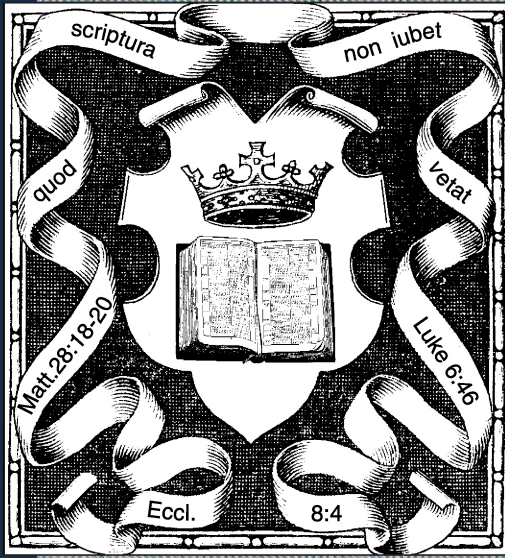
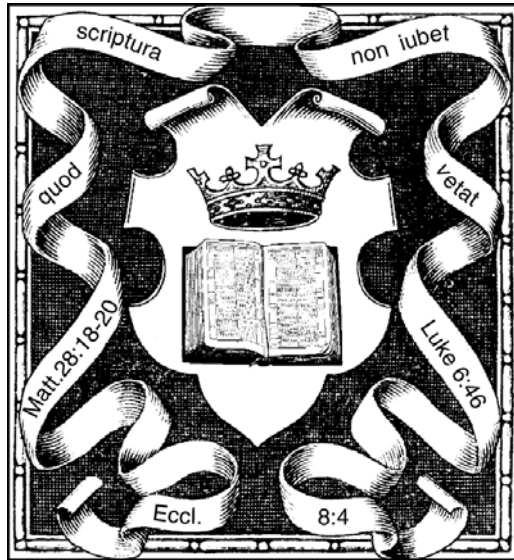


The Baptist Distinctives Series  
Number 34



# The Baptism of the Ages and the Nations

William Cathcart



## *Quod scriptura, non iubet velat*

The Latin translates, “What is not commanded in scripture, is forbidden:”

**On the Cover:** Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God’s revealed will, they are of vital importance. Hence, the barriers of separation between Baptists and others can hardly be considered a trifling matter. To suppose that Baptists are kept apart solely by their views on Baptism or the Lord’s Supper is a regrettable misunderstanding. Baptists hold views which distinguish them from Catholics, Congregationalists, Episcopalians, Lutherans, Methodists, Pentecostals, and Presbyterians, and the differences are so great as not only to justify, but to demand, the separate denominational existence of Baptists. Some people think Baptists ought not teach and emphasize their differences but as E.J. Forrester stated in 1893, “Any denomination that has views which justify its separate existence, is bound to promulgate those views. If those views are of sufficient importance to justify a separate existence, they are important enough to create a duty for their promulgation ... the very same reasons which justify the separate existence of any denomination make it the duty of that denomination to teach the distinctive doctrines upon which its separate existence rests.” If Baptists have a right to a separate denominational life, it is their duty to propagate their distinctive principles, without which their separate life cannot be justified or maintained.

Many among today’s professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don’t understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, explain and defend the primary Baptist distinctives as they understood them. It is hoped that this Series will provide a more thorough historical perspective on what it means to be distinctively Baptist.



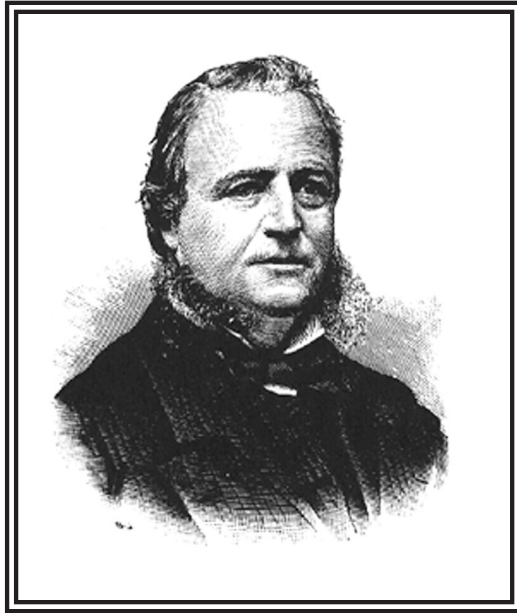
The Lord Jesus Christ asked, “*And why call ye me, Lord, Lord, and do not the things which I say?*” (Luke 6:46). The immediate context surrounding this question explains what it means to be a true disciple of Christ. Addressing the same issue, Christ’s question is meant to show that a confession of discipleship to the Lord Jesus Christ is inconsistent and untrue if it is not accompanied with a corresponding submission to His authoritative commands. Christ’s question teaches us that a true recognition of His authority as Lord inevitably includes a submission to the authority of His Word. Hence, with this question Christ has made it forever impossible to separate His authority as King from the authority of His Word. These two principles—the authority of Christ as King and the authority of His Word—are the two most fundamental Baptist distinctives. The first gives rise to the second and out of these two all the other Baptist distinctives emanate. As F.M. Jans wrote in 1894, “Loyalty to Christ as King, manifesting itself in a constant and unswerving obedience to His will as revealed in His written Word, is the real source of all the Baptist distinctives.” In the search for the *primary* Baptist distinctive many have settled on the Lordship of Christ as the most basic distinctive. Strangely, in doing this, some have attempted to separate Christ’s Lordship from the authority of Scripture, as if you could embrace Christ’s authority without submitting to what He commanded. However, while Christ’s Lordship and Kingly authority can be isolated and considered essentially for discussion’s sake, we see from Christ’s own words in Luke 6:46 that His Lordship is really inseparable from His Word and, with regard to real Christian discipleship, there can be no practical submission to the one without a practical submission to the other.

In the symbol above the Kingly Crown and the Open Bible represent the inseparable truths of Christ’s Kingly and Biblical authority. The Crown and Bible graphics are supplemented by three Bible verses (Ecclesiastes 8:4, Matthew 28:18-20, and Luke 6:46) that reiterate and reinforce the inextricable connection between the authority of Christ as King and the authority of His Word. The truths symbolized by these components are further emphasized by the Latin quotation - *quod scriptura, non iubet vetat*— *i.e.*, “What is not commanded in scripture, is forbidden.” This Latin quote has been considered historically as a summary statement of the regulative principle of Scripture. Together these various symbolic components converge to exhibit the two most foundational Baptist Distinctives out of which all the other Baptist Distinctives arise. Consequently, we have chosen this composite symbol as a logo to represent the primary truths set forth in the *Baptist Distinctives Series*.





**THE BAPTISM**  
**OF THE AGES**  
**AND OF THE NATIONS.**



**WILLIAM CATHCART**  
1826-1908



**THE BAPTISM  
OF THE AGES  
AND OF THE NATIONS.**

**BY  
WILLIAM CATHCART, D.D.,**

AUTHOR OF "THE FATAL SYSTEM," AND OF "THE BAPTISTS  
AND THE AMERICAN REVOLUTION."

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*With a Biographical Sketch of the Author by John Franklin Jones*

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1878



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Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.  
— *Psalms 60:4*

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**THE WALDENSIAN EMBLEM**  
*lux lucet in tenebris*  
“The Light Shineth in the Darkness”

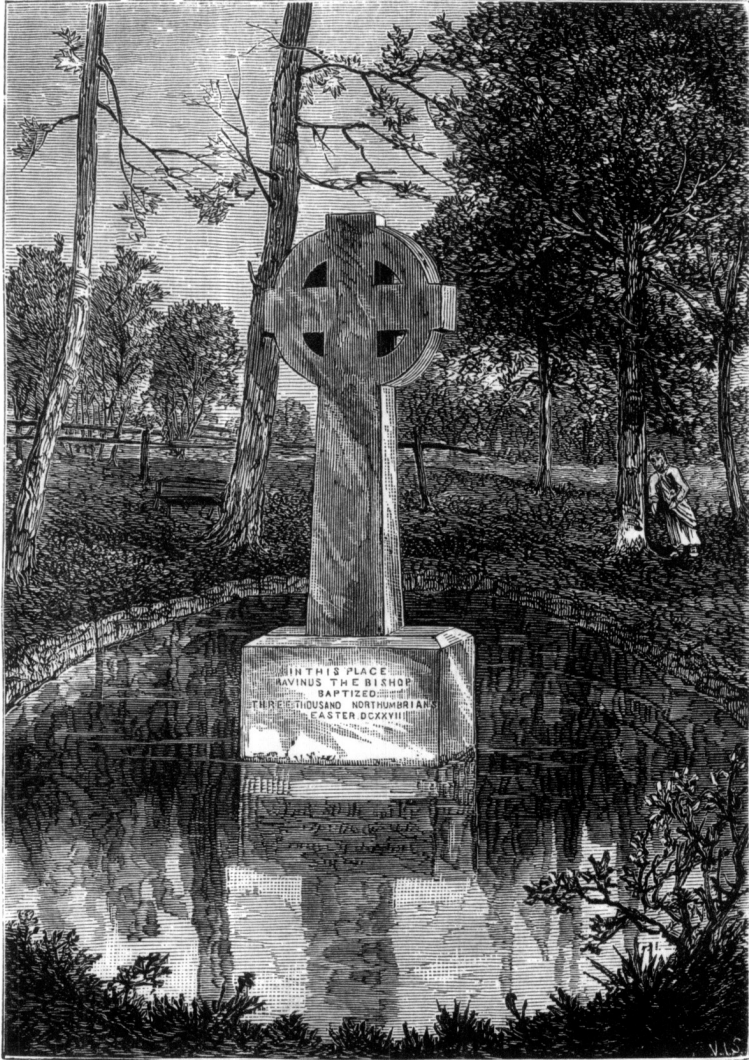
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## PREFACE.

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THE primary object which claimed the attention of the writer of this little work when he began its preparation was to secure and record reliable information about the *mode of baptism* used by the great missionaries who planted Christianity among the pagan communities now constituting the chief nations of the earth. How did St. Remigius baptize Clovis and his three thousand soldiers? How did St. Patrick baptize the Irish? How did St. Augustine baptize King Ethelbert and ten thousand of his subjects? How did Paulinus baptize the thronging thousands of Englishmen whom he was the means of converting in Northumberland? How did Boniface baptize his hundred thousand Germans? How did St. Anschar baptize the Scandinavians? How were the whole people of Kieff baptized when their Russian master, Vladimir the Great, just rescued from heathenism, ordered them to become Christians? The work has expanded beyond the original plan, and it is chiefly a book of facts and baptismal testimonies.



Baptism of the Ages.

Page 29.

Frontispiece.

BAPTISTERY OF BISHOP PAULINUS.



## INTRODUCTION.

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THE name of the work, "THE BAPTISM OF THE AGES AND OF THE NATIONS," has been chosen because it describes its contents. Its pages afford ample evidence that for twelve centuries immersion was the baptism of *all* Christian countries, whether the climate was bitterly cold or intensely hot, and that it is the baptism of about a fourth part of all who bear the Christian name to-day. And the author has by no means exhausted this evidence by the large amount of it placed before his readers.

The important portions of this work were written by the Latin and Greek Fathers, by historians, schoolmen, monks, bishops, archbishops, cardinals, and popes of the Roman Catholic Church—men who are ranked among her most honored sons and holiest saints—and by eminent clergymen, travellers, and other authors of modern Protestant communities. In short, all that is valuable in the book was written by some of the leading men of all the Christian ages, and in a few cases by the inspired penmen themselves.

No *special* effort has been made to secure descriptions of baptism and of baptisms from Greek Christian writers, and some valuable testimony from these sources has been designedly passed by, because it is universally known by well-informed persons that immersion is now, and ever has been, the baptism of the Greek Church and of all other considerable Eastern Christian communities. Nevertheless, every part of Christendom is represented in these pages, either by creeds, by leading men teaching immersion, or by the immersion of candidates for baptism.

The quotations so frequently used in the following pages are all sustained by reliable authorities.

The meaning of "baptizo" is never discussed. Efforts in that field can add nothing to the results already obtained. The sole object of this work is to present narratives or descriptions of baptism by immersion in all countries—a field largely neglected by Baptists.

The work is divided into geographical, not chronological, sections. The baptismal records of each country are placed together, and for this reason the earliest baptisms are not found on the first pages.

In common with all regular Baptists, the writer firmly believes in salvation *by faith alone—by faith in the merits and imputed righteousness of the glorious*

*Redeemer.* But he denies the authority of any being *outside the eternal throne to alter in any particular,* or to set aside, any precept ever given by the sovereign Lamb. As the Roman Catholic wafer without the cup is a counterfeit, and not the Lord's Supper which it claims to be, so baptism without immersion is not the baptism the Saviour received in the river Jordan. It is a mere human contrivance, with less resemblance to Christ's baptism than the Romanist wafer bears to the Lord's Supper. This little work has been prepared to extend the practice of baptizing those only *whose sins have been already washed away by faith in the Saviour's blood,* and who in immersion solemnly and symbolically profess their burial and resurrection with Christ.

The writer is greatly indebted to the "Bucknell Library" of Crozer Theological Seminary for the use of its very valuable collection of the ecclesiastical writings of all ages—literary treasures of the highest worth. For facilities in the use of the library he is under lasting obligations to his friend the honored President of the Seminary, and to the other professors.

He has also received important assistance from the noble library of the American Baptist Historical Society.

His grateful acknowledgments are due to the

Rev. Dr. A. N. Arnold of Chicago, the Rev. Dr. H. Malcom, the Rev. A. J. Rowland, the Rev. Dr. G. W. Anderson, the Rev. J. S. Gubelmann, and Alfred T. Jones, Esq., editor of *The Jewish Record*, Philadelphia, and to several other friends in Europe and America, for valuable articles and information.

Praying that the heavenly Head of the militant Church, who honored immersion by observing it himself in the river Jordan, may bless this effort to the advancement of his gospel, we commit it to the examination of all who love the *truth as it is in Jesus*.

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JOHN A. BROADUS

*The Duty of Baptists To Teach Their Distinctive Views.*  
(Philadelphia: American Baptist Publication Society, 1881).

“No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. *To divide Christians, except for reasons of gravest import, is criminal schism*. Separate religious denominations are justifiable only for matters of conscience growing out of clear scriptural precept.”

J. L. M. CURRY

*A Baptist Church Radically Different From Paedobaptist Churches.*  
(Philadelphia: American Baptist Publication Society, 1889).

“There is something distinctive in the principles of Baptists. They differ from all other denominations; and the difference is so great as not only to justify, but to demand, their separate existence as a people . . . What distinctive mission have the Baptists, if this is not their mission? - to present the truth in love on the matters wherein they differ from Pedobaptists. What is there but this that justifies their separate denominational existence and saves them from the reproach of being schismatics? *If they have a right to denominational life, it is their duty to propagate their distinctive principles, without which that life cannot be justified or maintained.*”

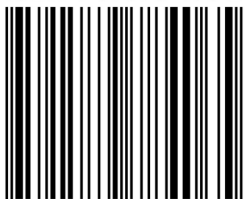
J. M. PENDLETON

*Distinctive Principles of Baptists.*  
(Philadelphia: American Baptist Publication Society, 1882).

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