

**APOSTOLIC BAPTISM: FACTS
AND EVIDENCES ON THE
SUBJECTS AND MODE OF
CHRISTIAN BAPTISM. WITH
THIRTEEN ENGRAVINGS**

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Apostolic Baptism: Facts and Evidences on the Subjects and Mode of Christian Baptism. With Thirteen Engravings by C. Taylor

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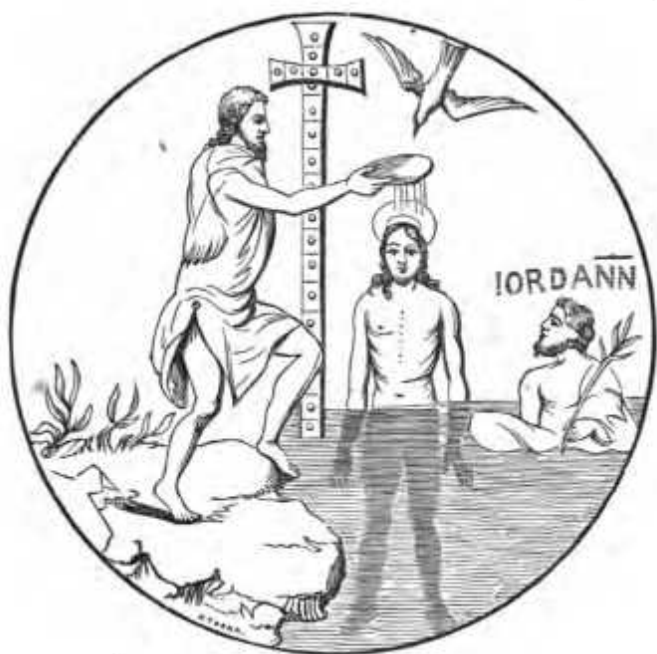
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C. TAYLOR

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BAPTISM OF CHRIST IN JORDAN.

503!
APOSTOLIC BAPTISM.

FACTS AND EVIDENCES

ON THE

SUBJECTS AND MODE

OF

CHRISTIAN BAPTISM.

BY C. TAYLOR.

EDITOR OF CALMET'S DICTIONARY OF THE BIBLE.

WITH THIRTEEN ENGRAVINGS.

STEREOTYPE EDITION.

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INTRODUCTORY NOTICE.

THE Author of these "Facts and Evidences on the Subjects and Mode of Christian Baptism" has concisely detailed the causes of his work in the preliminary paragraph to the ensuing chapter on the "Subjects of Baptism." But as that narrative only partially applies to the present edition of this very important volume, it is requisite to delineate the alterations which have now been made in the form of his original publication.

For Mr. Taylor's investigation of Christian Archaeology, in reference to the ordinance of Baptism, the result of which appears in this volume, we are indebted to a discussion between himself and a Baptist Deacon, respecting the evangelical authority of the Baptist practice in prohibiting all persons from the Lord's Table, who have not been *submersed* in adult age. The Baptist Deacon was perplexed by Mr. Taylor's "*Facts and Evidences.*" In conformity with his desire, Mr. Taylor presented him a "sketch of the argument," that it might be confuted, if any of the Baptist brethren could accomplish that work. But they preserved a profound silence upon the subject. Several attempts were made to introduce the topic into the English Baptist Magazine, thereby to give the Baptists the most eligible and advantageous opportunity to rebut Mr. Taylor's "Facts," and to disprove his "Evidences;" but the editor and his consociates, sternly rejected every endeavour to elicit a public examination of the Baptismal controversy in that peculiar aspect within their own ecclesiastical boundary.

In consequence of their decision not to discuss the topic with Mr. Taylor, nor even to admit his statements into the Baptist Magazine, the editor of Calmet's Dictionary, in February 1815, published a

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pamphlet, entitled "*Facts and Evidences on the Subject of Baptism, in a Letter to a Deacon of a Baptist Church; with Two Plates.*" That letter was restricted entirely to the *Mode of Baptism.*

About two months after, appeared the "Second Letter" to a Baptist Deacon, which was devoted to the *Subjects of Baptism.*

Those letters excited great interest on the part of the Pædobaptists, who were impressed with the novel "*Facts and Evidences*" which Mr. Taylor had thus arrayed in favour of "Family Baptism," and against the exclusive interpretation of the words *ΒΑΠΤΙΣΜΑ*, *Bapto*, and *ΒΑΠΤΙΣΜΟΣ*, *Baptismos*, which the Baptists have endeavoured to enforce in connection with the Christian ordinance. On the contrary, the Baptist brethren were disquieted at the exhibition of Mr. Taylor's illustrations; especially as they had virtually been sanctioned by their great champion, Robert Robinson, in his "*History of Baptism*;" but they cautiously abstained from any assault upon Mr. Taylor's theory, arguments and demonstrations.

Therefore, the editor of Calmet's Dictionary published his "Third Letter to a Deacon of a Baptist Church," corroborating his opinions in reference both to the subjects and the mode of Baptism; and also prefixed an Introduction narrating the circumstances through which his disquisitions were presented to general notice.

In April, 1816, another pamphlet was issued, entitled "*Three Additional Letters, being the Fourth, Fifth, and Sixth, to a LATE Deacon of a Baptist Church.*" With those letters was combined an examination of Dr. Ryland's Candid Statement, which had also been refused by the editor of the Baptist Magazine. Those letters not only discussed the two primary topics of the Christian ordinance of Baptism, but they also introduced several other collateral themes.

From Mr. Taylor's preface to the "*Three Additional Letters*," one paragraph is extracted.

“The former letters were published with a *bona fide* desire on the part of the Deacon to receive such answers as might effectually confute their contents. Upwards of a year has elapsed, and *no answer has appeared!* Under Providence, the Deacon has been led to change his religious connection. The present letters are published in compliance with requests, amounting to commands, from the most respectable quarters. Hence the writer enjoys the satisfaction, that whatever additional strength former arguments in favour of Pædobaptism may derive from his views, not one of them is in any respect deteriorated, but retains its full force and effect with undiminished authority. Should any one think proper to examine these Letters, the author desires that FACTS may be met by FACTS; and while he intreats candour for himself, for his ‘*Facts and Evidences*’ he desires neither grace nor favour.”

Another year passed away, and with the exception of a short essay in the Baptist Magazine of March, 1817, “*no answer appeared!*” Mr. Taylor, therefore, in the latter part of the year 1817, published another pamphlet, which he denominated “*Concluding Facts and Evidences on the subject of Baptism;*” from which, the two ensuing paragraphs are selected.

“The arguments which have been adduced in this discussion of the question of Baptism have made considerable impression, not only on thinking Baptists, but also on the religious public. The more learned Baptists now confess that INFANTS are included in the term OIKOS, *family*, as used in the New Testament; while it is curious to observe the difficulties to which those are reduced, who contend that infants are excluded from the term *Family*, and that the word must be restricted to adults. *If our translators had employed the term FAMILY instead of the words House and Household, the sect of Baptists never would have existed!*”

“ If the Letters, to which the present pages are the conclusion, had been announced as a treatise on Baptism, the writer would have been liable to well-deserved censure for their disorder and want of arrangement. From the very nature of the case, the *confidential conversations* between friends which have been recorded are unfavourable to logical order, and being desultory, are disadvantageous to the general argument. The first letter was written to be answered; and if, instead of a *resolution by the Baptist Committee to disregard it*, an attempt had been made to meet it, probably none of the succeeding letters ever would have appeared. Some service however has been done to truth by their arguments, and the religious world have received them in an extremely flattering manner. After perusing these pages, the reader is desired to consider and answer this question—*When the Apostles say they baptized HOUSES and WHOLE HOUSES, did they not include infants in the sacred rite?* ”

From that period, Mr. Taylor's “ Facts and Evidences on the Subjects and Mode of Christian Baptism,” have been neglected by the Baptists; who judged that it was preferable, not to force out any more memorials of Christian Antiquity, from a scholar who had devoted much time to researches connected with the history of the Redeemer's kingdom.

When it was proposed to republish those letters in New York, it was instantly discovered, that to issue the work in its original form would include all the disadvantages and imperfections to which the editor of Calmet's Dictionary, in the paragraph just cited, adverts. It was therefore decided to remodel the work—not to change Mr. Taylor's diction; nor to alter his arguments; nor to omit his “ Facts and Evidences; ” nor to interpolate any additional matter—but merely to condense his labours, to cancel his frequent repetitions and redundancies, to reduce the subjects into method, according to the general