# REPLY TO LECTURES ON THE NATURE, SUBJECTS, AND MODE OF CHRISTIAN BAPTISM BY JOHN T. PRESSLY, D.D.

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Reply to Lectures on the Nature, Subjects, and Mode of Christian Baptism by John T. Pressly, D.D. by Samuel Williams

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# SAMUEL WILLIAMS

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# REPLY

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# LECTURES

ON

THE NATURE, SUBJECTS, AND MODE

OF

# CHRISTIAN BAPTISM,

BY

JOHN T. PRESSLY, D. D.

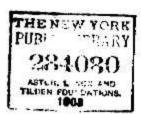
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SAMUEL WILLIAMS.

SECOND EDITION.

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No. 28 West Fourth Street.
1853.

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BY I. HART & CO.,
41 SECOND ST., CINCINNATI, ORIG.

## PREFACE

### TO THE FIRST EDITION.

To the members of the First Baptized Church of Jesus Christ, of Pittsburgh.

### DEAR BRETHERN IN THE LORD :

Fourteen, years ago; I was called in the Providence of God, to the care of your souls. At that time you were few in number, feeble in resources, and like your brothern in the days of Paul, "a sect every where spoken against." Immediately after my connection with you in the pastoral relation, I was called upon to maintain the cause of truth against fearful forms of error.

On various occasions, I have opposed from the pulpit, and now deem it my duty to expose through the press, the doctrine of Rantismal Salvation. A doctrine, while it mutilates the scheme of "salvation by grace," uttorly sets saide the authority of Christ as Lawgiver in Zion, and wherever it prevails, entirely supercedes the ordinance of Christian Baptism. It also destroys the distinction God has made between the church and the world. Hence, in all countries where the Romish church is established, and in some Protestant provinces, all children are tablished and in some Protestant provinces, all children are christened by Rantism,—all of the inhabitants are members of the church, though they may be infidels in sentiment, and more degraded than heathen in morals; and consequently, pure primitive Christianity, both in spirit and form, is almost wholly unknown to them.

With what ability and fidelity I have opposed those errors, I leave you to judge. Of one thing I am certain, that is, that God has unequivocally given to us the scal of his approbation, in the fact, that he has increased our number from twenty-seven, to more than four hundred, notwithstanding several churches have been organized of members dismissed from us for that purpose.

While we continue to strive together for the faith and practice of the gospel in the strength of the Lord, let us also cultivate those graces which adorn the christian character—at once the fruits of the Spirit, and a sure pledge of joys to come. Espe-

cially, would I exhort you to pray with, and for your children, and instruct them in the knowledge of eternal truth, at home and in the Sabhath School. Not from the consideration that the Jews were circumcised, nor from that of yows made at the shrine of the Man of ein, do I thus exhort you, but from the consideration that they are yours by a Divine constitution, and because the Spirit has expressly commanded you to "Bring up your chil-drep in the nurture and admonition of the Lord."

Let us not suppose that we are exempted from the obligation to engage in the conflict with surrounding corruption, because we have been buried with Christ by baptism, after the command and example of the Redsemer, in preference to following the rudiments of this world, and the traditions of men. No! so long as error is rife in the land, so long as the sophistry of the schools is brought into requisition to blunt the edge of the word of God, and while the mists of Babylon are wafted upon the breeze of and while the mists of Babylon are wafted upon the breeze of popularity, and being spread over the fair face of Christianity, obscuring the glories of the Sun of righteousness, we must be "valiant for the truth in the earth," contending earnestly, for the faith once delivered to the saints, and for the ordinances, unmutilated and unpolluted by the touch of man, as conveyed to us through the pure word of Divine testimony.

For the suther of the "Lectures" to which I reply, I have no ether feelings than those of respect and kindness.

No considerations, however, can justify the policition of error.

No considerations, however, can justify the palliation of error, mor apologize for lack of zoal or courage in the maintenance of the "truth as it is in Jesus."

To contribute something towards the victories which Christ will achieve over the kingdom of darkness, these pages were pre-pared, and are now presented to you in token of my effectionate regard for your welfare, accompanied with my fervent prayer, that in the cause of our Master you may prove "faithful even unto death."

Respectfully, your Pastor, SAMUEL WILLIAMS.

Perrenument, May 1st, 1841.

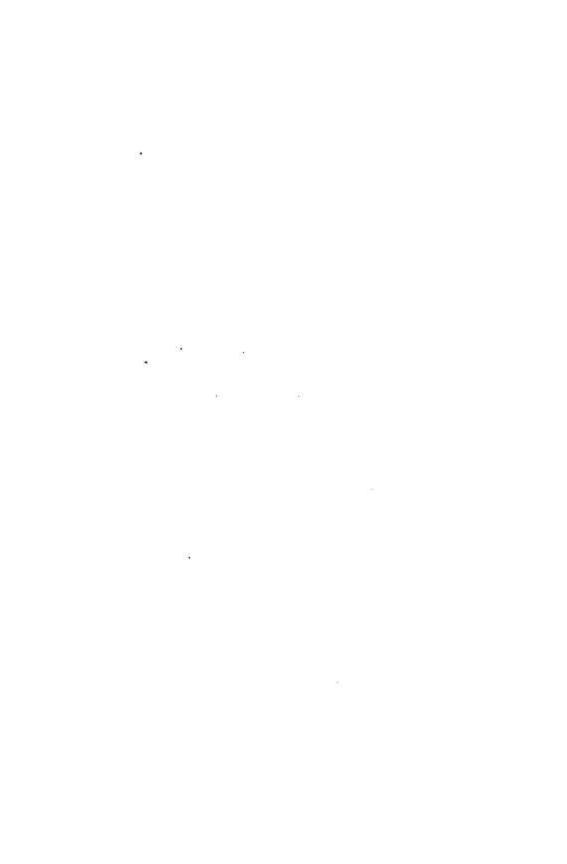
### PREFACE

### TO THE SECOND EDITION.

No alteration is made in this edition, of the Reply, except, that the typographical errors have been corrected. Its positions remaining impregnable, and having proved a valuable aid to a number of inquirers after duty, it is again issued from the press, to share in the struggle of truth against error, and gain additional victories through the power of the arm that wields it. To Him it is commended, whose honor, as Lawgiver in Zion, it vindicategand whose ordinance it aims to restore to primitive purity, in firm faith that His word shall not return unto Him void, but shall accomplish His pleasure, and prosper in the thing whereunto He hath sent it.

SAMUEL WILLIAMS.

Prevenuau, Feb. 15th, 1863.



# REPLY

TO

## LECTURES ON CHRISTIAN BAPTISM.

"In vain they do worship me, teaching for doctrines the commandments of men," is a caution, applied by the Saviour, to those who, under religious pretensions, practiced the inventions of men, to the neglect of the ordinances of God; and thereby renounced the Divine government, and nullified the institutions of the gospel. To this declaration of Jesus Christ, and to the greater part of the connecting paragraph, I shall frequently recur in the course of the following strictures.

I here premise, that with almost the whole of the first lecture I most cordially agree. With mingled emotions of joy and regret, I make the above statement, considering, as I do, its connection with others, which tarnish the beauty of its sentiments; and destroy, as I think, the sacred ordinance that conveys emblematically the glorious truths therein enumerated. I rejoice, that the worthy author in his first lecture, so skillfully erects the superstructure of salvation on the "sure foundation" of sovereign mercy in Christ