

**IMMERSION PROVED TO BE NOT A
SCRIPTURAL MODE OF BAPTISM BUT A
ROMISH INVENTION; AND IMMERSIONISTS
SHEWN TO BE DISREGARDING DIVINE
AUTHORITY IN REFUSING BAPTISM TO THE
INFANT CHILDREN OF BELIEVERS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649611348

Immersion Proved to Be Not a Scriptural Mode of Baptism but a Romish Invention; And Immersionists Shewn to Be Disregarding Divine Authority in Refusing Baptism to the Infant Children of Believers by W. A. McKay

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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BY

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FOURTH EDITION (NINTH THOUSAND) REVISED AND ENLARGED.

With Appendix:

“A REVIEWER REVIEWED.”

TORONTO:

JAMES CAMPBELL & SON,

1884.

Can 94.360
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"I really do not know any heresy (which word I use in its proper original sense, *i. e.*, 'opinion') in the Christian Church that has less to base itself on than that of 'immersion,' yet its advocates are using the most reckless statements, which have gained ground among critics and lexicographers—who generally follow each other like a flock of sheep—*entirely* by the boldness of the assertion."—From "Baptism *versus* Immersion," by ROBERT YOUNG, LL.D., author of the "Greek and Hebrew Analytical Concordance," "Biblical Notes and Queries," etc.

"The logic of this theory (Immersion) as declared by its friends is this:—Outside of this theory there is no baptism, no Lord's Supper, no Christian ministry, no Christian Church—and, by the same inexorable logic, no Christian man."—JAMES W. DALE, D.D., in "Christic Baptism," p. 21.



THE BAPTISM OF CHRIST.

THIS plate is copied from the centre-piece of the dome of the baptistery at Ravenna, which was built and decorated A.D. 454. John the Baptist is standing on the brink of the Jordan, holding a vessel from which he pours water on the head of the Saviour, who is standing in the water. Over His head is the descending dove, a symbol of the Holy Ghost. The mythological figure to the left of our Saviour represents, according to the custom of the ancients, the river Jordan. The Catacombs near Rome, which were the hiding-places of Christians during the early persecutions, contain many representations of our Lord's baptism similar to the above. Rev. W. H. Withrow, in his recent and excellent work on the Catacombs, gives a number of these figures, and on page 535 he says: "The testimony of the Catacombs respecting the mode of baptism, as far as it extends, is strongly in favour of *aspersion or affusion*. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted; nor is there any early art evidence of baptismal immersion." No picture in the world older than the sixteenth century represents our Lord as being baptized by "dipping." (See pp. 44-47.)

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial reporting and auditing. The text notes that without reliable records, it is difficult to track income, expenses, and assets over time, which can lead to errors and discrepancies.

2. The second part of the document addresses the challenges associated with data collection and analysis. It highlights that gathering large amounts of data from various sources can be a complex and time-consuming process. However, once collected, this data can provide valuable insights into trends, patterns, and potential risks. The document suggests that investing in robust data management systems and analytical tools can significantly improve the efficiency and accuracy of data processing.

3. The third part of the document focuses on the role of technology in modern business operations. It discusses how digital tools and automation have transformed traditional workflows, enabling faster decision-making and improved productivity. The text also touches upon the importance of cybersecurity in protecting sensitive information and maintaining the integrity of digital systems. It stresses that organizations must stay vigilant against evolving threats and implement strong security protocols to safeguard their data.

4. The fourth part of the document explores the impact of globalization on business strategies. It notes that as markets become increasingly interconnected, companies must adopt a more international perspective in their operations. This involves understanding cultural differences, navigating regulatory requirements across different countries, and building strong relationships with global partners. The document suggests that successful global expansion requires a combination of local market knowledge and a strong, flexible corporate strategy.

5. The fifth and final part of the document discusses the importance of human resources in driving organizational success. It emphasizes that while technology and data are crucial, the most significant asset of any organization is its people. The text highlights the need for continuous learning and development, as well as the importance of fostering a positive work environment that encourages innovation and collaboration. It concludes by stating that a well-trained and motivated workforce is essential for achieving long-term growth and sustainability.

PREFACE TO THE THIRD EDITION.

THE sale of two editions—consisting of four thousand copies—of this little volume, within one year, is a sufficient proof that there was a call for a work on Baptism, which would not be apologetic in its tone, or merely defensive in its matter, but which would faithfully and fearlessly exhibit the Romish origin, the unscriptural character, and dangerous tendency of the views held by Immersionists on this subject. I am no lover of controversy, yet I dare not give way to that spirit of modern liberalism which sacrifices the truth of God to the courtesies of religious intercourse. Liberality to error is treason to the truth. It is possible to be so much opposed to controversy as to have no controversy with sin or Satan. The error against which we contend is a dangerous one. It dilutes the pure milk of God's Word with "much water"; it, not unfrequently, puts the river or the tank in place of the cross; and it compels multitudes of its adherents to separate themselves from the great Church of God, and to stigmatize their fellow-Christians as "Communion-Table liars" (see p. 9). The ancient fathers, the noble martyrs, the great reformers—devoted and Christ-like men such as Knox, Wesley, McCheyne, Bickersteth, Edwards—were, according to the Immersion theory, never baptized, never a part of the Church of Christ on earth, and they never partook of the Lord's Supper without profaning it.

PREFACE

Plunging into water for baptism originated in the disposition, too manifest in every age of the Church, to magnify the external and ritualistic at the expense of the real and spiritual. The same parties who vitiated and prostituted the Lord's symbol Supper into a physical sacrifice—Transubstantiation—prostituted the ordinance of Baptism from a symbol cleansing by sprinkling to a water-dipping; or, as its early advocates were wont to term it, a "soaking out of sin," and a "soaking in of grace."

I take this opportunity to express my deep sense of obligation to many ministerial brethren in the Presbyterian, Methodist, and Episcopal Church, for the kind words and valuable suggestions with which they have encouraged and assisted me. The work has been again revised and somewhat enlarged; and, being now stereotyped, no further changes will be made in it. It has been written, not to wound feelings, or to stir up strife, but to save those who are willing to read and think on this subject from being drawn into the toils of error; and it is sent forth with the prayer that the blessing of the God of Truth may attend it.

W. A. M.

WOODSTOCK, ONT., *July, 1881.*

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PROVED TO BE

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BUT A ROMISH INVENTION.

PART I.

WE are deeply impressed with the fact that the ordinance of Christian baptism in its nature, design, mode and subjects, does not receive the attention in our Presbyterian pulpits, that its importance demands, especially in view of another fact, that our people are being constantly assailed as to the scriptural warrant of our practice.

Many of our people have been twenty or thirty years listening to sermons, and yet have never heard this subject clearly and impressively brought home to the mind. This lack in the pulpit is, we fear, but very imperfectly supplied by Bible-class, Sabbath school, or home instruction.

Our ministers and teachers are so fully occupied in teaching the great doctrines of grace and enforcing the supreme claims of the Lord Jesus, that whatever savours of controversy is ruled out. But a little reflection will put this matter in another light. The Lord's Supper, setting forth the *work of Christ for us*, with all the comforts and corresponding obligations connected with it, are, by exposition, exhortation and sacramental acts, frequently pressed upon all. But of not less importance is the ordinance of Christian baptism, which impressively symbolizes the equally significant fact of the *Spirit's work in us*.