ignorance or necessity. Where necessity and ignorance are not sufficient to set aside the general rule and church order and a regularly baptized minister there is no ground for it. But, Brother Brown takes Dr. Wayland's exceptions to the general rule and to church order—which are the unnatural way, ignorance and necessity—and makes them the general rule and order, as laid down in the New Testament. That is the difference between him and his giant rabbi.

To even adopt Dr. Wayland's exceptions, to the general rule, on the ground of necessity and ignorance, would justify the surrender of every doctrine in the New Testament of a positive character. On the ground of necessity and ignorance the action of baptism has been changed to sprinkling and pouring. How would the giant meet Pedobaptists on sprinkling for baptism with his admitted exceptions, that he presents for the reception of alien immersions?

If Brother Brown would confine himself to the exceptions made by Wayland it would put him in a different attitude. But he is advocating that everybody should practice the alien rite with an open Bible in their hands and in the midst of our churches and regular ministers. So in his caste it is not a question of ignorance nor necessity. The general way or rule—church order, regularly baptized minister, and natural conditions are all present. Yet, he is guilty of setting all these aside and substituting what Dr. Wayland calls necessity and ignorance and makes these the general rule, thus destroying the natural order and scriptural way. He is most evidently a poor disciple of Dr. Wayland. Brother, beloved, you had better quit de-

bating this question and go and sit down at the feet of this your giant master and so learn of him as to present the case as he does—on the ground of necessity and ignorance. When you have graduated under him, you will tell the people that the Scriptures teach that there is the matter of church order, and that there should be a general rule, and that baptism should be administered by a clergyman, and that it would thus be naturally performed by one who had himself been baptized by immersion.

Yes, sir, learn more perfectly at the feet of your rabbi and you will not be leaping over creation to find some place to light. In his teaching you will find your landing on ignorance or necessity, in the absence of the general rule, immersed ministers, and where it is not possible to observe church order.

Brother Brown closed his speech in giving a history of Dr. W. B. Johnson, one of South Carolina's most honored ministers. I have carefully gone through the writings of all these men that he is having to speak for him. He reminds me that he was not going to let me return home hungry. I would like to have a little fresh food, for I have long digested the substance of these extracts that he is giving me.

Though my beloved has put Dr. Johnson before us as a witness he will not stand by his testimony. Take this statement for example: "Those who are blessed with an aptitude to teach will show it, and its recognition by the body is authority to preach; and whoever is authorized to preach is authorized to baptize."

Here Dr. Johnson says that the authority to preach is from the body and the same authority to baptize is from the body. But, Brother Brown denies that the church or any body of organized Christians can authorize any one to baptize. He has said that a church is not an organization. He holds that baptism has no connection with a church. Still, he proves by his witness that the authority to baptize

comes from the body, the church. Dr. Johnson's position is this: Those who have an aptitude to preach will show it, then the body or church will authorize them to preach, and that by this authority they are authorized to baptize. Pedobaptist bodies can scripturally authorize men to preach, this authority authorizes them to baptize, therefore, their baptisms are scriptural because they are authorized by the body. You see he puts it entirely on a different basis from Dr. Fuller and Wayland. Fuller made it a question of conscience, Wayland made it rest on the ground of necessity or ignorance. Johnson on the authority to baptize, and that this authority is given by the body. Brother Brown denies that neither a Baptist church nor a Pedobaptist church has any authority to authorize any one to baptize.

I deny Dr. Johnson's premise. A commission to preach does not necessarily carry with it authority to baptize. God never called any man to sprinkle or pour for baptism. Nor did he ever authorize any church or body to confer authority on a minister to pour and sprinkle for baptism. But, when Pedobaptist churches authorize men to baptize they authorize them to sprinkle and pour, something that the Scriptures forbid. If Dr. Johnson accepts of Pedobaptists' immersions, on the ground that they are scripturally authorized, then, he will have to likewise accept of their sprinkling and pouring for baptism, for these are administered by the same authority that immersion is. Further, if Pedobaptist bodies can scripturally authorize men to preach and administer the ordinances, then, they are scriptural churches, and there is no place for Baptist churches. And the Baptists of South Carolina should quit reordaining Pedobaptist preachers that come into their churches, from other connections. Again, if these Pedobaptist bodies or churches scripturally authorize one to baptize, then, they can scripturally authorize him to administer the Lord's Supper. So, therefore, the principle of restricted communion is surrendered. The practice of alien immersion, as I have al-

ready shown, subverts the Baptist principle of the Lord's Supper. It is not possible to find a basis for alien baptism that is not a basis for open and unlimited communion.

Objection is made to the receiving of only regular and orderly baptism on the ground that some times it occurs that a regularly ordained Baptist preacher backslides, and falls into sin and proves that he is a rascal and was never really converted, that all baptisms performed by him were irregular and disorderly, but such baptisms are received as scriptural, therefore, alien baptisms, in like manner, are to be received as scriptural.

This objection against not receiving alien immersion is what is called in logic, begging the question.

Let it be remembered, that the baptism conferred by the Baptist minister, who afterwards turned out to be a reprobate, was performed while he was a member in good standing of a Baptist church, and a recognized officer or minister of the church. He was received by the church for baptism upon a credible profession of faith and appointed in the regular way as a minister to preach and administer the ordinances of the church. The church did the best it could in examining him. The baptism on the human side was correct. All precautions were taken, and the act has in correct form all the elements which were under human control.

So that a Baptist minister, who subsequently apostatizes, was prior to such apostacy, as fully invested with official authority as any other Baptist minister. Judas was just as much one of the twelve as was John, up to the time of his defection. Jesus received him on a credible profession of faith, and call to the ministry and ordained him to the apostleship. This is a strong case and was recorded for our instruction and imitation. Had the Savior acted upon His divine knowledge, and rejected Judas and other unbelievers, who made a credible profession of faith, then it would have been impossible for His churches and

ministers to imitate His example in receiving members.

Prof. Noah K. Davis, one of the greatest logicians of the age says: "A credible profession of faith is a sole and sufficient basis of church action. It is impracticable to attain a higher basis. So long, then, as the profession remains credible, the act must be recognized and treated as baptism, and the church stands clear and right in this recognition. When it becomes manifest in the subject that faith is lacking, then it becomes manifest that the act was not baptism, and the subject is not baptized.

It seems to me that the only qualification of a baptizer is AUTHORITY from a church, but that in conferring this authority, the church is subject to limitations which restrict its actions to recognized and approved gospel ministers, in full fellowship, teaching its doctrines, and practicing its faith. If subsequently it appears that the baptizer lacks faith, and hence is himself unbaptized, I think it can be proved that this does not render his previous administration null."

The working in the lumber of an unworthy Baptist preacher, who has denied the faith, has nothing whatever to do with the question of Baptist churches receiving alien immersion. It is only a confusing apology for a practice that is conceded by all Baptists to be irregular and disorderly. It is a confession for the utter weakness of the practice of receiving alien immersion.

It is a well known fact that just as soon as a Baptist preacher falls into sin and denies the faith, that he is excluded from the church and deposed from the ministry. The church no longer recognizes him as a minister and qualified to administer the sacred ordinances of the church.

But, what of the logic of alien immersion? After this reprobate has been put out of the church and deposed from the ministry he immerses some one and that one comes to the church for membership that excluded the unworthy preacher. He states that he was a true believer before he

was baptized and that he did not think the administration of baptism had anything to do in giving scriptural baptism; the church being in the practice of receiving alien immersion takes the applicant into full fellowship upon his baptism.

How is that for consistency? Why depose any one from the ministry for any defection of character or life and then receive his administration of the ordinances of the church?

Say that the deposed preacher joins the Mormon church, and becomes a polygamist and continues in the practice of immersing converts; does not the custom of receiving alien immersion recognize his administration and endorse his authority to baptize?

Ah, my brethren, when we surrender our right to guard the ordinances of the church and turn them out for any one to confer them we surrender our entire policy as organized churches of Jesus Christ, and find ourselves broken down all along the line.

When we turn our banner of baptism, that symbolizes our form of faith, over into the hands of the enemy we have given up all. Let us be loyal to the flag of our church.

I will now accommodate my beloved by giving him at least one scripture that connects the ordinance of baptism with the church. He wanted only one and said, if I would give it he would quit the discussion. I am not anxious for him to quit, but I will give him the opportunity.

Paul says in 1 Cor. 11:2,23, Now I praise your, brethren that you remember me in all things, and keep the ordinances—that is traditions including both doctrines and ordinances—as I delivered them to you. For I have received of the Lord that which also I delivered unto you.

Here is a plain case where baptism and the Lord's Supper, with the doctrines, were committed to a church, by an inspired apostle. And mark the fact, that Paul made this



statement in connection with his teaching of the ordinance of the Supper. What was committed to the trust of this church was committed to them all. Paul says, in this same letter: "As I teach everywhere in every church." There can be no doubt, therefore, that Christ by His apostles committed the laws and ordinances of the gospel to the several churches and their successors, as the ground and pillar of the truth.

In this connection I want to introduce the testimony of Dr. Jeter.

In an editorial of the Religious Herald, Oct. 5th, 1871, he says: "To his church, Christ has committed the ordinances—baptism with the rest. 1 Cor. 11:2, 23. If baptism is to be kept as it was delivered unto the church, then it can not be properly administered but by her authority. Those whom God appoints to the ministry, he inclines the church to separate for the work to which they are called." Acts. 13:2."

Dr. Jeter is good authority, for Brother Brown has said, he stands just where Jeter stood, on this question. Now, what is he going to do? He said, he would surrender the argument if I would give one scripture that connects baptism with the church, also he said, he stood with Jeter. He is compelled to either give up Jeter or quit the argument.

For, Jeter says, Christ committed baptism to the church, and quotes the same scripture I cited to prove it.

Don't get excited, beloved, there are many more difficulties ahead of you, if you stay on the platform of these men with whom you say you stand.

When you baptize a convert in this baptistry is it by the authority of your church? He says, "No, just like Paul was baptized at Damascus." Then, what have you a church for? Are you above the church?

## Dr. Brown's Third Speech



R. BROWN: What was the date of your letter from Dr. Jeter?

DR. PORTER: Just about the time they were making that great fight on that question, about '71, I think.

DR. BROWN: Now, brethren, I have one here, dated '69, from the same man (reads newspaper article): 'While I dissent from the views of Brother Jeter, regarding the validity of Pedobaptists and Campbellite immersions, I do not think he has surrendered a single principle for which the Baptists have been contending and for which thousands have been put to death. Ever since I have known the Baptists, there have been some, yea, many, and among them not a few of the most intelligent, who have held the views of Brother Jeter; and as far back as I have been able to trace distinctly our history as bearing on this point, I have found evidences of a like diversity of opinion; but within a few years past, it has been attempted to make such defective views (as I regard them) a cause of alienation and separation among Baptists. I do not know a more determined and effective opponent of Campbellism than Dr. Jeter. Under no attack have Campbellites more withered (so far as my knowledge extends) than under his 'Campbellism Examined.' True, he thinks many of them, especially in Virginia, have changed their ground, and are approximating evangelical views. This may be so, to some extent; though not so much, perhaps, as he thinks. He would encourage this change; but in doing so, he has not yielded, he would not yield, a single evangelical principle. As regards Pedobaptists, he is a straight close communion Baptist and has dealt some keen thrusts at the errors of churchism, infant baptism and open communion in the Herald. While

I differ from Dr. Jeter as to the propriety of receiving the immersion of Campbellites and Pedobaptists as baptism, and think his reasoning unsound, still I approve of his course. He candidly states his own views, not as in any exclusive sense Baptist, but as his views, and allows others who wish to do so to state theirs in like manner, where they differ from him."

This is the combined opinion of my brother's two foremost men. Dr. Jeter and Dr. Poindexter, and my quotation is '69 and his '71.

DR. PORTER: He was converted after that to the right side of the question.

DR. BROWN: O yes, but, bretheren I am not going to allow Dr. Porter to lead me astray. I am going to hew to the line. I contend that Brother Saul was baptized at Damascus by Brother Ananias, who was not, so far as we know, a member of any church; therefore Paul was not baptized by a minister of any church, and hence was not baptized at all according to Brother Porter.

The last letter furnished to the Recorder by Dr. Fuller is that of Dr. Thomas Curtis, a distinguished Baptist preacher, who came to this country in 1845; he preached with great acceptance in Charleston in the old First Church. But finally he and his son became owners of the place known as Limestone Springs, which had been fitted up as a watering place, and which they converted into a female college. He was a man of sober mind and sound learning, and lost his life in a stamer, which was burned near the mouth of the Potomac river, in 1858. His letter reads thus:

"The result at which I have for a length of time arrived is quite similar to that to which you appear to have come. Immersion by unbaptized parties, received at the time by the baptized in good faith, and as the counsel of God, is irregular, but not invalid, not to be encouraged, palpably inconsistent on the part of the administrator; but, as I have been taught, not requiring to be repeated. In special cases,

and where a scrupulous conscience is, the subject urged the repetition, I should not perhaps be scrupulous about repeating it. But I am clear that this is not required."

That is where I stand, sir, still, and the reason I cannot stand where my brother Porter wants me to stand is because the place is too shaky to hold two of us. But here are other competent witnesses. David Benedict, the Baptist historian, was born in Connecticut in 1779—graduated at Brown University in 1806, and was for twenty-five years pastor at Pawtucket, R. I., during which time he was gathering material for a history of the Baptists, which he afterwards published. On pp. 472-3, after discussing the opinion of the Richmond Association that rebaptism is required, he says: "As persons are frequently applying for admission into Baptist churches, who have been immersed by Methodist and Congregational preachers, this question has, within a few years past, been often proposed, and most Associations have decided differently from this (the Richmond). All agree that it is an unadvisable measure for a person to apply to unbaptized ministers to lead them into the water; but after they have been properly baptized upon a profession of faith, it is generally thought that it would be improper to immerse a second time." That's the opinion of the father of our modern Baptist church history, David Benedict.

Rev. D. Bythewood, in discussing Fuller's case, said: "I have always thought the Beaufort church right in leaving the question to the conscience of the candidate. I never could see any reason from the Bible for requiring rebaptism. I remember, many years ago, the question was proposed to an Association in England, which decided that the want of baptism in the administrator did not invalidate the act in the person baptized."

Dr. Edward Lathrop, who was born in Savannah in 1814, and was, for twenty-two years, the successful pastor of the Tabernacle Baptist church, in New York, in writing to Dr.

Fuller on this question, said: "So far as it has been in my power, I have ascertained the views of leading bretheren in this city. Perhaps, nine out of ten of our ministering bretheren regard baptism in the case proposed as valid. Their reasons are as follows: The individual was immersed in good faith, viz: had repented of sin, believed in the Lord Jesus; and on looking into the Bible saw that the first thing afterwards to be done was to be baptized, and 'arose and was baptized.'"

"But the administrator you think, and so do I, was not qualified. The question arises—is it essential to the validity of baptism that the administrator shall be in all respects qualified. It is always desirable, but is it essential? It is thought not. What in an administrator is a higher qualification than piety? Yet how many unholy, unconverted Baptist ministers, as we have reason to fear, have administered the ordinance of baptism to true converts. When afterwards such men have apostatized, no one has supposed that all whom the apostate had baptized should be re-immersed. If in good faith, and to answer a good conscience, the individuals supposed have been baptized, they have discharged their duty. To re-immense under the circumstances mentioned would be to establish a worse precedent than to pursue a contrary course."

The senior Dr. Basil Manly said: "I can suppose a case in which the want of baptism on the part of the administrator would not vitiate his performance of it to others."

If I am not mistaken Dr. Jno. A. Broadus objected to alien immersion simply upon the ground of expediency, and the meaning of that was that if he had endorsed it, the wrath of our Baptist Catholic brethren would have descended upon his head.

This statement has been submitted, since I wrote it, to a man who worked in Louisville, and he says that is what Dr. Broadus taught, and I venture to say that every man in this house, who sat under Broadus' teaching, will

confess that that is what he taught. A professor in a Baptist Seminary, who desires to keep his head for future use, has to pay minute attention to the laws of expediency, and Dr. Broadus was a wise man. He knew that over in the land from which Brother Porter comes there are men of blood and thunder, and if he taught the doctrine of alien immersion, he would have incurred their wrath and opposition. But while discussing this aspect of the matter, it occurs to me to remind you of the fact that the volume on Systematic Theology, prepared by Dr. Augustus H. Strong, of Rochester Theological Seminary, is the book now in use, as far as I can learn, in every Baptist Seminary in the United States, and his position is identical with mine on the subject of alien immersion. If the doctrine we teach is error unmixed, we may well begin to worry over the fact that it is being so widely disseminated.

Dr. Strong says, pp. 532 of the 7th edition of his great work, which he revised last year.

DR. PORTER: Will you stand by him as to his statement that it is a church ordinance?

DR. BROWN: I will stand by him as to what I read to you. Here is what he says: "As the profession of a spiritual change, already wrought, baptism is primarily the act, not of the administrator, but of the person baptized." I will stand by that as long as I can stand at all, and if I get so I can't do anything else, I will sit down by it, and when the sun goes down and the shades of night enfold me, I will lie by it, and should it become necessary I will die by it.

But he continues: "Upon the person newly regenerated the command of Christ first terminates; only upon his giving evidence of the change within him does it become the duty of the church to see that he has opportunity to follow Christ in baptism. Since baptism is primarily the act of the convert, no lack of qualifications on the part of the administrator invalidates the baptism, so long as the

proper outward act is performed with intent on the part of the person baptized to express the fact of preceding spiritual renewal. (Acts 2:37, 38.)

Now, brethren, that book is in all of our Seminaries. A man fresh from the Seminary within a month said to me, "Get Strong, Augustus H. Strong, and see what he teaches." It's in all our Seminaries, and if all this is wrong, then we had better stop the thing. But that is only half of what he says. He goes on: "If baptism be primarily the act of the administrator of the church, then invalidity in the administrator or of the church renders the ordinance itself invalid. But if baptism be primarily the act of the person baptized—an act which it is the church's business simply to scruputinize and no further, then nothing but the absence of immersion, or of an intent to profess faith in Christ, can invalidate the ordinance. It is the erroneous view that baptism is the act of the administrator, which causes the anxiety of High Church Baptists to deduce their Baptist lineage from regularly baptized ministers all the way back to John the Baptist, and which induces many modern endeavors of Pedobaptists to prove that the earliest Baptists of England and the Continent did not immerse. All these solicitudes are unnecessary. We have no need to prove a Baptist apostolic succession. If we can derive our doctrine and practice from the New Testament, it is all we require."

My brother Porter's spiritual grandfather taught that thing. It went to seed; it is now in hay-seed. Why, a camel couldn't live on it.

In the summer of 1902, Dr. W. W. Landrum, pastor of the First Baptist Church in Atlanta, and president of the Home Mission Board of the Southern Baptist Convention, found himself assailed by certain brethren, and accused of being heterodox on the subject of the so-called alien immersion. He saw fit to express himself in the *Christian Index* as follows:

"I am a plain, old fashioned Baptist, as my fathers

were before me. I am no lover of novelty; I do not aspire to partisan leadership; I dislike controversy. As I understand Christianity, whatsoever is new, is not true, and whatsoever is true is not new. Baptists, as I interpret them, hold to the Bible, and the Bible alone, no addition to it, no subtraction from it, no alteration of it. When the New Testament speaks, Baptists speak; where it is silent, Baptists are silent, or ought to be.

"Now as to alien immersion, so-called. What is it? It is a phrase I do not understand. I do not find it in the New Testament. I am perplexed about it. The truth is, it has no uniform meaning. Its significance varies according to latitude. In one place it means one thing, and in another, another.

"In Texas, for example, it is understood to mean immersions performed by Primitive or Hardshell or Antimission Baptists. Baptisms of this sect are pronounced by leading brethren in the Lone Star State, not only irregular, but invalid. In Georgia, if I am correctly informed, we accept Hardshell baptisms. High-church Texans call us, for so doing, alien immersionists. In one of the territories alien immersion is baptism performed by any minister or missionary of Northern Baptists. All Northern Baptists are declared unsound in doctrine and practice.

"In some parts of north Georgia, I am assured, alien immersion is baptism performed by one claiming to be a regular Baptist minister, but really an imposter. What wreck and ruin have been wrought by this thing, some of us can testify with sadness and shamefacedness. There is no more humiliating story in our annals.

"Alien immersions, again, as I have heard, are baptisms administered by a regular Baptist minister, at the request of a church of which the administrator is not a member. For example, if I should baptize a person approved by the Second church and, at its request, it would be called alien immersion, because I am not a member of the Second church, and so can not baptize into its fellowship. Breth-



ren who believe in so-called church communion naturally hold to church baptism. No minister, unless a member of the church, can partake of the Lord's Supper in that church, or administer the Lord's Supper, or perform baptism. This view, although not generally popular, is logical and consistent.

"Alien immersions, once more, are baptisms administered by any but an ordained Baptist minister. Lay baptism; though baptism administered by a Baptist layman, and at the express order of a Baptist church, is alien immersion. Nevertheless, the Ethiopian eunuch was baptized by the deacon Philip, and without, so far as I know, any church authority. Paul was baptized by a layman, Ananias, if, indeed, Ananias was the administrator in Paul's case. Paul puts but little stress on the administrator. He says, "The Lord sent me not to baptize, but to preach the gospel."

"Once more, alien immersion is baptism rendered by a Baptist minister, but not ordered by a church and in its presence. In order to obtain regular baptism, some contend there must be a church to hear the candidate's Christian experience, and to vote on his case. Where there is no such church, baptism is impossible. There is no such church in the heart of a heathen country; therefore, baptism is impossible in such country. Foreign missions, accordingly, are an impertinence and folly. This, of course, is the cogent if unscriptural, demonstration of Hardshell, or Antimission Baptists.

"Alien immersion is a dreary subject. I do not understand it. I have been preaching the gospel as a Baptist minister for more than a quarter of a century, but I am yet to find a brother who can explain to me. Some explain it to their own satisfaction, and I am willing that they should do so. Alas, I am too dull to comprehend them. I am no casuist. Hair-splitting is too nervous work for clumsy fingers.

"As to New Testament baptism I have no trouble. It is simple enough. One does not have to be versed in the subtleties of theology and ecclesiasticism to understand it. Baptism requires three essential elements. These are, first, a proper subject—namely, penitent believer in our Lord Jesus Christ; second, a proper act—to wit, the immersion in water of such a subject in the name of the Father and Son and the Holy Ghost; third, a proper purpose or design namely, to obey Jesus Christ as king and lawmaker. Where the three elements meet, the baptism is New Testament baptism. It is the candidate who is the important person. He is the person baptized, not the administrator, not the church. Where the candidate is all right, as I understand it, the baptism is correct.

"Beloved, no irregularity or immorality in the administrator can vitiate the act of the candidate. The penitent, believing, obedient disciple is responsible to Jesus Christ alone for the validity of his baptism.

"The administrator is very important in the eyes of some brethren, I admit, but not so important in mine. He is a mere instrument; he may be a regular or an irregular instrument, but still nothing but an instrument. He may be sincere, or insincere, ordained or unordained, baptized or unbaptized. It matters little. Question the baptized, not the baptizer. Was the baptized obedient in all respects to Christ's great commission? That is the question. If so, that settles the matter in my eyes. I cannot demand more without conscious presumption. I dare not. At the same time, I do not sit in judgment on my brethren who go farther than I do.

"Of course, I know well-beloved and highly esteemed brethren in Georgia who make baptism depend upon four essentials. Three are not enough. They add to the three—namely, the subject, the act and the design—the ceremonial, ritualistic, or ecclesiastic, or whatever you may call them, qualifications of the administrator. Like them,

I prefer baptisms by a godly, regularly ordained, orthodox Baptist minister, acting under the authority of a church. Regularity is desirable. I encourage regularity. I oppose irregularity. At the same time, I can not be true to the New Testament, as I understand it, and declare that regularity in the matter of baptism is essential to its validity. I prefer marriages for illustration, to be performed by a Christian minister. Albeit, I accept such as are solemnized by justices of the peace, or such as are simply agreements between the contracting parties, as in the case of Quakers. Validity is onething; regularity is another. Valid baptism, as I understand the subject, demands only a scriptural subject, a scriptural act, a scriptural design. With such baptisms I find my orthodoxy reasonably satisfied. They are valid, if irregular. Any church receiving such baptisms is acting clearly within its New Testament rights."

Now, I am not going to read that whole article. You see where he is coming to. You don't know what alien imersion is. It varies according to where you live. Therefore, there is no such thing as alien immersion. Are you a disciple of the Lord Jesus Christ, sir? Do you believe in His name? Are you willing to trust Him and His salvation? If so, then you can be baptized either by me or somebody else, or you can go and baptize somebody else,—and God, who sits in the eternal skies will smile on your act, and you needn't come and whine at the doors of any church and say, "Please, boss, can I go and baptize somebody?" Christ is my head, and whenever you want to make the church my master, I say why not set up a pope between me and Him, and I say, as I said last night, 'to the dogs with your church!' Whenever it takes the place of Christ, why not put Mary there? Why not put a body of sinful wretches like you and me there? I would rather have Mary, just one, than a lot like you and me.

Dr. John Gill, born in England in 1697, died in 1771, was for many years the glory of the Baptists as a com-

mentator, and it can not be denied that in his annotations on the scriptures he laid the foundation whereon many of the succeeding commentaries have been built.

Toplady, the author of "Rock of Ages," said of him, "So far as the doctrines of the gospel are concerned, Gill never besieged an error which he did not force from its stronghold; nor did he ever encounter an adversary to truth whom he did not baffle and subdue. His doctrinal and practical writing will live and be admired, and be a standing blessing to posterity, when their opposers are forgotten, or only remembered by the reputation he has given them. While true religion and sound learning have a single friend remaining in the British Empire the works and name of Gill will be precious and revered."

In a "Complete Body of Doctrinal and Practical Divinity," by John Gill, D. D., London 1769, Vol. 3, p. 288, we read:

"Among which baptism must be reckoned one, and is proper to be treated of in the first place; for though it is an ordinance of God and a part and branch of public worship. When I say it is not a church ordinance, I mean it is not an ordinance administered in the church, but out of it, and in order to admission into it and communion with it; it is preparatory to it, and a qualification for it; it does not make a person a member of church, or admit him into visible church. Persons must be baptized and then added to the church, as the three thousand converts were. A church has nothing to do with the baptism of any, but to be satisfied that they are baptized before they are admitted into communion with it. The orderly regular scriptural rule of proceeding seems to be this: a person inclined to submit to baptism and to join in communion with a church, should first apply to an administrator, and upon giving him satisfaction be baptized by him; and then should propose to the church for communion; when he will be able to answer all questions. If asked to give a reason of the hope

that is in him, he is ready to do it; if a testimony of his life and conversion is required, if none present can give it, he can direct where it is to be had; and if a question is put to him, whether he is a baptized person or no, he can answer in the affirmative and give proof of it; and so the way is clear for his admission into church fellowship. So Paul, when converted, was immediately baptized by Ananias, without any previous knowledge and consent of the church; and it was many days after this that he proposed to join himself to the disciples, and was received." Acts 9:18, 28.

Now, that is my scripture, sir. It belongs to me, and you can't have it. Acts 9, 18:28, (reads) Have you got it? Hang to it. That, brethren, is all the scripture I want.

DR. PORTER: Well, we all accepted that.

DR. BROWN: Then you will accept alien immersion, and we stop right here. There was no church about it; just this man Ananias, and he was a fellow of so little sense that he taught false doctrine; he said to Paul, "Get up, brother, and wash away your sins." That is all there was about it.

DR. PORTER: Didn't the Lord tell him to go there?

DR. BROWN: That's all right, the Lord has picked out a lot of bigger fools than he was. That's how I and others got in. How much time have I?

THE MODERATOR: Five minutes.

Dr. J. T. Christian in his book on immersion cites a case of the so-called alien immersion, which is of peculiar interest. It is given in the form of a letter from Dr. T. T. Eaton, who had been called upon to testify concerning the baptism of a condemned criminal, about whom Dr. Eaton wrote, as follows, under date of Aug. 7, 1890: "I bade him goodby, and he expressed regret that I could not attend him at his execution. I told him that any of the ministers would readily be with him, and named Revs. Bachman and Bays. On the morning of the execution, they were at the jail. He (Shade Westmoreland) asked to be

baptized. They were ready to use a pitcher, but he demanded immersion. The jailor was unwilling that he (W) should be taken to the river, and so Fletcher Rogers soon had a big bath-tub in the jail, and there the Revs. J. W. Bachman (pastor of the Presbyterian church) and W. W. Bays (pastor of the Methodist Episcopal Church South) did immerse Shade Westmoreland in the tub in the jail. Brother Bachman said to me afterwards, 'I thought we were giving you an argument when we were doing that.'

But may I not get an argument from it too? Should those Pedobaptist brethren have declined to immerse Westmoreland? And if they did not decline, shall we refuse to acknowledge the baptism? Here was a man soon to be hanged on the gallows; he had professed faith in Christ; the Baptist preacher was called away, and now I am asked to question the validity of his baptism, all because another believer in Christ administers the rite in the absence of a Baptist. The whole proceeding, they tell me, was wrong; even the criminal about to die was wrong in calling upon one to baptize him, who had not the right, in as much as he had not been baptized himself. This is a *reductio ad absurdum*, this thing of Baptist people standing in the way of the proper form of baptism, for no other reason than that one of their number is not on hand to administer the rite.

I am called upon as my brother says, to unchurch all people and to believe that if you can't get a Baptist minister then there is to be no baptism. A man cries out to be baptized upon a profession of his faith but because I am not there, or my church never told me to go there, he is not baptized. We take him to the border of the other world and cast him out into the eternal beyond, just because there happened to be no Baptist minister there at the time. This is a *reductio ad absurdum*, this thing of Baptist people standing in the way of the proper form of baptism for no other reason than that one of their number is not on hand to administer the rite. We ought to be large spirited, and

remember that Christ never did give a command to his church about baptism; He gave it to His disciples. Go and make converts the world over, and baptize them in His name, and you will receive His approval.

## Dr. Porter's Fourth Speech

M



R. CHAIRMAN, ladies and gentlemen: I want to introduce the only scripture Dr. Brown relies upon for the proof of his position, and that is the case of Ananias. He undertakes to prove by the case in the 9th chapter of Acts, where Ananias baptized Saul of Tarsus, that any disciple can baptize; and he means by "disciple" a believer in Jesus, whether he has been baptized himself or not and whether he is a member of any church or not; just so he is a disciple, he has the right to baptize. He submits the case of Ananias in proof of that position—that the only qualification of one who performs baptism is discipleship. I read from the 9th chapter of Acts, verses 6 to 18, inclusive:

"And Saul arose from the earth and when his eyes were open, he saw nothing and they led him by the hand, and brought him into Damascus. And he was there three days without sight, and neither did eat nor drink.

Now there was a certain disciple at Damascus, named Ananias, and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus for behold, he prayeth; and hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him. Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Isreal, for I will show him how many things he must suffer for my name



sake. And Ananias departed, and entered into the house, and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, HATH SENT ME, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straight way there fell from his eyes as it were scales, and he received his sight, and he arose and was baptized."

This is Luke's account of Saul's conversion and baptism.

Paul states the case in the 22 chapter of Acts. Let me read verses from 12 to 17. "And one Ananias, a devout man according to the law, well reported of all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked upon him. And he said. The very God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hath seen and heard. And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name."

There is not a word in the record that says that Ananias baptized Saul. Other things are mentioned that he did, but the fact that he baptized him is not mentioned. So the only case, so far, that my beloved has presented to prove alien baptism is one of presumption. He can only infer that Ananias did baptize Saul. But there is not a word that says he did. It is by no means imposible that some one else baptized him.

But, I am willing to admit that Ananias did baptize him, and then show that the example proves my position and is against Brother Brown's.

He admits that Christ is the head of the church. For He has all authority in heaven and in earth. If the church, the body of Christ, had authorized Ananias or anybody else to have baptized Saul that would have settled the issue. That is, I claim, that baptism is administered by the au-

thority of the church. And this authority is Christ's authority. He simply authorized His churches, through His inspired apostles, to baptize. The churches are the executives of Christ's authority. Ananias had direct authority from Christ to baptize Saul. He said, "The Lord, even Jesus, HATH SENT ME." He would not have baptized Saul if Christ had not authorized him to do it. No one has the right to baptize any one unless he has direct authority from Christ or authorized by Christ's body—the church. The church is the representative of Christ. His authority is made known by the church.

Find me a man that baptizes under the same conditions that Ananias baptized Saul and I will accept of his baptism as being scriptural, and according to the authority of the Great Head of the church.

It is not possible for Brother Brown to find any one who administers alien immersion with the qualification that Ananias possessed.

In addition to being a disciple he was a devout man and well reported; he was inspired, for he revealed to Saul the plan or purpose of Christ concerning him. Jesus appeared unto him and told him what He wanted him to do. My brother will agree with me that Saul was immersed. That Christ sent Ananias for that purpose.

How many of our Pedobaptist friends will say that they are sent to immerse people, by the authority of Christ? Most all of them will preach against immersion and say that Christ never authorized anybody to immerse. The Presbyterians will not immerse. They voted it out of their creed. So in no particular was Ananias an alien immersionist. He baptized Saul by the direct authority of Christ and that is all I am contending for. I say that Roman Catholics, Mormons and those who teach sprinkling and pouring for baptism and baptize infants do not baptize by the authority of Christ.

So, my brother, your case is gone world without end, if

you can't find something more to justify it than the baptism of the great apostle to the Gentiles.

When a man sets himself up above the church of my Lord and Master and will not acknowledge the authority of the body of Christ, to me he is a heathen and a publican. I, in no way respect his claim of having direct authority from Christ to baptize or to do any other thing.

The spirit that rejects the church of Christ rejects Christ himself. When Saul was making havoc of the church, Christ said unto him, why persecute thou Me? When he rejected the church he rejected Christ. Christ and His churches stand or fall together. Brother Brown's position is disorganizing and destructive of the churches of Christ. He talks about men being bosses and you have to come to them for baptism, &c.

He misapprehends the whole situation. All regular and orderly Baptist ministers say they are the servants of the churches. They are not above the churches. They do not propose to take a positive ordinance that Christ has committed to His churches and assume to administer it on their own authority or responsibility. When the church authorizes them to baptize, where ever God in his providence may cast their lots, they do it on and in behalf of the church and not from their own individual standpoint. Brother Brown's idea is, "I am every thing, I am above the church, come to Me. I have direct authority from Christ to baptize, away with your church and its authority, when it comes to baptism. The King did not entrust the church to guard and keep the ordinance of baptism, He put that into my hands. If you put your church above me and want me to be subject to its authority—"to the dogs with your church."

My brother's speech was composed of readings from other men, with the exception of his reference to Saul's baptism and here and there a thrust, in fine humor, at me. My beloved would not be natural if he were not funny.

It is not necessary for me to notice all the quotations he makes from the men who have favored alien immersion upon certain conditions.

He undertook to show that Dr. Jeter was with him in reading a statement which recently appeared in the Religious Herald giving Dr. Poindexter's explanation of Dr. Jeter as not having surrendered the Baptist faith in his former statement of the question of alien immersion.

In a protracted investigation of the literature of the issues involved, in this discussion, I found that Dr. Poindexter had written a series of articles on the church and the ordinance about 1869 and 1870. I wrote to Dr. Pitt, editor of the Religious Herald, to employ some one to go through the files of the Herald of the dates given and furnish me with the articles written by Dr. Poindexter at my expense. I paid a type writer five dollars for copies of the papers. I will now read the one on "Valid Baptism," so you can have the full statement of Dr. Poindexter.

#### VALID BAPTISM.

"Rev. A. M. Poindexter, D. D.

"Dear Brother:—I do not feel like I can do well without the Herald. Yet I am grieved at the position the editors have taken in regard to Campbellite and Pedobaptist immersion. It is giving up the principles for which the Baptists have ever contended, and for which thousands have been put to death. I would be very much pleased to see your views in the Herald. Yours in Christ,

Macon, Tenn., Nov. 26, 1869.

J. B. CANADA.

Rev. J. B. Canada:

Dear Brother:—The express has brought me your letter, and the contents are disposed of as directed. I am glad you will continue the Herald. I think it is the best paper, upon the whole, that I see, though I meet with some things in it, as in all others, which I do not like.

As to the complaints you make, I do not agree with you. While I dissent from the views of Brother Jeter, regard-

ing the validity of Pedobaptist and Cambellite immersion, I do not think he has surrendered a single principle for which the Baptists have ever contended, and for which thousands have been put to death. Ever since I have known the Baptists, there have been some—aye many—and among them not a few of the most intelligent, who have held the views of Brother Jeter; and, as far back as I have been able to trace distinctly our history as bearing on this point, I have found evidences of a like diversity of opinion. But until within a few years past, it has not been attempted to make such defective views (as I regard them) a cause of alienation and separation among Baptists. I do not know a more determined and effective opponent of Campbellism than Dr. Jeter. Under no attack have Campbellites more writhed (so far as my knowledge extends) than his "Campbellism Examined." True, he thinks that many of them, especially in Virginia, have changed their ground, and are approximating evangelical views. This may be so to some extent, though not so much, perhaps, as he thinks. He would encourage this change; but in doing so, he has not yielded, he would not yield, a single evangelical principle.

As regards Pedobaptists, he is a strong close-communication Baptist, and has dealt some keen thrusts at the errors of churchism, infant baptism and open communion, in the Herald.

While I differ from Brother Jeter as to the propriety of receiving the immersions of Campbellites and Pedobaptists as baptism, and think his reasoning unsound, still I approve of his course. He candidly states his own views, not as, in any exclusive sense, baptistic, but as HIS VIEWS and allows others who wish to do so, and will do it in a manner and spirit befitting a religious paper, to state theirs, in like manner, where they differ from him. He has asked me to give my views, knowing that I differ from him, for we have had many a conversation on the subject; and as

you make a similar request, I now thus address you through the Herald. But I labor under a difficulty which often occurs to me. My views are rather different from those of either party to the controversy, and hence it is not likely I shall please or have much influence with either party.

I will briefly indicate what is the result of a long and somewhat particular investigation. I cannot go into details.

2. I do not think it can be proved from Scripture that the administration of baptism is an official act. The probabilities are in favor of its being such; but it is by no means certain that the administration of baptism in apostolic times, was confined to ministers. Hence, I cannot agree with those who affirm that a regularly ordained minister is certainly necessary to the valid administration of the ordinance.

2. I do not think it can be proved from Scripture that a regular succession of churches is necessary to valid baptism; and I am certain that it cannot be proved, as yet—whatever future researches may bring to light—that such a succession exists.

3. I believe that in any case of necessity, believers, having the word of God for their guide, may commence a church organization and administration of ordinances, and that such church ordinances would be valid to all intents and purposes. And upon the same principle, that when, by lapse of time, &c., any irregularity which may be discovered is past correction, it does not affect the present validity of an orderly administration, though it may have first originated in such irregularity; and further, upon the same principle, that unknown irregularity does not vitiate what is now regular.

4. Whether it be decided that a regularly ordained minister is necessary to baptize or not, baptizing, in the nature of the case, must be confined to the members of the churches. Hence, as no unbaptized person can be a

member of a scriptural church and, by consequence, no one who, though baptized, has renounced his baptism by joining an unscriptural church, no such person (except as above) has any right to administer baptism.

5. If these positions be conceded, the position of Brother Jeter is unsound and his reasoning fallacious; for,

1st. He admits that to a regular baptism a regular ordained minister is necessary. Now, if so, baptism is an official act. But, with the limitations only just pointed out, an official act performed by one not an officer is null and void. The cases to which he refers do come within these limitations.

2nd. But, as said above, even if it be conceded that an ordained minister is not necessary, still, as the laws of a community can apply only to the members of the community—unless as specially regulating relations to others—no one but a church member (always with the limitations above) can have a right to baptize, and in this case, as well, those limitations cannot be pleaded, for there is no necessity in the first place, and no difficulty of correction.

3rd. Brother Jeter does not attempt a defense of his position upon the ground suggested. His argument is based upon the assumption.

1. That, while, to a regular administration of the ordinance, an ordained minister is requisite, still, regularity in this respect cannot be essential; for it would involve a strict apostolic succession, and such succession cannot be proved in any case, and in many cases is known to have been violated, by impostors, and by those who proved apostates, and by those who themselves had been regularly baptized.

2. That, since the recipients were believers, and in what they did honestly intended to obey Christ, and did thus obey as to the form of baptism, they have both the spirit and the form of obedience, and the wrong of the administrator cannot attach to them.

Regarding the first item, it serves, I think, to show that Brother Jeter has failed fully to apprehend the position taken against him, that classes apostates and impostors, &c., together. The argument is based upon the necessity of official right. Now, a Baptist minister, who subsequently apostatizes, was, prior to such apostacy, as fully invested with official authority as any other Baptist minister. Judas was just as much one of the twelve as was John, up to the time of his defection. Thus we are rid of this class. As to the others the irregularities are either known or unknown. If unknown, according to the principles we have advanced I think investigation will show that the reverse is true. But be it so. The only common law of Christianity, like the statute law, is in the New Testament. And in that, conscientiousness is never made to set aside law.

I have written more than I intended, and must close.

Affectionately, yours in Christ,

Culpeper C. H., Va., Dec. 10, 1869.

A. M. POINDEXTER.

Let me give you another statement from Dr. Jeter. And when we remember that Brother Brown says he stands with Jeter he is compelled either to abandon him or his position, that Christ did not commit baptism to the church. Here is Dr. Jeter's position:

"To his church, Christ has committed the ordinances—baptism with the rest. 1 Co. 11:2. 'Now, I praise you, that you remember me in all things, and hold fast the traditions—ordinances—as I delivered them to you.' If baptism is to be kept as it was delivered to the church, then it cannot be properly administered but by her authority. Those whom God appoints to the ministry, he inclines the church to separate for the work to which they are called. Acts. 13:2."—(Religious Herald, Oct. 5, 1871.)

His conclusion is, that baptism having been committed to the church it can not be administered except by her authority. He quotes the same scripture I gave Brother



Brown, showing that Christ had committed baptism to the church. What are you going to do about it, brother? Will you quit Jeter or give up your theory? You have got to do one or the other, or give up your own words. Ah, my beloved! Debating is a little more than sporting with the galleries.

Here is another statement from Dr. Jeter:

“One who is not baptized himself can hardly be authorized to baptize others”—(Religious Herald, Oct. 5, 1871.)

Dr. T. T. Eaton makes this statement as to Dr. Jeter's position: “When I was pastor of the First Baptist church in Petersburg, Va., I consulted Dr. Jeter in regard to the case of a man who had been immersed by another denomination, and who proposed to join the First Church, the man being present. The good doctor squarely told the gentleman that his baptism was not valid, and that he should be baptized.”

Dr. Poindexter shows how inconsistent Dr. Jeter's position is. And his severe and mighty logic is an answer to all the extracts my brother has read. No one can maintain the Baptist position on the Lord's Supper, immersion of a believer only, church membership, church authority, and ordination to the ministry and then allow that alien immersion is scriptural. Some two or three years after Dr. Poindexter reviewed Dr. Jeter he seemed to have changed his position. For he says:

“Regeneration, baptism, church membership, a blameless life, a divine call to the ministry, Ordination and Church Authority, are all, according to the Scripture teaching and Baptist usage, essential to the regular administration of baptism. On these points all Baptist unite. Pedobaptists are not authorized to administer the ordinance of baptism. We should not employ them to perform it for us, and we should discourage all persons from seeking it

at their hands.”—(Religious Herald, March 14, 1872.)

My beloved says he is not going to let me lead him astray. I would not do this if I could, and could not if I would, for he is already astray. He told us that he stood right where Dr. Jeter and Poindexter stood on this question of alien immersion. Dr. Poindexter is squarely against such immersion, and Dr. Jeter says, “ordination, church authority are, according to the Scriptures and Baptists usage, essential to the regular administration of baptism.” He further says, “Pedobaptists are not authorized to administer baptism. We should not employ them to perform it for us, and we should discourage all persons from seeking it at their hands.”

But, Brother Brown would have all Pedobaptists and all others taking the people to the ponds and rivers and immersing them in order to stop the baptizing of babies. He denies that the church has any authority concerning baptism. He holds that ordination is not a qualification of the administration of baptism. He sought to prove that Ananias was only a disciple, that he was neither baptized nor a member of the church, that he baptized Saul, and therefore, anybody can baptize regardless of the church. That it is not necessary for one to be a disciple in order to baptize. In this he stands alone, not one of the men, from whom he has read, supports his theory. They are all against him and only justify alien baptism on some exceptional ground, either on conscience or necessity or ignorance.

Is it not a little remarkable, Mr. President, that Brother Brown has failed to give a word from Dr. Boyce and Dr. Broadus, Dr. Jeter, Dr. Poindexter, and the Taylors of Virginia. He said in the arranging of this discussion that he stood along side of these great men of the South.

Let me read his statement:

“I, myself, do not admit that I am an alien immersionist, except when occasions require me to be. My position

is that I will not hamper myself by a rule which will in any wise hinder my work or retard the progress of the kingdom. It is best for a regularly authorized Baptist Minister to administer the rite of baptism; but I think I can show that it is not necessary that only a minister of this kind should do it. I am trying to stand just where Dr. Boyce and Dr. Broadus stood, along side of Jeter and Poindexter and the Taylors of Virginia."

(A letter to D. W. Alderman, March 31st, 1903.)

Here he has surrendered all he has been contending for. Standing along side of Jeter and Poindexter he is not an alien immersionist. You will keep in memory what these men have said on the subject.

My beloved says he is not an alien immersionist, except where occasions require him to be. Yet, he wanted all the Pedobaptists to enter the ponds and rivers and baptize the people. Though he only shoots with one gun he can get the game of two men when Pedobaptists immerse. He won't hamper himself by a rule. It is best for a regularly authorized Baptist minister to administer the rite of baptism. Why has he not said this in this discussion? He has repeatedly said that the church has no connection with baptism, that it is not a church ordinance. He also said, that the Bible was full of alien immersion, as the comb is full of honey, that it was just oozing out. Yet, he says, at another time, that he is not an alien immersionist, except when occasions demand it. Now, if the Bible were full of alien immersion why does my brother want only to follow the Bible when occasions demand him to follow it? Mark the fact that he has said, it is best for a regularly authorized Baptist minister to administer the rite of baptism, that this is the rule. And yet, calls upon me to show one single passage in the Bible where such is the rule and where a regularly authorized Baptist minister is to administer baptism. He cited the case of Saul's baptism as proof that the Scriptures teach that baptism is

conferred by those who are not authorized ministers. His position all along in this discussion has been that the Scriptures teach that the church has nothing to do with baptism, and every case in the New Testament proves that anybody can administer baptism. Still, in his letter to Deacon Alderman, he thinks that the rule is for regularly authorized Baptist ministers to administer the rite of baptism, and that this is best, but in this discussion he makes the Scriptures teach that alien immersion is the rule, and that there is not a passage in the New Testament that shows that baptism is to be administered by an authorized Baptist minister. What he calls the best way of the administration of baptism—for regularly authorized Baptist ministers to baptize—he says there is not a word in the New Testament in proof of it, and alien immersions, which he accepts only when occasions require, are the only baptisms found in the New Testament. O, consistency! thou art a jewel. Never since Cataline conspired and Cæsar fought have I found a brother in such a fix. Now, sir, if I believed that there was not an example in the Scriptures of baptism being administered by a regularly authorized minister, I would not say that this rule was the best. If I believed that the Bible was “chucked full” of alien immersion, and “oozing out like honey from the comb” I would not only accept of such baptism as occasions might require, but would make this my rule and would never vary from the only way baptism was administered according to the New Testament.

You remember that in my first speech I introduced every case of baptism in the New Testament in proof of the fact that no one has the right to baptize except by divine authority. Brother Brown says, they all teach alien immersion and are against what he calls the best way of baptism. Only one passage did he refer to, and this one he tried to use against what he calls the best way of the administration of the ordinance.

Beloved, why is it best for a regularly authorized Baptist minister to administer the rite of baptism? Do the Scriptures make it the best? If, so, why set it aside when you are hampered, and occasions require you to do so? If the Scriptures make such administrations of the rite of baptism the best, then, why occasions that would justify you to set aside the best administration? In setting the best aside, do you not set the authority of scripture aside?

What right have you to set the word of God aside because of certain occasions? Is it not a fact that you are finding occasion in this discussion for setting the Scriptures aside?

You say, that you are no alien immersionist, except as occasion require. If the Bible teaches alien immersion, why not be an alien immersionists all the time? If you are not an alien immersionist, then, the Scriptures do not teach alien immersion, oozing out, as honey oozes out of the comb. You must be an alien immersionists, not only on certain occasions, but all the time. And if there is any occasion when you are not an alien immersionist, then you are against the Scriptures.

Don't groan, beloved, I am only "a natural born polemic." It is only the logic of your position I am dealing with. My line is only becoming taut. I have given you full play. You must face your situation. You said you were going into the enemies camp. You meant war. You were going to be offensive. You have said you had arranged for the undertaker to take charge of my remains and ship me back to the west. In view of this let me do my best. My wife and children would feel mighty bad to see me taken home by the hands of an undertaker in a theological coffin.

I love you brother, you are a fine, jolly fellow. You are like the boy said about an old countryman. He came one cold winter day into a country store, almost frozen. The stove was red hot. He went close to it. He had the

misfortune to be awfully bow-legged. As he began to warm up, his clothes smoking, turning first one side to the stove and then the other. The rude boy eyeing him all the time, and much amused over the bend in his legs. All at once he cried out, and said: "Say, mister, you are getting so hot that your legs are warping."

That is the only trouble with my beloved, he has gotten so hot in this debate he has warped. Yes, badly warped. You know, Mr. President, that fresh, green timber is inclined to warp. But, ladies and gentlemen, this is all in the spirit of a little recreation and amusement. I am glad that all are happy and pleasant.

Now let me introduce the position of Dr. Boyce, and if Brother Brown stands along with him he will have to straighten up.

A letter from Dr. T. T. Eaton, June 19th, 1903, states the case for Drs. Boyce and Broadus. "Dr. Boyce was very emphatic and pronounced against receiving alien immersions. He baptized Dr. Weaver, though the latter was pastor of the Chestnut Street Church, because he had been received on a Methodist immersion. A man who claimed to have been converted before receiving immersion from a disciple preacher applied to be received on that immersion into the Broadway Church in Louisville of which Dr. J. L. Burrows was then pastor, and of which Dr. J. P. Boyce was a member. Dr. Burrows was willing to receive the man. Dr. Boyce opposed it and succeeded in defeating it. Over and over again have I heard Dr. Boyce say alien immersions ought not to be received.

I was the pastor of Dr. John A. Broadus from May 1, 1881, until he died in 1895, nearly 14 years. We were as intimate as that relationship suggests. I had not been in Louisville long until I asked him squarely whether he would favor our church receiving a case of alien immersion, and he answered squarely, 'No.' Again and again we talked over that and kindred subjects, and over and over again he told

me that alien immersions ought not to be received."

Here is positive evidence as to the position of Drs. Boyce and Broadus. I challenge Brother Brown to produce a single statement, giving the name of the author, who ever heard either one of these great teachers say anything contrary to what I have read from Dr. Eaton. He will not undertake to do it. But until he does, they stand with me and support my proposition and are against my beloved opponent. He said he stood along side of these men. You see he does not. He did not know what he was talking about. He was as much mistaken about the position of these men as he is about many other things he is saying in this debate.

As to Dr. Poindexter's position, Dr. John A. Broadus, says: "It cannot be proved, certainly, that the administration of baptism is an official function. But there are considerations, which render it probable that it was thus regarded. I incline to think the common opinion of the official relation of the act more probable, and certainly not contrary to any explicit scripture, and conducive to good order and a just guarding of the ordinances." As to Pedobaptist churches, he holds that we cannot properly recognize them as scriptural churches. His closing paragraph on this point is as follows: "While, I then, hold or conclude that there is nothing inconsistent or wrong in an occasional interchange of public labors with Pedobaptist ministers, yet it is my conviction that it is not expedient that such interchange be carried to any great extent."

Dr. Broadus says: "He published an article on Valid Baptism, especially on the question of immersions performed by Pedobaptists or Cambellite ministers, which he did not think a Baptist church ought to accept as satisfactory." (Addresses by Broadus pp. 422, 423.)

The letter I read from Dr. Poindexter is the one mentioned by Dr. Broadus. If Dr. Broadus had not been against alien baptism it is not likely he would have put the

statements of Dr. Poindexter before the people in that matchless memorial address. Anyway, he shows that Dr. Poindexter was against alien immersion.

Brother Brown introduces again Dr. Fuller into the discussion, in connection with a quotation from Dr. Curtis. He knows that Fuller is against him, and was in no sense an alien immersionist as he is. I have fully shown where Dr. Fuller stood. He justified alien immersion solely on the ground of ones conscience. In his case his conscience led him to repudiate his alien immersion and received baptism at the hands of a regular Baptist minister. He says if the conscience of one who has received alien immersion led him to be dissatisfied with it he would not hesitate to baptize him. Brother Brown holds that when one has received alien immersion he is scripturally baptized, and he wants the Pedobaptists to immerse all the people if they can.

Read this statement from Fuller: "As to Pedobaptist immersions, we regard them as too irregular to be ever allowed." (Religious Herald, Oct. 20, 1870.)

Now, Mr. President, does not that settle the question so far as Dr. Fuller is concerned? It does. He so regarded Pedobaptist immersions as being so irregular as to NEVER be allowed. Yet, my beloved allows them all and encourages them. Says, they are scriptural, and that the Scriptures do not teach any other baptism.

DR. BROWN: "When did I say that?" You may not have said it in those words, but when you said I could not find a single passage that authorizes a church to baptize, through her authorized ministers, you said it in substance.

Did you notice the evidence given by Dr. Curtis, one of his witnesses? He said, "Immersion by unbaptized parties is contrary to the counsel of God, from the fact that it is irregular, undesirable, not to be encouraged, palpably inconsistent on the part of the administrator." And strange



to say, my opponent declares that these are the only immersions taught in the Bible. According to his own witness the New Testament teaches an immersion, which according to the counsel of God is irregular, undesirable, not to be encouraged and palpably inconsistent. For any one to say that the New Testament teaches or even countenances an immersion that is irregular, not to be encouraged, palpably inconsistent is to do violence to the inspired word of God.

He undertakes to put Dr. Basil Manly in as a witness. Manly did write a letter favoring alien immersion under certain conditions, but after he had made a critical examination of the question he wrote a strong article against such immersion. He confessed he was wrong in his first position.

DOCTOR MANLY: "I do not think it would be expedient for Baptist churches in this country to recognize the baptisms of Pedobaptist ministers. They never immerse when the candidate can be persuaded to any other method; they generally speak against that particular mode, and sometimes ridicule it, and they seldom fail to make it ridiculous, and a contemptible farce in their way of administering it—to say nothing of these administrators being themselves unbaptized—this saying and unsaying; this doing what they dislike and condemn, and which they treat as if they despised it, is not to be presented to Baptist churches as an act which they are to approve or sanction. Like Eli's sons, these administrators make the offering of the Lord, in that instance, to be abhorred—it is their wish to do so. And to prevent any one who witnesses their performances from ever desiring to see it repeated, or have it in that form themselves. Now when Baptists are asked to receive these baptisms, they are asked, in effect, to sanction these proceedings, and thus to become partakers with them in its objectionable administrations.

But, suppose it were done decently in the case of any

particular candidate, there are inconsistencies about it, on the part of both administrator and candidate, that vitiate the performance in this country, where people can find ready access to Baptist churches if they wish, these inconsistencies would prevent me from acknowledging and receiving such baptism.

The candidate in demanding baptism by immersion, declares a belief that no other mode is scriptural. If this is not his belief then no one's administration could make him a fit member of a Baptist church which is based on that belief. If he does not believe this, then, where is the consistency of his immediately adjoining in fellowship with those who disbelieve it; of helping in a cause which omits it on principle, and condemns it as unscriptural? By this last act, he takes back and contradicts all that he had said and done by his baptism. If it were allowable on other accounts, thus to show much love to Christ's ordinance, and then in works to deny it, surely no value can be attached to it on account of the supposed honesty and sincerity, or conscientiousness of the recipient, for he contradicts himself, and it is quite sufficient to refute his claim to an orderly, consistent baptism—to place his own authority against himself. "If I would build against that which I destroy, I make myself a transgressor."

This erects consistency into a gospel principle of duty. Now, in the supposed case, the candidate destroyed the notion of infant baptism, of sprinkling, or of pouring, when he demanded to be immersed as a professed believer, but he builds up those things again, when he goes into a voluntary and habitual fellowship with such as delight to practice them, and when he stands by and silently sanctions these things as the practice of the body to which he has chosen to belong.

If one is a Baptist, let him be a Baptist.

I think, therefore, that until Baptist churches are prepared to allow that there is no necessity for their existence

as a denomination—there is little prospect of their agreeing to receive and sanction such baptism.” (Dayton pp. 23, 24, 25.)

I have given Dr. Manly’s argument in full. It is unanswerable. My brother surely could not have failed to have seen this article for it is in Dr. Dayton’s book from which he has taken most all the articles he has read us.

I want to say to my brother Brown in the language of Dr. Manly: “If a man is a Baptist, let him be a Baptist.”

What about Dr. Strong? My brother made a flourish of trumpets over his book of Systematic Theology. Dr. Strong contradicts Brother Brown at the very storm center of all his argument. Mark you, my opponent, says baptism is not a church ordinance. He has defied me to give one scripture that shows that baptism is in any way connected with church authority. Dr. Strong says, baptism is a church ordinance. That is what I say. He says, it is an outward rite which Christ has appointed to be administered in the church. I say that too. Will you say it? Brother Brown? Dr. Strong says, besides the visible church, no other church is known in the New Testament. That is what I say. He says, the local church is an executive body. That is what I say. He says the church has no right to CHANGE THE METHOD OF ADMINISTERING THE ORDINANCE. That is exactly what I say. He says, as intrusted with the administration of the ordinance, however, the church is, on its part, to require of all candidates for baptism a creditable evidence of regeneration. That is what I say. But, Brother Brown denies it. He is above the church. Has authority that the church does not have. He said he would baptize a candidate here without having him to be received by the church. He would baptize him on his own authority and then let him come before the church.

But here are Dr. Strong’s own statement:

“The ordinances of the church. By these ordinances, we mean those outward rites which Christ has appointed

to be administered in His church, as visible signs of the saving truth of the gospel. Besides the local church, no other visible church of Christ is known in the New Testament. That the local church is not a legislative body, but simply an executive body. In other words the church has no right to change the method of administering the ordinance, because such a change vacates the ordinance of its essential meaning. As intrusted with the administration of the ordinances, however, the church is, on its part, to require of all candidates for baptism credible evidence of regeneration." (Sys. The. pp. 520-23-32-33.)

## Dr. Brown's Fourth Speech

**I** haven't anything to whistle to the wind; what I desire to do is to instruct my own people better. So, the best of my argument, I think the most forceful that I have, I am going to reserve until tonight. In the meantime, I must help out my Brother Porter; but I want first to impress one thing upon you; I have tried to do it several times, but I have heard rumors on the street which indicate that the people do not fully understand it. I do not repudiate baptism by a Baptist minister, regularly ordained, by a Baptist church, administered to a candidate who seeks baptism at the hands of such a Baptist minister. Have you got that? If I had my choice, I would always have it that way, but not because the New Testament so requires.

Now, my brother, while I am making this little speech, I want to make the same request I made before: that you write down on a little piece of paper the passage of scripture in which baptism is committed to the church, and in which it is said that the church must authorize it. Now, brethren, I have asked him for this before, and he started with a history of John's baptism and went through the New Testament, he says, and still he has never given me the passage I asked for.

Oh! he depends upon logic—and here is his logic: A horse is not a cow; a mule is not a cow; therefore a horse is a mule. You see into that, don't you? That is logic. I can prove by such logic that the church in Jerusalem was built out of red brick, and had a tall steeple and had a pastor named John Smith—but that is not scripture, and when my brother writes down the scripture I asked for, and says, "This is the scripture the Lord Jesus used when he committed baptism to the church," why, I will put my arms

around his neck and say, "Brother, I repent in sackcloth and ashes." Now, if you want to see me on my knees before you, just write that passage down. But if you don't I am going to rub in into your skin tonight until I make you cry out for mercy. I ask for scripture—not for logic. I ask for bread and you give me a stone. I ask for fish and you give me a serpent. I don't need logic. I want scripture. Logic to the dogs—and I am truly glad I have something to throw in that direction.

He wants me to produce a man whom the Lord God comisioned as he commissioned Ananias when he said, "Ananias, go to Saul and do so and so." Ananias did go to Saul and say. "Brother Saul, the Lord, even Jesus which met you in the way, hath sent me unto you." That was Ananias' commission—and because the day of miracles is past, and Jesus no longer walks the earth with bleeding feet; because he no longer presents himself to me in a vision by day or by night, and because with infinite longing of soul I can now only conceive of Him as the far-away Lord and Master of my heart—because of this, this brother demands that I shall call Him down from His shining throne, and pluck from His brow the brilliant coronet of the skies, and make him tell me where to go! I am, sir, under the dominion and rule of the Holy Ghost, whom God sent into the world to take the place of the personal and physical Christ, and whenever a man becomes a disciple, right then he wants to obey—and that is his commission. Not prompted by the Holy Ghost, the unbelieving infidel, never thinks of baptism; but just as soon as he becomes a believing disciple, he has got his commission through that very thing that gives birth in his heart to the spirit of baptism, and if he can find me, or you, or someone else to baptize him he says: "Brother, are you a disciple of the Lord Jesus Christ? Come, then; let us obey him." And upon that his baptism is perfect.

Now, I admit that open baptism does away with close

communion—the very thing I want. I say to my Pedobaptist brethren, whom I love and who, I bless God, love me, “Brother, you are not obeying Christ in sprinkling.” Then, he says, “Well, I will baptize as you do; I will immerse.” “Oh, yes,” I say, “but you sprinkle the children and immerse too, and because you do wrong in one case, you can’t do right in any case.” I shut the whole thing up in a common measure; because they do wrong, as I believe in the sprinkling of a child, they can’t do right in the immersing of a candidate who is a believer. One wrong makes it impossible for them to do another right. I wish my brother from the far-away land of the setting sun, where the mists must hang perpetually about his study, would bring some of his logic to bear on that. Because a man does wrong in one thing, it is impossible for him to do right in any! See that? That’s logic—not scripture. I don’t deal in that kind of thing. I don’t want it.

I am not going to follow him and his fifteen Theses. He has done his best from the first to toll me off. He has popped his fingers and bobbed his ears and shaken his forelock until I thought the man must be suffering from some kind of horrible nightmare—but he can’t toll me off. I am not going to give you logic, or rhetoric—but Scripture. Why don’t you use Scripture, Brother? (To Dr. Porter.)

DR. PORTER: It doesn’t have any effect on you.

DR. BROWN: Well, I am sorry for the man upon whom Scripture has no effect.

DR. PORTER: You haven’t given me anything except that about Ananias.

DR. BROWN: Well, I’m full of it, and there is one which you will find in the tenth chapter of the Acts of the Apostles. Please read it over, for I am going to hang your scalp on it to night. His disembodied spirit will wing its flight back to old Missouri, and what is left I have engaged to have sent by cart to Manning.

Now, in Matthew, 28-19, Jesus told the Eleven to go

and make disciples—and there wasn't a church in the world. Did you get that? I am going to grease some of these statements so that he can get them in. He is like the Irishman who was killing the snake and somebody said, "Why, he's already dead!" "Yes," said Pat, "and so he is, but he's not conscious of it." Now listen to this from Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Next comes this case of Paul's baptism, which he has gone through, and which I have gone through. He says Brother Ananias was one of a scattered tribe of brethren who, driven by persecution from Jerusalem, had drifted up to Damascus. Oh, yes! And he was without coat or vest, had on blue pants, I reckon, with one pant-leg rolled up to the knees and his shirt split to the skin. I can tell you that just as well as he tells you what he does. Brother Ananias, from Jerusalem—let me tell you how he got there, brethren: A fellow got after him one night in the streets of Jerusalem, and Brother Ananias jumped over the walls of the city, which were 40 feet high, and never lit till he hit the Mount of Olives, three hundred and odd feet high, a half mile out beyond the city.

DR. PORTER: Take that down, Mr. Stenographer.

DR. BROWN: Yes, sir, and if ever you meet Brother Ananias, just ask him about it.

Now, brethren, have you got that down? That is Acts 9th, 9-19. Then there is the free bullet in the woods, Brother Philip, who caught up with the eunuch in the woods and baptized him in the woods and turned him loose in the woods—and there was no church there, and he never joined any church, and I don't know that Philip had authority from any church. The Bible fails to show it.

Then there was Sister Lydia over by the river and there was no church there, and we do not know that he who



baptized her had any authority, for it is simply said that she was baptized, and her household, and we do not know who did it. That's more Scripture, and I do wish you would give me some. (To Dr. Porter.) The fact is I am good hungry for some Scripture from you. Won't you please give me some? The deponent saith not. Brother, go out in the woods, and find a hole, and crawl into it head-first, so that your heels will not stick out; find a soft hole, too, and if I knew where one was I would go and cover it over for you. I didn't intend to make this speech, but he is talking for a book, not to you people here; he is talking for posterity—and if he talks on long enough posterity, will be here to hear him, but he will not prove anything unless he gets it out of the Scriptures.

Well, I'll give you some more scripture. There was the midnight jailor. Oh, but he was frightened; his eyes grew big as saucers and he cried aloud for help. Then they called the church together. Of course they did. True, the Bible doesn't say so, but I can prove it by logic: Paul and Silas were preaching there, were holding services there—and you don't preach without a church, do you? I think they were stricter in those days, and more people were in jail to preach to; I don't know where you and I would be, if the laws were stricter now. (to Dr. Porter.). And Paul called the church up into the upper part of the jail and said: "We will baptize him in the night." Oh, don't you see how I have reduced the thing to an absurdity? The man came running out, frightened almost to death. He had allowed his prisoners to escape as he thought, and already he saw above him the flaming sword of the Romans. "Oh, what shall I do?" he cries. "Do," says the apostle, "why, believe on the Lord Jesus Christ, and thou shalt be saved, (thou and thy house." And then the man's features became softened and were beautified and he looked like one who had seen his Master face to face. And there, that night, somewhere about that jail, he was baptized by whom I don't know, and there was no church there. There was nobody

to vote on it and no man had been commissioned to baptize him, so far as I know. And that is what this brother (Dr. Porter) would call alien immersion.

Now, I have another case, and I am going to give you an advantage, my brother. Look in the tenth chapter of the Acts of the Apostles and you will see the case upon which I am going to lay most stress tonight. I want you to tell me about the baptism of Cornelius—who did it? Study the question, get into its living heart, and then come back here and I will tell you the truth about it.

I am not going into my speech any further, more than to give you some illustrations—one, at least, of irregular baptism. Some of you men remember, especially in the hours when there is a solemn hush in the soul, the awful days of the war between the states, when brother was arrayed against brother, and the best blood of two armies, North and South, dyed the reddened fields of Virginia—you remember? You remember the camp song at evening. It was not always about "Maryland," nor did the soldier always feel like reciting, "All quiet along the Potomac." No, but sometimes, here and there in the camp, there was a voice of song—and oh! how that song refreshed the soldier's spirit. It seemed to him like a note wafted from the far-away little church in the backwoods, and he saw in memory's dim outline the good old man who preached the gospel to them, and how his glasses fell down upon his nose as with weeping eyes and faltering voice he lined out a hymn—and

"Something upon the soldier's cheek  
Washed off the stains of powder."

And then somebody got up and preached, and nobody asked whence he came or whither he went. You know, in times of war men's souls are fused together. And if we were to go today to China, or to Japan, or to any other heathen country where Presbyterians and Methodists and Baptists and others are engaged in Christian work, trying to promote the kingdom of our Lord, and were to attempt

to discuss a question like this, they would take us and lead us gently to the ship and say, "Brother, go home." When churches can discuss a question like this which we are discussing it means they are slopping over with a mis-directed zeal and have much time to waste in idleness.

But you remember the evening camp song and the baptism at the river. Sometimes it was a Methodist preacher, and sometimes it was a Presbyterian, and sometimes nobody knew what he was. Rev. J. Wm. Jones tells us in his "Christ in the Camp," and I have no doubt that were I to call upon my Brother Bradham today he could recall a similar case—of where a Methodist preached and a Methodist immersed.

And by and by the soldier came tramping wearily back, and reached the ashes of his former home. He looked around for what "used to be," and there stood the tall chimneys, where, in bygone days, had stood the house—but the house was gone. "Do you know where Mary is?" he asked: "can you tell me where the children are?" And his eyes filled up well-nigh to bursting, when he found them over yonder in the little cabin back of Brother Smith's house. And then after awhile he says, "Mary, do you know that down there by the Rapidan"—or maybe it was over by the Rappahannock—"a man preached one night, and I gave my heart to Christ." "Oh, John! who was he?" "I don't know, but the whole thing just filled my heart." "And you are going to join our church, dear?" "Yes." And he did join it, and they never asked who baptized him, and they never care. And I applaud my brethren who received the man who said, "I was immersed in water, upon a profession of faith in the Son of God"—according to the Scripture which says, Go my disciples,—not my church—and preach and baptize, and lo, I am with you always, even to the end of the world.

## Dr. Porter's Fifth Speech



R. PRESIDENT, ladies and gentlemen:

My beloved is in the air this morning. I am really sorry for him. So far as he has touched the issues involved it has been a rehash of what he has already said.

He flourished paper and pencil and demanded that I take them and write for him a passage of scripture that authorizes the church to baptize, or that the church has received the ordinance of baptism, or has anything to do with the ordinance of baptism.

We have gone over this point. I gave him 1 Cor. 11:2, 23, and so far, he has paid no attention to it. I also proved from Dr. Jeter that Paul meant that he had committed baptism to the church and that the church was responsible for its administration. Also that Paul commanded the church to keep the ordinances as he had committed them to it.

He boasted that he stood along side of Dr. Jeter on this question, but when Jeter gives him a passage of scripture that proves that baptism was committed to the church he rejects it and says Jeter is wrong.

He called your attention to what is being talked upon the streets; that the impression had gone out that he repudiated baptism administered by a regularly ordained Baptist minister. He tells us that he does not do it. He further said, "If I had my choice, I would always have it that way."

Here he answers his own demand in wanting me to give him a scripture for the administration of baptism by an ordained Baptist minister.

His choice is for baptism to be administered this way. Then, he seeks to show that the Scriptures do not teach

that baptism is to be administered that way. According to his logic his choice is contrary to what the Scriptures teach.

It is round and funny that a man will make choice of a thing and then try to prove that it is unscriptural. For he said, "If I had my choice I would always have it that way, not because the New Testament so requires."

What do you think of a Baptist preacher that will talk that way?

My position is, for baptism to be administered only by regularly ordained Baptist ministers. Brother Brown says his choice would always have it that way. You see, according to his choice, my position is the one he chooses, and would always have it as I contend. So then, I have his choice on my side, and in his denying my position he is denying what he says is his choice. Beloved, what are you debating against your choice for? If your choice is scriptural, then why do you try to prove that it is unscriptural? Why choose a thing that is not scriptural?

He told us that the Pedobaptists were wrong in sprinkling their babies. Many of the leading Pedobaptist scholars say infant baptism is not found in the Scriptures, but it is their choice to have infants baptized. Brother Brown says he makes choice of having baptism administered by Baptist ministers, regularly ordained by Baptist churches. He would always have it that way. But, he says, not because the New Testament requires it.

Why not, therefore, allow Pedobaptists to so have infant baptism? Not because the New Testament requires it, but because it is their choice.

I wonder not that he says, "logic to the dogs." That means reason to the dogs. He says, he is glad that he has something to throw to the dogs. And what is it he has thrown to them? He says, "to the dogs with your church; logic to the dogs." A man must be hard pressed when he can say, throw your church and reason to the dogs. The

fact is, ladies and gentlemen, he is on a position that he is compelled to surrender both church and reason and he has done so. He has given good ground for the talk that is going on among the people on the streets.

I told you in the beginning that his position of alien baptism subverted the principle of close communion as held by Baptist churches. Did you hear his statement? He said, "Now, I admit that open baptism does away with close communion—the very thing I want."

Here is his reason or logic for open baptism. It does away with close communion, the very thing he wants. So he is an open communionist. Now, what does this Baptist church think of him? An open communionist!

Yet, he said his choice was for Baptist ministers, regularly ordained by Baptist churches, to administer baptism, and that he would always have it that way.

Now, he wants everybody to baptize, admits that open baptism will do away with close communion, the very thing he wants.

He cited the case of the jailor's baptism and said it was proof that anybody has the right to baptize.

The jailer was baptized by the inspired authority of the apostle Paul. Christ had inspired his apostles and authorized them to baptize and found churches. They were his inspired representatives. When their work was ended the canon of the New Testament was closed, and to the churches they committed the law of Christ and his ordinances. We have no inspired apostles today writing the law of Christ. As Dr. Waller says, the keys have been committed to the churches and they are the highest and only authority under Christ. They are his executive bodies. If a man will not hear the churches let him be a heathen.

My brother would claim the same authority for himself that the inspired apostles had. But unlike the apostles, who said they were servants of the churches, he sets himself above the churches, and if they question his authority

He hurls at them his pet phrase—"to the dogs with your churches." Regardless of the authority of the New Testament and churches he claims to be under the direct commission of the Holy Spirit. Let me say once for all that the Holy Spirit does not authorize any one to do anything that is not in harmony with what he authorizes in the New Testament. The baptisms administered in the army during the war by Baptist ministers were regular and according to the authority of the church.

When the churches send missionaries into the foreign fields they disciple and baptize according to the authority of the church. The churches appoint them for this work. They are the servants of the churches for Christ's sake.

My brother has charged me with holding the doctrine of sacerdotalism, because I contend that baptism should always be administered in the regular way. The very way which he admits is the best and one which he would always choose. The very fact that baptism is to be performed always in the regular way proves that it has no saving efficacy. It is a positive ordinance, and is to be observed only because Christ has commanded it. Where it is not possible for one to be baptized according to authority of Christ, baptism then ceases to be a duty. If there is no water nor proper administrator it is not binding under such conditions. If there is no church and no bread and wine, then, it is not possible to eat the Lord's Supper. Under such conditions it ceases to be a duty. But if baptism were a saving ordinance, in the sense that no one could go to heaven without being baptized, then I would say let every one baptize. Baptize the sick and the dying. Take wounded and dying soldiers and baptize them. But, thank God, baptism is not a condition of salvation. Jesus and only Jesus saves. He is every where and the soul that believes in Him is saved for all time and eternity.

To be running around and baptizing people here and there as if it were a saving ordinance is a prostitution of

the rite as well as a disregard of the churches and the law of Christ.

The charge of sacerdotalism upon regular Baptists is a kind of red flag waved by alien immersionists to alarm the churches from the regular and orderly rule of the administration of baptism.

Brother Brown is compelled to admit that alien immersion is irregular and disorderly though he admits that it is valid. Here he gives a sacramental meaning to the word valid. It is as if baptism were like vaccination, if it took it should not be repeated, and the irregularity of order did not prevent the alien immersion taking, and so it should stand.

The Romanists hold the same idea. They say baptism is valid when administered by a layman or a nurse, because it confers a saving grace. And, inasmuch as the efficacy of the sacrament took effect upon the candidate, it is valid and need not be re-administered.

Dr. Henry C. Vedder, the champion of alien immersion, says: "I don't see how a Baptist can speak of validity in connection with baptism. It is a sacramental word and used by sacramentalists. It is pickled through and through with popery. The idea of validity in connection with the ordinance implies that they are channels of divine grace."

Alien immersionists hold that the effect of baptism is conveyed despite the irregularity and so the ordinance is to be regarded as valid.

The regular Baptists hold that baptism is not a channel through which any saving grace is conferred. That baptism is to be administered solely because Christ has commanded it. Baptism is not a thing man can half do. No man is partly baptized and partly not. He is either baptized or unbaptized. It will not do to say that he has done part of what is required. Unless he has done what is required he is not baptized at all. It is not a question of how near a man can come to being baptized and miss.



Alien immersion is irregular and therefore, not taught in the Scriptures, and the man who receives it has not obeyed the command to be baptized.

A man who has been sprinkled himself and does not believe in immersion, for him to immerse is for him to act contrary to his faith. Whatsoever is not of faith is sin. Hence his act in performing immersion is not baptism. The candidate being a party to the act the sin attaches to him. A preacher who administers baptism in order to secure remission of sins does not perform scriptural baptism. For regular Baptists to receive the administration of such immersion as valid indorses the sacramental idea of the administration and connect them with sacerdotalism. For any one who administers the rite of baptism for the purpose of remitting sins or conferring the grace of salvation, makes himself a priest, and stands between the sinner and the blood of Christ. Baptists repudiate this dogma of baptismal regeneration. Baptists are the only people that hold that only the saved are to be baptized. That baptism is to be observed simply because Christ has commanded. That it is a symbol of the burial and resurrection of Christ. Then, for us to receive the administration of baptism by those who make a sacrament of the ordinance, and confer it for the purpose of securing saving grace is to indorse the sacerdotal idea.

In my first speech I submitted seven theses or propositions. I asked my brother's careful attention to those, but he said in his last speech that he would not answer them. In each of these, principles were stated principles which Baptists hold that the practice of alien immersion subvert.

I do contend, Mr. President, that Brother Brown is under obligations to notice these propositions. He has had ample time. His speech this morning was simply against time. The very fact that he does not answer my propositions is a confession that he can't do it and is afraid

of the logic of the issue.

I have other propositions I will now offer and beg that he will give them his attention.

1. It is a Baptist principle to exclude from church fellowship all who preach and practice false doctrines.

The practice of alien immersion is subversive of this principle.

For, if a Baptist pastor should believe and begin to preach sprinkling and pouring for baptism the church of which he is pastor would exclude him for heresy. After having been excluded from the fellowship of the church as a heretic and deposed from the ministry he goes across the street to a Pedobaptist church. He states the ground of his expulsion from the Baptist church which was the preaching and the practice of pouring and sprinkling for baptism. He is received into the Pedobaptist church and is recognized as its pastor. In addition to baptizing by sprinkling he occasionally immerses. A person immersed by him comes to the Baptist church for membership; the same church that excluded him and deposed him from the office of the ministry.

Now, if this church receives his administration of Baptism does it not in so doing subvert its former action in excluding and deposing him from the church and gospel ministry? How is it that he can baptize for a church that would not retain him in its membership nor recognize him as a scriptural minister?

2. Baptists hold to the principle that only immersion is the act of baptism. The practice of alien immersion is subversive of this principle.

Brother Brown says his choice of an administrator is a regularly ordained Baptist minister. He has said there must be a proper subject, a believer and a proper form—immersion. But as Dr. Poindexter well shows that with a believing subject and immersion he dispenses with the authorized administrator. Why? Because the believing sub-

ject conscientiously thinks that an unauthorized administrator is authorized, and submits to his administration with full purpose of obeying Christ.

Therefore, a believing subject, wishing to obey Christ, but fully persuaded that sprinkling is baptism, submits to sprinkling, conscientiously intending to obey Christ.

Hence, if the conscientious ignorance and error serve to set aside the law as to the administrator, why not a like conscientious ignorance set aside the law as to the act of baptism. The principle is the same in the one as in the other.

3. Baptists hold the principle that Baptist ministers only can be pastors of Baptist churches and administer the ordinances in Baptist churches.

The practice of alien immersion perverts this principle.

This First Baptist church in Sumter of which Brother Brown is pastor would not suffer a Pedobaptist minister to come in and baptize its candidates and administer the Lord's Supper. Why? Because such a minister has no authority to administer the ordinances of a church that would exclude him from its fellowship and depose him from the gospel ministry if he were a member of it. Yet, according to the theory of alien immersion he can baptize for this church provided he will do so on the outside and not in the inside.

The practice of allowing ministers of other denominations to baptize for Baptist churches would allow them to be pastors. For any minister that can scripturally administer baptism for a church can scripturally be the pastor of that church.

4. It is a principle with Baptists that the New Testament authorizes only believers, upon a credible profession, to be baptized.

The practice of alien immersion takes baptism far away from the church, and puts it where the church has no authority whatever in deciding upon the qualifications of

those to be baptized. The whole matter of one's baptism is left to himself. It does away with what Baptists have strictly guarded—the profession of a credible faith in Christ.

Alien baptism sets aside any authority as to the proper administration of the rite of immersion. It allows one to baptize who is not an obedient believer in Christ, and to be sure such a baptizer would care nothing as to a correct faith on the part of those he baptizes. Therefore, when a Baptist church is in the practice of alien immersion it surrenders the right of requiring all candidates for the ordinance to be regenerated believers.

When one comes for membership in a Baptist church, who has received alien immersion, he may be required to state that he was a believer before he was baptized. This is requiring a credible profession of faith after one is baptized while the principle is to require it before he is baptized.

So, it follows, if the church has no connection with baptism nor any authority concerning its administration it has no authority to require one to be a believer before he is baptized.

5. It is a principle with Baptist churches not to allow preachers, members of their own churches, to baptize until they are set apart or ordained to the official work of the gospel ministry.

The practice of alien immersion subverts this principle.

For, if they say, by the practice of alien immersion, that anybody whether baptized or a member of the church, can scripturally administer baptism, that sets aside the principle which they observe in not allowing their own baptized members, who profess to have been called to the ministry, to baptize.

6. It is a principle, maintained by Baptists, that believers should come to Baptist churches for baptism and

not go to unscriptural churches nor outside parties for it.

The practice of alien immersion is subversive of this principle. For it allows and encourages people to go where they please and to whomsoever they may choose to select baptizers. This is a perversion of the principles Baptists teach and practice of requiring candidates to come to scriptural churches for the administration of the holy ordinance.

7. It is a Baptist principle that the Bible is the sole authority in all matters religious.

The practice of alien immersion sets this principle aside.

It ignores the Scriptures in the authority of the administration of baptism. For the authority of the word of God commands the churches to guard the ordinances and do all things decently and in order.

But when the practice of alien immersion is observed this ignores the Bible in the administration of the rite and in every other particular that baptism is related to the church. So to avoid this dilemma, Brother Brown says, that the churches have no connection with baptism, that baptism is not a church ordinance, and that the churches have no scriptural authority whatever concerning baptism. But all other Baptists admit that they have, and so in the practice of alien immersion Bible authority is ignored.

8. It is a Baptist principle that baptism symbolizes the burial and resurrection of Christ, and the candidates faith in this vital doctrine of Christianity.

But, alien immersion is subversive of this fundamental principle.

I challenge my brother to find a single case of alien baptism that was administered in order to set forth the doctrine of the burial and resurrection of Christ, and to symbolize the fact that the believer was saved by faith in His death, burial and resurrection. He can't find a single case. Romanists, Mormons and others, baptize in order to save the baptized and not show that they are saved through faith in the risen Son of God. There is not a Pedobaptist under

the sun that baptizes to symbolize the resurrection of the crucified and buried Lord.

So, in the reception of alien immersion the true design of baptism is subverted. Baptist churches that are in the practice of the alien rite can't teach the scriptural design of baptism they endorse.

So, in the reception of alien immersion the true design of baptism is subverted. Baptist churches that are in the practice of the alien rite can't teach the scriptural design of baptism. If they do, they contradict their teaching in every case of alien baptism they endorse.

It is a solemn fact that there is not a principle held by Baptists involving the organization of churches and their ordinances, that is not subverted in the practice of alien immersion.

I now call upon Brother Brown to name one. You do it, brother. Just name it. If you will, I will turn at once and prove that you are mistaken. He won't do it. He is afraid of logic. His unique answer is, "Logic to the dogs." In the face of these fifteen principles I have stated and given the reason how and why they are subverted by the practice of alien immersion his hand will not be found. He has notified me that he would not meet me upon these theses. Still, he boasted that he was going to enter the enemies' camp, that he was in for war, that he was going to be offensive. I have opened wide the gates and challenged him to enter the arena of reason and logical conflict, but behold! he makes a field play.

To prove that I am in harmony with eminent Baptists on these principles I want, at this point to introduce the testimony of eminent Baptist scholars.

You heard what my beloved was going to do with me tonight and so I think that I had better get most of my argument in before night comes.

Dr. Shaver, Editor Christian Index: "We distinctly repudiate them. And we would count it a denominational dis-

aster, if they should gain general acceptance among us. For taken singly, they furnish the basis of a plausible argument for the indifferency of Baptist ordination, and for loose communion, or the toleration of it. Practically we think, among the masses and in the long run, they would work toward these results. (Index April 1872.)

Dr. Williams, Prof. Theology, S. B. S.: "My definition of a Scriptural church is, an organized assembly of baptized believers in Christ, where the pure word of God is preached, Ordinances Rightly Administered, discipline maintained. This definition necessarily excludes Pedobaptist churches. They are assemblies of unbaptized believers and unbelievers (infants.) They are not churches, as were those assemblies to which the Apostle wrote his epistle." (Christian Index, Jan. 25, 1872.)

Dr. J. S. Reynolds, University of South Carolina.

"The conclusion is irrisitable, that they do not consider even immersion valid, when it was the act of an unimmersed administrator. The principles of action, doubtless were, that there could be no baptism unless the administrator was authorized to baptize by a properly constituted church. Hence, in vindication of the Baptists of London, published in 1615, the ground is taken, that all baptism, received in a false church and from anti-christian ministers is to be rejected. (See Crosby Vol. 1. p. 273.)

They refused to sanction the act of the administrator, who derived his authority from the churches which perverted the ordinance of baptism. This is firm Baptist ground, and the position is impregnable."

Dr. J. L. DAGG: "The church of which he wishes to become a member, must exercise judgment on the case. If the candidates satisfaction with his baptism would suffice, persons baptized in infancy might obtain admission into our churches without baptism. The church is bound to judge and to regulate its judgment by the will of God." (Church Order, pp. 284, 285.)

Dagg: "Only duly qualified ministers of the gospel are authorized to administer baptism." (Missiles of Truth p. 123.)

Dr. Cone, Pastor of First Baptist Church, N. Y. "Such baptisms are not considered valid by the regular Baptist churches, either of England or the United States. See the commission, 'Go ye, etc.' and 'Let all things be done decently and in good order.' There would be nothing but disorder introduced into gospel churches, could baptism be administered by any but ministers duly authorized. (Dayton p. 29.)

Dr. Bright, Editor of the Examiner, N. Y.: "A Baptist church in New York state, led by their pastor, refused to receive immersed Methodists and Congregationalists into their fellowship unless they submit to rebaptism. Of Southern Baptists the usage is so common to receive baptized believers from Pedobaptist churches upon their experience and rebaptism that the exceptions are very few. An intelligent Baptist pastor assures us that in Kentucky, out of 1,657 churches, there are not a half a dozen that receive these members on any other rule, and a like small proportion prevails throughout the South, in churches that know nothing of the affliction of Landmarkism. In the North there is not the same uniformity. Our conviction is that the course pursued by the pastor referred to in the question is sustained by the usage of a very large majority of American Baptist churches, and it is difficult to see how any other rule could be pursued by them. If a baptism administered by an unbaptized clergyman, and not infrequently a makeshift, is to be accepted by Baptist churches as a becoming and valid observance of a great ordinance, why not go one step farther in the line of courtesy and invite unbaptized Pedobaptist clergymen to administer the Lord's Supper in Baptist churches? Baptism is as much an institution of Christ as the supper is, and Paul did not hesitate to have a rebaptism at Ephesus, when he found dis-



ciples there who had been irregularly baptized." (Examiner, April 23, 1885.)

In the minutes of the Philadelphia Association, page 238. "In answer to a query from the First church in New York, of last year, held over to this time, respecting the validity of baptism administered by a person who had never been baptized himself nor ordained, we reply that such baptism is null and void. First, because a person that has not been baptized must be disqualified to administer baptism to others, and especially if he be unordained.

Second, because to admit such baptism as valid, would make void the ordinance of Christ, throw contempt on his authority, and tend to confusion; for, if baptism be not necessary to an administrator of it, neither can it be for church communion, which is an inferior act; and if such baptism be valid, then the ordination is unnecessary, contrary to Acts 14:23, 1 Tim. 4:14; Titus 1:5 and our confession of faith, chapter 27.

Third, of this opinion, we find, were our associations in time past, who put a negative on such baptisms in 1729, 1732, 1744, 1749 and in 1768.

Fourth, because such administrators have no commission to baptize, for the words of the commission were addressed to the apostles and their successors in the ministry, to the end of the world, and these are such whom the churches of Christ appoint to the whole work of the ministry."

The Philadelphia Confession of Faith: This announcement of doctrine was adopted by the Philadelphia Baptist Association, Sept. 25, 1742. It was printed for the association by Benjamin Franklin in 1743.

"A particular church gathered and completely organized, according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered for the particular administration of the ordinances, and

the execution of power or duty which he intrusts them with or calls them to be continued to the end of the world, are bishops or elders, and deacons.

Baptism and the Lord's Supper are ordinances of positive and sovereign institutions, appointed by the Lord Jesus, the only lawgiver, to be continued in his church to the end of the world.

These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ."

This statement of faith we now call the Philadelphia Confession was originally adopted in London, 1689, by one hundred churches in England and Wales. It connects the Baptists of America with those of England and Wales. It speaks out the faith of our fathers on the question of the administration of baptism. This article of faith has been adopted by most all the churches North and South. Alien immersion is a latter day theory. If Brother Brown had lived at the time of our fathers he would have been quite a different Baptist to what he is now. In those trying times Dr. Manly's motto was the slogan, "If one is a Baptist let him be a Baptist." I am contending today for the time honored principles of my fathers. To adopt Brother Brown's theory would be to surrender every thing that is essential to Baptist distinction.

Our good brethren who are in the practice of alien immersion are very insistent on there being no alienation among Baptists over the practice of alien immersion. To which I say, Amen. But to avoid any alienation why not avoid alien immersion. We all agree that the administration of baptism by our churches, through their authorized ministers, is the regular and scriptural way, and that there is not a single precept nor example in the word of God for alienists to perform baptism for Christ and His churches.

It is a fact that more than three fifths of all the Bap-

tists in America are against the reception of alien immersion. Then why should those who receive it, solely on the ground of freedom, and expediency, and conscience, cause alienation among brethren by continuing in its practice? Exactly on the same ground, do those contend, who practice open or free communion, and sprinkling for baptism. They charge Baptists, who strictly adhere to the law of Christ, with causing alienation among the Lord's people because they do not fellowship those who teach and practice affusion and open communion.

The regular Baptists say, "We did not put up the bars, we are not responsible for the alienation, the Bible and the Bible alone is our rule of faith and practice, where it speaks we speak, where it leads we follow, where it is silent, we are silent, we dare not add to nor take from the holy canon of inspired Scripture." Alien immersion, open communion and sprinkling for baptism are not found in the Holy Book of Law, they are additions made by men to that law. We will not observe them. We will do the exact things Christ has required and there we stop. If brethren are alienated it is because they have substituted the traditions of men for the ordinances of Christ which He has enjoined by positive law. Let them give up their substitutions, and do just what Christ has commanded and there will be no alienation.

Or if they believe that they have authority for the practice of alien or heretical immersion let them have the liberty to observe it, but not the liberty to demand that regular Baptists must surrender their conscientious conviction and fellowship what they believe to be contrary to the teachings of the Holy Scriptures.

If there is discord among Baptists over heretical baptism, and there is, the orderly and regular Baptists are not responsible for it, but those who introduce the alien rite.

In every battle that is fought for the defense of heretical baptism there is much special pleading against an

issue of fellowship. I have this to say to my good brethren who introduce and practice a heretical baptism, that if they will point out a single precept or an example in the New Testament in support of their contention that will at once settle the question of fellowship or alienation. But, when they fail to do it, and even confess that it is irregular and wanting in scriptural authority for its performance it is highly presumptuous in them to demand that regular Baptists fellowship the reception of it. They make no surrender of any principle to give up a practice that they admit is irregular and lacking in an ethical character and continue steadfast in the practice of baptism that is regular and scriptural. They ought to know that, to the extent, they can introduce the rite of heretical baptism, to that extent, they destroy the regular and scriptural baptism. To this, scriptural Baptists will never surrender. They regret that any of their brethren will bring into the churches a rite that is irregular, but will not surrender their liberty to protest against it and the right to disfellowship it. The alienists are the disturbing factions. They put up an unscriptural test of fellowship.

The Roman Catholic church have what they call irregular baptism, that is heretical baptism and ordination. These are sometimes received, though they are regarded as "ex delicto" contrary to positive law. But in as much as the grace of the ordinance took effect upon the candidate though administered by a heretic or heathen, contrary to positive law, it need not be repeated. This puts a saving element in the ordinance and in spite of the heretical administration of the rite it did its work upon the candidate.

The original idea of receiving irregular baptism or baptism performed by heretics was upon the ground that baptism was a saving or regenerating ordinance and when one submitted to it he received the healing efficacy regardless of the heretic who administered it.

With this belief of baptism, that it is a saving ordi-

nance or a means of regeneration, or a channel through which saving grace is received, there is some reason for the reception of irregular or heretical baptism. But Baptists repudiate this dogma. They are the only people who hold that baptism is to be administered to those who profess to be saved—that it is upon a credible profession of faith. They are the only people who administer baptism with the design to show forth the burial and resurrection of Christ. It must follow then, that when baptism is administered for the purpose of saving the baptized or conferring saving grace, that the administration is illegal, contrary to the law of Christ, and what is in violation of Christ's authority cannot be received as scriptural.

To the extent, therefore, that Baptists observe the practice of receiving alien immersion or heretical baptism, to that extent they are in line with the Papal church and are ceremonially connected with that church.

If Baptists are correct in their position as to the proper place of baptism in the Christian system, then they are the only people who can scripturally administer it, through their appointed ministers. Irregular baptism involves immoral conduct.

Georgia Baptist State Convention, Macon, April 29, 1872, passed the following resolutions:

“That baptism is the immersion of a believer in Jesus Christ, by an Authorized Administrator, in the name of the Trinity. That such a baptism is a prerequisite to church membership and admission to the Lord's Supper.

That unbaptized persons, not being church members, cannot be clothed with authority to administer the ordinances, and therefore immersions performed by such persons are null and void.

That the sincerity of the subject cannot supply the want of authority in the administrator.” (Index, May 2, 1872.)

Prof. N. K. Davis: “A credible profession of faith is a

sole and sufficient basis for church action. It is impracticable to attain a higher basis. So long, then, as the profession remains credible, the act must be recognized and treated as baptism, and the church stands clear and right in this recognition. When it is manifest in the subject that faith was lacking, then it becomes manifest that the act was not baptism, and that the subject is unbaptized.

The question as to what is essential in a baptizer presents undeniable difficulties. That some qualification is essential, is admitted by all, and it follows that the rite administered by one lacking such qualifications, is null. It seems to me that the only essential qualification of a baptizer is authority from a church, but that in conferring this authority, the church is subject to limitations which restrict its action to recognized and approved gospel ministers, in full fellowship, teaching its doctrines and practicing its faith. If subsequently it appear that the baptizer lacks faith, and hence is himself unbaptized, I think it can be proved that this does not render his previous administrations null." (Western Recorder, Sept. 18, 1872.)

Dr. H. G. Weston, President of Crozer Theological Seminary.

The ordinances belong to the church, not to the ministry. This has long seemed to me the plain teaching of the New Testament, and the only ground on which Baptists can consistently stand. When this position is established, and clearly understood, right views of the church, of the ordinances, of the ministry and of the church order will follow.

One of the fundamental errors of other denominations is the exaltation of the officers and individuals to a place entirely inconsistent with the idea of a New Testament church; and just so far as we adopt the error our practice will be wrong, or if right will be inconsistent with our theory. The ordinances are a sacred trust committed to the keeping of the churches." (The Baptist, June 11, 1870.)

I have waited for my beloved to answer the seventeen questions I submitted to him in my first speech, but he has not noticed one of them. They were questions that involved the direct issues between us. I promised him I would answer any question he might ask. To be sure he is at liberty to let them alone. I will not ask for the enforcement of the rules of debate. If I were to he would be closed out. It is evident that he is afraid of the plain logic of the situation of the issues. He has scattered in all directions and torn down all authority that relates baptism to the church.

He said that Christ never founded a church. I gave chapter and verse showing that he did. Also that Christ committed the law of baptism to the churches through his inspired apostles. And that the Great Commission was given to these inspired apostles and through them to the churches. Now, if this is not a fact it follows then, that the churches are without a commission to disciple and baptize, and as organization have assumed this work with no authority from Christ for so doing.

Why is it that this church has called Brother Brown to preach the gospel and baptize disciples and pay him a salary for doing it if it had no authority from Christ to do what is commanded in the commission? Christ first put apostles in the church. These inspired men were instructed to teach the church and write out the things and commit them to the churches according to the authority of Christ. There is nothing in the point that Christ gave the commission to the apostles instead of giving it directly to the church. The inspired apostles were a part of the church, they were in the church. Christ did not ignore the church as a body when he gave the commission to the inspired apostles first. The fact is there is no proof that Jesus did not give the commission to the church as a body. To be on ground that could not be controverted I admitted that the commission was given to the church through the apost-

les. They were inspired to write the New Testament and found churches under the direct authority of Christ. When they finished their work, there were no others to take their place. The canon of Scripture was completed. All the law and authority of Christ were contained in the New Testament. These were committed to the churches. They were the sole executives of Christ's authority. Alien immersionists are by no means apostles inspired of God.



## Dr. Brown's Fifth Speech



OLDING out pencil and paper to Dr. Porter. "Thrice have I offered thee a crown." I now offer thee a piece of paper and a pencil. I want that verse from the Bible.

DR. PORTER: I have referred you to the place where Paul said, "Keep the ordinances I have committed unto you," and all the way through.

DR. BROWN: Yes, sir, and the sorter rule of three in last year's Alamac. He said he had met with cyclones before, that he was used to them, and rather liked them. It reminds me of a story Tom Reed, who was speaker of the National House, used to tell about a farmer who went from the reposeful and effete East out to the noisy and cyclonic West, carying with him his family and the house-dog. Before they had been very long settled out there, there came along one day, one of these cyclones with which my brother says he is so familiar, and the old man and his family all plunged head-foremost into a cyclone pit. But the little dog stood out, and watched the cyclone coming, and opened his mouth to bark—and just then the cyclone gave him a yank and twisted him inside out. After the cyclone was over, the old man climbed out of the pit and saw the remnant of the dog and said, "Well, that's what ye get for openin' your mouth in a storm." Have you got it?

Now, here is a brother, the marvel of the century; the glory of the age; and he says to my Methodist Brother Roach there, for instance, "You just show me one text in the Scripture which authorizes infant baptism"—and he can say it with his teeth shut so tightly that he could bite a ten-penny nail in two. Then he catches another brother, from a Presbyterian church, and asks him the same question.

The text is not produced and they break up in a row. I say, "Just show me one text which commits the authority for baptism to the church and I will give up?" So now, sir, you must get off of my Pedobaptist brethren. You go running down through the ages and give me logic and all sorts of things to show this, but I am short-coupled and can't reach a comprehension of it. Brother, I want Scripture. I gave you my pencil, and I will give you the warmest place in my heart, the finest hat in town, and a corner lot besides, for that Scripture in which God committed baptism to the church. And brethren, every other proposition he lays down, whether it is based upon church history or the nebular hypothesis, is good for nothing until he produces this Scripture. Is the Lord going to send him out into the world and say, "Now, sir, you have an imagination, and can reach your conclusions as to what you should do by pursuing a logical course of reasoning"—and here am I, a poor, simpering idiot, knowing nothing about logic! And my brother says the reason I can't reach a proper conclusion is because I can't follow his logic. I would as soon follow a rabbit through a cane brake.

If God had intended the church to have the right of baptism, he would have told me so without any logic. Logic, sir, to the dogs; the little dog that the cyclone turned wrong side out.

Now, then, he says to us, quoting Matthew 16-18, "Thou art Peter, and upon this rock I will build my church," and that therefore there was a church. Now, I don't admit it, but, for his sake I'll grant that there was one. Oh, he was sweating like a horse just now. He's in a strait place. I will admit for his sake, then, and for the sake of argument, that there was a church when God committed his ordinances to the apostles, and you must, then, agree with me that Jesus ignored the church when he thus committed the ordinances to the apostles, and not to the church.

"Church," he says, "the church was weak then, they

were a weak lot," but they were, according to his statement, strong enough to try a case, and Jesus said: "You must go to the church with your case." But they didn't have sense to preach the gospel, and therefore Jesus ignored the church and gave it to the apostles. O! I don't feel good when I say that; you see how I am reducing the thing to an absurdity. I am trying to follow him. "We will go to the Bible," he says. Why, haven't I tolled him, and just dropped every grain of corn I had? Havn't I offered him paper and pencil and done everything but threatened him with the police—and just can't get him to the Bible. Now here is his one verse upon which he relies to prove that God in Heaven comitted to the church the authority to baptize, 1 Corinthians 11-2: "Now I praise you, brethren, that ye remember me in all things, and hold fast the traditions, even as I delivered them to you"—why, I'm talking about ordinances.

DR. PORTER: It says ordinances here. (Indicating King James version of the Bible.)

DR. BROWN: Now don't you see? Why, I believe he's but a square and half from the Roman Catholic church. I knew he would fall into that very trap. Here he's been quoting that verse for two days, about the "ordinances I delivered unto you"—and, lo and behold, it is not in the New Testament.

DR. PORTER: Read it in this book.

DR. BROWN: Oh, no, sir; here is the Canterbury revision of the Scriptures.

DR. PORTER: Here is the authorized.

DR. BROWN: Here is the book accepted in every seminary in America and England; here is the book to which all scholarship accords the title "Most Excellent." And now he dodges behind King James' book translated by Episcopalians, and will not accept this one, for his text is not in it. I have a strange, sweet thought. I believe some day, sir, I will come across you in the wilderness,

will approach you gently, lay my hand on your shoulder and say, "Porter, old fellow, do you remember how, in the long ago, we met in Sumter, and loved each other, and what a friendly fight we had?" And you will say, "Oh, yes, Brown, we had a good time together, didn't we?" And then I will say, "Porter, are you ready yet to give me that Scripture?" and you will not be ready even then, for it is not there.

"Keep the ordinances"—I will admit it is in his book. Then, what were they? How did he commit them to this church? I will tell you, by logic. Says the apostle, a little bit of wizen-faced fellow, you know, with a sharp, keen eye a swathy skin, but a heart like the heaven of God. "Brethren," he says, "I will tell you what the ordinances are; you must meet together now and then, in your church if you can, and if you can't then meet in your homes, and break bread and drink wine. I received this from the Lord, because on that night before his betrayal and death, he took bread and brake it and said: "This is my body, broken for you," and He took the wine and said, "This is my blood, shed for you," and now, oh, Corinthians, won't you sometimes do it?" And they did it. And then he says, "According as I wrote to the Romans that baptism is a burial of the body in water upon a profession of faith in Jesus Christ so you, whenever anybody comes to you and says, "I believe, if he has not been baptized, you are to baptize him." I have just as much right to suppose it that way as he has to suppose it the other way, and he has to suppose it the other way, for I go back to fundamental principles, and find that the Lord God gave the authority to the disciples, and not the church, and if that church got it, they got it through Paul as a teacher.

Now, he says that baptism is a teaching ordinance. Correct. But who teaches in it—the administrator, or the ordinance? It is the corpse that teaches, and so it is in baptism the candidate that teaches. Turn to question No.

5 and read that and then turn to No. 11. There are just two or three of these questions worth mentioning. He could get up 600 of them. It isn't long since he read Dr. Graves' "Great Iron Wheel" or "Old Landmarkism." I can see it and smell it.

DR. PORTER: I don't have to use him; you have his book.

(Dr. Porter reads question No. 5.)

DR. BROWN: Who is the proper person to hear and receive the profession of faith of a candidate?" Why, the Lord God himself hears it. The church has got nothing to do with it; the church only hears when he comes to join, but when he comes to be baptized the Lord in heaven hears, and knows his heart. Is that enough for you? When he comes to the church afterwards to join, he tells his experience, but the court convened to hear his avowal of faith is the high court of heaven. Now read No. 11.

(Dr. Porter reads question No. 11.)

DR. BROWN: That isn't the one I want, because, my brethren, that is the essence, you know, of his first speech, the night he described giving the guardianship of baptism to the world. As if anybody had ever done it. As if you ever heard of an infidel since you were born who was an administrator of baptism.

DR. BROWN: They do. Why, my brother, right over there where you see the remnants of what used to be the Baptist church, we had a trial and charges were preferred against a brother by the Manning church, from which another Alderman comes, and the church tried him and convicted him and took away his license from him. Is Brother Huggins in the house? Brother Huggins is one of the men whom he baptized.

DR. PORTER: Did he baptize him afterwards?

DR. BROWN: No; he baptized him before, but he is baptizing now.

MR. BRADHAM: Dr. Brown, the statement that that

was at the request of the Manning church is not correct.

DR. BROWN: No, sir, by brethren of the Manning church.

MR. BRADMAN: Yes, sir, but it was brethren who did not belong to the Manning church at the time who preferred those charges to the Sumter church.

DR. BROWN: Were you a member of the Manning church at the time?

MR. BRADHAM: I was a member of the Lynchburg church at that time, and the Manning church had nothing at all to do with it.

DR. BROWN: I beg your pardon.

Now, Brother Moderator and Brother Missouri, I want to tell you about that fellow Philip who baptized the eunuch. He was a Roman soldier, not a deacon.

DR. PORTER: He wasn't?

DR. BROWN: Why, no; if you will show me where he is called a deacon I will give you a new hat. Of course, in the little fine print at the head of Acts VI, which some Episcopal brother put in, you will find something about the seven deacons; but when you come to read the chapter, you don't hear a word about it. Why, my dear brother, you must look into it. You will get so far behind the world you can never catch up. Philip is never called a deacon anywhere except in that little fine print at the head of the chapter, which some Episcopal preacher put there; he believed he was a deacon. Why, the apostle Luke tells us that those whom you call deacons were certain of the brethren, selected to assist the apostles by looking after the poor and the sick, thus giving them more time for weightier matters. I tell you, brother, if those men were deacons, you deacons haven't got much of a job, have you? Just to help the poor, and when you get through helping them, to crawl into your hole and do nothing more. Philip was a layman, and we never find that he occupied any position in any church. He was a lay evangelist and that is all.

That's the man who baptized the eunuch, and his commission came straight from God, just like the commission would come to any man on earth, who, believing in God and believing the rite upon a basis of that faith or administer it upon a like basis.

Now, brethren, I plead your patience. I think Brother Porter and myself will finish this thing tonight, in the very best of spirits. If he makes me guy him any, he must remember how he got off last night on "Peter, Peter, Pumpkin-eater." Why the idea of a man coming 1400 miles to say a thing like that. Time is too short, and life is too precious and a man is too near heaven. But I don't know which is worse, "Peter, Peter, Pumpkin-eater," or the-little-dog-the-cyclone-turned-wrong-side-out.

## Dr. Porter's Sixth Speech



R. PRESIDENT, ladies and gentlemen: Mr. President, give me time just for a few moments to comply with a request that has been handed to me in writing and don't let it be counted on my regular time. The request is this: "Dr. Porter, do you believe that no one can be saved unless immersed by a regularly ordained minister of the Baptist church?" I believe that any person on the face of the earth can be saved who believes in the Lord Jesus Christ and that baptism has nothing whatever to do in his salvation. Baptists will not immerse anybody unless they give credible evidence that they are already saved, and that is the reason why we are very positive in contending that baptism is to be administered simply because Christ has commanded it. If I believed there was any saving efficacy whatever connected with baptism, that it had anything to do with the salvation of a sinner, then I would say for anybody and everybody to administer it wherever they could find a subject. About three weeks ago one of our policemen rushed to my door and said: "You are wanted at the Catholic hospital; one of our police men was mobbed last night and is dying." I rushed there as quick as I could and the kind Sisters met me and said, "We will bring you water at once so that there will be no delay in your baptizing." I said, "No; in the first place, my people as well as myself are like the Greek Catholics, and don't believe anything is baptism except immersion. That is impossible now. In the second place, I never baptize a dying man. It has nothing to do with his salvation. He is entirely in the hands of a merciful Father." If I had believed that baptism would have helped him in his salvation I would readily have administered it. I have said several times in



this discussion that it is one of our distinctive principles that only the saved are to be baptized and that the design of baptizing is to advertise and express the faith of the baptized in the death, burial and resurrection of the Lord Jesus Christ. First to the blood, first to Jesus, and be cleansed from all sin; and then to the water.

Now I want to introduce, just for a moment, a question of historic interest concerning the founding of the first Baptist church in America. There is a great deal of historical discussion concerning that one question, and I must say that our best historians are not agreed as to the exact time of the founding of the first Baptist church of America or as to what church was really the first church—whether the church connected with Roger Williams at Providence, or the church located at Newport. The records are somewhat conflicting. Now the Baptists of America are in no sense indebted to Roger Williams or his congregation. In fact, Roger Williams was never really a Baptist. He was a great man, and I honor him for his great defense of soul liberty and freedom of conscience, but, as a Baptist, I owe nothing to him whatever. Dr. Whitsitt labors very earnestly and with some degree of success to prove that Roger Williams and his little company were not immersed at all; that they were sprinkled.

(Dr. Brown: But Newman says they were immersed. Dr. Porter: But Dr. Whitsitt, your master in history, says they were sprinkled. Stand by your man, brother. You cannot repudiate the authority of Dr. Whitsitt in this discussion.)

Roger Williams never organized a legitimate Baptist church. The church he did gather went to pieces in a short time, and no Baptist minister ever went out from it nor any other Baptist church. Dr. Newman shows that in a little while after Roger Williams founded his church it divided and the original part of it held on for a while and then ceased to exist.

We trace our connection with the English Baptists.

Dr. John Clark organized the first Baptist church at Newport, R. I., in 1638. In the same year Hanserd Nollys gathered a Baptist church at Dover. In 1644 Gregory Dexter united with the Baptist church at Providence, R. I., being a minister of the Baptist faith in England, before his arrival. John Emblem, from England became pastor in Boston in 1684. John Burrows came from the west of England as a Baptist preacher in 1711, and labored in Philadelphia. Jasper Mentz came from England in 1727, and settled in Virginia, where he labored about 30 years in the ministry. The list of ministers who came to America could be extended if it were necessary.

The American Baptists are also descended from the Welch Baptists. John Miles, with several Baptists, came from Swansea, Wales, in 1663, and organized a church in Massachusetts, from which many of the present churches are descended. Thomas Griffith from South Wales, emigrated with the church of which he was pastor, in the year 1701. They settled at first near Penepeck, Pennsylvania, and remained two years, and then at Welch Tract, Penn., now Delaware. From this solid church has come a long line of American Baptist churches.

Morgan Edwards came from Wales to this country in 1761; Samuel Jones in 1686; Hugh Davis in 1710; Nathaniel Jenkins, in 1701; Griffith Able Morgan in 1711.

All these were Baptists before they left Wales, and they have a large succession in America. From these two lines—the English Baptists and the Welch Baptists—came the Baptists of America.

The English Baptists did not originate with John Smyth for he was first an English churchman, and afterwards united with the Brownites, and died in Holland, and never did have any connection with an English Baptist church. He did not practice immersion for baptism, but sprinkling.

The English Baptists originated from the Netherlands.

History shows that there were Baptists living in the Netherlands long before Luther was born; and Flanders was full of them in the year 1223. The Netherlands were descendants of the ancient Waldenses; and the Waldenses were direct descendants from the apostolic age.

And through the Welch Baptists the American Baptists have an equally if not a more direct descent from the days of Christ.

The Welch Baptists were the first movers in the great reformation. In the year 1400 Walter Brute was a leader of the hosts, and suffered much persecution. He was a Baptist preacher. In the year 606 the Welch Baptists had their associational meetings, and among their leading preachers may be named Dyfrig, Illtyd, and Dinaw. Dinaw was president of a college, and was the chief speaker in a debate with the celebrated Austin in the year 600, on the subject of infant baptism. In the first century Lucien, a Welch king, and many others of noble rank were added to the Baptists. The Welch Baptists descended directly from the Apostles, and the American Baptists are their successors and hence, descended from the Baptists in Christ's day.

These historic facts, briefly stated, show Baptist connection back to the days of the Savior. Christ is the founder of Baptist churches.

He sent a Baptist preacher before his face to make ready the material. Christ took this material and organized it into a Baptist church. He said that this church should stand forever. The American Baptists are descendants from this Baptist church, the material of which was made ready by John the Baptist—the first Baptist preacher—and constituted into a Baptist church.

My brother has sneered at Baptist history and taunted me along that line. I have said that I am not ashamed of the history of my people. I am prepared to defend the heroic record they have made. My proposition does not necessarily involve the history of Baptists. But if my

brother wants to debate the historic line of Baptists I challenge him, inasmuch as he is in for war and has entered the enemies camp, to meet me in that arena. I would like to entertain him a day or two in surveying the old paths of my Baptist fathers.

I care nothing for the succession theory of churches in the sense that one church came out of another church. That is not my position. But, I am prepared to prove from the word of God and history that there has never been a period since Christ built his church on the rock that there has not been a true church of Christ, contending for the faith that was delivered once for all to the saints.

Coming back to the proposition in debate, Mr. President, there is nothing in Brother Brown's closing speech of the morning that needs my attention. He never touched a point that has not been answered time and again. After all his bluster about the ordinances being committed to the church in 1 Cor. 11:2-23, he virtually admitted that Paul did commit baptism to the church in Corinth. He said he stood with Dr. Jeter. I am willing for Jeter to be the judge as to whether or not Paul committed baptism to the church. Will you take Dr. Jeter for the judge?

What do you say, beloved? You contend that he is an alien immersionist. Or if you wont take him will you take your great man, Dr. Strong? Will you take either one of them? They are both your men and you said you stood along side of them. We can't decide it. You say it don't mean baptism, I say it does. I will leave it to the testimony of either Jeter or Strong. Will you? No. He won't do it.

You remember his performance on the word ordinance. When I read that passage from Dr. Jeter I read tradition inter-changed with the word ordinance. He tried to make the impression that I did not know that the word was some times translated tradition; while it is a fact that I made the state-

ment in my first speech and have repeated it as the report of the debate will show. The facts were, my beloved was out of material and had nothing to say in the way of discussing the issues in the morning session. He admitted this, and boasted that he was saving himself for the night session. If he has anything new, in the way of an argument, I want him to present it in his first speech tonight so I can notice it as he can not introduce new matter in his closing speech.

Let me say one more word as to the translators of the authorized version of the Scriptures. King James' men were the best scholars of the age and gave the finest and most popular version of the Bible in English that the world has ever had or will likely have. It will hardly ever be misplaced by any other translation. Episcopalians are alien immersionists and are with Brother Brown in opposing Baptists for not receiving these alien immersions, and yet, they said "keep the ordinances." Here these great scholars, who would not agree with my position, say Paul committed the ordinances to the church. When you can prove a thing by those that are against you that is good testimony.

He admitted that baptism was a teaching ordinance. But said, that it was the candidate that did the teaching, and not the administrator.

My point is that the church teaches by baptism just as she teaches in the administration of the Lord's Supper. To be a free bullet in the woods and baptize apart from the church, wherever a candidate can be found with no one present to be taught is not the idea. The church is the ground and support of the truth. The flag of the United States, with no connection with our government, and where the government is not represented by it has but little to teach as the symbol of the principles of a great country. Wherever that flag protects and teaches it is raised by one who is a citizen of the government and is subject to the

authority of the government. It protects and teaches nothing in the hands of aliens. So it is with baptism. Only those who are subjects of church government and under the authority of the churches and by the authority of the churches can baptize so as to teach any doctrine of which the churches are the ground and support.

My beloved asked me to turn to question five and read it. I did so. I read: "Who is a proper person to hear and receive the profession of faith of the candidate before baptism, Catholic priest, Mormon priest, infidels or who?" He answered by saying: "The Lord God himself hears it. The church has got nothing to do with it, the church only hears when he comes to join, but when he comes to be baptized the Lord in heaven hears."

According to this the church is not the place for one to profess his faith in Christ and receive baptism. The church has nothing to do with profession of faith before baptism. The believer is to confess his faith to Christ, go away from the church and get some one to baptize him and then come to the church and tell his experience. This denies the church the right to require a credible profession of faith before baptism.

The Lord God, he says, hears the profession. But the Lord looks upon the heart. It is with the heart that man believes unto righteousness. Why is it necessary for the believer to confess with his mouth unto the Lord? Jesus taught that men should confess him before men.

Brother Brown, if one should come to you and ask you to baptize him, would you do it without a confession of his faith in Jesus? Would you? Ah! His mouth is closed here. If you would not require him to confess that he is a believer, then, how would you know that you were baptizing a believer? The New Testament teaches that only believers are to be baptized. And if you would require one to profess faith in Christ before baptism, then, why deny the church that right? It is a fact that he has not baptized

one in this church that did not first confess his faith before the church in order to his being baptized. Brother Brown objects to the church acting as a court upon his faith before baptism and then would be a court himself acting on the faith of any one whom he would baptize. Just why he has so little use for the church I can't see.

When I read him question eleven he said that was not the one he wanted. I asked him to answer inasmuch as it was now before him. But he would not do it. Let me give you that eleventh question again. "If alien immersion is scriptural should it not be encouraged? If it is scriptural is it alien unless Christ commissioned those who are not members of his government? Are Romanists, Mormons and unbaptized persons citizens of Christ's churches?" You see that these questions burn his fingers and it is no wonder that he drops them and says he will not answer them. He said this question was the essence of my first speech where I described giving the guardianship of baptism to the world. As if anybody believed in or did that. Who ever heard, he says, of an infidel administering baptism. But he did not say a word about Romanists and Mormons, and unbaptized persons baptizing or being citizens of Christ's churches. According to his theory of alien baptism they can administer the rite of baptism as scripturally as he can. He has said that the administrator has nothing to do in conferring scriptural baptism. The administration of the ordinance neither validates nor invalidates it.

Then, an infidel can administer as scriptural baptism as he can. He did not dare to say he could not. He only said that he would not.

But it is a fact that Robert G. Ingersoll baptized a party in Peoria, Ill., in sport. Was that valid baptism?

He made the wild statement that Philip was not a deacon, but that he was a Roman soldier. This is all in his imagination. He does not have so much as tradition favoring his statement that Philip was a Roman soldier.

Tradition says he settled at Tralles, with his daughters, there he worked many miracles and became pastor of a church which he founded in that city. The Scriptures say that Philip was a man of good report, full of the Holy Ghost and wisdom. He was ordained to assist the apostles in the work of looking after the poor or in serving tables. He was an evangelist. The office of an evangelist belongs to the church. Paul says, the Lord set evangelists in the church. Philip baptized the eunuch by direct authority of the Holy Spirit. That settles the question as to the matter of authority.

His statement about this deacon evangelist is like the one he made about Ananias in calling him an ingnoramus because Paul said he told him to arise and be baptized and wash away his sins.

I asked him seventeen questions and these two are the only ones he has even noticed and you see he fails to answer. If he had answered them all he could not have been in a more hopeless condition than he is now. He has jumped in all directions and taken all sorts of positions and does not stand for anything like consistent doctrine touching the issues involved in the discussion.

I have other questions I will now ask him. To avoid further exposure I predict that he will not attempt to answer any one of them.

I begin with the eighteenth question:

18. If an administrator should immerse a candidate in the name and by the authority of the Pope would the candidate be scripturally baptized? Would the sin or mistake attach to the candidate?

Remember he holds that the administrator does not invalidate nor validate the baptism. That being true if the baptizer should baptize in the name of the Pope it would be scriptural baptism for the candidate.

19. How can a church consistently receive the baptism of a man, who if he were a member of that church would



be excluded from its fellowship for heresy?

Beloved, wont you answer this question? Please answer it. I beg you to answer it. I challenge you to answer it. If you do not it is because you are afraid.

20. Can one scripturally confer a baptism upon one when in his own case he rejects the baptism he administers?

Your arguments imply that he can. But say in plain words that he can.

21. Why is it that those who advocate the practice of receiving alien immersion do not agree upon the ground upon which it rests?

As I said, they are like those in the practice of infant baptism, no two denominations agree as to the ground upon which it rests. It is most evident that if it were taught in the Scriptures there would not be such a diversity of opinions as to the basis of its support. Just so with alien immersion. There is no scriptural authority for it and so each man has his own opinion and no two are alike.

22. Is a believer to be baptized with the understanding that he is to have membership in a scriptural church? Or is he to understand that his baptism has no connection with the church and brings him under no obligation to recognize the church?

23. If the law of baptism limits baptism to a certain class of administrators does not that forbid all others from performing it? The law of Christ forbids the baptizing of any except believers, in that it only commands believers to be baptized. So then, if the law commands unbaptized disciples to baptize, does not that forbid any others from baptizing. My brother has been wanting me to give him a passage of scripture that says in so many words that baptism was committed to the churches and no others are allowed to baptize. I might ask him to give me the passage that says that no unbeliever or infant is to be baptized. But he could not do it. And yet, that would not mean that I had not proved by the Scriptures that unbelievers and infants are to

be baptized. It is a principle of interpretation that the command that authorizes only believers to be baptized excludes all others from being baptized. So, then, if he has a Scripture that authorizes only unbaptized disciples to baptize that excludes all others from baptizing. Only those can lawfully do a thing authorized by positive law who are mentioned in the law.

24. Would the law of Christ be violated by administering immersion to unbelievers? If so who is the violator of the law?

Would an unbeliever violate the law of baptism in being baptized? If so why? Simply because he is an unbeliever and the law of Christ does not allow unbelievers to be baptized. Then, if the law requires disciples as you say, to baptize and if others who are not disciples administer baptism do they not violate the law of Christ?

25. Why is it that you hold that the unbaptized can scripturally perform baptism when all religious denomination teach and require those who baptize to have been baptized themselves?

I don't wonder at the Methodist Elder telling you, in regard to this discussion, that if you were a Methodist minister you could not preach such disorganizing doctrine that sets the church aside by saying it had no connection with baptism and anybody could baptize without church authority.

26. Would this troublesome question of alien immersion exist if all would obey the law of Christ concerning baptism?

You have said that the best way is for regular and orderly Baptist ministers to do the baptizing. This is the rule you prefer. Now, if all should follow what you call the best way and the regular and orderly way, which you are compelled to admit is the scriptural way, would there be any occasion for this debate?

27. Why does a Baptist church require one to relate

his experience who has been immersed by a Mormon or a Pedobaptist when he comes for church membership? Why not receive him just as if he came from a Baptist church?

If you will answer this question I promise you some interesting logic in my next speech. Will you note it and answer it? The people are wondering why you wont answer these questions when I have stated that I will answer any question you may ask.

28. If there is no law for the administration of baptism, why have ordained preachers, and why have elders in the church to do the baptizing? When you answer this question, I will ask you why did you submit to ordination, and why are you an elder, and why do you baptize for this church? Why these things when there is no Scripture for them?

29. Who is to decide scriptural baptism, the candidate or the church? Suppose the candidate is satisfied with af-fusion, who is to be the judge, the candidate or the church? How can the church be the judge when it has no connection with baptism as you said? And if baptism were not committed to the church why not let the candidate decide the act of his baptism as well as the performance of it?

30. Why receive the administration of baptism as scriptural from those who are neither baptized nor members of the church, and then not allow licensed preachers, who are baptized members of Baptist churches to baptize? Is not this the rule of this church of which you are pastor and all the Baptist churches of South Carolina? Answer this question and you surrender another Baptist principle by your alien rite.

31. Can there be any baptism unless there be some one to perform it?

You smile at this question, but I beg you to answer it and see where you will find your landing.

32. If it is scriptural for a believer to go to a Pedobap-tist for baptism is it not scriptural for him to become a

member of a Pedobaptist church?

33. Did Christ and the inspired apostles, either by word or action, determine what ought to be the order observed in the administration of baptism to the end of time? If so, what is that order? If it is that of regularly and orderly Baptist ministers to baptize, as Brother Brown says is the best way and the one that he prefers, then why has he been calling upon me for one Scripture in proof of the order? Why is it that he and his church administer baptism and at the same time confess that there is no scriptural authority for the order they observe? If there is one example in the New Testament where one ever administered baptism by virtue of being a disciple will Brother Brown point it out? That is his position. He has contended that it is not necessary for one to be baptized nor to be a member of a church nor be ordained to the ministry nor have any church direction in order to scripturally perform baptism. He has failed to cite one single case in the New Testament for such an order. He has referred to Ananias baptizing Saul, but when he says that Ananias was not baptized and not a member of the church it is only an assumption. And even if he had not been baptized he had special authority or a direct command from the Lord for baptizing Saul. He did not assume to baptize the great apostle simply because he was a disciple. It is hardly probable that the Lord would have commanded Ananias to have baptized Saul contrary to what is admitted by all Baptists to be the scriptural rule, and as Brother Brown admits is the best way. The baptism of Cornelius, of the jailor, of Lydia and the eunuch do not prove his position—that unbaptized disciples have authority to baptize, for all these baptisms were under the direction of inspired apostles, who themselves had been baptized and were members of the church. While Philip was not an apostle, he had been baptized and was a member of the church, and had been ordained to the office of deacon and was set in the church as an evangelist. So I challenge him

to find just one case in the New Testament that proves his theory, which is, that a disciple has authority to baptize because he is a disciple. He has not done so nor will he undertake to do it. It is a little strange that he will make a great-to-do in demanding that I give him a passage that proves the only way that he and his church have ever practiced the performance of baptism. If they have no New Testament authority for their practice why do they observe it?

34. Is it not a fact that when a church is in the practice of receiving alien immersion, which all Baptists confess to be irregular and disorderly—Brother Brown not excepted—that it violates the authority of the Holy Spirit who says: “But let ALL THINGS be done decently and IN ORDER.” (1 Cor. 14:40.)

Here is authority by the Holy Spirit directly against the performing of baptism in a disorderly way. Fuller, Wayland, Waller and every man Brother Brown has quoted say that alien immersion is irregular and disorderly. Brother Brown says himself that the orderly way—which he and his church have always observed—is the best way and that he is no alien immersionist, except as occasions may require, and that he stands where Boyce, Fuller, Poin-dexter and Jeter stood. His logic is this: While the Holy Spirit requires that baptism is to be administered in the orderly way, yet when occasion requires, he will violate the direction of the Holy Spirit in order to accommodate himself to certain occasions. It is now plain why he said, “your logic to the dogs,” and that he was “glad to throw some things to the dogs.” It is also plain, for all to see, why he will not answer my questions. When a man is on all sides of a question and “jumping with the elasticity of a spring frog” he wont light upon any question that fetters him to the logic of the situation. He is in this discussion like Dr. Broadus said about Henry Ward Beecher when asked where he stood on inspiration. The wise doctor ans-

wered: "He does not stand anywhere; he just capers."

35. Do you think, beloved, that the ministers of Baptist churches in the early days of Virginia and New England would have received the baptisms of those religious denominations that persecuted and imprisoned them for preaching the gospel and observing the ordinances of the church as they believed Christ commanded?

I have shown by quoting from the minutes of the Philadelphia association that they would not. If the Baptists of those trying times had been as loose and disjointed in their teaching as my friend Brown, they would never have been whipped and put in prison. If my beloved is sincere in what he has said, in this debate, there is no reason why he could not be pastor of any other church as well as the pastor of this Baptist church. He says he wants open baptism in order to have open communion. He is an open communionist. He has not denied it. See if he will.

36. If ministers of other denominations may scripturally baptize for Baptist churches, why is it that they may not scripturally administer the Lord's Supper for Baptist churches?

An answer to this question will make my next speech somewhat interesting. May I have an answer, beloved? I will give you time right now to answer if you will. What is the answer, my brother? Ah, though he is in the enemies camp, and means war he is afraid to answer this question. He knows that it will bring him a prisoner to the bar let him answer any way he may or can.

37. If all the immersed people in Pedobaptist and Disciple churches are scripturally baptized why is it that they are not allowed then to partake of the Lord's Supper in this Baptist church?

I know he will not commit himself to this question, but nevertheless I put it before him. He would be in no worse situation that he is now in if he should answer it.

38. What is it in baptism that symbolizes the burial and

resurrection of Christ, the water of the transaction? I say it is the transaction. Let him say, and we will have some recreation along some lines of thought that have not as yet been stated in the debate.

39. Is alien immersion scriptural or unscriptural? I most earnestly beg Brother Brown to say which? Now, let there be no dodging here, beloved. You can answer in a word. Will you do it? I know you have said it is scriptural in a round about way, but come directly to the point and say it is scriptural. Say it now, please say it? He wont do it.

Now, ladies and gentlemen, the thing that he has been contending for in five speeches he wont dare to say it is scriptural. If he did, then he would have to account for his saying that he is no alien immersionist except when occasions require him to be. That would place him to observe a scriptural requirement only as occasion may demand. The thing would only be scriptural on certain occasions. The occasion would make the thing scriptural. The thing would not be scriptural because it is scriptural, but because occasions made it scriptural.

Alien immersionists are always scriptural in baptizing for they have no occasion for baptizing any other way, according to my beloved. But now and then he is an alien immersionist as an occasion may require. That is round and funny.

40. If alien immersion is not scriptural baptism, then, does not the practice of it tend to introducing persons into churches without scriptural baptism? And does not that bring to the Lord's table persons who have not been scripturally baptized? And if scriptural baptism is not a ceremonial qualification for the Lord's Supper, then open communion is scriptural.

41. Is the receiving of alien immersion consistent or inconsistent with the policy or order of Baptist churches? if it is consistent, then what is the difference between the

polity of Baptist churches and churches of other denominations? If it is inconsistent, then, to receive it is to surrender the polity of Baptist churches.

42. Is it not a fact that the receiving of alien immersions is a public endorsement of Disciple, Mormon, Roman Catholic and Pedobaptist churches as scriptural churches? Does it not follow that if any church can administer gospel baptism that it is a scriptural church? I hold that it is. What do you say beloved? I say more, any church that can give scriptural baptism can give scriptural communion. When I surrender the Baptist position on baptism I will surrender the Baptist position on the Lord's Supper. My beloved has surrendered them both and says, Baptist churches are not the only ones on the beach, there are others.

43. Does the receiving of alien immersions tend to produce harmony in Baptist churches or discord? The history proves that it is discord. If all Baptist would stand by what these alien immersionists call the rule and the best way, which is regular and orderly, then there would be no discord. There would have been no ground for this debate. But when they depart and propose to bring an irregular and disorderly baptism upon the churches there will always be found straight and regular Baptists that will protest

44. Is the receiving of alien immersion a good policy or a bad policy? I am putting the issues in all the pointed questions possible, hoping that I may bring my brother to see the points involved in this discussion. If the policy is a good one, then is there a better one?

45. Is one an alien immersionist when he advocates the receiving of alien baptism on certain occasions? If it is good and scriptural policy to be an alien immersionist on occasions, what occasions would make it a bad and unscriptural policy not to be an alien immersionist?

46. Is it best for a regularly and orderly authorized Baptist minister to administer the rite of baptism, if so,



why is it? Brother Brown has already answered this question. He says it is best for such an orderly and regularly authorized Baptist minister to administer the ordinance of baptism. Now, beloved, why is it best? Is there any scripture for it? If so, then why have you been calling upon me for a passage that proves it?

47. Have alien baptizers any authority to baptize? If so, is it from heaven or from men? If it is from heaven, then, it is as good and as regular as the best, which my beloved says he stands for, except when occasions require otherwise.

48. Does the New Testament teach a certain thing for baptism? Is the candidate under obligations to do that thing? If the candidate do something else does that release him from his obligation to do that thing? Is that certain thing regular or irregular baptism? Now, is it not a fact that whichever it be, the other is wrong? And if that certain thing be regular baptism, then is not the irregular baptism wrong?

The effort has been made to justify the candidate in his reception of alien baptism, that the baptizer neither validates nor invalidates baptism. I want my brother to say if the Scriptures require the candidate to seek regular baptism or irregular? And if the word of God authorizes both, regular and irregular baptism?

49. Will he admit the obligation of the candidate to do what the New Testament teaches about baptism? Evidently the New Testament teaches either regular baptism or irregular baptism. Now, which is it, beloved? Surely it does not teach them both. It would be a hard saying for him to utter, that the inspired word of God taught an irregular and disorderly thing.

50. Tell me, my brother, does the New Testament teach regular baptism? Does it? Say yes or no? He sees the point and like a lamb dumb before its shearer he opens not his mouth.

51. If you substitute an irregularity for a regularity does not that subvert that regularity? Is it not a fact that regularity is a principle held by Baptists? Then does not the practice of an irregularity subvert that principle?

52. Or to put it in another form. Is the subversion of regularity the subversion of the principle on which that regularity rests?

53. Does regular Baptist immersion rest on Baptist principles as taught in the New Testament? Pray, my brother, tell me.

54. Is alien immersion an irregularity? You have admitted as much, but I want a plain answer. You talked about rubbing in on me tonight until you took my hide off. Before you do that, dear, I want to do a little rubbing. I will let you have all summer to pick these shots out of your theological skin.

55. Now, if to substitute alien immersion for regular Baptist immersion, in any case, in that case are not the principles of Baptists as taught in the New Testament subverted?

56. Does the New Testament approve of irregularities? What do you say?

57. If alien immersion is an irregularity, then does the New Testament approve it?

58. Is it contrary to Baptist principles to do what the New Testament does not approve? And if the New Testament does not approve of alien immersions, then to have such is it not contrary to Baptist principles? (Just be quiet, beloved. While you throw logic to the dogs I will give it to you, and if the dogs do not relish it any better than you do they are poor theologians.)

59. If, to say obedience to Christ's positive command is valid though irregular, is not that equivalent to saying that this obedience carries a grace which takes effect in the candidate despite the irregularity? And does not this make baptism like vaccination—if it takes, it should not be

repeated, though irregularly done.

You have said that I stand for official grace and that is an official fraud, and now come to time on the issue, and let us see whether it is the regular or irregular way of baptizing that conveys official grace.

62. If there is no grace conveyed in baptisms, and if valid baptism is only that in which the teaching of the New Testament in regard to it, has been carried out, then, what he has done in baptism is what the New Testament teaches him to do. Is it not simply a question whether or not the candidate has done so. Having done so is it not valid, if not is it not invalid.

MR. PRESIDENT: I have submitted sixty-two questions, involving every phrase of the subject that relates to the contention between Brother Brown and me and so far he has only noticed two of them and that in a way that put him into a dilemma. I offered him these questions, if possible, to get him to answer my arguments, but you have seen his play. He has two more speeches, but mark my prediction if he notices any of these questions. He has boasted that he has saved his most effective argument for the closing session tonight. He is in the negative and is under obligation to follow me and answer my arguments, but this he has failed to do. I love my brother, and wish that he was a polemic or a theologian or a logician. In these he is lacking] He has found that debating is not like making a platform spech. I would rejoice if he would rise up in the closing of this pleasant entertainment and make the occasion more interesting. My arguments are all in and I will have nothing to do in my last speech but to follow him, should any new matter be presented.

## Dr. Brown's Sixth Speech

**I** have to explain Brother Porter, brethren. Brother Porter doesn't want to misrepresent me, he wouldn't do it; but I have to repeat for his benefit as I repeat for yours. I believe in regular, orderly baptism, by a Baptist minister, under the authority of a Baptist church, and all things being equal, I prefer that baptism; but when the condition cannot be complied with, any man who is a disciple of the Lord Jesus can baptize another who professes faith in and discipleship to the Lord Jesus, and I will accept that baptism. So, then, you see he has wasted about 30 minutes of as good time as he ever came up with.

I am sorry you were not all here this morning. We had a picnic. I thrice offered him a crown—I offered him a pencil or, first, a piece of paper and begged him that he would write on that piece of paper the Scriptural warrant by which God committed to the church the authority to baptize. He took my paper but he wouldn't write on it. I thought he didn't have a pencil. I gave him a pencil; he refused it. I then offered him a hat and a suit of clothes and a corner lot with a house on it, if he would write on this piece of paper the one Scripture which gave to the church the authority to baptize, and after I had rubbed the brother until his coat got to smoking and I didn't know how much friction it would take to set him afire, and since coffins are expensive, and I didn't want to see the brother burn up, I stood quietly off. And by and by he handed me a paper, honor bright he did; a piece of paper, mark you, containing a passage of scripture which he had selected, in which passage I was to find where God authorized a church, or the church, or the churches to administer the right of baptism. I passed it over to Brother Gresham, I believe, and said,

“Brother Gresham, find this verse for me.” Brother Porter had his Bible on his chair and said “Here it is.” But I said, “No; let Brother Gresham find it,” and, will you believe it? the thing was not translated correctly. Brother Porter had it this way in his book: “Now I praise you, brethren,” says Paul in first Corinthians, 11th chapter and 2nd verse, “that ye remember me in all things, and keep the ordinances, as I delivered them to you.” Why, of course that was not exactly authority from God, except that God had inspired Paul, and it was thus an indirect transmission of authority from God to the churches and was all right—if it had been there. But listen, now: “Now I praise you, brethren, that you remember me in all things, and hold fast the traditions, even as I delivered them to you.” You see it is not “ordinances,” it is “traditions.” And he hasn’t said a word about that thing tonight, and I feel a little delicate about referring to it myself. Really, if he doesn’t feel bad, I feel so for him; I feel a little bad for him right now. And that is the one Scripture which my brother Porter—whom I love into the eternal world, he is such a jolly good fellow and can stand so much hard pounding—that is the one Scripture he brought 1400 miles, over hill and dale, valley and swamp; which he had under his head, and—he didn’t have the right translation. I hope, sir, you will find a Catholic priest and get absolution.

Now my brother has been guying me, too. He thinks I have been harping too much on that fellow up in Damascus named Ananias. I am going to give you fresh scriptures, then, and when I get through giving him this one other passage of Scripture, I am going to do something which may seem strange to you—quote the very men he has been quoting, and quote them on the other side. For instance, Dr. Reynolds said this: “A church is composed of baptized believers. Baptism is indispensable to their admission into it; but it does not make them church-members.” So you see brethren, the Baptists have been divided

on this question throughout the centuries—and here Porter and myself have been trying to straighten the thing out when the greatest Baptists in the world couldn't do it. Each individual church must settle it for itself. That is the only way to do it; and when my church accepts it, you must put your mouth in your pocket and keep it shut, for that is the only way to do it.

However, for that Scripture. It is found in the 10th chapter of Acts, 47th and 48th verses. Peter was up at Joppa and had had that wonderful vision, a sheet let down filled with all manner of things which he regarded as unclean. Now, the vision was intended to teach him that what God regarded as clean, he should not regard as unclean. If God regarded the Gentiles as proper people to be admitted into the church, why who are you, Peter, to regard them otherwise? And just as Peter got a proper conception of the vision there came a knocking at the door and certain messengers, saying that Cornelius, the God-fearing centurion at Cesarea, had sent to Joppa for Peter. Peter in obedience to the call goes down to Cesarea and takes with him certain of the brethren from Joppa. And Peter talked with them, preached to them and saw the condition of Cornelius and his friends. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles alone was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid the water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ." "Commanded them to be baptized"—why didn't he do it himself? What authority did these other men who came down with him from Joppa have to baptize anybody? Was there a man at Cesarea who did the baptizing? There was no church there; but simply

upon the command of Peter, somebody in that crowd baptized Cornelius and his friends—and that is exactly what I am contending for; that without the permission of the church, a disciple can baptize a disciple. And my brother has never produced a single passage of Scripture to controvert the position.

He may go on quoting creeds, no matter where he gets them. I am quoting Scripture. I would rather have one Scripture than all the creeds that were ever written. The Scriptures may be wrong in the estimation of some people, but not in mine.

As against the fact of church authority for administering the ordinance of baptism, I desire to quote a passage or two from "The Design of Baptism," by Dr. Jas. A. Kirtley, pp. 136:

"From the foregoing discussion, it is certain that baptism is no mere 'initiatory rite' or 'door into the church.' Hence (the lawfulness of) the baptism of the eunuch, of Saul of Tarsus, the baptisms administered by the primitive evangelists in cities and countries where no churches were as yet planted; and hence also (the lawfulness of) baptisms administered by our modern missionaries to the first converts in heathen lands. Baptism, as the appointed method of publicly professing 'repentance toward God and faith toward our Lord Jesus Christ' is equally with repentance and faith precedent to church relationship, but no more a door into the church than is repentance or faith. The assumption that it is an initiatory rite for introducing persons into the church is without Scripture warrant, and well calculated to mislead. In the uniform practice of our Baptist churches, the vote of the church, approving an applicant for baptism (upon the presumption that he desires membership in the church, and for the sake of convenience) is at the same time a vote approving him for full membership and fellowship when baptized. His baptism is professionally declarative of the fact that he is in the kingdom of Christ, and is an

approved candidate for admission into the local gospel church. Each church therefore is charged with the responsibility of judging of the fact whether an applicant for membership has scripturally professed Christ in baptism. And here arises the inexorable law of so-called 'Anabaptism' or 'right baptism'—namely, the duty of churches to see that such as are received into membership with them are scripturally baptized—that is, in the right way and for the proper object." To all of this I freely assent, but desire to have it noticed that not a word is said about a proper administrator.

On page 208 (appendix), Dr. Kirley quotes Samuel W. Lynd as saying, "Baptism has a much more important design than that of being a door into a Christian congregation," and to this added the words of Dr. J. L. Reynolds, "a church is composed of baptized believers. Baptism is indispensable to their admission into it; but it does not make them church-members."

All of this means that instead of having the church authorize baptism, the church depends upon it. As a free agent, I accept baptism. I can choose who shall baptize me. The church has nothing to do, but to ascertain the fact of my baptism. When the church tries to authorize my baptism, it is stepping beyond the bounds which God has set for it. The church does not make baptized people—baptized people make the church.

In Semple's History of Virginia Baptists, published in 1894, p. 122, we read that the Dover Association met, May 1, 1790, at Bear Swamp Church, in Henrico County. The author adds, "A matter that had produced considerable confusion in some parts of the Association was considered, viz: whether baptism administered by an unordained person be valid?" To this query the Association replied, "That in cases where the ordinance had been administered in a solemn and religious manner, it might be considered as valid, and that persons so baptized might be admitted as members



of the church, upon hearing and approving their experience.' The verdict of the Dover Association is as good as that of any Supreme Court that ever sat in council anywhere on the earth.

On page 391, he tells of a second case that arose in the Kettocton Association. James Hutchinson, born in New Jersey, but raised in Loudon county, Va., had gone to Georgia and there first became a Methodist, and then a Baptist preacher. Previous to his joining the Baptists, he had been baptized by a Methodist minister. When he offered to join the Baptists of Georgia, it was made a question whether his baptism performed by an unbaptized person, was valid. The Georgia Baptists decided that it was valid.

Dr. Semple then continues: "In the year above mentioned, Mr. Hutchinson came to Virginia to visit his relatives in Loudon county. While he was there, his preaching became effectual in the conversion of many. Mr. Hutchinson baptized them. These things stirred up the question in the Kettocton Association, whether the baptism of Hutchinson and his new disciples was valid. The decision here was just the reverse of the decision in Georgia. They determined not to receive him, nor those baptized by him, unless they would submit to be re-baptized. After some time, they consented, and the ordinance was re-administered.

Their proceeding on this occasion was more strict than that of any other Association upon the same subject. The question has been offered before most of the Associations at one time or another, and in every other instance, they either deemed it unnecessary, or left it to the conscience of the party to be rebaptized or not. The arguments were that the most important prerequisite to baptism was faith in the subject; that although it was expedient to have a fixed rule for qualifying persons for the administration of the ordinances, yet the want of such qualifications were not sufficient weight to invalidate Baptism." This

was the verdict of our brethren in the good old days when the foundations were being laid for accomplishing in Virginia what we of later days have seen. It did not appear then; nor does it appear now, that the practice of alien immersion subverted any Bible truth held by the Baptists, or held them back in their growth and progress. It really appears that the closer some of our brethren are in their views concerning High Church Baptist doctrine, the closer they likewise hold to their purse strings; for it can not be denied that the Landmark Baptists in the South have not won for themselves any high place among the givers in the denomination. The spirit of closeness seems to be an evil spirit in more ways than one. A man who gives himself up to little else but doctrine will have little but doctrine to give; and, as a rule, the gift is very meagre.

Now let us come closer home. In Wood Furman's History of the Charleston Association, published in 1811, p. 37, this question is mentioned as having come up for settlement about the year 1773, "Whether Baptism Administered by Paul Palmer, a disorderly person, be valid?" The answer was given: "Though Palmer was a disorderly person, yet as he baptized according to the word of God, persons baptized by him may be received into our churches, upon satisfactory examination as to principles of grace."

My brethren, we who make up this audience tonight are the children of those honored parents of the long-ago. We have received a gracious inheritance from our fathers. And have we none of their broadness of mind and heart and gracious beauty of spirit, that now in these dregs of the years, we should sink into narrowness and doctrinal bitterness, turning our backs upon others who, like ourselves are disciples of Christ, willing to obey Him, and to whom we say, "even if you obey Him, we will not accept your obedience?" We may be wiser than our fathers in some things; but I question whether we are any better able to interpret

the Bible than were the holy men of that long-gone day.

In Dr. H. H. Tucker's great sermon on "The Position of Baptism in the Christian System," he makes the validity of baptism rest solely upon the candidate—showing it to be an act of obedience in a prescribed form—an act of worship and of imitation—a consecration, a public profession with symbolic meaning. All of these things refer to the candidate without doubt, and on p. 178 of "The Old Theology Restated," he says, "Another fact worthy of our most devout attention is the fact that baptism is the only duty of all the duties enjoined upon us, which we are required to perform but once. This fact gives it a distinction which it enjoys alone. The observance of the Lord's Supper may be, and ought to be, often repeated. But on baptism there can be no improvement. It is the act of a moment, and when done, it is done for eternity." This rule will hold good as long as the validity of the act rests in me, who am to be baptized; but if some one else is concerned, I can not be assured that I have been baptized, and hence I must continue to submit to the rite, until there is no longer any possibility of my being mistaken in my act of obedience.

Do you see the point? If it rests in somebody else, in the administrator, I can never be sure I have been baptized. I can never know he is the right man. But if it rests in me, and me alone, I can learn from the Scriptures that if I believe in Christ I have a right to be baptized. I go to this man—"Who are you, sir?" It doesn't make any difference who you are. If I have got to know he is all right, I can never know, and consequently can never know I have been baptized. That is not logic, sir. That is cold-steel common sense. I am glad it sticks in you so well.

If this so-called alien immersion is a heresy, it is a very ancient one. Not only was the first church in America set up upon a false foundation under Roger Williams, but the first church ever founded among English speaking people was no better.

Dr. Vedder in his "Short History of the Baptists," p. 135, says:

"The First Church of English Baptists was not organized on English soil, but in Holland. The founder was Rev. John Smyth, a fervid man of restless spirit, but well educated. To escape persecution, he and his flock emigrated to Holland, where they formed the English Church at Amsterdam. He, Thomas Helwys, and 36 others then formed, in 1608, the First Baptist Church composed of Englishmen that is known to have existed. Smyth is generally called the Se-baptist, which means that he baptized himself. There can be no doubt that such was the case, since an acknowledgment of the fact still exists in his own handwriting. In this respect, he resembled Roger Williams." What then do we behold? The origin of the baptists, both in England and America, according to the creed of our Baptist Catholic brethren was illegal and full of disorder. To us who believe no importance attaches to the administrator, no trouble presents itself; but to the Baptists of the more strenuous sort, the trouble is real. I could not advise them. to trace back their genealogy through many days past. The record behind is all rotten and full of discomfort.

In order to play their part fully, our Baptist Catholic brethren have only to take one step further. A Baptist church alone has authority to baptize—now why not consecrate the water and then you would be full-fledged Roman Catholics. If I believed that this church, and this church only, had a right to baptize, that Brother Satterwhite and myself are the only people in the city of Sumter to whom God has committed the authority to baptize—if I believed that in my heart of hearts, you couldn't get up close to me. I would get me a little throne and say, "Now, Satterwhite, you sit on that side, and I will sit on this, as we will just boss the whole thing. We are God's messengers. We have power that nobody else has, power that Brother Jones and Brother Edmunds, and the rest can't touch." And some

time he would say to me, "Brown, those other folks believe in Christ, too." And if I were in my right mind, I would go down on my knees, and say "Oh, brother just believe in Christ Jesus and go down in the water and baptize others; that is all you must do." That is all Christ commanded, believe and be baptized—not because the baptism saves you, but because Christ commanded it. And in that humiliation there would be great reward.

Is there any principle laid down in the New Testament for our guidance in this and similar matters? I think there is. In Mk. 9:38 we have: "Teacher" said John, "we saw a man driving out devils by using your name and we tried to stop him, because he did not follow us." What of this? The man was a good man—he was driving out devils—he was doing it in Christ's name. But he had not joined the apostolic company—did not belong to that clique, and therefore as good a man as John ordered him to stop—not because he was a bad man, but to please John and to come up to his idea of what order was. But Jesus did not approve of any such course. He said to John, "Don't try to stop him, for there is no one who will use my name in working a miracle, and yet find it possible to speak ill of me easily." In the face of this, our Baptist Catholic brethren would issue orders over the whole world, saying, You are above my Christ, and making an authority born here in this church to supersede the rights which Christ gives?

## Dr. Porter's Seventh Speech



R. CHAIRMAN, ladies and gentlemen: We may congratulate ourselves on the progress we have made, and that we are near the end of this brotherly entertainment.

My argument is all in, and in this closing speech I will notice some things in my brother's address just made, and then give a brief summary of the points and arguments I have submitted.

Brother Brown complained of me for putting him in a wrong light, and thinks that I am mistaken as to what his position is. I have not the least desire to misrepresent him. I could wish that I were mistaken as to his position. But he has jumped into so many positions and twisted on all sides of the issues until he seems to be at a loss as to where his landing really is.

He has fought hard to maintain the position that the only scriptural authority for baptizing was given to disciples. That if one were only a disciple he had authority from the Scriptures to baptize. He was not required by the Scriptures to be baptized himself nor to be a member of any church.

He claims to have proved this by citing the case of Ananias baptizing Saul and those who baptized Cornelius and his friends.

After being pressed to maintain this theory he jumps away from it and says an unbeliever could administer scriptural baptism, and that the scripturalness of baptism does not have anything to do with the administrator, and that anybody can be baptized.

Then, because I have shown that such a position is disorganizing and sets aside the churches of Christ, he comes back to the doctrine of my proposition and says he believes

in a regular and orderly baptism, by a Baptist minister, under the authority of a Baptist church. Makes this statement to prove that I have misrepresented him. When it is a fact and his published speeches will show it, that the only parties he has introduced, who had scriptural authority for baptizing were those who were not members of the church and were unbaptized. They may have been disciples, but if they were not they had a scriptural right to baptize.

Now, this has been his position, all the way of this debate, in trying to over turn my position, which he has confessed is what he, himself, believes. What did he say he believed? It was this: "I believe in a regular and orderly baptism, by a Baptist minister, under the authority of a Baptist church." He believes this. But, he has been fighting me because I believe it. Why does he believe in a regular and orderly baptism, by a Baptist minister under the authority of a Baptist church? Why has this been his practice in this church here for almost thirty years? Does he believe in a thing and practice a thing he confesses that he has no scripture for?

Brotter Brown, let me ask you to give me the scripture for your faith and practice of a regular and orderly baptism, by a Baptist minister under the authority of a Baptist church. Will you give it to me? Surely you would not believe and practice a baptism for thirty years for which you have no scriptural authority. Would you, beloved?

Now you have been playing to the gallery, with pencil, hat, suit of clothes, corner lot with house on it, trying to get scriptures from me in proof of what I believe, and is it not fair for me to kindly ask you for the scripture for your faith?

You have offered scripture in proof that a man who is not a Baptist minister under the authority of a Baptist church can baptize. Now give us the Scripture for a regular and orderly baptism, by a Baptist minister under the authority of a Baptist church.

Mark the fact, ladies and gentlemen, that he said he believed in baptism by a Baptist minister under the authority of a Baptist church. Just be quiet, beloved (to Dr. Brown) you have the last speech, you can stop the holes in your sinking ship when your time comes for that.

My brother is double faithed as to the question of baptism, he finds comfort in the thought that if he is wrong in one faith he will be right in the other.

But, he is a little partial to his first faith—the faith that an unbaptized, unchurched disciple has scriptural qualification for baptizing. For, he has introduced scripture in proof of this faith, but for the other faith—that a regular and orderly baptism by a Baptist minister, under the authority of a Baptist church—he has no scripture for the support of this faith. He wont give any himself nor will he admit that I can give any in support of his faith.

He is funny, but his arena is not in the logic of debate.

Let me ask you, beloved, that inasmuch as you claim to have proved by the Scriptures that your faith is supported in contending for unbaptized and unchurched disciples—or even those who are not disciples are authorized to baptize, and that these are the only ones who are Scripturally authorized to baptize, why is it that this is not your practice? Why is it that you do not practice a scripturally administered baptism, rather than one under the authority of the church which you say is unscriptural.

Your position is this: “I believe in a regular and orderly baptism, by a Baptist minister under the authority of a Baptist church, but I have no scripture that supports my faith. I believe that a disciple, who is not baptized and has no church membership and apart from all church authority, should baptize. The only scripture that I can find on the subject teaches this. For one faith I have scripture and for the other I have none. The one I have scripture for I do not practice; the one that has been my uniform practice—without an exception—I have no scripture to support it.



Porter has tried hard to find the scriptures for me, but I wont have them, they don't support my faith nor my practice in his church for twenty-nine years."

Now, in all candor, is not that just the fix you are in, beloved?

You said, you were sorry for me, because I could not give you scripture which you would accept for my faith, which is exactly what you say yours is, as to regular and orderly baptism by a Baptist minister, under the authority of a Baptist church. According to your own statements you are in the same situation you think I am in. Should you not have a little sorrow for yourself?

You confess that you believe what I believe, that a regular and orderly baptism by a Baptist minister, under the authority of a Baptist church is right. I hold that it is right because the Scriptures make it right. You have endorsed my position, by saying that you believe it.

I stand by the churches in their authority to administer baptism, through their ministers, and do not admit that outside parties have the right to come in and do for churches what they have the authority to do for themselves. You branch off and say that anybody can take this authority away from the churches and do their baptizing for them, and that they have the scriptural right to do it. Yes, sir, come right into the face of the churches—these unbaptized and unchurched parties—and say to Christ's churches, you have no scriptural authority to baptize, this authority was given unto us and we propose to exercise it, when you as churches assume to baptize by your regular and orderly ministers under your authority, you are assuming to do something that the Scriptures never authorized you to do.

Because I object to these parties and say, stand back, you have not the scriptural right to administer to others a baptism that you yourselves reject; you have no part and lot in this matter of baptizing; it is your duty to be baptized yourselves; Christ did not authorize you to baptize; you are

in a state of disobedience in that you have not obeyed the first command binding upon disciples, and inasmuch as you are living in a spirit of open rebellion to the authority of Christ you have no right to be going around claiming to obey the great Head of the church in conferring baptism upon other people; baptism has not been put into the hands of "free bullets" whose membership is in the "woods" rather than in the churches, but committed to the churches as faithful witnesses standing for the support of the truth as it is in Jesus.

Yes, sir, because I object to your taking baptism away from the churches of my Lord and putting it into the hands of these disloyal parties, you abuse me and most every Baptist church in the South by calling us Roman Catholics, and charging us of teaching official grace and, therefore, are official frauds.

For standing out and believing what he has said, in his explanation, "that a regular and orderly baptism, by a Baptist minister, under the authority of a Baptist church" was what he believed himself—because we believe that and will not believe in any other nor practice any other he makes these fierce attacks upon us.

Is it not a unique position for a Baptist pastor to take? After saying that he believes that a regular orderly baptism is the baptism conferred by a Baptist minister, under the authority of a Baptist church, then, turns around and defies me to show that such a baptism is any where recognized in the Scriptures. And because, Baptist churches hold to the administration of such baptism, and will not accept of any other, he charges them of exalting themselves above Christ and His authority, and cries out, "To the dogs with your churches."

You will bear me witness, Mr. President, ladies and gentlemen, that I have not exalted the churches above the authority of Christ. I said, in my opening speech, that the churches were under the authority of Christ, that they were

not legislative bodies, that they were only executives to do the will of Christ, that a church had no authority except in the sense of having received the commands of Christ and was under obligation to carry those commands out as they were given, that the Bible and the Bible alone, in which was the revealed authority of Christ, was the only authority binding upon a church; that the function of a church was to obey the authority of Christ; that this authority having been committed by Christ to the churches was to be obeyed.

After thus defining the duty of a church, making it simply Christ's agency, my beloved loses his head and tells us that I have put the churches above Christ and vested them with legislative power, and hold them to be infallible institutions, then it is, he flings at us his pet phrase: "To the dogs with your churches."

He knows that I gave him no ground for such a statement. I said with emphasis, that we did not believe in an infallible church, but in an infallible book.

Let me get the issue clearly before you. It is this: I represent all those churches that believe and maintain that a regular and orderly baptism, by a Baptist minister under the authority of a Baptist church is the only scriptural baptism. Brother Brown says he believes it also, but does not believe it is scriptural. The only baptism that he has tried to prove to be scriptural is what he terms alien immersion.

If he has succeeded in doing this, he has thereby unchurches nine-tenths of all the Baptists in the Southern Baptist Convention. He has conceded that no one can be a member of the church without being baptized. He stated that when baptism was properly regarded that it had always been an initiatory and declaratory Christian ordinance.

This implies that no one can enter into membership without baptism.

He has made a great-to-do in trying to get me to give him, in so many words, a scripture that says, baptism was committed to the churches. Yet, he confesses that baptism,

when properly regarded, has always been an initiatory ordinance. How could it be an initiatory ordinance when it does not belong to the churches?

The absurdity of his position is about this: Baptism, when properly regarded, is an initiatory ordinance, but the church has no scriptural authority for initiating any one into its membership by baptism; that baptism does not belong to the church as a ceremony; it belongs to those that have no connection with church organization; to those who have not themselves been baptized; even a man that is a heathen or infidel can confer baptism as an initiatory rite and thus initiate one into a Baptist church.

Is it any wonder, then, he cries, "To the dogs with your logic, I am glad that I have some things to throw to the dogs."

Think of it! After admitting that baptism is an initiatory rite, then denying that a church has any scriptural right to confer this initiation upon its own members. That the initiation has, according to the Scriptures, been put into the hands of those who have no relation to the church as an organization.

What would a Masonic lodge think of a man who claims to be a mason if he were to advocate that men who are not members of the order, have a right to confer the initiatory rites of masonry, and when so conferred all masonic lodges must receive them as valid?

What would you masons think of the logic of a man that would talk that way?

I want my beloved to tell us into what does baptism initiate. He says it is an initiatory ordinance when properly regarded. What is it, brother, when it is not properly regarded?

Who ever heard of an initiatory rite belonging to those who have never received, themselves, the initiation? Reject it in their own case, and yet, confer it upon others.

My position is, that inasmuch as baptism, when prop-

erly regarded, is an initiatory ordinance; that it belongs to the church—organized Christianity, and that only by the authority of the church can it be scripturally conferred.

I can't see for my life how a man, who believes that baptism is an initiatory ordinance, and that it is essential to church membership, can undertake to argue that baptism does not belong to the church as a rite, and that no church has any scriptural authority for conferring the ordinance.

It is hardly necessary, in view of all that I have said, for me to dignify my beloved's play, in the opening part of his speech, on my giving him a statement of scripture authorizing churches to baptize through their regular and orderly minister, under their authority. He says he believes in baptism being conferred in this way, and that it is the best way, and that it is the orderly and regularly way. Why does he believe it, let me ask again, if he does not think that it accords with the Scriptures?

That pencil, paper, hat, corner lot, house and suit of clothes which he offered me was a blustering exhibition of weakness.

The people could see what he was after and the point to be gained.

I might go through the same performance in asking him to give me a piece of scripture that says, in so many words, that the Lord's Supper is a church ordinance and is to be administered in the church and by the church. He believes this and so practices it. There is as much authority for baptism being a church ordinance and to be administered by the church as there is for the Lord's Supper.

There is not a religious denomination to be found, that holds to baptism and the Lord's Supper, that does not believe and teach that the ordinances belong to the churches and are to be administered by the authority of the churches. He has not quoted a single author, on the subject in debate, that does not hold and teach that baptism is a church ordinance and that churches have scriptural authority for ad-

ministering it. Not one. If he has let him now name him? tell me the man you have introduced into this discussion that holds that baptism is not scripturally administered, when it is performed by a regular and orderly Baptist minister, under the authority of the church? Silence gives consent.

When I accommodated him in citing a passage where Christ committed the ordinance to the church, in so many words, he made a great hullabaloo, or hallabaloo, or hullie-bulloo, or hillie-bulloo, or hollie-bulle, or hille-ballow, or hallow-baloo, or hurly burly, or something in the way of a racket, because in the Revised Version the word "tradition" had been supplied for the word ordinance.

Twice did he make this uproar, as if my Waterloo had come.

He dreamed that he had laid a trap for me and I had walked into it.

What are the facts in the case? Brother Brown was the first one that read the passage. It was in what he repeated from Dr. Waller.

You remember what he said about digging up the great giants and giving you what they had said on this issue. But, it happens that all of these great giants in those days are against him. Dr. Waller was proving that the authority to baptize was given to the church. He said, that the keys were committed to the church, that baptism was not committed to the ministers of the church, then, much less to parties unbaptized and in no way connected with the churches. He quoted the passage that my beloved has made such a hullabaloo about. It was this: "Keep the ordinances as I have committed them unto you." Why did not my beloved stop and say the same things about his great, giant, Dr. Waller, that he said about me? But, sir, he read the passage with the word "ordinance" in it and never said a word. According to what he has said about me, Waller is

a little pope, and a Roman Catholic Baptist, for his argument was that the authority to baptize was committed to the church.

The first time I introduced the passage was in a quotation from Dr. Jeter. He was proving that the churches were authorized to baptize and that baptism was a church ordinance. He used the word "ordinances" interchangeably with the word "traditions" I make no issue on the word "traditions"; it serves my position as well as the word ordinances.

Paul said, I have received of the Lord Jesus that which I have also committed to you (the church in Corinth); keep the ordinances as I have delivered them unto you.

Paul was teaching this church concerning doctrine and discipline, that he had formerly committed to them, either orally or in a letter that had been lost. He makes the main point of this instruction relate to the ordinance of the Lord's Supper. Let the Greek word read traditions, it includes his teachings on baptism and the supper. These he says, "hold fast in the way in which I delivered them to you."

The Greek word (*paradoxeis*) refers to doctrine. Baptism and the Lord's Supper are doctrines. The word literally means the act of giving up or surrendering of anything; also giving over, which is done by word of mouth or in writing; it further means what is delivered or the substance of a teaching. Beloved, it was hardly probable that you could catch me nodding on that passage. I knew you would play on the word, traditions. Yet, you have not said, nor will you say, that Paul did not include baptism and the Lord's Supper in the use of the word.

The Bible I have and offered you was the Revised Version as well as the Authorized Version, so your sport on that amounts to nothing. King James version contains the best English in existence. It is hardly fair for you to attack it as wanting in scholarship. It will never be displaced by any revision that modern scholars can make.

So, 1 Cor. 11:2, 23, plainly teaches that Paul did commit the rite of baptism and the supper to the churches. In this 23 verse he says: "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread," etc. Then in the second verse he says: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances or traditions as I delivered them unto you."

Dr. Kirtley was as far from being an alien immersionists as I am. He was what my brother would call a Landmark Baptist. He, as did Dr. Reynolds, held that baptism was not the door into the church, but was an essential and indispensable qualification to membership in it. This, all Baptists hold. No baptism no church. This church here of which Brother Brown is pastor, would not allow any one to have membership without baptism.

After my beloved had introduced the testimony of Dr. Kirtley he then proceeded to say "When the church attempts to authorize my baptism it goes beyond the bounds that God has set for it."

What was it he proved by Dr. Kirtley? It was this: "Each church is charged with the responsibility of judging of the fact whether an applicant for membership has scripturally professed Christ in baptism." Brother Brown says, he freely assents to this. I do not see how he can do so and at the same time declare that a church has no authority as to baptism, and that when it exercises the right to judge a case of baptism, it goes beyond the bounds that God has set for it.

Dr. Kirtley says the church is charged with the responsibility of judging whether the applicant has been scripturally baptized. Brother Brown says, if it does, it goes beyond the bounds that God has set for it. My beloved is contradicted by his own witness.

He recites from Simple's history the contentions of Dover and the Kettocton Associations on the issues of alien



immersions.

He tells us that the Dover Association decided that alien immersions were legal and that is as good as a decision from the Supreme Court.

The Dover Association advised the reception of alien immersion on the ground only where it had been administered by an unordained person in a solemn and religious manner in this way, they said, it might be considered valid.

This Supreme Court decision is far from what Brother Brown has been contending for. He has said, that a man in a state of drunkenness can administer the ordinance and that it would not effect the baptism of the candidate. He illustrated it in the case of a drunken man burying a dead body. That the fact of his being drunk would not effect the person buried.

What about the decision of the Ketocton Association that body decided that the baptism of a man, who was a Baptist minister, and having been immersed by a Methodist clergyman, was invalid. The result was that all parties connected with the baptism administered were re-baptized. Is this decision as good as if it had been made by the Supreme court? Why not let Ketocton's decision be as good as the Dovers'?

As to the Baptists of Georgia, they are solid, with the exception of one church, against the reception of alien immersions. The editor of the Christian Index stated, that there was only one church in the state that was known to favor the reception of alien immersion.

There is no state in the union that has more Baptists than Georgia. And this fact is proof against what Brother Brown has said about those who practice only what he confesses is the best and the regular and orderly way of baptism, which is, baptism by a regular and orderly Baptist minister, under the authority of a Baptist church.

His slurring the Baptists, who will not receive alien immersion, by calling them narrow and illiberal, and striking

a death blow to the evangelism of the world is all gratuitous. The Georgia Baptists are among the most liberal and aggressive in their efforts for the evangelization of the world. Kentucky, Missouri, Tennessee, Texas, South Carolina and all the states in the Southern Baptist Convention are against the reception of alien immersion. There is not one church in ten in all the South that will receive alien immersion. And I am safe in saying, there is not a church to be found either North or South that will endorse Brother Brown's theory, that churches have no scriptural authority to baptize, and that the only authority conferred on any one to baptize is an unbaptized disciple or one who is not even a disciple.

He has stated that baptism was committed to the seventy disciples, and to any and all believers. You will remember that I proved from the Scriptures that baptism was not one of the things that the seventy disciples were commissioned to do, when they were sent out. My beloved said it was. I read the statement of their commission and baptism was not among the things mentioned. Though he said it was mentioned. Let him read it when he comes to make his closing speech.

He has asserted that nowhere is it said that baptism was committed to the churches. But, I have proved that it was and that this is the position held by every Baptist church in the land, and by every one of the giants that my brother has dug up and presented in this debate.

It was amusing to hear what he said about Baptist ministers being little popes, because they baptized by the authority of their churches. Well, if I had to be a little pope I would prefer for my church to make me so than to assume to be one of my own accord. I might retort and say, that Brother Brown, while he rejects the authority of the church, sets himself up above the church and constitutes himself a little pope in going around advocating and teaching that God trusted him with the authority to baptize and would not

trust His churches, which are said, in the Scriptures, to be the ground and support of the truth.

He calls us Catholic brethren because we recognize the authority of the church in the administration of baptism. May we not get some comfort out of that word, "Catholic?" It means broadness and universalism. After calling us Catholic brethren, he then proceeds to call us narrow and illiberal. My beloved talks on all sides. The trouble is with his theory. It leads him to say "to the dogs with your churches," and "to the dogs with your logic."

He boasted of what great things alien immersions had done for South Carolina and how much the Baptists of this state owes to the doctrine of alien baptism.

I might ask, how much does this First Church in Sumter owe to alien baptism? Notwithstanding its pastor has been the leading exponent of this theory, I am credibly informed that, during his pastorate here for twenty-nine years, he has never received a single case of alien immersion. Still, Brother Brown thinks there is so much involved in the issue that he would die for it. It is a fact, that wherever Baptists have refused to accept alien immersions they are stronger and more numerous, and in those sections where they have advocated it and received it they are weakest.

Is it not a little strange, Mr. President, that my beloved could say that there is so much involved in the reception of alien immersions that he could die for them. And then say that if we were in some parts of the country debating this issue the Christian people would think that we were wasting time. Several times he has said, that there is nothing in the question, and has made light of the discussion of it. Then, would say, that those of us who are opposing alien baptism are making a death blow to the evangelization of the world.

He introduced the passage of scripture that gave an account of some parties who were casting out demons. His interpretation was, that the casting out of demons proves

that anybody can baptize, and that those disciples, who opposed the parties casting out demons represent us, who oppose those that administer alien immersion; and that Christ's approval of those parties casting out demons proves that he likewise approves of parties administering alien immersions.

Now, if this passage has any reference to administering baptism Brother Brown is the first man that ever discovered it.

If I allow him his application of the text, it is against his theory. He has said, that Christ commissioned disciples to baptize, and in this case of casting out devils, he knows that these parties had not received the authority from Christ to do so.

The work of helping suffering humanity, and thus doing good along that line, can hardly be compared to the administering of an official duty according to positive law. Paul said that some preached the gospel for envy and to add to his bonds, but he did not stop them. He did not endorse their doing so. But, if they had ben baptizing he would have rejected that, as he did in the case of certain disciples at Ephesus.

If men want to administer alien imemrsions we do not propose to exercise any authority to stop them. This is a free country of religious liberty, let them go their way. But when they want us to accept of their service and endorse it, as scriptural, that is altogether a different proposition. We neither received their doctrines nor bid them God-speed, for it is not in accord with the authority of Christ. We would not prohibit people from administering the Lord's Supper, but when they come and want us to accept of their administration, we say we can not do so. While Brother Brown has advocated open communion, in this discussion, if his church here were asked to accept of the comunion at the Hands of Pedobaptist churches it would not do so.

As to Dr. Tucker, he was a straight Baptist, and did not believe in alien immersion. He stood right where I stand on this question. My brother ought to know this fact.

I have already noticed the statements he has introduced from Dr. Vedder as to the origin of the English and American Baptists, and he has failed to notice the proof I have introduced. The fact is, that he has failed to notice my arguments and proof.

I showed by Dr. Whitsitt that Roger Williams and John Smyth did not immerse. But, in this case, Brother Brown rejects Dr. Whitsitt and takes Dr. Vedder. Dr. Whitsitt has been his man and he should stand by him. According to Dr. Whitsitt, Baptists had no connection with the Smyth and Roger Williams affair. If they sprinkle for baptism they were not Baptists.

My beloved dwelt at some length on the idea, that if one was to know that the administrator was alrigh̄t, he could never know that he was ever rightly baptized, therefore, the only way that one could know that he was really baptized was to know that he was really a proper subject. Let me ask, how is one to know that he is a proper subject? Is it not by knowing what the Scriptures require of one to be baptized? If one is to go to the Scriptures to find his fitness for baptism why not go to the Scriptures to find who is the proper one to administer baptism? Is a disciple a better judge of what the Scriptures require than the church and pastor? When one has been baptized by a regular Baptist minister, under the authority of a Baptist church, he may know that he has been scripturally baptized, for that is the order and authority laid down in the Bible. For one to ignore the church as to his own fitness, and as to the qualifications of the administrator, and go out and select some nondescript and submit to his baptism is a poor way for one to know that he has been properly baptized.

Suppose a disciple should say, "The entire validity of the Lord's Supper rests in me, it does not make any differ-

ence who administers the supper, just so I feel I am right, that is all that is required. If I had to know that the supper is to be administered in and by a church I could never know that I had taken the communion, for I can not know what is a scriptural church."

The only effort Brother Brown has made in the way of a scriptural argument is, that the New Testament teaches that Christ authorized disciples or believers to baptize. That the only qualification on the part of the baptizer was that he must be a disciple or a believer. That baptism nor church membership were qualifications for one to baptize. All the scriptures he has given us were to prove that discipleship or faith in Christ was the only qualification required in order for one to baptize, according to the authority of the New Testament. That the Scriptures do not require baptism and church membership as being necessary on the part of the baptizer.

This is his position plainly stated. He gave us the cases of Philip and the eunuch, Ananias and Saul, Cornelius, Lydia and the Jailor to prove that only a disciple, as a disciple, had divine authority for baptizing. He went so far as to say, that the seventy disciples were commissioned to baptize, and that Christ gave the last commission to the eleven disciples, simply as disciples.

He assumes that none of these disciples were baptized nor were members of the church. He had to do this in order to prove that discipleship was the only qualification for baptizing.

Now, let me admit that he is correct and has proved that the authority to baptize was given to disciples, without baptism and church membership. Then, it follows that no others can scripturally baptize. For, authority given to a certain class of persons to do a positive thing necessarily forbids all others from doing that thing. Christ having authorized only disciples to baptize, solely because of discipleship, that excludes any from baptizing, as baptized

church members, and as ordained ministers, authorized to baptize by the churches. So, then, when a person baptizes because he is a baptized member of the church, and because he has been ordained and authorized by the church to do so, his baptism is unscriptural. For, Christ never authorizes a man, who was a baptized church member, and authorized by the church in his ordination, to baptize.

The logic of this position puts baptizing out of the churches and gives it only to disciples, who, themselves, have not been baptized and have no church membership. This has been Brother Brown's contention. He has often said, that churches have nothing to do with baptizing, that the rite is not a church ordinance, that it was never committed to any church. It follows then, that when churches assume to have baptism administered by their ministers appointed for this purpose, that such baptisms are unscriptural. For, to do a thing that is not in accord with the Scriptures makes that thing unscriptural. If Christ only authorized disciples, as disciples, to baptize, then, the only baptism that can be scripturally administered is by those disciples; any other is wanting in authority, and therefore, is unscriptural.

Take the case of those to be baptized. What is the scriptural qualification required? Brother Brown will agree with me, that the New Testament requires a saving faith in Christ and a confession of that faith on the part of all that are to be baptized. We agree, that the Scriptures authorized believers to be baptized. We say, then, that inasmuch as the Scriptures limit baptism to believers that no others can be baptized except believers. We have no scripture for the baptism of unbelievers. We hold to that safe canon of interpretation, that when Christ commanded believers to be baptized He thereby excluded all others. So, then the baptizing of an unbeliever or an infant is unscriptural.

Why not let this law of interpretation apply to the bap-

tizer? If it be a fact that Christ commanded only disciples, simply because of their discipleship, to baptize, then He excluded all others from baptizing, and if any others should baptize their baptism is unscriptural; as much so as is the baptism of an unbeliever or an infant. My brother will not undertake to meet this argument. He has warped and twisted his positions until he sees that the principle of sound logic, which is a process of sound reasoning, cuts them to pieces. All he can say, when I tie him hand and foot with the logic of his theories is, "to the dogs with your logic."

He announces that he believed in baptism by a Baptist minister, under the authority of a Baptist church. Yet, such baptism is unscriptural, if he has proved that Christ committed baptizing only to the disciples, as disciples.

I have proved that Christ, through His inspired apostles, committed baptism to His churches, and that baptism is a church ordinance, and is administered by the authority of the churches, through their regular and orderly ministers, whom they appointed to perform the rite.

I have shown, that inasmuch as baptism has been committed to the churches, that they alone have the scriptural right to baptize, through their ministers. That this order excludes all others from administering the ordinance. Just as the law of Christ authorizes only believers to be baptized—thus excluding all others from receiving the rite, so, the law of Christ, committing baptizing to His churches, excludes all others from baptizing. They can not do what Christ has authorized His churches to do, by their regular ministers, set apart for the administration of the ordinances.

So, then, I am bold in saying that baptism conferred by any who are not under the authority of the church, and the regular commissioned ministers of the church, is unscriptural. It is alien, it is foreign, and it subverts the principles for which Baptists have ever stood.

I wont receive it. I would be inconsistent if I were too.



I would surrender what I believe Christ has taught in committing baptism to the guardianship of His churches.

Brother Brown is inconsistent, when he receives baptism administered by the authority of a Baptist church or any other church. For, he has sought to prove that Christ did not commit the ordinance to churches but only to disciples, as such, and apart from any church.

And still, the logic of his sayings takes away from him what he has been trying to prove—namely, that Christ commissioned disciples only to baptize. For he has stated, that the administrator has nothing to do in giving scriptural baptism. That a baptism conferred by a drunkard would be as valid as one administered by a disciple, when commanded to baptize. He would have candidates to disregard the authority of Christ, in ignoring His commanded disciples to do the baptizing, by going to a drunkard or an unbeliever for baptism.

If it be a fact that Christ commanded only disciples to baptize, then every one is under that commandment, who is to be baptized, to have only such disciples to baptize them. Evidently, if Christ commanded those to be baptized to recognize His authority in going to His commissioned disciples for baptism.

If they go to any others, they, in so doing, have disregarded their Lord's authority and their baptism is lacking in authority on their part as well as on the part of the administrator.

The same can be said as to the fact that Christ has authorized His churches to have baptism administered. When candidates go elsewhere for baptism, they ignore the authority of Christ, and their baptism is invalid, because of the spirit of disobedience on their part.

They have not obeyed the authority of their Master, and so, the defect is in them as well as in the party who assumes to administer the rite, regardless of the law of Christ.

Will my beloved quit his capering around and meet

these issues? There is no ground for my brother to complain of the way I have argued the proposition. I had a perfect right to attack the irregularity of alien baptism and show that such irregularity subverted Baptists principles. Regularity, in observing the ordinances of the churches, is of itself a Baptist principle. The New Testament teaches regularity. To observe a positive ordinance in a disorderly and irregular manner is to subvert the New Testament principles of regularity.

For an example, take the irregular practice of putting the Lord's Supper before baptism. All New Testament Baptists teach that the scriptural and regular order is for a person to first be baptized before taking of the supper. To set this regular order aside and take the supper before being baptized is, to subvert a New Testament principle. My brother will not controvert this notwithstanding his tendency to what is called open communion.

The fact that all the giants he dug up and put before us in this discussion, with hardly a single exception, hold that alien immersion is irregular and disorderly. That is virtually a surrender of the whole question. Brother Brown himself has admitted that alien immersion is irregular, and that he is not an alien immersionist, except when occasions require; that it is best for a regularly authorized Baptist minister to administer the rite of baptism.

Now, why did he make these confessions? He has called me a Baptist Catholic for contending for what he admits is best. He announced that he was not an alien immersionist, but would accept of such immersions on exceptional occasions.

If he believes what he has tried to prove, that the only persons Christ has authorized to baptize are unbaptized disciples, apart from the church and all church authority, then, he is inconsistent in saying, that it is best for a regularly authorized Baptist minister to administer the rite of baptism.

He has often twitted me for holding to what he admits is the best way for the administration of baptism. Namely, that it should be conferred by a regular Baptist minister, authorized by a church. He has rejected all the scripture I have given in proof of what he calls the best way of administering the rite of baptism. Here is his position: "I am not an alien immersionists, except when occasion requires; I believe that it is best for a regularly authorized Baptist minister to administer the rite of baptism. But, the only authority that Christ ever gave for any to baptize was given to unbaptized disciples, who were not members of any church and had no church authority; that when a church authorizes one to baptize she goes beyond the bounds that God has set."

Is it not remarkable, that a man will so contradict himself into all sorts of shape? Fight what he admits is the best way for baptism to be administered, and deny that there is any scripture that sustains the best way, and that all the scripture, on the subject sustains what he calls an exceptional occasion for the administration of the rite, by those, who according to his position, have the only authority of Christ for baptizing.

If he believes that Christ authorized only unbaptized and nonchurch members to administer the rite of baptism, why is it that he does not make this the regular and orderly rule; and the baptism administered by a regular Baptist minister, under the authority of the church, the exception? If his proof and argument amount to anything, they prove this: That the regular authorized and unbaptized disciples administers the best baptism, and that the baptism administered by a regular Baptist minister, authorized by a Baptist church, is alien immersion, and the exception to the law of Christ, that authorizes the administration of the rite.

I had a perfect right, Mr. President, to charge upon him the consequences of the doctrines of alien immersions. Brother Brown wrote the proposition I have affirmed. The

very wording of the proposition affirms the consequences of the alien rite. They assert, that the practice of alien immersions is subversive of Baptist principles.

I could not have debated the proposition if I had not charged the consequences of the practice upon those who observe it. This I have done. One of them was the acknowledged irregularity of the practice.

Baptism administered by a regular and orderly Baptist minister, under the authority of a Baptist church, was not on trial. It was not mentioned in the proposition. The only thing for debate, in the proposition, was the practice of alien immersion, and its subverting tendency of Baptist principles.

I put before my brother fifteen statements of Baptist principles that the alien rite subverted, and he would not notice one of them. I offered sixty-two questions, involving how the practice of alien immersion subverted Baptist principles, and only one of these did he attempt to notice.

It is a little late in the day for him to complain of me for not logically staying with the proposition. He has repeatedly said, "to the dogs with your logic," and blustered in every way possible for me to give him scripture. The fact of the situation is, I was under no obligation to give scripture for the regular way of administering baptism, by the authority of a New Testament church.

That doctrine was not in my proposition. It was the alien rite that I was to show unscriptural, and consequently, perverted Baptist principles as taught in the New Testament. I have shown what these principles were as set forth in the New Testament, and that the alien rite subverted them all.

I have shown that alien immersion either subserved Baptists principles or subverted them; that the burden of proof rested upon those who observe the alien rite; that the rite rested on an apology; that its advocates were divided as to the reasons of its practice; some were in favor of re-

ceiving it on conscience; others on expediency; and still others on the ground of Christian liberty. I proved that there was no place for the rite of alien immersions during the days of Christ and His apostles; at that time, there were no conflicting creeds and various denominations; that it was like mixed communion, never existed until people departed from the faith, that was once for all delivered unto the saints; that the alien rite was the offspring of those sects which perverted the Lord's Supper and baptism; that it first started in cases of necessity, where it was believed to be essential to the salvation of the lost.

I have shown that if Mormons and Roman Catholics can scripturally baptize for Baptist churches that they can scripturally do any other thing done by a Baptist minister.

I have shown that baptism was not committed to men of the world, and that for men of the world to perform baptism was a subversion of the authority of Christ which placed baptism in His churches.

I have shown that Christ first gave authority to John the Baptist to baptize; that Christ baptized through His authorized agents; that when Jesus sent out the seventy, baptism was not a part of their work.

I have shown that Christ gave the world wide commission to baptize to His inspired apostles, and that they committed it to the churches; and that the churches are the executives of the authority of Christ; that Paul stated this fact when he charged a church to hold fast the ordinances or traditions which he had committed to it.

I submitted seven propositions, upon which all Baptists are agreed concerning baptism, and not one of them did my brother controvert or notice.

I took up every example of baptism, recorded in the New Testament, and showed that they were all regular and under the direct authority of Christ and His inspired teachers, who were baptized members of His church.

I proved by Dr. Jeter that the administrator should be

baptized, should be a member of the church, should be called to the ministry, and should be ordained to the work. Brother Brown said he stood with Jeter, but failed to surrender, when he found that Jeter was against him.

I put all the issues into fifteen propositions and debated them, and Brother Brown did not notice one of them.

I took up the structure and procedure of a Baptist church and showed that its organization was in harmony with the Scriptures; and that alien immersions set the church aside; that the practice of it was a surrender of obligation to know the candidate's faith and fitness for baptism; that it was a surrender of the church in keeping baptism in its proper place; that it was allowing heresy to enter the ranks of loyalty, that it involved a consent on the part of the church to discredit its own ordained ministry, and repudiate that ordination; that alien immersion committed to individuals the whole decision of what baptism is, as to its significance, its form, the time and circumstances and agent of its administration, and compels the church to accept as valid whatever the individual may choose to call baptism; that alien immersion destroys baptism as a teaching ordinance.

I submitted sixty-two propositions in the form of questions. These involved all the issues of the subject. They all pointed out how the receiving of alien immersions subverted Baptist principles. Brother Brown only noticed one of them. These made the issues square and pointed and he retreated from them all except one.

I have done my best to bring my beloved to a pointed and logical argument of the questions, but he has played in all directions, and submitted incoherent statements in the way of running remarks.

The fifteen points that I presented, in which I proved that alien immersion subverts Baptist principles he failed to notice and said, if I had presented so many hundred he would not notice them.

I offered to take up every question he would ask and

answer it, but he put none before me.

In addition to my arguments and proof, I have answered all the objections I could find in his speeches.

After I found that he depended on what some Baptist writers had said on the subject, I introduced a number of our ablest men to show that alien immersion perverted Baptist principles

My Brother Brown said he stood where Jeter, Poindexter, Fuller, Boyce, and Broadus stood on the question. I showed that he did not. All of these men held that baptism was a church ordinance.

I showed that the Philadelphia Confession of faith was in harmony with my position and that most all of the churches in the South as well as in the North adopted this expression of doctrine.

I offered a scriptural argument on the ordination of the ministry and my brother never noticed it.

I presented an argument on the question: That one may preach and not baptize, and he never noticed this.

I took up what was known as heretical baptism or what we now call irregular baptism and showed that it originated in the early days and that the Roman Catholics allowed it upon the ground that it was essential to salvation.

Notwithstanding he has been calling us Baptist Catholics, it is a fact, that Catholics are with him in the reception of irregular baptism in bestowing grace. I have proved that the only ground on which alien baptism originated was the ground that it conferred a saving grace.

There is no other ground for alien baptism to rest upon except that it is a sacrament and essential to salvation. If I believe that, I would have everybody to baptize, everywhere and anywhere.

Now, Mr. President, I say in all candor and in all earnestness and in view of the fact that I shall some day stand in the presence of my God and give an account for what I have said and taught on this occasion, are not these issues

that should claim our serious and most prayerful consideration, that we may know just what the divine will of Jesus Christ requires? If irregular baptism is scriptural, then I would like to know it. And if my brother will show either by logic or good policy or anything else, that is in harmony with the Scriptures, that it is best to receive these baptisms that are far-away and called irregular, I would like to know it.

I thank you for allowing me to go over my time but you will let me say Mr. President, ladies and gentlemen, that I am very grateful for the kindness and courtesy I have received since I have been in your midst. I want to thank you, Mr. President, for your kindly and dignified conduct in guiding us and helping us on in this discussion, and to thank all who have attended for their patient and careful consideration. I have presented what I believe to be in harmony with the Scriptures in all love and in the best of spirit. This has been a kind of family entertainment, and I have the kindest and sweetest regard for my friend. I love him and shall never forget him. He perhaps has the advantage of me in being a better looking man, but he hasn't the advantage in being more liberal and brotherly in spirit. My bother, may the Lord bless you, and I hope that bye and bye you will warp over to the right side.

And when bye and bye we get to the better country, as I hope we will, we'll know, that after all, the best thing that has been given to Baptists is religion. Of course we contend for these symbols, just as our country contends for the old flag; there isn't much in the old flag; just a piece of goods; but it teaches something, and every American is loyal to the flag. But, as I was saying, the best thing for Baptist is to have religion and then, meet and discuss these questions and settle them in a friendly way and then,—try to go to heaven. I am like Bert Wilson was when he got happy in a Kentucky camp meeting and said, "Well brethren one thing is sure; if I live and keep my health I am bound



to get to heaven.'

Now allow me to say this: if I have said anything or done anything that would offend anybody or make anybody feel unpleasant I want to first beg my Lord to forgive me and then beg all others to forgive me. I will never forget Sumter. This isn't Fort Sumter, but it has been a kind of fort and I shall never forget the place. I recognized I would be on my brother's platform and in his dominion, but I came with the spirit to love him and do him good and if he were a little warped to straighten him out. If I haven't helped you, (to Dr. Brown) I am like the old darkey who was up for preaching without authority. Somebody said, "I don't think there is anything in the charge. I heard him and I didn't think that was preaching." Then somebody else said, "Let the old man testify for himself." The old fellow got up and said, "Well, I dunno; if I ain't been a-preachin' Ise guilty of makin' an assault with intent." Now, brother, if I haven't helped you, I am guilty of making an assault with intent.

My benedictions are with you, brethren, and I hope that the time will come when we will all see eye to eye, when these little skirmishes are a thing of the past and we will all stand shoulder to shoulder, elbow to elbow, and assist our Lord in gathering the people into His kingdom. May God bless us all, is my prayer.

## Dr. Brown's Seventh Speech



I suppose, Brother Moderator, I must just go on without any introduction. The only charge I have, brethren, to prefer against Brother Porter and his people is that they do not always keep their promises. He reached a magnificent climax in his speech—I have a habit of hugging folks, and if he had gone on much longer, I would have had to hug him. He said, however, “We don't prohibit men from doing as they please.” If this church wants to accept alien baptism you would let them do it, would you? Would you dis-fellowship them.

DR. PORTER: Do as you please.

DR. BROWN: I am glad of that. You will do as you say. But there is Dr. Broughton's church in Atlanta that is to be hauled up before the Stone Mountain Association and tried for this very thing. Stop on your way through Atlanta, Brother, and tell the Stone Mountain people that this is a matter for the individual church to settle and that an Association has no right whatever to bring up such questions. If the brethren who oppose alien immersion will just let those alone who accept it, there will never be any need of a discussion such as this, and those on the outside need never know anything about it.

Now, brethren, I must ask you to notice how this question is framed: “Alien immersion is subversive of Baptist principles as taught by the New Testament.’ What are the distinguishing Baptist principles? I hold that first of all is loyalty to Christ and his word; a converted church membership; a democratic form of church government; an orderly form of doctrines, based upon the very words of the Bible. Which of these are subverted by the practice of alien immersions? Does it disprove our loyalty to Christ, who,

it seems, allowed any disciple to immerse? If, then, I make my decision in the liberty which Christ has given me, am I disloyal to Him? Does it antagonize our doctrine of a converted membership? Have we not assumed, all along from the beginning to the end, that this candidate, no matter by whom he has been baptized, has the fitness in himself, and that that is his conversion. So, then, the practice doesn't antagonize the doctrine of a converted membership. Does it antagonize the doctrine of a Democratic form of church government; does it admit these aliens? Why bless you, I have argued all along that we don't admit them by baptism. Baptism is not a door to the church. We vote people into the church, not baptize them into it.

Now, then, these are the great principles, the great cardinal principles, for which they tell us the Baptist people stand, and the doctrine of alien immersion doesn't touch either one of them, directly or indirectly. It may be argued that alien immersion is disorderly. Maybe so, but that charity toward him, I would have called him to order. We are debating the question whether alien immersion is subversive of the great Baptist principles. There are only three or four of them. He read 60 or 70 propositions. He could have read 400 just as easily. I suppose some day, when he had an off day, he went out in the yard, stretched himself out comfortably under a tree, put his thumb in his mouth and worked these out and said, "Well, I will just cram these down Brown's mouth; Brown will take anything." Well, it depends a good deal on whether it is worth taking or not. Wouldn't I have had a time answering his questions? Why, bless your dear disembodied spirit, I did not have to answer his questions, but to prove out of the Bible that I am right.

How much weaker are the Baptists in Virginia, North Carolina and South Carolina, where alien immersions are largely accepted than they are in those sections where they are not accepted? What is the matter with Tennessee? Did

you ever know how sick Tennessee is. Tennessee never has recovered from the life and labors of Dr. Graves, a Landmark Baptist, who thought that this church and another church just like it could not commune together; that no two Baptists could eat out of the same plate. That's this very same stuff gone to seed. Doctrine like that kills out a people; it narrows down the spirit, makes callous the heart and renders the people fit for nothing. Where are more flourishing Baptist churches to be found than where alien immersion is accepted? If the logic of the thing, or the fact of the thing, could be shown to have proven detrimental to the welfare of Baptist churches; if it had been shown that in receiving alien immersion we had flown in the face of the Bible—then there would be some good reason for us to examine our standing in the matter. But when we have nothing to disturb us but the objection of the Baptist Catholics, and that too without any Scripture to stand upon, I hold that we may pursue the even tenor of our way and not vex ourselves overmuch for nothing.

It is true, brethren, that the Scriptures tell us that the church is the "pillar and ground of the truth." I believe it; but a pillar does not make things; it holds them up. The church must hold up truth; it can't make it. And when a church begins to make new truth and to set itself up as a law-making body, I say "to the dogs with your church." That is not a New Testament church, that is not a Scriptural church. The church is a conservator of the Scriptures; it preserves them and maintains them but, mark you sir, it never made one jot or tittle of truth. It is just like the pillars of this house; they hold up the house; they never made it. The house doesn't grow because the pillars are there, even though it stands because they have been put there. Oh! be steadfast, ye pillars below! Bear up the burden on your shoulders—but remember, pillars, you cannot build the house, nor add a room to the house, nor do anything but bear up the burden which is laid upon you. So

it is that the church is the pillar and ground of the truth.

But, brethren, last of all, a church is not a law-making body. It is simply to interpret and follow those already made. We are but poor, blind sinners, and must not bind burdens upon men too heavy to be born. The law as laid down is, "Believe and be baptized" and an improper administrator will no more affect the candidate than unholy hands will disturb the sleep of the pious dead, which they have put down into the grave. He who buries the dead does not affect them in any way, and the same is true of him who baptizes the spiritually dead, who so quickly arise to walk in the newness of life.

The case grows more serious as I contemplate it. There are persons all over the world seeking and finding Christ, but I am told they can not obey him in baptism unless they can find a Baptist Church and a duly authorized Baptist minister. My Baptist Catholic brethren seem to have taken hold of the chariot of the kingdom, and would say, "Tarry for us! We must go ahead and set up churches and then the kingdom can come. But the kingdom can not come without obedient disciples, and the disciples can not properly obey unless there is a Baptist church to authorize the administration of baptism to the applicants." If this doctrine is to be accepted the Baptists must agree to have a man on hand in every section of the earth ready to administer the rite to any one who asks for it. This is a large contract. I am glad the driver of the chariot is not being deterred by the rash and unreasonable demand of my brethren, Christ sent us, as he did Paul, not to baptize but to preach the gospel. But the doctrine of my Baptist Catholic brethren is magnifying baptism so much that the world believes us to be a band of sacramentarians who believe baptism saves. It was because of this that a secular paper in his State recently said the Southren Baptists were considering the propriety of "Trying the water cure on the Fillipinos at a cost of sixty thousand dollars."

Brethren, call a halt! The case is serious and may become more so. Where alien immersion prevails, there is just as much religion as where it does not prevail, and the way to heaven is just as wide open. The radical cry of the ecclesiastic, "No church, no administrator; no administrator, no baptism," has no place amid the holy harmonies of those who are seeking to win the world to God and the truth. If men will believe and be baptized, the gospel requirements have been complied with.

We set ourselves in an unenviable light. We ought to go on quietly and say "Brethren, a Baptist church is a body of people who believe in the Lord Jesus Christ, and have been immersed upon a profession of faith." They say, "Can we get into it." "Yes sir, and we don't care where you get your faith or baptism; you can get your conversion in a Methodist church and your baptism right along beside it. I am not going to say your conversion is all right and your baptism is all wrong. For conversion is everything and baptism is relatively nothing. That is plain, common sense, and gospel truth from root to branch. It was given by Christ to his disciples, and my brother has not been able to prove by a single passage of Scripture that it was ever given to anybody else.

And now, sir, I am going to say goodbye. Do you know, brethren, how I feel? There is a story about an Irishman at Bull Run who went to sleep on his post, and there came along a crowd of men in the darkness, and the Irishman, thus suddenly roused, half awake and half asleep, couldn't see them well. "Consider yourself under arrest," said they. "Faith, and who are ye?" asked Pat. "McClellan's men," answered the leader. "And would ye believe it," says Pat, "and so am I." "Are you?" said they, "but we are South Carolinians, and belong to Beauregard's army." "Sure," says Pat, "and I come from South Carolina meself." "Hold on," cried the soldiers, "do you belong to all the armies and all the states?" "To be sure I do; do you think I'd be sich

a fool as to come all the way from Ireland jist to belong to one state?"

I, brethren, belong first of all to the church universal, I am glad, not that my name is written on a Baptist church record, for Jesus didn't tell me to rejoice over that. The day the Seventy returned, he didn't say to them to rejoice in that they had power to cast out devils, but to rejoice because their names were written in heaven. Oh! my Christ and King, that my name is there. Is it there? High above all earthly records and every earthly hope I have entertained is it there? Then, I belong to the great church universal, with my Brother Porter and Brother Edmunds and Brother Brown and every man whose name is written in characters that glow in that softened light in glory. Blessed be God; that is where I belong first; in the great kingdom that Christ came to establish.

Next after that, I belong to a Baptist church, and not to a Presbyterian church or a Methodist church, or to any other kind of church, simply because, in the exercise of my freedom and liberty of conscience, I studied the New Testament, and believed that the doctrines taught in a Baptist church accorded more fully with New Testament doctrines than those of any other denomination. And, so, leaving them alone, not wanting to war with them, as they will testify during all these blessed days we have been together I have gone on my way, striving even as they are striving to advance the kingdom of our common Lord and Master. I call upon them to testify if I have not rejoiced with them that rejoiced and wept with them that wept. And this I believe to be the highest form of Christianity.

I will go further. You brethren know that when I came to Sumter the Baptists were but a handful. I could not ask any of the audience to sit in the choir, for to do that would leave almost nobody in the pew. But now we have grown until in our church records today we have enrolled the names of some 400 members. And all along I have held to this

broad brotherhood of spirit. I have never given my self to fighting a living soul. There has never been a man who came to Sumter can say that I have waged war against him and what is the result? When this church is opened on Sundays, twice a day, the congregations are limited by the size of the church. And with it all, I am an alien immersionist. I have never been called to account nor charged with heresy for holding the views I do, but if this should happen, this church will stand to my back to a man, because they believe that my policy is the policy of the kingdom and of Christ, its King.

And now to you, oh, Porter, in your far-away home. The streams parted by the rocks in the desert of time flow together again in the great ocean of eternity; if we can't be one over so simple and common a little question as this—which, after all, brethren, isn't worth the snap of our fingers—we can be one in Him who prayed, "Oh, Father, may they all be one in Thee as I am one with Thee." What a strange tie it will be when the mists have rolled away, and the clouds have been dispelled, and all heaven is heavy with music, the tinkling of bells and the soft flutter of angels' wings; when everything is subdued in that chastened light, and we are lifted up and see Christ face to face. Oh, you will never say to me, "Who baptized you?" It will make no difference then—and oh! my brethren, my brethren, it makes no difference now.