

**CONCISE COMMENTS
ON BAPTISM: WITH
REFERENCES VERIFIED**

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Concise Comments on Baptism: With References Verified by W. W. Everts

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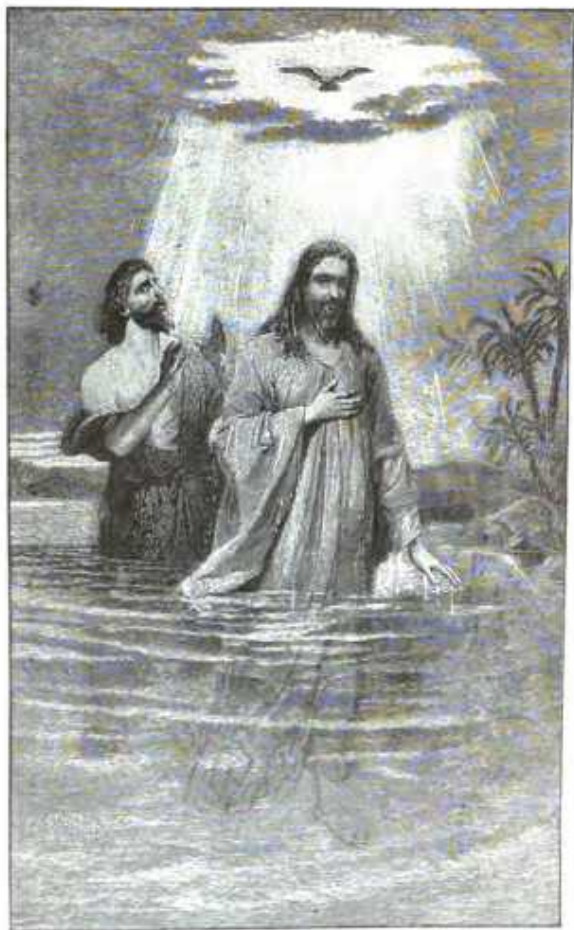
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W. W. EVERTS

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"THIS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS."

CONCISE COMMENTS

ON

BAPTISM.

WITH REFERENCES VERIFIED.

William Wallace
BY W. W. EVERTS, JR.

*For sale by the Author at 256 Washington St.,
Boston, Mass.*

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C. H. SIMONDS & Co., PRINTERS, 111 ARCH ST.,
BOSTON, MASS.

DEDICATED TO MY DEAR FATHER,
AND TO M. S. M.,
MY GENEROUS FRIEND.

PREFACE.

These little pictures in narrow frames form a gallery of illustrations of the heavenly rite of baptism. The contributors are masters, both old and new, of the art of interpretation. Each sketch is accompanied by the date and page of the volume from which it was taken. This is a unique collection of several hundred impressions made by baptism upon the minds of learned and holy men. The church fathers and the reformers, archaeologists and historians, philologists and theologians of all lands, and of every shade of opinion, set forth in skilful paraphrase and brilliant variation the thought of God as revealed in this ordinance of his church. When this ordinance is clearly explained and the example of the Master and the practice of his apostles are clearly understood, his disciples will no longer be satisfied with any substitute. There is much agitation to-day in favor of Christian and church union. This compilation is an humble effort to show the consensus of scholars as to primitive baptism. In the united church of the future this ordinance shall be restored to its pristine power and beauty. Christians have found the "one Lord," are searching for the "one faith," and will then celebrate the "one baptism."

The thanks of the writer are hereby expressed for courtesy extended to him by the librarians of Morgan Park, Ill.; Crozer in Upland, Mercantile and Philadelphia in Philadelphia, Penn.; Union Theological in New York city; Yale in Connecticut; Public, and Athenæum of Boston, Harvard, Newton Centre, and Andover in Massachusetts.

W. W. EVERTS, JR.

Haverhill, Mass., Easter, 1890.

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Concise Comments on Baptism.*

LIVES OF CHRIST.

"His sufferings he betokens by a baptism which he must undergo; partly, perhaps, in view of the multitude of afflictions that were to overwhelm him, and partly in view of baptism as a religious symbol, and of the baptism of suffering as his last and perfect consecration as Messiah, just as John's was the first and preparatory one."—p. 316; 1852; Neander; German Lutheran.

"But his baptism was certainly a typical sign of the death of Jesus and consequently also of mankind's desert of death."—p. 194; 1863; Ebrard; German Reformed.

"So Jesus descended into the waters of the Jordan and then the awful sign was given." "If for ablutions he substituted immersion, it was the better to represent the gravity of the disease which was to be healed." "Scarcely is he plunged in the waters of the stream, when a glorious vision completes the illumination of the Baptist."—pp. 244, 250; 1866; E. De Pressense; French Reformed.

"The forerunner descends with his Redeemer into the rapid waters of the now sacred river."—p. 110; 1872; Ellicott; English Episcopalian.

"Baptism and the confession of sins were identical. But the moment of immersion was naturally not suited to allow the person immersed to utter a verbal confession of sins."—vol. I; p. 356; 1872; J. P. Lange; German Lutheran.

"Holy and pure before sinking under the waters, he must yet have risen from them with the light of a higher glory in his

* No Baptist author is quoted in this volume.

countenance." "Past years had been buried in the waters of Jordan."—pp. 413, 414; 1877; Geikie; English Episcopalian.

"It was as if symbolically, in the words of St. Peter" (1 Peter 3: 21), "that baptism had been a new flood, and he who now emerged from it, the Noah—or rest and comfort-bringer,—who took into his ark the dove, bearing the olive branch, indicative of a new life. Here, at these waters, was the kingdom, into which Jesus had entered in the fulfilment of all righteousness; and from them he emerged as its heaven-designated, heaven-qualified and heaven-proclaimed King."—vol. I; p. 284; 1883; Edersheim; English Episcopalian.

"After confessing their sins, they went down, man by man, into the waters of Jordan, in order to emerge new-born, a people prepared for the Lord. The people were to seal their repentance by immersion in the Jordan . . . an emblematical action which, in the manner of the East, gives an outward representation of inward occurrences, and will be to the individual a constant recollection and reminder of the undertaken obligation."

"Jewish ablutions arrived at a ceremonial purity in the Levitical sense, and had nothing in common with the figurative act which portrayed through immersion the complete disappearance of the old nature, and by the emerging again the beginning of a totally new life."—vol. I; pp. 307, 313; 1883; Weiss; German Lutheran.

"He saw also that, in going down beneath the waters of Jordan and then emerging from them, there would be presented an impressive symbol of the fact that he was now leaving ordinary earthly work behind him and entering on a new and higher life."—p. 17; W. Scrymgeour; English Episcopalian.

"All former modes of life and symbols did not suffice to furnish a proper initiation and seal. An entirely new symbol must be found for him, to become the actual beginning and the plain expression of what he would find in Israel; potent enough to serve for the commencement and yet simple enough to be applied indifferently to all members of the nation. Every member of the nation must, with all sincerity, confess his sins before him who called him to repentance, and promise a new and