

# ORIGINAL DEFECTIVE

**Miss. Editor.**—Please allow me, through your columns, to answer a writer in the News who styles himself "Reasoner." In a recent article he quotes, "I indeed baptize you with water unto repentance," (Mat. 3:11), and then asks, "why did John say this if water was not applied to the subject?" This was said to show that the Greek word "eu" means "with" instead of "in." If it means "with," let us read it so in all scriptures where it occurs.

"And there went out unto him all the land of Judea, and they of Jerusalem and were all baptized of him in the river of Jordan, confessing their sins."—(Mark 1:5). Now, "Reasoner's" position forces us to apply nothing less than the whole river of Jordan to the subject. We think that if he sprinkles or pours the whole river upon the subject he will be fairly immersed.

Again, "Then will I sprinkle clean water upon you and you shall be clean."—(Ezek. 36:25). This quote leaves it without a single comment, but evidently meant to prove by it that sprinkling is the proper way to baptize. Now he was unfortunate in selecting this to prove modern effusion from the following considerations:

First, this sprinkling is still future, as the chapter itself shows.

Second, it was spoken of the Jews alone.

Third, the Lord himself is to perform this sprinkling.

If, therefore, "Reasoner" is the "Lord of Hosts," he can legitimately perform this sprinkling when that future time arrives to which it refers, but even then he can only baptize the Jews, while baptism is for all those in every nation who should believe the gospel, therefore Ezek. 36:25 does not refer to Christian baptism.

Again, "Let us draw nearer with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water."—(Heb. 10:22). "Reasoner" is very unfortunate in calling upon this text, for his use of it in this controversy is a tacit acknowledgment that it means baptism. At the same time it can never be reconciled with either sprinkling or pouring. The heart is sprinkled and the body is washed. The body is washed only when the subject is immersed. Again reference is made to Mat. 19:13, 15, to show that others besides believers are proper subjects of baptism, but the text neither mentions nor hints at baptism.

Again, "Does Bro. V. deny these little children the right of baptism when their parents are believers?" The gospel represents each individual as being responsible to God for his own doings, not the doings of others. Remember christianity is an individual matter. None can use a substitute. Jesus said: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—(Mark 16:15, 16). His case of household baptism neither mentions children nor infants, sprinkling nor pouring, and therefore they are wide of the mark.

Now if "Reasoner" wishes to show himself valiant in fight, we shall expect him to whet his glittering sword and grasp his spear whose staff is as a weaver's beam and whose spear-head weighs six hundred shekels of iron and whose height, like Goliath of Gath, is six cubits and a span, and come forth to defy the armies of the living God to deadly combat. If so, be it so. We shall go forth to meet him without sling and a few smooth stones from the brook of truth and smite him in the forehead as did David of old. J. A. CAMPBELL.

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