

BAPTISM AND SPRINKLING.

A Few Historical and other Facts on the Subject.

BY J. M. S.

The opinions among the religious bodies who use to sprinkle infants are divided with respect to the origin of that rite. The Roman Catholics, who believe in continued revelation and the inspiration of the Pope, hold that infant sprinkling was introduced by the church through the inspiration of God, hundreds of years after the death of the Apostles. And they claim that the church has the right to abolish the baptism instituted by our Lord and introduce this innovation, or, indeed, any innovation that convenience may suggest. The Protestants, on the contrary, hold that the Bible is the only guide in matters of faith and practice. They deny continued revelations. Consequently, they hold that infant sprinkling was instituted by the Apostles of our Lord and can be defended from the Bible.

What are the facts? 1-Every passage of Scripture where the word baptism occurs shows plainly that baptism was administered to those, only, who had been made disciples of Christ, that is, to believers.

2-The writers subsequent to the apostles, the so-called apostolical fathers, express themselves in the same way.

HERMAS, supposed to be the Hermas mentioned in Rom. 16:14, speaks about the water of baptism wherein people go down, bound to death, but come up, determined to life. The expressions "go down" and "come up" must refer to a voluntary act on the part of the one who is being baptized and also to immersion.

CLEMENT, died A. D. 100, Ignatius 110, and Polycarp, 160, knew nothing about infant sprinkling, but Clement refers three times to baptism as the "seal of the confession." This is a scriptural idea.

JUSTINE MARTYR, converted A. D. 132, died 165, is very clear on this subject. In his Apology, a writing addressed to the Emperor Antoninus Pius, he endeavors to explain the principles of Christianity. Speaking of how people were initiated into the Christian Church, he says that those who were convicted and believed and who promised to live according to their doctrines were taught to pray and to ask God to forgive their sins. "Also we fast and pray with them. Then we take them to a place where there is water, and they are regenerated in the same way as we were regenerated, for they are baptized in water in the name of God, the Father, who is Lord over all things, and in the name of our Savior, Jesus Christ, and the Holy Ghost." Justine also says: "We were born (bodily) without our own will (kat' anagken) but we must not continue as the children of necessity and ignorance, but in baptism we must have free choice and knowledge. This we were taught by the Apostles." (Quoted in Baumgarten's Rel. Controv. Vol. 2, p. 64.)

IRENAEUS lived between A. D. 140-202. This writer has a passage which some pædo-baptists (infant sprinklers) quote in support of their views. It reads thus: "As Christ was a master, he had a master's age. He did not despise, nor did He go on a way that was above the human nature, nor did He in His person violate the law which He had given mankind, but He sanctified every age by the similarity it bears to himself. For He came to save all through Himself—all, I say, who through Him are regenerated to God, infants, little children, young men and old men," etc. This, it is contended, proves that infant baptism was known to Irenæus. It will be seen, however, that our author by no means says that Christ baptized infants or instituted sprinkling for them. He says that Christ "sanctified" every age, and that He came to "save" all who were regenerated. This, and nothing else can be inferred from the passage. In support of this view, the following testimony is decisive:

"The passages of Scripture which are thought to intimate that baptism of infants was customary in the first church, are doubtful, and prove nothing, nor will the first passage, that occurs in the writings of the fathers (Ir. Adv. Hæc.) furnish a decisive proof. It only expresses the glorious idea that Jesus was a Savior in every age of life and for every age; but it does not say, that he saves infants by baptism in water, unless the word, "renasci" (regenerate) by the most arbitrary petitiõ principii is made to refer to baptism." (Hagenbach, Hist. of Doc., Vol. 1, p. 136, 134.)

"Infant baptism"—says Pressence—which is very far from reaching down to the Apostles, was a novelty that is contemporaneous with the victory of the episcopal idea."

Tertullian was born at Carthage A. D. 170 and died 220. He is the first one who mentions infant baptism, and he opposes it with all the strength of his glowing eloquence and excellent learning. His "De Baptismo" is a strong vindication of the baptism instituted by our Lord.

About this time the practice of baptizing infants appears for the first time in the history of the church. Hence the violent opposition of Tertullian.

But his protest did not arrest the progress of the error.

CYPRIAN, the celebrated Bishop of Carthage, died 258, is found to be the first defender of infant baptism.

After his time, it becomes more and more common, till after the time of Augustine, dead 430, it prevails.

It is a remarkable fact that infant baptism is an invention which the world has received from Africa, from the descendants of those Canaanites who emigrated from Palestine in the days of Moses, and who on account of their idolatry and general wickedness were condemned by God. Surely, the source of the rite is not very noble.

3-It is easy to prove that infant baptism did not prevail till the fifth century after Christ, by the fact that hardly any of the celebrated fathers in these centuries were baptized in infancy.

EUSEBIUS, born 270, was not baptized till after 303, although his father was a Christian who suffered martyrdom in Rome.

AMBROSE, born 374 was born of Christian parents but was not baptized till 31 years of age.

JEROME, born 320, of Christians parents, was converted and baptized at 25 years of age.

AUGUSTINE himself, the great champion of infant baptism, predestination and other errors, was first baptized A. D. 387, by bishop Ambrose, of Milan. He was then 33 years old.

ATHANASIUS, Ephraem Cyrus, Basil, Gregory Nazien, and Chrysostom, all flourished in the fourth century, but none of them were baptized in infancy, although they had Christian parents.

4 But in the fifth century energetic steps were taken to make infant baptism the general rule. At a council held A. D. 416 at Mileve, Augustine presiding, the bishops resolved: "Everyone who denies that little children who are newly born of their mothers, ought to be baptized, let him be cursed."

5 There is a difference between infant baptism and infant sprinkling which some are apt to overlook. Infant baptism commenced in the third century and prevailed in the fifth. Infant sprinkling is much later.

The first mention of sprinkling infants is, I believe, in the ninth century in France. But the Roman Church did not sanction sprinkling till the year 1311, at the council of Ravenna.

In England "sprinkling" was condemned by several councils at York, 1100, London 1200, Salisbury 1317 and Worcester 1224. All these church authorities commend immersion three times. The change took place during James I.

The Greek Church which was separated from the Roman Church before the time of the sprinkling, still retains the original immersion of its infants.

The Lutheran churches also used immersion to commence with, a fact which can be gathered from a book written by Bugenhagen 1542. He had been a sprinkling performed at Hamburg in the year 1529. This was something new to him. He therefore wrote to Luther about it. And Luther answered that sprinkling was an "abuse" that ought to be done away with. In a sermon on baptism Luther says: "That we in baptism are immersed under the water, shows that we die with Christ; and that we are again taken up out of the water shows and gives us that we live with him." (See Luther's Schriften, Walch Tom. 10, p. 2592.)

Infant baptism has forced its way in spite of the word of God and protests from some of the best men that ever lived on the earth. Infant baptism is a caricature of baptism and has the sanction not even of the reformers of the middle age.

6-Burnet, Grotius and Baxter say that in cases of sickness and also because of the cold climate of the northern countries, sprinkling had to be resorted to. Floyd, Wall and others defend sprinkling on account of its decency.

The Son of God, who commanded immersion, was not decent enough according to these theologians! Nor did He know anything about the rigidity of the North!

Hence the priests had to substitute sprinkling for baptism.

All these facts are easily gathered from the pages of ecclesiastical history. The churches of the world have mutilated and perverted the word of God according to their own fancy; they have added to it and subtracted from it; they have tortured the different passages on the racks of their theology, in order to make them confess what they never taught; they have augmented the teachings of Christ with their own inventions. And to all this crime, the pages of history bear testimony in letters of flame, as it were. And yet, the worldly, criminal priests show us an innocent face and fold their hands and accuse us of perverting the word of God. Well may we throw this burning testimony of history into their faces and reiterate the words of Elijah to the wicked king: "I have not troubled (or seduced) Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings xviii. 18.

Warning to Fiddlers.

A local violinist of Helena, Mont., was practicing last week in the office of the hotel near the telephone. The wires got surcharged with electricity, and a second later the musician's fiddle was smashed to pieces. He valued the instrument at \$500.—Reno Gazette

SUNDAY SERVICES.

The Object of Gathering—Renewal of Covenants in Partaking the Sacrament—A God who Answers Prayer—The Spirit of Testimony and Revelation—Religious Liberty.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, August 12th, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang: Praise ye the Lord! my heart shall join in work so pleasant, so divine.

Prayer by Elder Claudius Spencer.

The choir sang: Ye children of our God, Ye Saints of latter days.

The Priesthood of the Fourteenth Ward officiated in the administration of the Sacrament.

ELDER WILLIAM SPRY

was called to address the congregation. If there was a time, he said, when he felt his own weakness and inability and the necessity of having the help of the Almighty, it is when he stands to address the Latter-day Saints. Hence he desired the faith and prayers of the congregation to be enabled to speak words to their edification.

We gather together for the purpose of receiving that spiritual food so necessary in our daily life. We here obtain thereby greater strength, a spirit of renewed diligence for the discharge of our duties the ensuing week. Many of you have gathered from the different nations of the earth, where you had been in ignorance of the truths you now prize, until, moved by the promptings of the Almighty, the servants of the Lord brought to you the Gospel tidings. Then their teachings appeared to your minds, touched with the spirit of truth, like something familiar that you had heard before. Results: obedience and baptism, covenanting thenceforward to keep the commandments of God. Migration then followed, to a land assigned for the gathering in the last days of the people of God, there to learn more fully of His ways and to walk in His paths.

Our partaking of the Sacrament on His holy day affords a renewal of those covenants, and if worthily partaken of, gives a renewed spiritual strength, an increased faith and hope in the work and the promises of the Gospel. We become thus, with righteous lives, partakers to a greater fullness of that Holy Spirit that Christ gave unto His disciples by which they were to receive comfort and a knowledge of all truth and of the fullness of the Almighty regarding them. This is the spirit of witness by which we know that if we keep the commandments of God as enunciated in the Gospel code, we shall inherit eternal blessings.

We are a people distinct and peculiar in many respects in doctrine and in practice from the world. In this feature, a firm belief in the gifts and operations of the Spirit as enjoyed by former-day Saints, we differ from the Christian world today. But in this, as in every feature of religious belief and worship, we claim the right and freedom to differ from the world. And this same religious liberty we are willing to grant in return to all religionists of the world. We worship a God capable and willing to hearken to the prayers of faith of His children on earth. We would grant others the same liberty to worship according to the dictates of their own conscience, whom or how they may.

Because we have gospel privileges and blessing which the world beside have not, we should not be puffed up in vanity to think ourselves from our own merits so superior to all others. For all advantages that we have, are attributable to the Gospel, and the Gospel plan is revealed not for us alone, but for all the world who will receive it. The Apostle Paul anciently gave the Saints to understand that the Gospel was for all. Peter too on the day of Pentecost said, regarding the Holy Spirit, to those who enquired of the plan of Salvation: "Repent and be baptized every one of you for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call." The Lord in His wisdom and fatherly love has seen fit to give unto us principles and privileges of salvation not enjoyed by the world, principles designed to give us eternal life and to bring us back into the presence of God whence we came; but the time will come that the Gospel will have been proclaimed in all the world, and all will have had the opportunity of receiving or rejecting it.

The speaker was reminded of a conversation he once had with a gentleman of the South who remarked, on witnessing the departure of a company of Saints for the West, that he was glad to get rid of them, that the more respectable people of the South did not care to detain among them such ignorant people. Even admitting that these people gathering out may be unlearned as to the knowledge of the world, yet they were honest in their heart, having covenanted to serve the Lord. And

with such a determination on their part a greater change for good in those people would be accomplished here inside of ten years, than in a lifetime with all the religious and benevolent institutions possible in the South. Why? because the Gospel places a man upon a higher plane and is designed to benefit mankind with a higher, nobler and better life. If man, says the Scriptures, knows how to give good gifts unto his fellows, how much more does our Heavenly Father know how to administer what is good, necessary and desirable unto His children.

The speaker bore a strong testimony. He knew that God lived, and that the work we are engaged in is the work of the Lord. This Gospel teaches us to love the Lord and to do right, loving our neighbor as ourselves. The almighty is at the helm, we need have no apprehension. If we live according to His precepts we will be prepared for the coming of the Savior and for the society of the Just.

After singing by gentlemen of the choir:

My God the spring of all my joys, ELDER WM. H. JONES

addressed the meeting. He desired the faith and prayers of the congregation, realizing that this is the most responsible position for an Elder of Israel to hold—that of attempting to instruct the Latter-day Saints in the principles of the Gospel. He had been out in the world preaching the Gospel, but had never dreaded so much to preach the principles to the world, as to address a congregation of Latter-day Saints, most of whom perhaps knew more than himself of the principles of the Gospel. Always, however, he had a voice in defense of the Gospel and a testimony to give of the truth of it. Believed and knew that it was the work of the Lord in which our people were engaged. With most of you here today, there are no doubts in this regard. There cannot be, when, as to the principles of the Gospel, you compare the teachings of this Bible with those of the Latter-day Saints. You find that they harmonize. Compare the teachings of the different religious sects of the world with our own faith and the Gospel as taught anciently, and you must conclude that we only have the same Gospel that was established in the early days of Christianity by Jesus and His Apostles. Of the so-called orthodox denominations, in the creed of none of them do they proclaim the principles of the Gospel as they are contained in the New Testament.

In the first place they have not the same foundational principle of faith. As a people the Latter-day Saints, as has been stated by the previous speaker, are in the enjoyment of the promises recorded here in the Bible, predicated upon faithfulness, and as revealed to the Latter-day Saints through His Apostles and Prophets of this dispensation. Among these promises is this: That those who receive the Gospel as in former days through its duly accredited authority, repenting of sin and entering into the waters of baptism, they will receive a forgiveness of their sins and then by the laying on of hands will obtain the bestowal of the gift of the Holy Ghost; and that this Holy Spirit, through lives of righteousness on the part of the believer, will give that testimony which I bear today, that the work of God is true. We do not need to look in vain for this testimony, nor derive it from profane or secular history in proof of the authenticity of the Scriptures.

The source of truth is in the Divinity, and having received it we then know for ourselves that God lives and that He answers prayers. Hundreds and thousands of Latter-day Saints have this testimony. The humble Elder that goes out to the world has his faith increased and receives greater testimonies perhaps than those at home. I believe the reason for this is that when we go forth to the nations of the earth as servants of the Lord, we have no other source to appeal to but Him, therefore turning with greater humility to Him than perhaps when at home, as a consequence we merit and receive greater blessings of His spirit. That this is a remarkable fact all observe in that when our Elders come home from their missions they always have a strong, earnest testimony of the Gospel to bear. If the Latter-day Saints were to live up to the principles of the Gospel as these Elders, they too would enjoy a greater portion of the spirit of the Lord.

The speaker prayed the Lord might bless with His spirit, the Latter-day Saints, that we may be faithful in carrying out in our lives every principle of the instructions delivered from this stand, from time to time.

The choir sang the anthem: In Thee O Lord will I put my trust, Benediction by Elder Robert L. Campbell.

Renews Her Youth.

Mrs. Phoebe Chesley, Peterson, Clay Co., Iowa, tells the following remarkable story, the truth of which is vouched for by the residents of the town: "I am 73 years old, have been troubled with kidney complaint and lameness for many years; could not dress myself without help. Now I am free from all pain and soreness, and am able to do all my own housework. I owe my thanks to Electric Bitters for having renewed my youth, and removed completely all disease and pain." Try a bottle, 50c. and \$1, at A. C. Smith & Co's Drug Store. (4)

WORTH KNOWING.

Mr. W. H. Morgan, merchant, Lake City, Fla., was taken with a severe Cold, attended with a distressing Cough and running into Consumption in its first stages. He tried many so-called popular cough remedies and steadily grew worse. Was reduced in flesh, had difficulty in breathing and was unable to sleep. Finally tried Dr. King's New Discovery for Consumption and found immediate relief, and after using about a half dozen bottles found himself well and has had no return of the disease. No other remedy can show so grand a record of cures, as Dr. King's New Discovery for Consumption. Guaranteed to do just what is claimed for it.—Trial bottle free at A. C. Smith & Co's Drug Store. (4)

The 'Exposition Universelle de l'art Culinaire' awarded the highest honors to Augustura Bitters as the most efficacious stimulant to excite the appetite and to keep the digestive organs in good order. Ask for the genuine article, manufactured by Dr. J. G. B. Siegert & Sons, and beware of imitations.

RICHLY REWARDED are those who read this and then act; they will find honorable employment that will not take them from their homes and families. The profits are large and sure for every industrious person, many have made and are now making several hundred dollars a month. It is easy for any one to make \$5 and upwards per day, who is willing to work. Either new, young or old; capital not needed; we start you. Everything new. No special ability required; you, reader, can do it as well as anyone. Write to us at once for full particulars, which we mail free. Address: Silson & Co., Portland, Maine.

STRAYED!

FROM EAST BOUNTIFUL, AUGUST 12th, a gray Mare, 8 years old, branded on left thigh T H, has a lump on right hind foot near hoof.

Any person giving information where she may be found will be rewarded.

WM. TUFFIELD, da&w1 East Bountiful, Davis Co., Utah.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One bay MARE, about 3 years old; white face and nose; white spot on each side; branded FO on right thigh.

If not claimed in fifteen days from date, will be sold at the estray pound at Junction, Plute County, Utah, on Tuesday, the 21st day of August, 1888, at 10 o'clock a. m.

JOHN S. BALER, Poundkeeper. Dated at Junction, Plute County, Utah, August 6th, 1888.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One claybank HORSE, branded on left shoulder and HC on left thigh; he is collar

marked and very poor.

If said animal is not claimed and taken away on or before August 30th, he will be sold to the highest cash bidder, at 10 o'clock a. m., at the estray pound.

W. B. HARDY, Poundkeeper. Mountain Dell, Parley's Cañon, August 15th, 1888.

A FRIGHTFUL SKIN DISEASE.

Sufferings Intense. Head nearly raw. Body covered with Sores. Cured by the CUTICURA Remedies.

Messrs. STEVENS & BRUNER, Monroe, N. O. Dear Sirs,—About two months ago, on your recommendation, I bought a bottle of CUTICURA RESOLVENT, one box CUTICURA SOAP, and one cake of CUTICURA SOAP, for my son, aged thirteen years, who has been afflicted with eczema for a long time, and I am pleased to say that I believe the remedies have cured him. His sufferings were intense, his head being nearly raw, his ears being gone except the gristle, and his body was covered with sores. His condition was frightful to behold. The sores have now all disappeared, his skin is healthy, eyes bright, cheerful in disposition, and is working every day. My neighbors are witnesses of this remarkable cure, and the doubting ones are requested to call or write me, or any of my neighbors.

WM. S. STEPHENSON, WINCHESTER P. O., UNION CO., N. O.

MONROE, N. O., Oct. 29, 1887.

THE POTTER DRUG AND CHEMICAL CO. Gentlemen,—Mr. Wm. S. Stephenson of this county brought his son to town today to let us see him, and to show us what CUTICURA REMEDIES had done for him. This is the case referred to in our letter to you some time ago. To look at the boy now, one would suppose that there had never been anything the matter with him,—seems to be in perfect health. We have written and herewith inclose what his father has to say about the matter,—wrote it just as he dictated.

We are selling quite a quantity of CUTICURA REMEDIES and hear nothing but praises for them. We regard the CUTICURA REMEDIES the best in the market, and shall do all we can to promote their sale.

Yours truly, STEVENS & BRUNER, Druggists and Pharmacists.

CUTICURA, the great skin cure, and CUTICURA SOAP prepared from it, externally, and CUTICURA RESOLVENT, the new blood purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price: CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases," 64 pages, 50 illustrations, and 100 testimonials.

PIMPLES, black-heads, red, rough, chapped skin, and oily skin prevented by CUTICURA SOAP.

WEAK, PAINFUL BACKS,

Kidney and Uterine Pains and Weaknesses, relieved in one minute by the CUTICURA Anti-Pain Plaster, the first and only pain killing plaster. New, instantaneous, infallible, 25 cent