

**THE BAPTISM OF
THE AGES AND OF
THE NATIONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649202065

The baptism of the ages and of the nations by William Cathcart

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Cover @ 2017

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WILLIAM CATHCART

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THE NATIONS**

Geo. M. Van Doren

THE BAPTISM

OF THE

AGES AND OF THE NATIONS.

BY

WILLIAM CATHCART, D.D.,

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AND THE AMERICAN REVOLUTION."

PHILADELPHIA :

AMERICAN BAPTIST PUBLICATION SOCIETY,
1429 CHESTNUT STREET.

1858

PREFACE.

THE primary object which claimed the attention of the writer of this little work when he began its preparation was to secure and record reliable information about the *mole of baptism* used by the great missionaries who planted Christianity among the pagan communities now constituting the chief nations of the earth. How did St. Remigius baptize Clovis and his three thousand soldiers? How did St. Patrick baptize the Irish? How did St. Augustine baptize King Ethelbert and ten thousand of his subjects? How did Paulinus baptize the thronging thousands of Englishmen whom he was the means of converting in Northumberland? How did Boniface baptize his hundred thousand Germans? How did St. Anschar baptize the Scandinavians? How were the whole people of Kieff baptized when their Russian master, Vladimir the Great, just rescued from heathenism, ordered them to become Christians? The work has expanded beyond the original plan, and it is chiefly a book of facts and baptismal testimonies.

INTRODUCTION.

THE name of the work, "THE BAPTISM OF THE AGES AND OF THE NATIONS," has been chosen because it describes its contents. Its pages afford ample evidence that for twelve centuries immersion was the baptism of *all* Christian countries, whether the climate was bitterly cold or intensely hot, and that it is the baptism of about a fourth part of all who bear the Christian name to-day. And the author has by no means exhausted this evidence by the large amount of it placed before his readers.

The important portions of this work were written by the Latin and Greek Fathers, by historians, schoolmen, monks, bishops, archbishops, cardinals, and popes of the Roman Catholic Church—men who are ranked among her most honored sons and holiest saints—and by eminent clergymen, travellers, and other authors of modern Protestant communities. In short, all that is valuable in the book was written by some of the leading men of all the Christian ages, and in a few cases by the inspired penmen themselves.

No *special* effort has been made to secure descriptions of baptism and of baptisms from Greek Christian writers, and some valuable testimony from these sources has been designedly passed by, because it is universally known by well-informed persons that immersion is now, and ever has been, the baptism of the Greek Church and of all other considerable Eastern Christian communities. Nevertheless, every part of Christendom is represented in these pages, either by creeds, by leading men teaching immersion, or by the immersion of candidates for baptism.

The quotations so frequently used in the following pages are all sustained by reliable authorities.

The meaning of "baptize" is never discussed. Efforts in that field can add nothing to the results already obtained. The sole object of this work is to present narratives or descriptions of baptism by immersion in all countries—a field largely neglected by Baptists.

The work is divided into geographical, not chronological, sections. The baptismal records of each country are placed together, and for this reason the earliest baptisms are not found on the first pages.

In common with all regular Baptists, the writer firmly believes in salvation *by faith alone—by faith in the merits and imputed righteousness of the glorious*

Redeemer. But he denies the authority of any being *outside the eternal throne to alter in any particular, or to set aside, any precept ever given by the sovereign Lamb.* As the Roman Catholic wafer without the cup is a counterfeit, and not the Lord's Supper which it claims to be, so baptism without immersion is not the baptism the Saviour received in the river Jordan. It is a mere human contrivance, with less resemblance to Christ's baptism than the Romanist wafer bears to the Lord's Supper. This little work has been prepared to extend the practice of baptizing those only *whose sins have been already washed away by faith in the Saviour's blood,* and who in immersion solemnly and symbolically profess their burial and resurrection with Christ.

The writer is greatly indebted to the "Bucknell Library" of Crozer Theological Seminary for the use of its very valuable collection of the ecclesiastical writings of all ages—literary treasures of the highest worth. For facilities in the use of the library he is under lasting obligations to his friend the honored President of the Seminary, and to the other professors.

He has also received important assistance from the noble library of the American Baptist Historical Society.

His grateful acknowledgments are due to the

Rev. Dr. A. N. Arnold of Chicago, the Rev. Dr. H. Malcom, the Rev. A. J. Rowland, the Rev. Dr. G. W. Anderson, the Rev. J. S. Gabelmann, and Alfred T. Jones, Esq., editor of *The Jewish Record*, Philadelphia, and to several other friends in Europe and America, for valuable articles and information.

Praying that the heavenly Head of the militant Church, who honored immersion by observing it himself in the river Jordan, may bless this effort to the advancement of his gospel, we commit it to the examination of all who love the *truth as it is in Jesus*.