

**AN OUTLINE OF THE
ARGUMENT
AGAINST THE VALIDITY
OF LAY-BAPTISM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649058655

An Outline of the Argument against the Validity of Lay-Baptism by John D. Ogilby

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN D. OGILBY

**AN OUTLINE OF THE
ARGUMENT
AGAINST THE VALIDITY
OF LAY-BAPTISM**

14 pages

AN OUTLINE

OF THE

ARGUMENT AGAINST

THE

VALIDITY OF LAY-BAPTISM.

BY

REV. JOHN D. OGILBY, A. M.

(St. Mark's Church in the Bowery)—Professor of Ecclesiastical History in the General
Theological Seminary of the Protestant Episcopal Church.

"ONE LORD, ONE FAITH, ONE BAPTISM."

NEW-YORK :

D. APPLETON AND CO., 200 BROADWAY.

MDCCLXII.

Entered according to Act of Congress, in the year 1841, by
JOHN D. OGILBY,
in the Clerk's Office of the District Court of the Southern
District of New-York.

University Press:
JOHN F. TROW, PRINTER,
114 Nassau-street,
New-York.

741
O340

ANDOVER-
HARVARD
THEOLOGICAL
LIBRARY

TO
THE RIGHT REVEREND FATHERS,
THE
BISHOPS OF THE CHURCH IN AMERICA,
CHIEF PASTORS OF THE FLOCK OF CHRIST AND
STEWARDS OF THE MYSTERIES OF GOD,
THIS HUMBLE EFFORT
TO ILLUSTRATE AN IMPORTANT POINT OF DOCTRINE
AND DISCIPLINE,
IS MOST RESPECTFULLY INSCRIBED BY
THEIR SERVANT IN CHRIST,
THE AUTHOR.

"In this discourse, I have no aim to displease any, nor any hope to please all. If I can help on to truth in the Church and the peace of the Church together, I shall be glad, be it in any measure. Nor shall I spare to speak necessary truth, out of too much love of peace, nor thrust on unnecessary truth to the breach of that peace, which once broken is not so easily soldered again. And if for necessary truth's sake only, any man will be offended, nay take, nay snatch at, that offence which is not given, I know no fence for that. It is truth, and I must tell it; it is the gospel, and I must preach it. And far safer it is in this case to bear anger from men, than a wo from God."

LATH'S CONFERENCE WITH FISHER.

CONTENTS.

	Page
PREFACE,	7
CHAPTER I.	
State of the Case. Importance of the Subject, .	13
CHAPTER II.	
The Argument furnished by the very terms of our blessed Saviour's Commission to his Apostles,	19
CHAPTER III.	
The Argument derived from the Nature of the Holy Sacrament itself,	23
CHAPTER IV.	
The <i>onus probandi</i> rests upon the Advocates of Lay-Baptism. The sort of proof which they must bring to break the force of the foregoing Argument. The position of the leading Anglican writers in favor of Lay-Baptism defined. The position of its American advocates widely different,	30
CHAPTER V.	
The evidence, derived from Primitive Antiquity, in favor of Lay-Baptism, examined. Its insufficiency shown,	38
CHAPTER VI.	
The Catholic doctrine and usage of the Primitive Church positively confirm the Arguments of Chapters II. and III.,	72

CHAPTER VII.		Page
An examination of sundry pleas, by help of which the Advocates of Lay-Baptism attempt to evade the Arguments of Chapters II. and III. 1. Alleged instances of Lay-Baptism in the New Testament. 2. Attempted parallel between Preaching and Baptizing. 3. Comparison of Circumcision and Baptism. 4. Asserted authority of bishops to ratify <i>ex post facto</i> any Baptisms whatsoever,		94
CHAPTER VIII.		
An examination of the Argument in favor of Lay-Baptism, derived from the alleged consequences of the contrary doctrine,		111
CHAPTER IX.		
The Argument derived from Consequences against Lay-Baptism. Sundry Arguments for it briefly discussed,		133
CHAPTER X.		
The Erroneous Notions of certain Fathers shown to be the Source of Lay-Baptism. It progressed <i>pari passu</i> with Error and Corruption, until it was established by Papal Sanction,		144
CHAPTER XI.		
The early Anglican Reformers retained the Papal Doctrine, both as to the absolute necessity of Baptism, and the validity of Lay-Baptism. The Anglican Church gradually returned to the Primitive Doctrine in both respects, and conformed thereto her authorized Standards and Formularies,		159
CHAPTER XII.		
The American Liturgy. The alleged Practice of the American Church. Conclusion,		179
NOTES,		187

PREFACE.

THE Author of this "Outline" is aware that some apology may be thought necessary for bringing forth, into the open arena of public discussion, a subject, which has been suffered to repose in unbroken silence during the whole period that has elapsed since the independent organization of the Church in America. It is true that the subject has not been wholly unheeded; that the principles advocated in these pages have been secretly and quietly gaining ground; and that they have been practically carried out in many instances within the last few years; but still noiselessly and almost invisibly. Nor would the present writer have taken upon himself the responsibility of disturbing the even tenor of their way, had he not been constrained so to do by the instinctive impulse of self-defence, as well as by a sense of official responsibility.

It is already known, most probably, to all the readers of this publication, that a recent Baptism by him of two persons who had previously received Lay-Baptism, has excited no small degree of attention, and has raised against him no little outcry. Some have objected to that Baptism on account of the *mode* adopted. He has deemed it best not to divert attention from the main question by treating of this matter on the present occasion. It may be presumed that most objectors find fault with him