

**DID THEY DIP?: OR, AN
EXAMINATION INTO THE ACT OF
BAPTISM AS PRACTICED BY THE
ENGLISH AND AMERICAN
BAPTISTS BEFORE THE YEAR 1641**

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Did they dip?: or, An examination into the act of baptism as practiced by the English and American Baptists before the year 1641 by John T. Christian

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JOHN T. CHRISTIAN

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BOOKS BY DR. CHRISTIAN.

Did They Dip? or, An Examination into the Act of Baptism as Practiced by the English and American Baptists before the Year 1641. Cloth, 75 cents; paper 35 cents.

Rev. T. T. Eaton, D. D., LL. D., editor *Western Recorder*, says :

Dr. Christian has shown a remarkable talent for gathering and arraying authorities. For more than twenty years he has been studying the history of immersion, and has spared no time nor expense to supply himself with original documents. I do not suppose there is a Baptist in the land who has anything like such an array of original documents on this subject as has Dr. Christian. In many cases he has the original editions, while in others he has official copies made at the British Museum and elsewhere. He has examined more than forty books which Dr. Dexter does not mention in his bibliography of the subject, and which, it is reasonable to believe, Dr. Dexter never saw. Dr. Christian is also singularly accurate in his use of authorities. I have read this book through and have not detected a single inaccuracy. Many of the quotations I have personally verified and have found them correct, and though I have not verified them all, yet I have no doubt of the absolute correctness of every one. He courts investigation, however, and he will gladly welcome the detection of any mistake in the book. (The Introduction.)

Immersion, The Act of Christian Baptism. 12th edition. Morocco \$1.50; cloth \$1.00; paper 35 cents.

Prof. Wm. H. Whitsitt, D. D., LL. D., president Southern Baptist Theological Seminary, says :

I have read over with much satisfaction the volume of Rev. Dr. Christian, entitled 'Immersion, the Act of Christ-

ian Baptism.' His treatment of the subject is industrious, sprightly, pointed and entertaining. I believe that the work will be of real service; it is concise, yet clear and convincing. Many people will read and appreciate it who would never undertake one of the more ponderous treatises. I trust that the blessing of God will rest upon this and every effort to promote a knowledge of the truth.

Rev. John A. Broadus, late president of the Southern Baptist Theological Seminary, says :

This book treats every department of the subject with practical point and force; with good sense and with a good spirit. It is remarkably rich in testimonies of scholars, including the concessions of very many learned Pedobaptists, Romanists, etc. Every minister would do well to procure it, and many other devout men and women, both for personal reading and for use with those who may be convinced.

Dr. Maclaren, the great preacher, Manchester, England, says :

This volume on immersion is carefully and industriously prepared, and its fullness and comprehensiveness leaves nothing to be desired. I hope its circulation may be large. It will be if it is commensurate with its completeness.

Dr. Joseph Angus, president Regents Park College, London, England, says :

I am glad to have a copy of Dr. Christian's book on Baptism. Its thoroughness and clearness, and force and spirit, are all admirable; and the general circulation of it among the English speaking people could not fail to promote the interests of truth and love.

Close Communion; or, Baptism as a Prerequisite to the Lord's Supper. 5th edition. Morocco \$1.50; cloth \$1.00; paper 35 cents.

Prof. A. T. Robertson, D. D., Southern Baptist Theological Seminary, says :

I have enjoyed reading it and it grew upon me to the end. It shows the same patient investigation and masterly marshaling of irresistible arguments that characterized the author's work on 'Immersion.' The two will form an impregnable bulwark for our doctrines on those questions. I regard it as equal to the one on 'Immersion.'

Prof. W. C. Wilkinson, D. D., professor in Chicago University, says :

'Close Communion,' by J. T. Christian, can hardly fail to carry conviction of the truth to any candid reader. It is clearly written, kind in spirit, and is well adapted to the average Christian reader, which is exactly what a popular treatise on the subject should aim to be.

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Cloth \$1.00; paper 25 cents.

Wesleyan Methodist, Syracuse, N. Y., says :

There is a general expression of a noble patriotism in this book. The fearful arraignment of Romanism is chiefly upon evidence of the accredited authors and authorities of the Roman Catholic Church. The book is of great value.

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...OR...

AN EXAMINATION INTO THE ACT OF BAPTISM
AS PRACTICED BY THE ENGLISH AND
AMERICAN BAPTISTS BEFORE
THE YEAR 1641.

BY
JOHN T. CHRISTIAN, M. A., D. D.,
PASTOR EAST BAPTIST CHURCH,
LOUISVILLE, KY.,

And Author of "Immersion, the Act of Baptism," "Close Communion; or, Baptism as a Prerequisite to the Lord's Supper," "Americanism or Romanism, Which?" "Four Theories of Church Government," "Heathen and Infidel Testimonies to Jesus Christ," etc.

WITH AN

INTRODUCTION

BY
T. T. EATON, D. D., LL. D.

SECOND EDITION.



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LOUISVILLE, KY.

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INTRODUCTION.

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in Dr. Dexter. And yet whoever replies to any book must needs call attention to its misuse of authorities where such misuse exists. When, for example, such great stress is laid on the supposed testimony of the "Jessey Church Records," it is needful in replying to point out that what is quoted as "Jessey Church Records" really belongs to an "ancient manuscript said to have been written by Mr. William Kiffin." In all this Dr. Christian has not gone beyond the limits of honorable controversy. Indeed he is not so severe on Dr. Whitsitt as the latter is on Dr. Clifford. When a man enters the lists of controversy he must expect his statements to be challenged.

It should be constantly borne in mind that not till the year 1641 were the Baptists in England free to speak and write their views. It was on August 1, 1641, that the Court of High Commission and the Court of Star Chamber went out of existence. Then, and not till then, could Baptists come from their hiding places and preach openly. Of course their doctrines and practices were new to a great many people. To find instances, therefore, after 1641, where Baptists were called "new" does not at all prove that they began to exist in 1641. Indeed the fact that they were then heard from so vigorously, and spread so rapidly, itself proves they were in existence, though in hiding, before. Just so soon as it was safe for them to show themselves they are seen here, there and everywhere, to the great annoyance of the state clergy, who call them "new, upstart sectaries," etc. The fact that in 1644 im-