

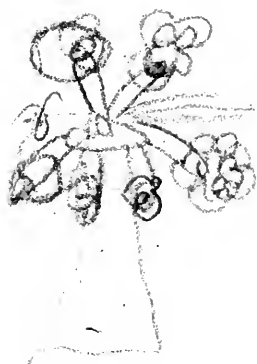
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Antipædobaptism Examined :

O R,

A STRICT AND IMPARTIAL

I N Q U I R Y

I N T O T H E

NATURE, AND DESIGN, SUBJECTS, AND MODE

O F

B A P T I S M.

I N C L U D I N G, A L S O

A N I N V E S T I G A T I O N O F T H E N A T U R E O F

P O S I T I V E I N S T I T U T I O N S

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C E R E M O N I E S I N M A T T E R S O F R E L I G I O N.

C O N T A I N I N G, I N P A R T I C U L A R,

A F U L L R E P L Y T O

Mr. Booth's Pædobaptism Examined.

BY EDWARD WILLIAMS.

WHEN I HAD WAITED—I SAID, I WILL ANSWER ALSO MY
PART, I ALSO WILL SHEW MINE OPINION. ELIHU.

V O L. II.

S H R E W S B U R Y :

P R I N T E D A N D S O L D B Y J. A N D W. E D D O W E S :

S O L D A L S O B Y T. L O N G M A N A N D J. B U C K L A N D, P A T E R -
N O S T E R - R O W, C. D I L L Y, I N T H E P O U L T R Y, L O N D O N ;
A N D W. B R O W N E, B R I S T O L.

M D C C L X X X I X.



ANTIPÆDOBAPTISM EXAMINED.

C H A P. IV.

Concerning the signification of the terms BAPTIZE, and BAPTISM; wherein is particularly shewn, that at least when ceremonially or sacramentally used, they are GENERIC terms, comprehending different specific modes of purification and cleansing.

§ 1. *Of the point in question.* § 2—10. *That these words are GENERIC terms, and not confined to the specific mode of dipping, appears (I.) From a comparative view of their different renderings, and an investigation of their PRIMARY meaning. § 11—22. (II.) From a view of some of those passages where the terms refer to other modes rather than that of dipping. § 23—29. (III.) From the verdict of eminent authors. § 30—42. (IV.) From the concessions of opponents. § 43. Corollaries. (1) The mode variable. § 44. (2) The practice of the Greek Church of no importance, as the mode is free. § 45. (3) The primitive custom, were it invariable, would not support the ESSENTIALITY of dipping. § 46. (4) That tho' the*

Vol. II. B Design

Design of baptism were more fully expressed by immersion, than by pouring or sprinkling, yet would not immersion be proved essential, nor any way serviceable to the cause of our opponents.

§ 47—49. The supposed reasons, rise and progress of pouring or sprinkling, instead of immersion—retorted.

§ I. **T**HE present question is not, whether the terms *baptize* and *baptism*, when they occur in *profane* writers, most commonly signify *to immerse* and *immersion*; but whether these terms, when they occur in the New Testament, convey the idea of immersion *exclusively*; or, whether these actions are *essentially* included in the terms, when used in a ceremonial and sacramental sense?

AGAIN: The question is not, which of several modes is the *most eligible*; but whether any mode whatever, besides immersion, is *valid*; and in short, whether the terms baptizing and plunging are *synonymous*, in reference to the baptismal ordinance?—We have therefore no immediate controversy with our brethren, the Baptists, about their *preferring* plunging to sprinkling or any other mode of using water. Our principle, the confirmation of which I am now engaged in, makes no direct attack upon the *practice* of the Baptists, however universal, any more than on the rubrick of the church of England, or the custom of the Greek church; but upon that sentiment which maintains, that the prevailing practice of their opponents in
pouring

pouring or sprinkling water on the subject, is a *mere nullity*. Were their attack upon us about a practice which they think is *less proper* than their own, yet *not invalid* and *null*, the state of the controversy would be essentially altered. Consequently, our opposers' appeal to the *custom* of any churches ancient or modern, as using immersion, in favour of their practice, is not to the question. To answer their purpose, these ought to be brought testifying, that dipping is *essential* to the ordinance. The Baptists won't allow that there is the least affinity between baptizing and sprinkling; nay, that sprinkling, pouring, and all such modes of applying water to the subject, are diametrically opposite to baptism: so that neither by a synecdoche, an allowable catechresis, or any other figure of speech, according to them, can sprinkling, &c. be called baptism. But if we appeal to the language and concessions of those very persons and churches who are summoned to witness against us, and particularly the ancients, on this just and proper state of the question, we shall find them unanimous in their decisions *against* our brethren. For they call *baptism* by many names that have no relation at all to the action of dipping any more than sprinkling; such as, *the grace, the gift, regeneration, illumination, absolution, the unction, salvation, the mysterious sacrament, the seal, the mark of the Lord, tinction, laver of regeneration, the great circumcision, the initiation, consecration, consummation, the sacred symbol, &c. &c.**

B 2

We

* See BINGHAM'S Antiquities of the Christian Church, B. xi. ch. i. *passim*.

We are as much against *confining* the term βαπτίζω to either or both of the specific actions of sprinkling or pouring as to that of dipping.

WHEN therefore Mr. B. expresses himself in the following language, what does he better than yield the cause? “ N. B. To obviate mistakes, “ the reader is desired to observe, that *many* of “ the following quotations are to be considered “ as concessions, made by these learned authors; “ *no inconsiderable part* of them ASSERTING, not- “ withstanding what they here say, that the word “ baptism signifies *pouring* and *sprinkling* AS “ WELL AS immersion †.” And again: “ N. B. “ Candour demands we should here acknow- “ ledge, that tho’ these numerous and learned “ authors have expressed themselves in the fol- “ lowing manner; yet *many of them insist* upon “ it, as highly probable, that the apostles did “ sometimes administer baptism by *pouring* or “ *sprinkling* ‡.” How many, Mr. B. does not in- form us. But his quoting *any*, who *sprinkle* the subject and pronounce him *baptized*, can answer no other purpose than to amuse and dazzle “ the eye of a superficial observer.” When our opponents, then, “ produce instances, where βαπτίζω signifies to *dip*, they take pains to prove, what we never denied; viz. that *dipping* is not *excluded* from the signification of the original word; and many voluminous treatises they have thrown away upon this needless subject. But, if they intend that their reasoning should amount

† Pædob. Exam. p. 16.

‡ Ibid. p. 78.

amount to conclusive argument, and that their sentiment should keep pace with their avowed practice, they ought to prove, that the controverted word signifies to *dip* ONLY; and by a *total* immersion: that the sacrament is invalidated by *every other* mode of applying the baptismal water—and that the authors, they produce as countenancing their sentiments, never acknowledge, that *other* modes of sacramental washing, are equally valid with that of *dipping*. Till they prove these particulars, they prove nothing*.”

IN one of his *reflections* on the signification of the terms *baptize* and *baptism*, Mr. B. says: “By the numerous quotations here produced from learned Pædobaptists, we are plainly taught, That immersion, plunging, or dipping, is the *radical, primary, and proper* meaning of the word *baptism*.—Such is the purport of what the most learned Pædobaptists acknowledge and assert, concerning the word in dispute; which, whether it be in favour of *our* [the plunging] practice, I leave the reader to judge†” One of his readers, at least, judges, that what he has produced from Pædobaptist writers as concessions, “no more regard the leading point *in dispute* than—(I was going to say) the first verse of the first book of Chronicles, Adam, Sheth, Enosh!” For the *immediate* question is not, What is the “*radical, primary, and proper* meaning of the word *baptism*,” in a *philological* or *etymological* sense;

B 3

but

* Mr. DE COURCY's Rejoind. p. 143. † Pædob. Exam. p. 30, 31.

but, Whether the LEGAL, the *ceremonial*, or *sacramental* sense of the word excludes, absolutely *excludes*, every other idea but *immersion*? No concession short of this is of any real service to our opponents' cause. If it be said, that such concessions favour their "*practice*," let the unwary know, that this is only substituting a mean *sophism* in the room of solid *argument*. For if they *only prefer*, for reasons that appear to them conclusive, their plunging to our pouring or sprinkling, they are cordially welcome to adhere to that practice, as the Greek church does; but let them not uncharitably condemn and *nullify* the baptismal practice of all Christendom besides. I say, they are *cordially welcome*; for tho' no human act, as formerly observed, in its particular and singular nature, *secundum individuum*, terminating in actual existence, and attended with all its circumstances, can be morally *indifferent*; yet it may be so *secundum speciem*: therefore we regard the question, Which mode of administering the ordinance shall I adopt, that of plunging or that of sprinkling, *secundum speciem*, INDIFFERENT. If, then, by "*our practice*," Mr. B. means that he and his brethren administer by plunging, from *mere preference*, without *nullifying* the ordinance when any other mode of using water is adopted; his numerous quotations are nothing better than vain parade, that does not at all affect the ESSENTIALITY of dipping, which, and which alone, is the point
in

in contest*. But if by “*our practice*” be intended, the *plunging* of those persons, who had been before *sprinkled* in the name of the sacred Trinity, under pretence that the latter was *no baptism*; the sophistical insinuation, that “this practice” is countenanced by the venerable list of Pædobaptists which he quotes, deserves a severe reprehension; as it has *no foundation in TRUTH*,—as it tends to impeach, not only the consistency, but the christian sincerity of these eminent characters,—and as it tends to mislead the incautious reader. I confess that such a conduct appears to me no less disingenuous and unreasonable, than that of a person, who, at any rate to gain his point, should rummage a great number of episcopalian writers in search of *concessions*, importing that “the radical, primary, and proper meaning” of the word PRAYER, favours the *extemporaneous* mode of praying; and thence inferring, that this extemporaneous mode is *essential* to all acceptable prayer,—that he who *reads* a form, however devout his disposition, and however earnest his supplications, does not *pray*;—and then should appeal to fifty or sixty authors, in vindication of his ill-grounded *dogma*, that he who *reads* a prayer can’t be said to *pray*, as if all those authors were on his side.

B 4 § 2. WHAT

* “If Anabaptists were content with maintaining their particular *mode*, only as the favorite badge of their party, without insisting on it as the *essence* of the sacrament; our controversy would be instantaneously at an end.” Mr. DE COURCY’S Rejoind. p. 126.

§ 2. WHAT I assert, and intend to demonstrate, is, that βαπτίζειν and βαπτισμος are not synonymous with *to plunge* and *plunging*; but are GENERIC TERMS, not confined to the specific mode of dipping; and therefore that they include other modes of purification, as by pouring, sprinkling, &c. But previous to the direct proof of this position let the following things be noted as *postulata*.

1. THAT the biblical sense alone of these terms should ultimately decide in the present controversy.

2. THAT it is by no means necessary that this biblical sense should be the same as the classical, or that which is commonly found in profane authors*; as might be instanced in many other scripture terms.

3. THAT it is not necessary (as before observed concerning μαθηλεω) that the primary philological or etymological sense of these terms should be

* “ Nothing is more common, than for the same words, in the mouths of different nations, to have different significations. In this case to consult your dictionary would be a certain means to put you wrong as to the literal sense of an author.—It often happens that one author uses a word in a different sense from that of another—the sacred writers of the New Testament forming their style upon the Hebrew and Septuagint Version, often give a particular meaning to the Greek words. If therefore we were to render such words by their most usual signification, we should indeed render them according to the letter, but at the same time should be far from expressing the ideas annexed to them by the author.” BEAUSOBRE and L’ENFANT’S Introduction to the reading of the Holy Scriptures. ap. Bp. WATSON’S Collect. of Theol. Tracts. Vol. iii. p. 103.

be the *legal* one; as the remark, respecting *other* terms, may be made abundantly evident from the laws of God and men.

4. THAT, therefore, *that* bids fairest to be the sacramental sense, or legislative force of these terms, which most unexceptionably agrees with all those passages in the New Testament where these words are found.

ACCORDINGLY, in proof of our general position, we appeal,

§ 3. (I.) To a comparative view of different renderings of *all* those passages in the New Testament where the words in question occur. A *partial* specimen of this method of investigation we are furnished with by Mr. B. himself, where he observes: "While our brethren maintain, that the term *baptism*, when relating to the institution so called, means any thing short of *immersion*; it behoves them to inform us, which of our English words is competent to express its adequate idea. Is it *washing*? If so, we may consider that word as a proper translation of it, and a complete substitute for it, wherever the ordinance before us is mentioned by the sacred writers. Let us make the experiment on a *few* passages.—Is it *pouring*? Is it *sprinkling*, &c.*?" Let us improve the hint, and pursue the plan. But first observe, that we do not consider any English word as a "*proper* translation of these Greek terms, or a *complete* substitute

* Pædob. Exam. p. 36, 37.

stitute" for them, tho' our opponents do. And yet, with this disadvantage, I am inclined to believe, they will have no great cause to triumph. But what English term shall we adopt? Shall it be either of those already mentioned by Mr. B.? Nay, *these* I would as much object to as himself, nearly; for the obvious reason, that they are *specific* terms, the one excluding the other, contrary to the general thesis. If we adopt *either* of these, the inconvenience will soon appear; and we suppose a similar inconvenience will arise from adopting the English term *plunging*, and for a like reason. I insist, then, that a *generic* term, such as *purification*, *dedication*, *consecration*, *separation*, *initiation*, or the like, comes nearer the sacramental sense of *baptism*, than *immersion*. Let us try the experiment with the words PURIFY and PURIFICATION, for want of some still nearer to the import of the expressive original.

MATT. iii. 6, 7. And were PURIFIED (*plunged*) of him (*ev*) in (or, *at*) Jordan §.—
When

§ To be baptized, that is purified, *IN* *Jordan* (leaving the *mode* of purifying out of the question); proves no more than they were in the channel, or between the banks of the river; for thus the apostle Paul says; "And were all baptized [purified, initiated] unto Moses—*εν τη θαλασση*, *IN* *the sea*," 1 Cor. x. 2: that is, in the dry *channel* of the sea. And of the same it is said: "The children of Israel went *εις μεσον της θαλασσης* (Sept.) *INTO* *the midst of the sea*; that is of the *channel*.—And, indeed, to call the *channel* of the waters, or the whole cavity between the two banks of a river, metonymically *the river*, is perfectly conformable to the common modes of speech. So that the

When he saw many—come to his PURIFICATION (*plunging*) he said unto them. v. 11. I PURIFY (*plunge*) you with water—but he shall PURIFY (*plunge*) you with the Holy Ghost
 B 6 and

the question remains *in statu quo*, as to any decisive *proof* deduced from the phrases *into* and *in the river*. Nor does it appear to me *so probable* (*cæt. par.*) that such a situation was appointed or preferred on account of the *act* of *dipping*, as that it was subservient to *other important* purposes. For if, as we are told, private *batbs* were numerous in that country; and if such numbers were so well affected to John as to be *immersed* by him; it is manifest he could be at no loss for *baptiseries*. Besides, if the confession of sins, and profession of repentance, were *personal*, as our opposers insinuate, how much more *convenient* must have been those retired *batbs*? Not to say, that the *much water* of Jordan or Enon appears as *unnecessary* for immersion, in Judea, as the *much water* of the Thames, in London. Or if it must be in a more open situation, the *little water* of any running brook might be made, in a few hours, as convenient for immersion as any part of Jordan. Therefore *necessity* here must be discarded. But if we consider John's baptism as a *general purification* of the Jews, as a prelude to the Messiah's appearance; and if we consider the *vast multitudes* that resorted to him on that occasion; the *eligibility* of the situation, nay, the *necessity* of a *large current* of water, is manifest. Such a place, then, as the verge of Jordan or Enon, on the principles I maintain—that is, when we join the ideas of a general and national confession of sin, and purification or ceremonial sanctification thereupon, and the *great concourse* of people whose refreshment and comfort were consulted (not to mention the watering of their beasts, on which probably many of them rode)—was not only expedient but highly *necessary*; whereas on the contracted hypothesis of our opposers, who suppose none were baptized by John but such as he deemed penitent and pious, from their *personal* converse with him, such a situation appears totally *unnecessary*. In the one case we can discover either the prudence of John in choosing, or the wisdom and goodness of God in appointing, those situations; but in the other case, whether *either* is discoverable, let the impartial judge.

and with fire †. v. 13—16. Then cometh
Jesus

† IN Mal. iii. 1. We have a prophecy of John the Baptist; "Behold, I will send my Messenger, and he shall prepare the way before me." Then (ver. 2.) of Christ it is said; "He is like a refiner's fire, and like fuller's sope." And then (ver. 3.) it is added; "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi; and purge them as gold and silver." In perfect conformity to this prophetic passage, and, it should seem, with a designed and direct reference to it, (see Mark i. 2—4.) that very messenger says of his Lord whose way he was preparing—"He shall baptize [i. e. PURIFY] you with (EV, in, by, or by means of) fire. Hence we may gather that John's primary idea under the word baptize was not to plunge but to PURIFY. But should it be said, that the gold or silver in a crucible is immersed in the fire in order to be purified, it is nothing to the present point, except it be a giving of it up. For if to purify be the primary idea, to plunge must be only a secondary one, but no way essential; and if in any case necessary, it is so by accident. And therefore to plunge and to baptize are not synonymous, which is the point in dispute. Again: tho' purification may be performed BY plunging, yet they are far from being synonymous; else we may say—that the phrases "a purifier of silver," and "he shall purify the sons of Levi," may be equally read, "a plunger of silver!" and "he shall plunge the sons of Levi!" And let it be remembered, that as our Lord is likened to sope as well as to fire in his operation; so to cleanse by means of sope, and to purify by means of fire, are different representations of the same thing. Therefore, as the term baptize is made synonymous with purify by John; by the same rule we are taught to regard baptize as synonymous with cleanse, in this connection. And, as it would be ridiculous to denominate a refiner or purifier of silver, "a plunger or dipper of silver;" I suppose it would not be much less so, to call one who cleanses by means of sope, or (according to Malachi, in the passage just referred to) a fuller, "a plunger or dipper in sope!" Which, if I mistake not, clearly shews, that tho' the refiner or fuller may employ the specific action of dipping to effect the end proposed, yet this action, properly speaking, is only a mode of effecting the primary design. To these remarks we may not improperly add what the learned

Jesus—to be PURIFIED* (*plunged*) of him.—I have need to be PURIFIED (*plunged*) of thee.—Jesus when he was PURIFIED (*plunged*) went up straightway. Chap. XX. 22, 23. Are ye able

learned Dr. JOHN OWEN says; viz. that βαπτίζω “no where signifies to dip, but as denoting a mode of, and in order to WASHING [or CLEANSING]; and that it signifies to wash [or cleanse] in all good authors.” See Dr OWEN’s Complete Collection of Sermons, p. 580, 581. And Dr. RIDGELEY’s Body of Divinity, Vol. ii. p. 416.

* IT has been shewn before, that John’s Baptism was one of the Jewish purifications; (see chap. iii. § 37. and chap. ii. § 12.) but here it may be asked, How can the idea of purification be applied to Christ? I answer—With the same propriety as to any other Hebrew. For, as it would be no degradation of his moral and divine character to suppose him capable of ceremonial impurities as well as any other Jew, such as followed the touch of a corps, a bone, &c. (see Numb. xix.); so it would be no impropriety to allow, that he might be purified. And, indeed, seeing he condescended to inhabit a polluted world, and became a Physician to publicans and sinners, embracing all proper opportunities for promoting the corporal as well as the spiritual welfare of the children of men; what sense more natural can we assign to his baptism, than that of a general purification? He became subject to the ceremonial as well as the moral law, as appears from his circumcision and other considerations; but since it does not appear probable that he did on the one hand scrupulously attend to the purifying positive rites which were “made for man,” so on the other hand, when he says, “Thus it behoveth us to fulfil all righteousness,” it is highly probable that he, as the Lord of ceremonies, (as well as of the Sabbath,) should appoint and submit to one baptism, as a general substitute for all ceremonial purifications. Thus a cumbersome yoke was taken away and only an easy one appointed which might answer every purpose, as suited to the more simple yet sublime genius of the Messiah’s kingdom. To which we may add, that the idea of separation or dedication to God, may be also conveyed here by the term baptized, as well as that of purification; and indeed ceremonial purification does it-
self

able to—be PURIFIED* with the PURIFICATION that I am PURIFIED (*plunged* with the *plunging* that I am *plunged*) with?—Ye shall indeed—be PURIFIED with the PURIFICATION that I am PURIFIED (*plunged* with the *plunging* I am *plunged*) with. Chap. xxi. 25. The PURIFICATION (*plunging*) of John whence was it? Chap. xxviii. 19. Go ye therefore and teach all nations PURIFYING‡ (*plunging*) them.

MARK i. 4, 5. John did PURIFY (*plunge*) in the wilderness, and preached the PURIFICATION (*plunging*) of repentance.—And were all PURIFIED (*plunged*) of him (εἰ) in [or at] the river of Jordan.—v. 8, 9. I indeed have PURIFIED (*plunged*) you with water; but he shall PURIFY (*plunge*) you with the Holy Ghost. And was PURIFIED (*plunged*) of John (εἰς §) in

self imply a separation from any relative impurity, for entering into a closer and more special degree of relative holiness: which very well agrees with our Lord's entrance on his public ministry, immediately after his baptism.

* HERE seems to be implied the idea of *initiation* as of profelytes, as also the *secondary* idea of being *tried*, or put to the proof, attending some kinds of purification, as of metals by the fire, cloth by the fulling mill, &c. See Job xxiii. 10, Psa. xii. 6. lxxvi. 10, 11. Zech. xiii. 9. and especially Dan. xii. 10. 1 Pet. i. 6, 7. Prov. xvü. 3. “In nomine *baptismi* ratio metaphoræ apte constat. Scimus enim baptismo ad sui abnegationem, ad verterem nomen crucifigendum, denique ad crucis tolerantiam *“ initiari fideles.”* CALV. *in loc.*

‡ *Separating* them from the world, *dedicating* them to me, and *initiating* them into my church, by the purification of water.

§ For εἰ, by an enallage; as Matt, ii. 23. He dwelt

εἰ;

in [or at] Jordan. Chap. vii. 4. And when they come from the market, except they PURIFY (*plunge*) they eat not.—The PURIFYING † (*plunging*) of cups and pots, of brazen vessels and tables. Chap. xi. 30. The PURIFICATION (*plunging*) of John, was it from heaven? Chap. xvi. 16.—He that believeth and is PURIFIED ‖ (*plunged*) shall be saved.

LUKE iii. 3.—Preaching the PURIFICATION (*plunging*) of repentance §. v. 7. Then said he to the multitude that came forth to be PURIFIED (*plunged*) of him. v. 12. Then came also publicans

εἰς πόλιν in (or at) a city called Nazareth. Mark ii. 1. That he was εἰς οἶκόν, in the house. Acts iv. 5. (Gr.) εἰς ἱερουσαλήμ, at (or in) Jerusalem. Matt. xii. 41. They repented εἰς κηρυγμᾶ, at (or, with, by means of, in virtue of) the preaching of Jonas. John ix. 7. Go, wash εἰς κολυμβήθραν, in (or, at the brink of) the pool of Siloam. In reference to this last instance, the following words from an acute and masterly writer deserve insertion: “To infer always a plunging of the whole body in water, because “the word in [or εἰς] occurs in the narrative, would in many “instances be equally false as absurd. For instance; our Lord “commands the young man born blind to wash in the pool of “Siloam.—But that his whole body was not immersed in it is “plain; because only his eyes were affected, and only this part was “to have been washed; in doing which there was no immersion “at all.” Mr. DE COURCY’S Rejoind. p. 232.

† Ceremonial *cleansing*, which was effected by various *modes*, as *pouring*, *sprinkling*, *rinsing*, *bathing*, or any kind of *washing*.

‖ *Devoted to me.*

§ WHICH led to, and laid the subjects under strong obligations of repentance and the fruits of righteousness; and as a ground of encouragement and motive thereto, the remission of sin, and the blessings of the Messiah’s kingdom were constantly exhibited.

publicans to be PURIFIED (*plunged*). v. 16. I indeed PURIFY (*plunge*) you with water (*ῥδαί*); but—he shall PURIFY (*plunge*) you with the Holy Ghost and with fire (*καὶ πυρὶ*). v. 21, 22. Now when all the people were PURIFIED (*plunged*), it came to pass that Jesus also being PURIFIED* (*plunged*) and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape. Chap. vii. 29, 30. All the people—being PURIFIED with the PURIFICATION (*plunged with the plunging*) of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not PURIFIED (*plunged*) of him. Chap. xi. 38. And when the Pharisee saw it, he marvelled that he had not first PURIFIED † (*plunged*) before dinner. Chap. xii. 50. But I have a PURIFICATION to be PURIFIED ‡ (*plunging to be plunged*) with. Chap. xx. 4. The PURIFICATION (*plunging*) of John.

JOHN i. 25, 26. Why PURIFIEST || (*plungest*) thou then?—I PURIFY (*plunge*) with water. v. 28. These things were done—where John was

* Including, probably, his being explicitly *initiated* into his public ministry, warfare, and bloody trials. “Christus vero ad prædicandum evangelium se accingens, tam baptismo *initiatu*s est in munus suum, quam spiritu Sancto instructus.” CALV. *in loc.*

† *Washed his hands*, (Mark vii. 2, 3.) as a mode of ceremonial *cleansing* among the Jews.

‡ Intimating also that he was to be severely *tried* and afflicted, as before observed.

|| Why dost thou *set apart* the people, to a higher degree of relative

was PURIFYING (*plunging*). v. 31. — That he should be made manifest to Israel, therefore am I come PURIFYING (*plunging*) with water. v. 33. He that sent me to PURIFY (*plunge*) with water — the same is he which PURIFIETH (*plungeth*) with the Holy Ghost. Chap. iii. 22, 23. After these things came Jesus — and PURIFIED (*plunged*). And John also was PURIFYING (*plunging*) in [or at] Enon. — And they came and were PURIFIED (*plunged*). v. 26. Behold the same PURIFIETH (*plungeth*) and all men come to him. Chap. iv. 1, 2. — That Jesus made and PURIFIED (*plunged*) more disciples than John (tho' Jesus himself PURIFIED (*plunged*) not, but his disciples. Chap. x. 40. Where John at first PURIFIED (*plunged*).

§ 4. ACTS

relative holiness than usual, by this purification of water, "if thou be not that Christ?" The Pharisees took it for granted that so general a purifying and sanctifying of the people, was a signal of some great approaching change among them, and what might be well expected at the coming of the Messiah; nay, they seem to take it strange that any should undertake the work *but* the Messiah. Now if *plunging* was the *mode* of John's purifying rite, is it probable that these Pharisees, fond as they were of ceremonies, and addicted as they were to *baptisms* in particular, should assign to such a Messiah as they expected — the arduous task of *plunging* the inhabitants of Jerusalem, of all Judea, and of all the regions round about Jordan? To suppose that even the Pharisees, who could occasionally swallow a camel, connected such an amphibious idea with the splendid regal character of the expected Deliverer, is little short of supposing them to have been as destitute of common sense, as they were of real godliness. And even independent of such a strange supposed coalition of ideas, "How — *one* administrator could *plunge* head-over-ears such an immense and pro-

" miscuous

§ 4. ACTS i. 5. For John truly PURIFIED (*plunged*) with water (*ὑδατι*); but ye shall be PURIFIED* (*plunged*) (*εἰς*) with [or by] the Holy Ghost not many days hence. v. 22. Beginning from the PURIFICATION (*plunging*) of John. Chap. ii. 38. Then Peter said unto them, Repent and be PURIFIED† (*plunged*) every one of you. v. 41. Then they that gladly received his word were PURIFIED (*plunged*). Chap. viii. 12, 13.—They were PURIFIED (*plunged*) both men and women (comp. Joshua viii. 25, 26.) Then Simon himself believed also; and when he was PURIFIED (*plunged*) he continued with Philip. v. 16. For as yet he [the Holy Ghost] was *fallen upon* ‡ none of them; only they were PURIFIED (*plunged*) in the name of the Lord Jesus. v. 36. And the Eunuch said, See, here is water; what doth hinder me to be PURIFIED || (*plunged*)?—v. 38. And they went down both into (*eis ad, vel in, to, or towards* **) the water, both

“miscuous *multitude*—will ever, to candour and common sense, “appear either as absolute miracle or romance.” Mr. DE COURCY’S Rejoind. p. 235.

* *Separated and set apart* for higher and special service, by the imparted influence of the Holy Spirit.

† *Devoted to Christ, and initiated into his church.*

‡ i. e. had *baptized*, ACTS xi. 15, 16.

|| *Dedicated to the Son of God, and initiated into his visible church.*

** “*Εἰς*—generally marks the motion *towards* some term or “object to which the thing tends as towards its end.” *Messieurs DE PORT ROYAL’S Primitives of the Greek Tongue*, by
NUGENT

both Philip and the Eunuch, and he PURIFIED (*plunged*) him. Chap. ix. 18. And he received sight forthwith, and arose and was PURIFIED (*plunged*). Chap. x. 37.—After the PURIFICATION (*plunging*) which John preached. *v.* 47, 48. Can any man forbid water, that these should not be PURIFIED (*plunged*)—And he commanded them to be PURIFIED (*plunged*) in the name of the Lord. Chap. xi. 16. John indeed PURIFIED (*plunged*) with water (*ὑδατι*); but ye shall be PURIFIED (*plunged*) (*εἰς*) with [or *by*] the Holy Ghost. Chap. xiii. 24.—When John had first preached before his coming, the PURIFICATION (*plunging*) of repentance to all the people of Israel. Chap. xvi. 15. And when she was PURIFIED (*plunged*), and her household, she besought us, &c. *v.* 33. And he took them the same hour of the night, and washed their stripes; and was PURIFIED (*plunged*), he and all his straightway. Chap. xviii. 8.—And many of the Corinthians hearing, believed, and were PURIFIED (*plunged*). *v.* 25. He spake and taught diligently the things of the Lord, knowing only the PURIFICATION (*plunging*) of John. Chap. xix. 3—5. And he said unto them, Unto what (*εἰς τί, To what end, for what purpose, to what doctrine*) then were ye PURIFIED † (*plunged*)

NUGENT, p. 296. The use of the particle in the above passage seems parallel with Matt. xvii. 27. Go thou *εἰς τὴν θάλασσαν*, to (or, to the side of) the sea, and cast an hook.

† Set apart by a solemn ceremony.

(*plunged*)? And they said, Unto John's PURIFICATION* (*plunging*). Then said Paul, John verily PURIFIED with the PURIFICATION (*plunged* with the *plunging*) of repentance.—When they heard this, they were PURIFIED (*plunged*) in the name of the Lord Jesus. Chap. xii. 16. And now why tarriest thou? arise and be PURIFIED (*plunged*), and wash away thy sins.

ROM. vi. 3, 4. Know ye not, that so many of us as were PURIFIED † (*plunged*) (*εἰς το, for, into a union with*) Jesus Christ, were PURIFIED (*plunged*) into (*εἰς to the design of*) his death †? Therefore we are buried with him by (*διὰ thro', on account of*) PURIFICATION § (*plunging*) into (*εἰς for the purpose of*) death †. I Cor. i. 13—17. Were ye PURIFIED** (*plunged*) in the name (*εἰς τὸ ὄνομα, to bear the name, to the honour and service*) of Paul? I thank God that I PURIFIED (*plunged*) none of you, but Crispus and Gaius; lest any should say, that I had PURIFIED (*plunged*) in mine own name. And
I

* To the preparatory and subservient purposes of John's purifying rite.

† Solemnly set apart.

‡ i. e. the crucifixion, death and burial of sin.

§ This obligatory separation.

‡ i. e. a state of death in regard of attachment to sin; that as Christ died *on account of* sin, his baptized people, or christians, ought to be, are under peculiar obligations to become dead *as to the practice and the love* of sin, or any fellowship with it.

** Initiated into the church.

I PURIFIED (*plunged*) also the household of Stephanas; besides, I know not whether I PURIFIED (*plunged*) any other; for Christ sent me not to PURIFY (*plunge*), but to preach the gospel. Chap. x. 2. And were all PURIFIED || (*plunged*) unto Moses in (*ev by, with, by means of*) the cloud, and in (*ev by, with, by means of**) the sea. Chap. xii. 13. For by one Spirit we are all PURIFIED † (*plunged*) into (*εις*) one body. Chap. xv. 29. Else what shall they do, that are PURIFIED (*plunged*) for (*ὕπὲρ †*) the dead? Why are they then PURIFIED (*plunged*) for the dead? Gal. iii. 27. For as many of you

|| *Separated, devoted, initiated. Εἰς τὸν Μωσῆν, to the conduct, discipleship, legislation, or dispensation of Moses. Or, according to some eminent expositors, by Moses, by the ministry of Moses. So BEZA, for instance, per Moysen. But that use of the particle εἰς is somewhat uncommon, nor does the intended analogy between the Christian and Mosaic dispensations, and the professed subjection to their respective founders, appear to me so striking, as by the other interpretation.*

* It is difficult to say whether the exact reference here is, to place, *in*; to time, *while in*; or to instrumentality, *by means of*; nor is it very material: what the Apostle principally refers to is the *fact*, that *all* the fathers, *all* the Israelites, old and young, as the visible church, were *baptized*—i. e. by that solemn transaction *separated* from the idolatrous Egyptians, and *initiated* into a state of higher relative holiness than they were in before—as well as the christians; who were now growing too secure in their distinguished privileges; and particularly their special relation to God by means of their standing in the church, and participation of the christian rites of baptism, and the Lord's Supper.

† *Initiated.*

‡ *In stead of; i. e. to fill up their place in the church militant.*

you as have been PURIFIED || (*plunged*) into (*εις*) Christ, have put on Christ. Eph. iv. 5. One PURIFICATION (*plunging!*). Col. ii. 12. Buried with him in (or, *by, εν*) PURIFICATION (*plunging*), wherein also ye are risen with him. Heb. vi. 2. The doctrine of PURIFICATIONS (*plungings*). Chap. ix. 10. Which stood only in meats, and drinks, and divers PURIFICATIONS (*plungings*). I Pet. iii. 21. The like figure whereunto, even PURIFICATION (*plunging*) doth also now save us.

§ 5. ON this comparative rendering I would make the following reflections.

1. I AM far from supposing that any two words in the English language are *adequate* to express the exact idea of the Greek words, βαπτίζω and βαπτισμος; yet I appeal to any unprejudiced reader, whether some words of *latitude*, and *general* import, as *purification*, *dedication*, *consecration*, *separation* to God, or the like, do not convey an idea more conformable to that intended by the *original* terms, than any which the contracted specific ones, so much boasted of by our opponents, as “competent to express the adequate idea” of *baptism*, such as *plunging*, *dipping*, or *immersion*, are capable of conveying? According to them, *the baptism of the Spirit*, is, *the plunging* or *dipping of the Spirit*; *the baptism of fire*, is, *the plunging* or *dipping of fire*; *the baptism of water*, is, *the plunging* or *dipping of water*; *the baptism*

|| *Dedicated.*

baptism of blood, is, *the plunging or dipping of blood*. How uncouth such a rendering! And yet how common with the most approved authors these phrases, *baptismus FLAMINIS (vel Spiritus)*; *baptismus FLUMINIS (vel aquæ)*; *baptismus SANGUINIS (vel martyrii)*? Is it not sufficiently manifest, that the grating impropriety of the former rendering, is owing intirely to the making of *baptism* and *dipping* or *plunging* fynonymous? If instead of the possessive case we employ a *preposition*, and be that what it may, *by, with, in*, or any other, the impropriety in some cases will not be lessened but increased. Plunging or dipping *with, by, in, or into* the Spirit; how irreverent an idea! Dipping or plunging *by, with, in, or into* blood; how preposterous the supposition! And yet, if our opponents are in the right, the *most eminent authors* both ancient and modern are chargeable with this irreverent and preposterous conduct, this unparalleled abuse of language.

§ 6. 2. THE reader must have observed, not only how inadequate, but how *absurd*, some of the passages above quoted are made to appear, by the renderings our opponents plead for. For instance, it is repeatedly said, that the disciples should be *baptized* with (εἰ) *the Holy Ghost*. Now, if *dipping* be the idea, it must read either,—dipped *with*, or *by* the Holy Ghost; or *in* the Holy Ghost: the former is nonsense; the latter too gross and forced an idea to be admitted without the highest necessity for it.

Again :

Again: their hypothesis is absolutely indefensible without renouncing our public version. For how often do we read, — I *baptize* WITH water; but if *dipping* and baptizing are synonymous, we may say, I *dip* or *plunge* WITH water. Which is, in effect, to make our version ridiculous, and the translators, near fifty in number, a set of dunciads. In like manner, Are ye able to be *baptized* with the baptism that I am baptized with? *baptismate quo ego baptizor, baptizari?* To be plunged with a plunging! — To be anointed with an unction; to be purified with a purification; to be separated with a separation, &c. are, *cum grano salis*, very passable: but what allowance can be made for — *dipped with a dipping?* Moreover: how forced and improbable the idea, — plunging or immersing *all nations?* That a nation, and even *all nations*, should in time be *separated for God*, ministerially *dedicated to Christ*, by this or the other mode of the christian purification, are ideas both natural and desirable; but that of *immersing all nations*, is neither. Not *natural*; it seems abhorrent from the whole aspect of the gospel dispensation, and is nearly as improbable to be Christ's real meaning, as another idea, which may not improperly be called it's counterpart, Go, and *dip* all nations in a flame! For (in justification of so *absurd* a meaning) with equal propriety might an administrator have urged, "Was it not said and promised by Christ's venerable harbinger, He, (but he did not baptize except by his *com-*
missioned

missioned servants) he (βαπτισει) shall PLUNGE you in fire!—Not desirable; for the most obvious idea of plunging or totally immersing all the nations, sounds but little short of a general *cataclysm*; a fearful judgment, and not a seal of the covenant; while, one would be led to think, the commissioned disciples would appear as the ministers of wrath, and not the messengers of peace; especially when we consider that “positive laws imply their negative;” which maxim fatally excludes all hope of being *raised again* by the commissioned plungers. When we hear the prophet say, “So shall he *sprinkle* many nations,” we are naturally led to conclude that many other nations, in the time of the Messiah, should be *purified*, as well as the Jews; that is, externally cleansed from their idols and separated for God; but had the prophet said, So shall he *plunge* or *immerse*, *totally dip* or *overwhelm*, all nations,—would there not have been the justest ground for fear and trembling, lest God were about to repeal his covenant to Noah and all flesh?

WE also meet with, on our opponents’ hypothesis, such phrases as these—John preached the *plunging* of repentance—the *plunging* of John—he shall *plunge* you in fire—he marvelled that he had not first *plunged* before dinner—ye shall be *plunged* IN (εν) the Holy Ghost—knowing only the *plunging* of John—*into* (εις) what were ye *plunged*? Into John’s *plunging**.

VOL. II.

C

plunged

* SEE Mr. B.’s remarks on the particle εις, p. 4, 6. Note. Now

plunged into Jesus Christ—plunged into Moses—plunged into one body—one Lord, one faith, one plunging!—IN† which [plunging] ye are RISEN!—Is not this mode of translating, espoused by our adversaries, more like a burlesque upon the sacred oracles, than a faithful representation of the inspired meaning? Whereas if we understand by the original terms an idea somewhat compounded of *purification, dedication, separation*

if *plunging* or *dipping* be the idea conveyed by the term βαπτισμα in this passage, (Acts xix.) it would puzzle the subtle genius of an AQUINAS to make any tolerable sense of it. If in that early period of the church they understood by the term baptism nothing less than *dipping*; and the particle εἰς being here connected not with a person (as εἰς Μωσῆν) but a *thing*, εἰς τὸ; and if that be also connected with *dipping*; would not Paul's question naturally import, *Into what* were ye *plunged*?—the sea or a river, Jordan or Enon? But the answer shews, except we make it a very ridiculous and unmeaning one, that they understood the question in no such light; and consequently that the idea of *dipping* was not what they had been used to affix to John's *baptism*. They say that they had been *baptized* into his *baptism*; but that could not possibly be, *dipped* into his *dipping*, without stripping them of common sense, as some have done of the first rudiments of religious knowledge.

† SHOULD it not rather be *after* which? Would it not be worth our opponents' while to rummage Greek authors and Lexicons in search of an acceptation of the particle εἰς which implies a *posteriority* of time. And, should that search prove fruitless, would it not be desirable, for the sake of consistency and common sense, and for the credit of inspired language, that they should abate a little of their confidence when they maintain that *immersion, plunging, or dipping* are competent to express the original idea? If they grant that the *other* idea of being *raised* is *implied*, we are glad to see them in so fair a way,—the way of *consequence*!

separation, initiation, or the like, according to the connection in which it stands, we have decent, proper language, and an important meaning. Yet, be it understood as before shewn, that tho' we contend it is absurd to make dipping and baptizing synonymous, the former nevertheless may be a mode of the latter. For we are not now inquiring professedly, whether John or any New Testament ministers did, in fact, dip any of their converts; but what is the genuine sense of the terms of the institution?

§ 7. 3. THO' I believe the word *purification* has a better claim to be a substitute for the sacramental sense of the word *baptism* in the New Testament than plunging, dipping, or immersion; yet I fully acquiesce in BEZA'S opinion, viz. That the words *baptize* and *baptism* in the sacramental sense of them, ought not to be changed for *any other*. He says of those persons (at the head of whom he places SEBASTIAN CASTELLIO) who rashly affect to change these terms for better, as for *lavo, abluo, lotio, &c.* while the others were to be rejected and banished — “*Delicati certe homines!*” “*They are surely men of excessive delicacy!*”

THIS able critic observes: “*Significat autem το βαπτίζειν tingere* †.” To *baptize* signifies to *dye, or tinge*. And again: “*Neque verò το βαπτίζειν significat lavare, nisi a consequenti: nam proprie declarat tingendi causâ immergere**.” “*Nor indeed does βαπτίζειν signify to wash, except by consequence*

C 2

† Comment. in Matt. iii. 11. * Id. in Marc. vii. 4.

sequence: for, *properly*, it signifies to immerse FOR THE SAKE of *dying*," or *tinging*. Here it is observable, that this great man (in common with many other first rate critics) does not hesitate about the *primary philological* signification, tho' he severely censures those as over delicate and rash who pretend to substitute another word as a proper translation of the *primary legal* or sacramental meaning. " *Baptism*," says Mr. B. " is a Greek word, with an English termination; concerning which Mr. LEWIS says (Hist. of Eng. Transl. p. 317, 326. Edit. 2d.) " Our last translators were directed by the King to " retain the old ecclesiastical words," of which " baptism was one †." Query: Would Mr. B. have these words, *baptize* and *baptism*, discarded, provided our present version were to be changed for another new-furbished, and some *English* words introduced, " competent to express their adequate idea?" If he meant hereby to insinuate that our version is *less perfect* for retaining these words; it is a reflection that affects not ours only but also nearly all other translations. And since they have been adopted by the sacred writers to express a divine ordinance; and they have been, for so many ages after, appropriated to this one ordinance, by the silent consent of all churches; so that they have also passed into the vulgar idioms of almost all nations: may not BEZA be acquitted from the charge of severity when he says: "*Baptizandi*
verbuna

† Pædob. Exam. p. 36.

verbum—*audent tamen temere immutare*?*”

§ 8. BUT seeing Mr. B. lays so much stress on “the *radical, primary, and proper* meaning of the word” βαπτίζω, as if the *legal* meaning were necessarily the *philological*; let us inquire a little, tho’ not essential to my argument, whether he is so triumphantly secure in the possession of this *primary* meaning as he would fain persuade us? And whether the following declarations of Dr. OWEN are not founded in truth; viz. “No one instance can be given in scripture, wherein βαπτίζω doth necessarily signify either to *dip* or *plunge*.—It doth not signify *properly* to *dip* or *plunge*, for that in Greek is, εμβαπτίζω and εμβαπτίζω—It no where signifies to *dip*, but as a *MODE* of, and in *order to washing*,” wetting, dying†? Here observe,

(1) THAT the term *primary* is capable of two senses; it may either signify a priority of *design*, or a priority of *execution*; it may refer to the *end*, or to the *means*. Now what I deny is, that the principal *end* or *design* conveyed by the word is to immerse; tho’ immersion may be a *common mode* of attaining that end; and in *that* sense, which I presume can’t be Mr. B.’s meaning, being a very improper one, it may be allowed, that *often*, but not *universally*, the *primary* signification of βαπτίζω is to immerse: that is, tho’ *last* in design, it is *first* in execution.

C 3.

tion.

* *Ut supra* in Matt. iii. 11. † Collect. of Serm. and Tracts, p. 581.

tion. On the contrary, what I affirm, with becoming deference to the learned, is this: That the *primary* signification of βαπτω and βαπτίζω, sought from the *principal* and *ultimate design* of the agent, or the main *end* in his view, is, to *tinge*, to *dye*; to bring the subject into a *state* of being wet, or coloured: and when the subject is made *wet*, or *dyled*, the end is answered, by *whatever means* effected. But seeing that among dyers, washers, &c. the most *usual mode* of effecting this end is by *putting in* the thing to be impregnated with the moisture and the different hue, hence the *secondary* idea it has acquired of plunging, immersing. And that this is really a *secondary* idea, and by no means *essential* to it, one would think may be decided by an impartial inquirer, by duly attending to this question: Seeing it is universally agreed upon among the learned, that these words are, etymologically, or according to the radical, primary and proper meaning, justly rendered by the words, *tingo*, or *mergo*; to *tinge*, or *plunge*; Which is most likely to be the primary signification, that the subject is plunged *for the sake* of being tinged, moistened, wetted, or dyed; or else, that it is dyed, wetted, &c. *for the sake* of plunging? BEZA, LEIGH, OWEN, and innumerable other great names are decisive in favour of the former idea; yes, many of those names that adorn Mr. B.'s pages; and, if I mistake not, a critic superior to them all—*common sense*, decides. For if it be said, that a
being

being dyed, or wet, is only a *consequence* of being plunged; it is only a mere shuffling and changing the state of the question. For the question is not, when a thing is wetted or dyed by plunging it, which is *first* in the order of time, the plunging or the dying? But whether the plunging be not *entirely subservient* to the other purpose? So entirely subservient, that were the proposed end as well attainable *any other way*, the plunging of it (*cæt. par.*) would be a matter of perfect indifference; and were it better answered any other way, the necessity of that plunging would have no existence? And that this is really the case, that a thing or person may be *tinged*, i. e. *baptized*, without being immersed, will appear from another observation, viz.

§ 9. (2) THAT the word *tingo*, which corresponds with the *primary* meaning of *baptize**, is a **GENERIC TERM**; that is, the radical, primary, proper meaning of it is, not any specific act, as to immerse, to sprinkle, or the like, but to effect the purpose, or to produce a *state*, of being dyed, stained, wetted, &c. by *any way whatever*, as may best answer the end in view. Thus we read, for instance, in **PERSIUS**: “**TINCTA** veneno,” *infected* with poison; “**TINGAT** olus siccum muriâ,” *wet*, or *sparingly imbue*, his garden-stuff with *sauce*, or any liquid to give it a relish; “**Sepe oculos memini TINGEBAM** parvus

C 4

olivo

* Here it is observable, that the best latin writers both antient and modern, use the words *tingo* and *baptizo* promiscuously, in reference to the christian ordinance,

olivo ;” I remember that when a boy I *anointed* my eyes with *olive-oil*. VIRGIL: “*Musto TINGE crura* ;” *stain* your legs with *new wine*, i. e. in treading out the grapes. “*Arctos, Oceani metuentes æquore TINGI* ;” the bears that cautiously shun being *wetted in*, or *touched with*, the water of the Ocean. And again, “*Oceano properent se TINGERE soles*.” Of the Cyclops he says ; “*Stridentia TINGENT Æra lacu* ;” the fiery bars in hissing water *cool*.” HORACE: “*Vestis TINCTA cocco* ;” a garment *died in*, or *tinged with*, purple. And again, “*Lanæ murice TINCTÆ*.” And in his address to VIRGIL he says: “*Non ego te meis immunem meditor TINGERE poculis* ;” I do not design to *wet* you, if you come empty-handed, with my festive bowls. MARTIAL: “*Tingere nardo* ;” to *anoint* with spikenard.

FROM these few specimens of the use of this word—a word which Mr. B. must acknowledge “is competent to express the adequate idea” of βαπτίζω, as he never fails that I recollect to render it, when found in his Pædobaptist quotations, *to dip*——it appears, that the *primary* signification is, to bring the subject into that *state* which is impregnated or affected with colour, wet, &c. But in a *secondary* sense it is used for *dipping*, *sprinkling*, &c. for these are only certain *modes* whereby the intended effect may be produced. Thus, for example, a *vesture* may be *tinged* (βασπισηεν, Rev. xix. 13.) with blood, by *dipping* it, by *pouring* blood on it, or by *sprinkling* it with blood, slightly or plentifully.

But *neither* of these specifications can be the *primary* meaning, except *all* of them could be so, which is absurd. No one has an *exclusive* claim for effecting the primary intention. The *mode of tinging*, therefore, as appears from the above few examples out of many, is various; and the difference of the *action* must depend on the nature of the case.

Dr. S. indeed urges the *ipse dixit* of VOSSIUS in opposition to what I have been contending for, whose translation and comment here follow: “*Ths’ βαπτω and βαπτίζω are used to be translated, to dip, or plunge, and then to dye [tumbo, vel mergito, tum tingo]; yet the word properly signifies to dip [mergo], and only by a metaphors to dye [tingo], that is, (says the Dr.) as dying implies or supposes dipping*.*” But I see no reason why this strange assertion of VOSSIUS should have any more weight than the declaration of BEZA, who asserts the contrary, viz. That the leading signification of βαπτίζω, as well as βαπτω, is *tingere*; while he represents *mergere* as only a *mode* or *accident* of TINGING†. And now the question returns, since the one *ipse dixit* annihilates the other, and the matter is left in that respect *in statu quo*, which of these assertions has reason and truth to support it? *As dying [tingo] implies or supposes dipping.* But if this be the real meaning of VOSSIUS, does he not contradict himself? For

C 5,

tingo.

* Remarks on the Christian Min. Reas. p. 57.

† Comment. in Matt. iii, 11.

tingo does not imply or suppose plunging, as we have seen; except we say, that a thing has no existence without it possesses also what is merely accidental, which is absurd and contradictory. With the very same propriety we may say, that “*tingo* implies or supposes anointing,” for *tinging* is effected by anointing, as before shewn, as well as by dipping. I think I may say with greater propriety, “Tho’ *tingo* is used to be translated to *dip* or *plunge*, as well as to *dye* [by Dr. S. Mr. B. and others,] yet the word *properly* signifies to dye, stain, tinge, in general, and only by a metalepsis to dip; that is, as dipping *implies* or *supposes* tinging,” dying, staining, or wetting: and so does washing, and sprinkling, and pouring; nay, also, swilling and painting!

§ 10. (3) LET us now advance a step further, in search of “the *radical, primary, and proper* meaning of the word βαπτίζω.” I believe it is generally allowed, that if there be any *Hebrew* word in the Old Testament that answers to the Greek word in question, it is the verb *tabal*. βαπτίζω, “if you regard the word “itself (says BEZA) answers to the Hebrew “*tabhal* rather than *rachatz**.” And the general run of Lexicographers render it by the same latin words, as they do the Greek term. The learned CASTELLUS, for instance, renders it by,
“*Tinxit*,

* “Quod [scil. baptizandi verbum] quidem, & vocabulum ipsum spectes, respondet Hebræo *tabhal*, potius quam *rachatz*,” Comment. in Mat. iii, 11.

“*Tinxit, intinxit, demersit, immerfit, BAPTIZAVIT.*” And BUXTORF, “*Tinxit, intinxit, demersit, immerfit.*” STOCKIUS: “*Tinxit, intinxit, immerfit, demersit, βαπτειν, βαπτιζειν.*” LEIGH: “*Tinxit, intinxit, merfit, immerfit; tingendi aut abluendi gratiâ, demersit — BAPTIZAVIT.*” It is needless to multiply instances in so plain a case. Having premised thus much, I shall now lay down another proposition, and produce the evidence for it; viz.

THAT the Hebrew word *tabal*, as used in the Old Testament, is a GENERIC TERM; or is a term of *latitude*, and consequently, that the “*radical, primary, and proper meaning*” of it is neither to plunge, to pour, to sprinkle, or any other specific action or *mode* of application whatever, but to *tinge*, to *wet*; and that to plunge is but a *secondary* signification, by a *metalepsis*; as what is plunged (or sprinkled) may be said to be tinged, but not *vice versâ*. Let us examine the following passages.

GEN. xxxvii. 31. “And they took Joseph’s coat, and killed a kid of the goats and *tingea* (or *stained, daubed**) the coat in (or, *with*)

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the

* THE *Septuagint* does not render it εβαψαν but ἐμολυναν “τον χιλιωνα τω αιματι, *inquinarunt*, they *stained* or *besmeared* the garment, &c. Besides, indeed reason concurs in establishing this translation; for, surely, it is not to be supposed, that Joseph’s brethren would *immerge* or *overwhelm* his garment in the blood; since that very circumstance would manifestly tend to detect their crime, and to make their story about Joseph’s being destroyed by a wild beast, to wear the appearance not only of improbability, but of palpable falsehood.” Mr. DE COURCY’s Rejoind. p. 163.

the blood. Lev. iv. 6. "And the priest shall *tinge* (or, *wet*) his finger in (or, *with*) the blood, and sprinkle of the blood, &c. ver. 17. "And the priest shall *tinge* (or, *wet*) his finger of (or, *by means of, from,*) the blood," (*min haddam, DE sanguine*). Chap. ix. 9. "And the son of Aaron brought the blood unto him; and he *tinged* (or, *wetted*) his finger in (or *with*) the blood, and put it upon the horns of the altar." Chap. xiv. 6. As for the living bird, he shall take it and the cedar wood, and the scarlet [wool, or stuff], and the hyssop, and shall *tinge* them, and the living bird, in (or, *with*) the blood of the bird that was killed over the running water (comp. v. 51.) ver. 16. "And the priest shall *tinge* (or, *wet*) his right finger in (*min hashmen, ex oleo, from, of*) the oil that is in his left hand," or in the palm of his left hand (ver. 15.) Numb. xix. 18. "And a clean person shall take hyssop and *tinge* (*wet, impregnate*) it in (or, *with*) the water, and sprinkle it upon the tent." Deut. xxxiii. 24. "And of Asher he said—let him be acceptable to his brethren, and let him *tinge* (*anoint*) his foot in (or, *with*) oil." (see Luke vii. 46.) Josh. iii. 15. "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were *tinged* (*wetted*) in the brim, (or, *with the very edge*) of the water, &c." Ruth ii. 14. "And Boaz said unto her, At meal time come thou hither, and eat of the bread and *tinge* (*wet, moisten, season*)

season) thy morsel in (or, *with*) the vinegar." 1 Sam. xiv. 27. "But Jonathan—put forth the end of the rod that was in his hand and *tinged* (or, dipped *for the sake of tinging, wetting, besmearing*) it in an honeycomb, and put his hand to his mouth:" i. e. I apprehend, collected the honey from the besmeared part of the rod, with his hand; and then *turned* his hand to his mouth, or thus ate the honey. 2 Kings v. 10, 12—14. "And Elisha sent a messenger unto him, saying, Go, and wash (Targ. JONATH. *utebol; tinge, vel intinge*) in Jordan seven times.—Abana and Pharpar—may I not wash (Targ. *etebbol; tinxero, vel intinxero*) in them and be clean?—Wash (Targ. *ut supra,*) and be clean. Then went he down [to the river] and *tinged*, (*washed, purified*) himself seven times in Jordan." Job ix. 30, 31. "If I wash myself with snow water, and make my hands never so clean; yet shalt thou *tinge* (*besmear, bedaub, defile*) me in the ditch, (or, *with corruption, filth*) and mine own clothes shall abhor me." Ezek. xxiii. 15. "Girded with girdles upon their loins, exceeding in *tinged* (*dyed, coloured*) attire upon their heads."

I now appeal to impartial criticks, and to common sense, whether the Hebrew word *tabal* is or is not a *generic term*, whose "*radical, primary, and proper meaning*" is, to *tinge*, to *dye*, to *wet*, or the like; which primary design is effected by *different modes* of application? The *mode* whereby the subject is affected with the liquid is *various*; either, by applying the subject

to

to the liquid, which is by dipping, immersing, overwhelming;—or, by applying the liquid to the subject, which is by aspersion, affusion, &c.

Now in regard of this *secondary* signification, it is not denied, that the *most common* specific mode of application is, by the motion of the subject to the fluid, whereby it is tinged, or wetted, in whole or in part, rather than by the motion of the fluid to the subject; but not the only, exclusive mode, and therefore an accident only. By consulting the above passages we may observe, that *some* refer to that mode of application, which most naturally requires the movement of the subject towards the tincture, &c. that *some* leave the mode of application in a great measure *indifferent*; and that *some* afford *irrefragable* evidence that the tinging liquid, &c. was moved and applied to the subject, as Lev. iv. 17. xiv. 16. and others make it *probable* that this last mode was used.

UPON the whole, it is indisputable that the *primary* meaning of the Hebrew word is to *tinge*; now, for any one to contend that this tinging is *synonymous* with dipping universally, as well as *used* synonymously, is no less false and absurd than that I should thus insist: “The human body is *most commonly* WASHED (especially in hot countries) by plunging and bathing in water; *therefore*, the body of neither man nor child can be *washed* or *anointed*, without IMMERSION! Besides, the *most common* mode of DYING, tinging and staining, is, and ever has been.

been, by immersing the thing to be dyed, &c. in the tingent liquid; therefore all the antient Britons, who dyed or stained their bodies, must have PLUNGED themselves over head and ears into the *juice of woad*, to effect that purpose!" At this rate, a *dyer* (*βαφευς*, *tinctor*) is nothing else but a *plunger*! A *washer* of clothes, according to Mr. B.'s notion of the *primary meaning* of terms, is a *plunger* of clothes! And who can tell but some happy genius of this inventive age may find out a method of *white-washing* the ceiling of our rooms, or the walls of our houses, by *immersing* them in the washing liquid? and then he may be termed the *plunger* of our houses! Nay, reader, if the principles and reasonings of some people on this subject be right, the antient Britons—but who could have expected an argument in their favour from such a quarter, and from so curious a topick?—the antient Britons were all Baptists (tho' not *Antipædobaptists*)! for, "Britanni TINKERUNT (i. e. *baptizaverunt*) se glasto."

§ II. HAVING finished the first argument in support of the general proposition,—that *βαπτίζω* in its *primary* meaning is a *generic term* that does not necessarily or essentially include immersion—"from a comparative view of different renderings,"—let us proceed to the next argument, deduced in favour of the same position

(II.) FROM a view of some of those passages where

where the terms βαπτω and βαπτίζω refer to *other modes* rather than dipping.

Mr. PARKHURST justly remarks, "That the
 " writers of the New Testament—or rather,
 " with reverence be it spoken, the Holy Spirit,
 " whose penmen they were—wisely chose, in
 " expressing evangelical notions, to employ such
 " *Greek* terms as had been long before used for the
 " same purposes by the Greek translators of the
 " Old Testament: And thus the *Septuagint*
 " version—became, in this respect, not to the
 " first age of the church only, but also to all
 " succeeding generations, the *connecting link* be-
 " tween the language of the Old and of the
 " New Testament, and will be regarded in
 " this view as long as sound judgment and
 " real learning shall continue among men*." This remark, being indisputably founded on truth, shews clearly, that the *Septuagint* version ought not to be overlooked in our inquiries after the genuine force of Greek terms in the New Testament. Nay, it must strike every sensible person

* *Greek and English Lex.* pref. p. 6, 7. This version "is very
 " necessary for the understanding of the New Testament, there
 " being several expressions therein, which could not be well un-
 " derstood, was that sense to be put upon them, which they
 " commonly bear in *Greek Authors*, and not that which they
 " have in the *Septuagint*. They therefore that are desirous of
 " understanding the true meaning of the books of the New
 " Testament cannot be too often advised carefully and diligently
 " to peruse the *Septuagint* version." *Introduct.* to the reading of the
Holy Script. by Messrs. BEAUSOBRE and L'ENFANT, ap. Ep.
 WATSON'S *Collect. of Theol. Tracts.* Vol. iii. p. 252. See also
 TAYLOR'S *Key to the Apostolic Writings*, § 314.

person; one would think, that this fountain of matter and expression from which the sacred penmen of the New Testament constantly drew, is of far greater consequence than the complete body of profane writers put together. Nor is it to the purpose to cite passages, as Dr. GALE and others have done, where the *mode* of dipping any thing in question is *included* in connection with the truly “*radical, primary and proper meaning*” of the term, which is to *tinge, to wet, &c.* as before shewn; for that conduct sophistically transfers the true state of the question from the *essentiality* to the *greater propriety* of immersion; which questions are totally distinct: and he that does not allow this deserves not to be reasoned with. The former concerns the very *existence* of what we deem valid; the latter only the *preference* due to one *mode* rather than another*.

“ IN

* “ I cannot but observe the preposterous way which the Antipædobaptists take in filling several pages with quotations out of *secular* authors, where the word βαπτίζω is taken for such washing as is by dipping the thing washed into water.— There are none of the Pædobaptists but what do grant and own at the first word, that it is *often* used in that sense. And I think most of us do own that it is *oftner* found used so, than in any other sense of washing; that *way* [or *mode*] of washing being used in the case of most things that happen to be spoken of. Now when a debate stands so, that both sides do agree, that in *secular* books a word is *often* used for *washing* by dipping, and there is no question made of that; but the only question between them is this, That one side affirms, but the other denies, that it is sometimes used for *other ways* of washing, as pouring, or rubbing water, &c. (to lump the matter
“ by

“ IN the Septuagint version of the Old Testament and the Apocrypha, which I have carefully examined,” says Dr. S. “ the words occur twenty-five [he might have said *twenty-six*] times. In eighteen of those instances, Dr. GALE says; I think he might have said twenty, *they undoubtedly mean to dip*. As to the remaining five, two of them respect Nebuchadnezzar, whose case we have considered. That in Isaiah xxi. 4. clearly signifies *to overwhelm*. That in 2 Mac. i. 21. is best understood, and I think can only be properly understood, by referring to the primary idea of *dipping*. And that, Ecclesiasticus xxxiv. 25. as it respects the Jewish purifications, can by no means be proved, as hath already been shewn, to exclude the notion of *plunging*.” Carefully as Dr. S. hath examined the passages he refers to, I cannot help thinking but that they will admit of *re-examination*; and that the true account will be found *different* from the above statement. Towards a fair investigation let us observe,

§ 12. 1. THAT of these *twenty-six* instances only *four* are inflexions of the verb βαπτίζω; *two* of which are found in the *Septuagint*, and *two* in the *Apocrypha*. 2 Kings v. 14. Then went he

“ by guess, say, 3,000 times it be found used for *this* way, and “ 1,000 times for the other ways); what an idle thing is it, “ for these deniers to bring *instances* of that which is confessed by “ both sides, instead of overthrowing or confuting the instances “ brought by the others for those other ways?” WALL’S Defence, in answer to GALE, p. 97, 98.

he down [i. e. to the water side] and βαπτισατο *tinged* (*washed, purified*) himself in Jordan. Isaiah xxi. 4. My heart panted, fearfulness [ανομια *iniquity*] βαπτίζει *tinges me* (*dyes, with its influence and power impregnates, as a fluid when it enters the pores*). Judith xii. 7. Thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and εβαπτισετο *tinged* (*cleansed, purified, probably in a religious sense, washed*) herself (or *was baptized, cleansed, &c.* perhaps by an attendant) in a fountain of water by the camp, (εν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος, at the fountain of water within the camp.) Ecclesiasticus xxxiv. 25. Ὁ βαπτίζομενος, He that *tingeth* (*purifieth, cleanseth, separateth ceremonially*) himself after the touching of a dead body, if he touch it again, what availeth his washing? (see Num. xix.)

Now it is evident upon inspection, that each one of these four texts is perfectly consistent with what I maintain is the *primary* meaning of the word βαπτίζω; and therefore it is totally wrong to *confine* it, without the least necessity, to only *one mode* of that primary meaning: especially when we consider, that some, if not all, of these passages are *far more naturally* reduced to *other modes* of application, than to that of plunging. (1) 2 Kings v. 14. This is the only passage of the four, and indeed in the whole bible, where βαπτίζω is rendered to *dip*. And how improbable it is that Naaman did *in fact* PLUNGE himself in the river, let the following remarks

remarks of a sensible writer be considered: "Na-
 " aman, it is plain, expected that the prophet
 " should have come and *stroked his hand* OVER
 " THE PLACE, and recovered the leper, see
 " v. 11. Instead of this he bids him—Go,
 " and wash in Jordan SEVEN TIMES, ver. 10.—It
 " is now inquired—Whether he *plunged himself*
 " *all over* seven times? Or, whether he only
 " *sprinkled* or *poured* water seven times upon
 " [and thus *wetted*, and *rubbed his hand over*]
 " the *leprous place*?—There is nothing in the
 " *expression*, by which the *command* is given,
 " *וַיִּשְׁבַּח* *wash*, to determine it; for this may be
 " alike understood either of a *total*, or a *par-*
 " *tial**, washing; but there is a remarkable
 " *circumstance* which seems to give it strongly
 " for *the latter*; which is this. The prophet
 " in commanding him to wash SEVEN TIMES,
 " alludes, no doubt, to the *manner* of clean-
 " sing the leper, appointed by the Jewish law.
 " Now there were *two ways* of applying water
 " to the leper's body, enjoined by that law;
 " both alike commanded, and necessary to his
 " cleansing, viz. *Bathing* [or *washing the body*
 " with

* In proof of what our author here asserts, consult the follow-
 ing passages where the *same word* is used as Elisha employs when
 he delivers the divine mandate—"Go and *wash*." Exod. xxx.
 18, 20. and ver. 18, 21. Gen. xliii. 24, 31. Ex. xxix. 17.
 1 Kings xxii 38. Job xxix. 6. Ezek. xvi. 4. Here one might
 ask, What is the *mode* of *washing* a new-born child? Or is a
 chariot *plunged* in a pool when it is *washed*? Or when Job
 says "I *washed* my steps with butter," is it natural to say he
immerged them in it.

“ with water] and *sprinkling*: The former, *bathing*, to be used but *once*; the latter *sprinkling*, to be done *seven times*. See Lev. xiv. 7, 8. When, therefore, the prophet bids him — *wash SEVEN TIMES*, it is much *more natural* to understand it of *sprinkling*, or *pouring water*, *SEVEN TIMES* upon the *leprous part*, over which he expected the prophet should have *stroked his hand*, than of *DIPPING his whole body seven times*; of which kind of *washing* [*dipping*] there is not the least footstep nor *shadow in the law**.” To which we may add—that it is not likely Naaman should do *more* than the prophet *required*, since he was so reluctant to make any compliance; which he must have done on supposition that he *immersed* himself, since the command was only to *wash*; and *this* every one knows may be, and daily is, easily and commodiously done *without* immersion. When we consider also the *nature* of his disorder, and, as he could not be ignorant, the apparent *unsuitableness*, physically, of the prescription; it is not probable that he should go and *plunge* himself in deep water, since a gentle *affusion* was fully answerable to the requisition. Again: it is expressly said, that what he did was “ *according to the saying of the man of God*;” i. e. he *washed* in (or used the water of) Jordan, tho’ with *haughty reluctance*. But there is no single circumstance, without

* Towgood’s *Dipping* not the only Scriptural and primitive manner of *Baptizing*, p. 19.

without begging the question in debate, but favours the application of water to *the leprous part*, rather than the application of that to *the water*. Not to mention the *Vulgate* version, and the renderings of the Syriac and Arabic Versions, which read *lavit se*, which is by no means synonymous with *dipping*.

(2) ISAIAH XXI. 4. Instead of, “fearfulness affrighted me,” the *Septuagint* version reads, ἡ ἀνομία μου βαπτίζει, *iniquity baptizes me*. This rendering is very singular, and the passage is evidently metaphorical; the question is, to what does it *allude*? It should seem the lamentation is made by the king of Babylon; and the passage, as Mr. HENRY observes, “was literally fulfilled in Belshazzar: for that very night in which his city was taken and himself slain, upon the sight of a hand, writing mystick characters upon the wall, *his countenance changed, and HIS THOUGHTS TROUBLED HIM, so that the joints of his loins were loosed, and his knees smote one against another*, Dan. v. 6.—And those words, *The night of my pleasure hath he turned into fear to me*, plainly refer to that aggravating circumstance of Belshazzar’s fall, that he was slain on that night when he was in the height of his mirth and jollity, with his cups and concubines about him, and a thousand of his Lords revelling with him; that night of his pleasure, when he promised himself an undisturbed, unallayed enjoyment of the most exquisite gratifications of sense, with

“ a particular defiance of God and religion
 “ the profanation of the temple vessels; that
 “ was the night that was turned into *all this*
 “ *fear* †.” I suppose few or none will deny
 the propriety of these remarks; and the ma-
 nifest allusion is to the distressed and affrighted
condition Belshazzar found himself in, owing to
 the displeasure and judgement of God. Now
 the remaining inquiry is, What is the most
 likely *mode* of producing this effect? *Iniquity*
 (i. e. by a metonymy, the *vengeance* due to
 it) *baptizes me*, is the same as *I am baptized*
with iniquity, (or the divine *displeasure* as the
penal effect of it.) Now there is no figure
 more familiar, more easy, more awfully beau-
 tiful and striking in the prophetic writings, when
 the doom of enemies and daring offenders is
 described, than that of God’s **POURING OUT**
 his *indignation*, Ps. lxxix. 24.—his *wrath*, Ps. lxxix.
 6.—his *fury*, Jer. x. 25.—men’s *wickedness* (i.
 e. the *punishment* of it) upon them, chap. xiv.
 16.—Thus also Ezek. vii. 8. “ Now will I
 shortly **POUR OUT** my *fury* upon thee, and ac-
 complish mine *anger* upon thee: and I will
judge thee according to thy ways, and will *re-*
compense thee for all thine abominations.” Is.
 xlii. 25. “ Therefore he hath **POURED** upon
 him the *fury* of his *anger*. Lam. ii. 4. “ He
POURED OUT his *fury* like fire.” Dan. ix. 11.
 “ Therefore the *curse* is **POURED** upon us,” &c.
 &c.—The cup of God’s *fury*, therefore, being
poured

† Comment, in loc.

poured out without mixture upon the impious monarch, may be considered as the *most usual, natural, and expressive* mode of bringing his mind into the *condition* described; “my heart panted; fearfulness *affrighted* me*.” To which we may add—that an influx or communication from God, of a consolatory and merciful nature, is expressly styled “a *baptism*;” see Matt. iii. 11. &c. and Acts xi. 15, 16. Now if the **POURING OUT** of God’s *merciful* influence be properly called *baptizing* with that influence; for the like reason it must be equally proper to call the **POURING OUT** of his *punitory* and avenging influence, a *baptizing* with that influence. Whereas, for *iniquity*, or vengeance, to *plunge* the offender into a *something not expressed*, as the contrary opinion supposes, is an idea equally inelegant, confused, and unusual in the sacred writings.

§ 13. (3) JUDITH xii. 7. Independent of the force of the word in question, we have here several important *circumstances* that render it highly improbable that *immersion* is intended; and as these circumstances are concisely and properly put together by Mr. TOWGOOD, I shall give them in his own words. “It is said—*She went out, in the night, into the valley of Bethulia and WASHED, καὶ βαπτίσθη and WAS BAPTIZED, in a fountain of water by the camp. Did she DIP her whole body in this fountain of water? Yes, some earnestly contend. But utterly without reason and against* “ all

* Compare the following exclamation of the roman Orator :
“ Dii immortales, qui me horror perfudit ! Cic.

“ all probability. For as there appears to have
 “ been but this *single fountain* in the valley of
 “ Bethulia, at, close by, or around which (*επι-*
 “ *της πηγης*, chap. vii. 3.) an army of above
 “ *two hundred thousand soldiers* lay incamped, it
 “ is the height of absurdity [*cæt. par.*] to ima-
 “ gine that Judith, in the night, could with
 “ any convenience or modesty unclthe herself
 “ and *plunge her whole body* therein: Or, if she
 “ could; in a country where water was both
 “ so much *needed* and so scarce; and so prodi-
 “ gious an army, with its infinite multitude of
 “ attendants and cattle, were to be continually
 “ supplied from it. When therefore it is said,
 “ she, — *was baptized in the camp, at the fountain*
 “ *of water* (this is the exact rendering) it may
 “ be left to any one to judge — Whether she
 “ was *totally immersed*, or had the water applied
 “ only to a *part of her body*. This, then, must
 “ be accounted another very clear and *incontes-*
 “ *tible instance*, where a person is said to be *bap-*
 “ *tized*, without being *overwhelmed**.” After
 all, supposing, without granting, that the *wash-*
ing here mentioned, whether for physical or
 ceremonial cleansing, was the whole body,
 that does by no means tend to confine the
mode of it to *dipping*; for nothing can be plainer
 than that her *cleansing*, and not *immersion* for
 immersion sake, was her *primary* business at the
 fountain; nor is it less evident that tho’ the
 washing were *total*, plunging would be so far
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* *Ut supra*, p. 17, 18.

from being *essential* to it, that it is at best only one specific *mode* of washing the body, or rather a very unimportant *circumstance* attending it. Again; is it probable that Judith, a woman of rank and beauty, and in so critical a situation, was not attended with the *waiting woman* that she took with her to the camp of Holofernes (see chap. viii. 33. x. 5, 6.) as well for company, the excursion being in the gloom of night, as for assistance in the lustration? Now let common sense determine, what was the most *natural, safe, and easy method* (for *necessity* is out of the question) of effecting the *main and only* purpose for which the modest females went to the *guarded fountain*, (chap. vii. 7.)

(4) ECCLESIASTICUS xxxiv. 25. Ο βαπτίζομενος ἀπο νεκρῶν — *He that is baptized from [the pollution of] the dead.* Here let it be observed,

1. THAT the writer's *allusion* is, it should seem, to the ceremonial *purification* enjoined Num. xix. after touching, or being any how polluted with a dead body.

2. THAT it does not appear from the sacred rubrick, that the *purified* in this case had his purification effected by *any other mode*, than by *SPRINKLING* the water of separation upon him by another person. For I have never seen it proved, nor am I convinced that it can be proved, that the command to "wash his clothes and bathe himself in water" extends to any other than the *sprinkler*, Num. xix. 19, 21. The water of separation is expressly termed (v. 9.)

" a PU-

“ a PURIFICATION for sin.” And again, (v. 12.) it is said—“ he shall PURIFY himself with IT,” and “ he shall be CLEAN*.”

3. ON supposition that the *sprinkled* as well as the *sprinkler*, was enjoined to wash his clothes and bathe himself, it would be as improper (*cæt. par.*) nay absurd, to make that *bathing* synonymous with *dipping*, as with *rubbing*; for the *former* is no more included in *ablution*, with reference to the human body, than the *latter*. And the word βαπτίζομενος, if the question be not meanly begged, should be no more rendered by *he that DIPPETH*, than by *he that RUBBETH!*

4. FROM the premises it appears *most probable* that the word βαπτίζομενος is here used synonymously with *purified* or *cleansed*; and that the PRIMARY idea is not the specific *mode* of purifying

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* IT is very plain on the face of the history, that the PURIFICATION was effected by SPRINKLING; which Mr. TOWGOOD thus expresses: “ This fully appears from *verses 13, 20.* “ where the person, who had neglected this ceremonial purification, is threatened to be *cut off*. For what? For not having *bathe*d his body? Nothing like it. No, but in each distinct threatening, *his guilt* is expressly made to consist, in his *not having* the WATER OF PURIFICATION SPRINKLED upon him. And the apostle, it is observable, speaking of this very *same purification*, makes the efficacy of the ceremony to consist entirely in the SPRINKLING; without the least mention of *the bathing*. Heb. ix. 13. *For if the blood of bulls and goats, and the ashes of an heifer, (with which this water of PURIFICATION was made) SPRINKLING the unclean, sanctifieth to the purifying of the FLESH* [i. e. so far sanctified the polluted, as externally and ceremonially to purify or cleanse him] how much more, &c.” TOWGOOD’S Treatise, *ut supra*, p. 17.

ying, whether sprinkling or washing, (to *plunging* it could not refer, if the allusion be to Numb. xix. since the law of purification no more includes *that*, than it does at most any other *mere circumstance* of bathing) but to the *purification itself*. Therefore it is a **GENERIC TERM**, expressive of *ceremonial purification*; and the exact import seems to be—"He that is **PURIFIED** from [the pollution of] *the dead*."

§ 14. HAVING now examined *all* the passages in the Old Testament and Apocrypha, where the term βαπτίζω occurs, I would here make one general remark, viz. That in *no one* passage out of the *four* is the word synonymous, or even used synonymously, with *immersion*.—One of them is confessedly metaphorical, and alludes as we have seen, to that state of mind which is the effect, according to the common language of scripture, of God's *pouring out* his indignation and wrath on the guilty. The other three are evidently founded in the *Jewish purifications*. Naaman was a leper, and the mean of his cure, tho' not in all things conformable to the prescribed law of leprosy, was no other than a *purifying rite*; and his *baptizing* himself seven times in Jordan (tho' this mode of speaking by no means excludes the actual assistance of an attendant), amounts to neither more nor less than that he **CEREMONIALLY WASHED**, *cleansed* or *purified* himself seven times ἐν τῷ Ἰορδάνῃ in [or, by means of] *the Jordan*; which *washing* no more required that he should *plunge* himself, than that he should

should *rub* himself, or *swim* in the river. And should an objector still urge, that when the historian says he *baptized* himself, he meant that he *immersed* himself, and that *this* may be said to be “according to the saying of the man of God,” because it *implies* the washing commanded; in reply to this suffice it to observe—that it is in vain for him to *beg* what will never be *granted* him, that the “primary, radical, and proper meaning” of the Hebrew or Greek terms here used is to *immerse*, which is a specific act, rather than to *TINGE*, which is a *generic term*—and, that nearly with the same plausibility another may insist, that what the historian meant by the controverted term was—Naaman’s *wetting*, or *rubbing* himself with water; his *swimming*, or putting himself to *soak* in the river; for each one of these *implies* the washing commanded. And, if it pleases him, he may go a step further, and with undaunted confidence insist upon it, that Naaman put himself in Jordan to *SOAK*, head and all, seven times—but *how long* he continued there, is a question which he will not perhaps choose to be confident in, but rather refer us to *inference* and *analogy*!

AGAIN: When we consider the liableness of Judith to be ceremonially polluted every day, during her residence in an idolatrous camp, what more probable than that her going nightly to the fountain to *baptize herself*, or to be *baptized*, was of the nature of a *ceremonial purification*?

tion? She went, therefore, to the fountain to be purified, or cleansed from the ceremonial pollution contracted in the day; which no more required plunging than swimming: and to say that, in those circumstances, she went *supra statutum*, merely because it is said she was baptized, is to sacrifice common sense to an indefensible hypothesis; and to impute *immodest folly* to the wisest woman in Israel, without producing one single argument, or one ray of evidence, in support of the charge — except it be that noble argument, that trusty foundation which has been the *sole support* of many a huge controversial fabrick, — *petitio principii!* i. e. “baptizing IS plunging!”

§ 15. 2. THE offspring, βαπτίζω, having been examined, and found totally silent about the *essentiality* of immersion; let us now proceed to examine the parent, βαπτω. And here it is observable, That of the *two and twenty* instances where this word is found, *not one* is inconsistent with its being, in its *primary* meaning, a *generic term*, signifying to TINGE; whereas in *six* instances at least, if I am not much mistaken, the specific notion of immersion is *excluded*.

It is well known that in whatever language *prepositions* are used, they have no small influence in determining the meaning of those words with which they are connected; and in many cases are quite decisive. For instance, were the subject of inquiry, how *general* and extensive, or how *particular* and confined, is the meaning of

any word? the use of the prepositions connected with it will often decide. Suppose, for illustration' sake, we fix upon the English word *to move*: now in order to know that this is a *generic term* I need only observe—That prepositions of various and even *contrary* influence and tendency may be consistently connected with it; as to move *in, with, by, FROM, TO*. For a thing may be *moved FROM* as well as *TO* or *towards* another. But let any other word which is only a *species* of the genus *to move* be adopted, as *advance, proceed, withdraw, recede, &c.* its specific nature is easily discovered by the use of the prepositions. If, for example, we find the words *withdraw* and *from* connected, the motion is specified as *retrograde*; but the words *MOVE from* do not specify it. Again, if we find the words *advance* and *to* connected, the motion is specified as *progressive*; but the words *MOVE to* do not specify it.—Let us apply these remarks to the word in dispute. If prepositions of opposite and *contrary* tendency are found connected with it, this demonstrates that the genuine meaning cannot be that which is necessarily *confined* to *only one* uniform tendency, viz. That of the subject *towards* the fluid. If the particles employed, and the circumstances attending, convey to us the idea—That the subject baptized is brought to that *baptized state*, sometimes by the application of the fluid to the subject, and sometimes by the application of the subject to the fluid, it follows—that the *radical*, and *pri-*

mary meaning is that which is *common to both*. The terms to *dip*, *plunge*, *immerse*, and the like, are expressive *only* of that confined and specific act which implies the motion and application of the subject *to the fluid*; consequently, they are *inadequate* to express the primary idea, being too partial and contracted.

If the most eminent Lexicographers are right, when they tell us that the *primary* and *proper* meaning of βαπτω is to TINGE; and if our opponents are also right, when they assure us that its *primary* and *proper* meaning is to *immerse*; it follows that *tinging* and *immersing* are perfectly synonymous. But every one knows that immersion is only a *mode* of tinging, as before shewn; therefore, if the premises be true, the *mode* and the *thing modified* are perfectly the *same*! Or you are favoured, reader, with another curious but legitimate consequence—A person or thing may be said, properly and strictly, to be *dipped* when only *sprinkled*, *painted*, or any how *coloured*!—It is in vain to urge, that because *dipping* is the *most usual* way of tinging, therefore it may be termed the *primary* meaning; for with the same propriety may a sophist exclaim: “The *primary* meaning of MOTION is “*progression*. Ye boasted men of science, who “have said so much about motion, ye are all “deceived, and quite out in your definitions; “for if you behold the planets in their courses, “they all *proceed*; and so do the rivers of wa- “ter *proceed* in their channels; man on his “journey

“ journey *advances* forward ; the whole vegeta-
 “ ble and animal creation observes the same
 “ plan ; therefore — *retrogression* is NO MOTION.”
 Equally absurd is the conclusion, that the *fre-*
quency of *one mode* of tinging *annihilates* all others.

§ 16. IN Exod. xii. 22. we read ; και βαψαλεις
 ΑΠΟ τῆ αιματος. Lev. iv. 17. και βαψει ο ιερεὺς
 τον δακτυλον ΑΠΟ τῆ αιματος. xiv. 16. και βαψει
 τον δακτυλον του δεξιου ΑΠΟ τῆ ελαιου. Dan. iv. 30.
 και ΑΠΟ τῆς δροσῆ τῆ θραυῆ το σωμα αυτου ἐβαφη :
 and the same *verbatim*, chap. v. 21. And in Psalm
 Lxviii. 23. we find : “ That thy foot may be
 tinged in [or, *with*] the blood of thine enemies,
 and the tongue of thy dogs [may be tinged]
 ΠΑΡ’ αυτου (scil. αιματος.)

Now let impartiality itself determine, whether
 these prepositions, or the latin ones correspond-
 ing, *a, ab, de, or ex,* are any way compatible
 with that *mode of tinging* which our opponents
 make *essential* to true baptism? And whether
 they do not *demonstrate* that the PRIMARY *sig-*
nification of the controverted word is not to
plunge ; but to *tinge, wet, stain,* or the like?
 And tho’ immersion may be found the *most*
common, because the most easy and commodious
mode of tinging a variety of things, such as a
finger, the one end of a bunch of hyssop, or the
end of a rod ; but when the *feet* are said to be
tinged at the brim (εβαφησαν εις μερος*) of overflow-
 ing Jordan — when *these* as well as the *head,*

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thro’

* The Welsh translation is very emphatical : “ A gwlychu o draed
 yr offeiriad, cedd yn dwyn yr arch, ynghwrr y dyfroedd.” Jos.
 iii. 15.

thro' the abundance of oil, are to be anointed, —the *mode* of application becomes more ambiguous as to the *fact*, because more difficult to determine about the *natural propriety* of the action. If again the question be put—What is the most *natural* and the most *common mode* whereby the garments of a warrior are *tinged*? We can be at no loss for a reply. The *mode*, therefore, of accomplishing the primary thing signified, *varies* according to the nature of the case.

§ 17. ONE thing more deserves particular notice, respecting the use of βαπτω in the *Septuagint* and *Apocrypha*. There are, if I remember right, but *two passages* in all these writings where a HUMAN BODY OR PERSON is said to be *tinged* (βαπτισθαι) and both refer to Nebuchadnezzar, and are expressed in the very same words*. It should seem, then, that this case is of considerable importance, being the *only one in point*, as to the subject baptized, within the limits of our present inquiry. Now the question is, what is the *primary* signification of the word βαπτω here used? Is it any one *specific* act of immersing in water, putting under water, sprinkling, or pouring water upon the subject? Or does it not rather refer to a *state of wetness* in which the body of the metamorphosed monarch was? Let Dr. S. reply: “The word βαπτω is not used to describe the *action* of the dew as *distilling* or *falling*, but to express the STATE of Nebuchadnezzar’s

* Dan. iv. 38. v. 21.

“chadnezzar’s body †.” This I verily believe is the proper, radical, primary meaning of the controverted term; of which this passage is a striking proof. “Not the ACTION but the STATE.” If any *action* at all, it would be the distilling or falling of the dew, for there was no other; but it “describes the state Nebuchadnezzar was in,” which has nothing to do immediately with *any action*; and consequently the word *εβαφην* does not, cannot describe *immersion*, which is as much *an action* as the falling of the dew. It is in vain for Dr. S. to foist in the salvo, “as it were.” “Which was, *as it were*, dipped or plunged in dew.” For this was not a *figurative* baptism: it was a *real fact*. His body was *actually* in a *baptized state*. It was *tinged* or *wetted*, and therefore as truly *baptized* as any thing of which we read.

THE question now returns: *By what means* came the degraded monarch’s body into this state? It must be owned this is only a *secondary* consideration; the *primary* is the *state*, no matter how effected. Yet it is necessary that this state should be introduced by *some MODE of application*. It must needs be that either the tingent liquid was applied *to him*, or he *to it*. It could not be the latter; for there is no *motion* of his body from one position to another supposed, as is self-evident; nor was the baptism effected by his being put in a *river*, a *pool*, or a *bath* which is equally clear; no, nor yet his

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being

† Remarks on the Christian Min. Reaf. p. 43.

being PUT IN *the dew*; for the *state* was effected ΑΠΟ τῆς ἄρουρας, *from the dew*, or by the action of the dew upon him. Consequently, the tingent liquid was *applied to him*; and a *MODE of baptism* this, as *opposite and contrary to dipping*, as the points of East and West, or the ideas of action and re-action, can be. Thus, I think, it is “*satisfactorily proved (if demonstration will satisfy) that in this one instance (and the only one which refers to a human person complexly under the word βαπτω in the Septuagint version or the Apocryphal writings) the idea of dipping is EXCLUDED from the word.*”

BUT Dr. S. still objects: “*Now (says he) it is very remarkable, as Dr. GALE has largely shewn in his answer to Mr. WALL, that the original Chaldee word (itstabbang), which is here rendered by εβαψη, necessarily implies dipping, as appears by the constant use of the word; and that it is by this Chaldee word the Jerusalem Targum renders the Hebrew (tabbal) Lev. iv. 6. which also unquestionably signifies to dip.*” And, he might have added, —*which unquestionably signifies to tinge; which last as unquestionably differs from plunging, as Dr. S.’s mode of baptizing differs from that of his opponents.*—I think it has been sufficiently proved already that the *primary* meaning of the *Hebrew* word is not to *immerse*, but to *tinge*, to *bring to a state of wetness, of colour, &c. in whole or in part*; and because this principal *end* was more commonly accomplished by the *mode of dipping*

dipping, hence *that* secondary idea became more prevalent than any other. But I may venture to say, That it NEVER signifies to immerse *for the sake of immersion* in all the sacred writings; but the immersion is ALWAYS *for the sake of a higher end*; and therefore is only a *mode*, however common, of effecting that primary purpose. Nay, I will venture a step further, and affirm—That in *some* of those places where the word occurs, immersion appears a *useless mode* of answering the main intention, since another would answer *better*, as in the case of *staining* Joseph's coat, &c. and that in *other* places a mode diametrically opposite to immersion is plainly suggested by the preposition annexed, as before noticed; tho', as to the nature of the thing intended, it might have been done either way.—Therefore, that the Chaldee word in question should be rendered by the Hebrew *tabbal*, is so far from proving the point intended, that it is evidently *against* it.

§ 18. RESPECTING the Chaldee word—"that it necessarily implies dipping, as appears by its constant use"—we deny the fact. Nor has Dr. GALE, or any one else, *proved* the position now mentioned. The general if not the universal suffrage of *Lexicographers* of the first note, and *Criticks* of the highest reputation, is against him; the verdict of the most eminent *versions* is against him; and the *nature of the subjects* where the word occurs is against him.

AMONG

AMONG others, do not CASTELLUS, whose eulogy was that of literary greatness, pronounced by an able judge*; N. FULLER, so renowned for his critical researches; PAGNINUS, stiled by one not inferior to himself, "A man most skilful in the eastern languages †;" BUXTORF, whose very name reflects honour on Jewish literature; to which we may add, LEIGH, STOCKIUS, &c. do not these, I say, concur to pronounce and prove the word in question, both in the Hebrew and Chaldee form, to be a GENERIC TERM, by rendering it *tingere* and *colorare*? Is not *tinxit* the primary meaning? And is not this as different from immersion as *genus* from *species*, or *essence* from *mode*?

Mr. PARKHURST in his Lexicon under the word, supposes, indeed, the primary sense of the Hebrew root to be—"To form longish lines, or streaks, or such as are longer than they are broad, (q. d. *oblongare*) or to be of an oblong shape." Hence he supposes that "as a noun (*estabbang*) it signifies a finger or toe, from its longish or oblong form." That "as a noun or participle passive it denotes a stripe or striped, Judg. v. 30." As a participial noun, "The Hyæna, so called from the dark stripes or streaks with which his colour is variegated."

When.

* Bp. WALTON, in his pref. to the Polyglot: "Virum in quo eruditio summa magnaue animi modestia conuenere."

† J. BUXTORF in Epist. Ded. to his Heb. Lex. "Vir Linguarum Orientalium peritissimus."

When he considers the word in the Chaldee form he observes: "In Aph. *To wet, moisten, imbue*, Dan. iv. 22. In Ith.—*To be wetted*. Dan. iv. 12. v. 21. So the Vulg. render it by *tingi, infundi, infici*, and the LXX. in the last passage by *εβαφην*."

The ASSEMBLY'S Annotator on Jer. xii. 9. observes: "The word here used, and not elsewhere found, cometh from a root, which though no where used in the Hebrew text of Scripture, yet is found in the Syriack of Daniel, Dan. iv. 15, 23, 33. and v. 21. as also in the Syriack and Arabick versions of the New Testament. Matt. xx. 23. Luke vii. 38." Now this last passage absolutely *excludes* immersion from the nature of the action; and as to the text in Matthew, the literal interpretation of the Arabick version is—" *tingeturat mea tingemini*." While the Syriack Interpreter keeps to the Greek terms latinized: "*Baptismate quo ego baptizor, baptizabimini*."—As to Dan. iv. 15. MONTANUS'S interlineary version and the VULGATE, render it by *tingo*; the Syriack version is interpreted by *intingo*. ver. 23. is rendered by MONTANUS: "Ex rore cœlorum te tingentes." The VULGATE: "Et rore cœli infundêris." The SYRIACK, as before, by *intingo*: "Rore cœli intingeris." ver. 33. MONT. "De rore cœlorum corpus ejus tangebatur." VULG: "Rore cœli corpus ejus infectum est." SYR. Interp. "Rore cœli intingendum." SEPT. literal Translation: "De rore cœli corpus ejus infectum

fectum est." ARAB. Interp. "Perfufum fuit corpus ejus rore cœli." And as to Dan. v. 21. MONT. "E rore cœlorum corpus ejus tinctum fuit." VULG. as in the passage last mentioned. SYR. "Rore cœli corpus ejus intinctum." SEPT. Verbatim as in the last passage. ARAB. "Perfufum est corpus ejus rore cœli."—Let the reader now judge, whether the "Chaldee word necessarily implies dipping, as appears by its constant use!

IT is well known that from this root is derived, as before observed, the participle, or participial noun (*tfabuang*) which is rendered in our present version "*speckled*." And perhaps there is not a word within the compass of sacred literature, about the meaning of which there have been more critical conjectures among the learned. And yet among these endless conjectures I do not recollect one that conveys the idea of necessary immersion*.

ONCE

* SOME, as before hinted, and particularly BOCHART (*De Animalibus Sac. Scrip. Lib. iii. II.*) would, after the *Septuagint*, render the phrase which we read "*speckled bird*,"—a "*kyæna*," or *variegated wild beast*. But of these there were two kinds, one a quadruped very much like a wolf, only *spotted*; and the other a serpent *speckled* under the belly; *cencbris*, or *serpens miliaris*. Others consider the word (*aitb*) with which it is connected, and which is agreeable to our version, as meaning strictly a *bird*; and accordingly they express the force of the participle as agreeing with *avis* in some such terms as these; *tincta*, *colorata*, *pieta*, *variegata*, *discolor*, *varicolor*, *versicolor*, *rufesca*, *sanguine infecta*, *cruenta*, *cruentata*; *insolita*, *sylvestris*; *digitata*, *prælongis unguibus prædita*, *prædatrix*, *rapax*, *fera*, *carnivora*, &c. And were

ONCE more; it may be remarked, that the use of the *Hebrew* derivative, Judg. v. 30. which is rendered by the SEPT. by a derivative from *צביל*, is not at all favourable to our opponents' hypothesis; — "To Sifera a prey of *divers colours* (*tsebaim צבאיל*,) a prey of *divers colours* (as before) of needle-work, a prey of *divers colours* (*tseba, צבאיל*) of needle-work on both sides." But how would this passage read on the plunging plan? "To Sifera a prey of *plungings*, a prey of *plungings* of needle-work, a prey of *plungings* of needle-work on both sides (or, more literally, a *plunging* of double embroidery!)" — And here it is observable that while MONT. and the VULG. render the word by *color* and *diversus color*; and the translations of the SEPT. and SYR. by *tinctura*; the Chaldee Paraphrast, retaining the same word, in the Chaldee form, (*tsebeonin*) is rendered by the latin version "*color.*" "*Prædam polymitarum colorum.*" That is, if the Doctors STENNETT and GALE are right in saying, that the word "*necessarily implies dipping,*" — "*A prey of the embroideries of DIPPINGS!*"

IT

I to throw my mite of conjecture into the heap, it should be "*avis NOTATA,*" which, in my apprehension, exhibits the most feasible and easy connection between the very dissimilar derivatives; the one importing "*Color,*" or "*tinctura,*" and the other "*digitus.*" — Who knows but in this age of discoveries it may be "*largely shewn*" and demonstrated, that the *bird* in question is neither a hawk, a kite, an eagle or a peacock, (as some have conjectured) but *avis IMMERSA* — a "*duck,*" which is literally the *dipping* (or *dipped*) *bird,* from the Dutch "*ducken*" to dip!

It is not denied that the Chaldee word answers to βαπτειν; but what we insist is that the primary meaning of neither is to immerse.—Sir EDWARD LEIGH, after giving the import of the word thus: “*Tinxit, intinxit, colore vel humore imbuit seu infecit, coloravit, lavit, mactavit, rigavit, baptizavit, immerfit*”—observes from FULLER: “The word among the Syrians, “primarily and properly signifies βαπτειν; that “is, either *immergere* or *tingere*; and because what “is stained with any colour is made such *immergendo* sive *tingendo*, hence also it denotes “*colorare*; just as βαπτειν and *tingere* among the “Greeks and Latins, comprize *both meanings**.” Now if a word signifies to *tinge* and to *immerse*, it is demonstrable from the case itself, that the former is the *leading* and *primary* sense; for to immerse is a *mode* of tinging, but tinging cannot be called a mode of immersing. To deny this, is to deny that the genus comprehends the species, or that the whole comprehends the parts.—What FULLER suggests, that *to colour* is a *consequent* meaning, BECAUSE *effected* BY *plunging* or *tinging*, does not affect the question; otherwise the idea itself is controvertible. For, if some better reason be not assigned, he might as well have said; “*Traveling* is a consideration *consequent* to *walking* or *riding*, BECAUSE *that* is *effected* BY *these*.” That is, The *thing* itself is a consideration *consequent* to the *specific mode* or *manner* of effecting it!

BUT

* Crit. Sacr.

BUT before I leave this branch of the subject, I would observe, That the above remarks and reasonings on the controverted words, in proof that they are *generic terms*, must be in all reason considered in reference to the time, place and occasion of using them. For there is a great deal of difference between the acceptance of words at one time, place or occasion, and others. Therefore, no objection that may be formed against what I have said will affect it, tho' it were proved (what yet remains to be done) that the specific notion of dipping was of *more early date*, as conveyed by these terms, than the generic one of tinging; except it be also proved that the more general signification did not exist *at the time and place* of using the words. Whatever is done short of this will be justly deemed inconclusive, and mere logomachy.

§ 19. HAVING taken notice already of all those passages in the New Testament, where the word βαπτίζω occurs, it will be needless as well as tedious to enter into a minute examination of them all. Instead of this it will be sufficient, and perhaps more proper, to make the following observations upon them, in connection with what has been already said.

I. THO' I have, according to our opponents' constant wish, made βαπτίω, as well as βαπτίζω, the subject of inquiry; yet as the *former* is never, but constantly the *latter* is used in the New Testament when the sacred rite is in question,

question, it is but reasonable to suppose that this uniformity is owing not to accident but design; and if to *design*, it is equally reasonable to conclude that both terms, at least in the *legislative* sense, are *not synonymous*.

2. THIS being the case, it is but reasonable to infer, that the use of the word βαπτίζω in the SEPT. and APOCRYPHA, *rather* than βαπτω, should be regarded in ascertaining the sense of the former in the New Testament.

3. INASMUCH as *every instance* where the word occurs in these writings (Isa. xxi. 4. excepted, which is evidently figurative,) is a species of *ceremonial PURIFICATION*, as before observed; and seeing to *purify* and to *baptize* are used synonymously, Mal. iii. 3. and Mark i. 8. — and when we add to this, the nature and design of the institution; the greater consistency of the rendering, of which let the impartial judge;—I think it natural to infer, That the real legislative and sacramental force of the term is of a *general nature*, and by no means confined to one specific action; and that the words *purification* and *purify*, tho' not perfectly adequate, have a better claim on adequateness to express the meaning of the original than *immersion* and *immerse*, or any that convey the same idea.

§ 20. IF we inquire by *what mode* this purification by water is *best* effected? I beg leave to reply in general—By the *application of water* to the body, rather than by *applying the body*
of

of the subject to the water. My reasons are as follows :

I. BECAUSE, ὁ βαπτίζομενος, *the purified person*, all along from *Moses to Christ**, was ceremonially cleansed or *purified*, at least principally, by *that mode*. Numb. xix. 12. "He shall purify himself with IT."—ver. 13. "Because the water of separation was *not sprinkled upon him*, he shall be *unclean*." ver. 20. "The water of separation hath *not been sprinkled upon him*, he is *unclean*." Nor is there any evidence, that the *bathing*, or *washing* the body with water, referred to any but the administrator of the rite; and the rather because *he had no other mode of purification left but this*, whereas the other was *clean by sprinkling*. It is confessedly clear, that he who *sprinkled* or even *touched* the water of separation, was thereby rendered unclean; now if sprinkling was necessary for *his* cleansing, it must be equally so for *his* sprinkler, and so on, which is absurd. Therefore, the *ablution* was *necessary* for him, but *not necessary* for the other, any more than the *tent*, &c. after being sprinkled. And indeed supposing (without granting) that *both* bathed themselves, it still follows that the application of water to the subject for cleansing, constituted the leading and principal part of the action.

2. BECAUSE the διαφοροὶ βαπτισμοί, *the divers puri-*

* BE it observed, that every person who was legally purified from the touch of a dead body, &c. during that long period, was *baptized*. How common a thing, then, must *baptism* be among the Jews, as a sacred rite!

purifications, which were in force from *Moses to Christ*, were performed at least principally by this mode. On this phrase (Heb. ix. 10.) Dr. S. has the following very singular observation: "As prophecy, teaching, ruling, &c. are the different species of the genus gifts; so the various plungings of priests, Levites, and people, for consecration, defilement, &c. are the different species of the genus dippings or bathings." In support of this remark, so unworthy of Dr. S. we are referred to SPENCER, GROTIUS, and WHITBY. But the sentiment must be untenable indeed if it has no better defence than what these authors afford. Nay, the very references are plump against it. For not only do they imply that the priests, Levites, and Israelites were different subjects, but also that the washings (*βαπτισμοί*) were different (*διαφοροί*); and, indeed, else they could not possibly be exculpated from palming on the Apostle a contradiction in terms, as we shall presently see. The priests had one mode of purification by water, Exod. xxix. 4. "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and thou shalt WASH them with water." The Levites had another mode, Numb. viii. 5-7. "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them: SPRINKLE water of purifying upon them." And the

the *people* when defiled had *another mode*, Lev. xv. 5—8, 16. Here the unclean is commanded to “*bathe himself* in water,” or to *wash himself**. The words of SPENCER are: “*Alia enim erat Pontificis et sacerdotum lotio, alia Levitarum, Israelitarum alia, &c.*” (De Leg. Heb. Lib. iii. Differt. 3.) And those of GROTIUS: “*Varias lotiones nominat, (Heb. ix. 10.) quia lotio alia erat sacerdotum, alia Levitarum, &c.*” And Dr. WHITBY upon the place refers to the above texts in proof of the *washings* being *divers*. But how can these authorities or these sacred texts contribute in the least degree to establish Dr. S.’s unaccountably strange notion of genus and species; when he says that “the various *plungings* of priests, Levites, &c. are the *different species* of the genus *dippings* or *bathings*.” As this doctrine, peculiar to a tottering hypothesis, stands already confuted and justly exposed in a publication which Mr. B. has *cautiously* overlooked (perhaps out of *tenderness* for himself and his *cause*); and to which Dr. S. has thought proper to make no reply (we suppose for a very *substantial* reason); I beg leave to present the reader with the following strictures from that *unanswered* performance: “According to the Dr. *dippings* are the *different species* of the genus *dippings*.—Small as my acquaintance

* “They had *washings* also—of the inwards, Ex. xxix. 17. and of the burnt-offerings peculiarly, Ezek. xl. 38. of the hands and feet of the priests, Ex. xxx. 18. and of the Leper, xiv. 9.—

“ Βαπτισμος

“ance is with the doctrine of *genus* and *species*, yet I know there is between the several
 “species contained in the genus, what logicians
 “call *differentia*. Thus a *man* and a *brute* are
 “different *species* of the genus *animal*; and
 “that which constitutes the *difference* between
 “these species is *rationality*. But where is the
 “logical *differentia* between *plungings* and *dip-*
 “*pings*? unless the Dr. will contend that a va-
 “riation in *terms* makes it. Indeed he seemed
 “aware, that to affirm, *dippings* are the species
 “of *dippings*, would incur manifest absurdity,
 “and therefore he artfully varied his phraseo-
 “logy. But such little artifices as these are
 “easily seen through, and help to detect the
 “fallacy and evasion which frequently lurk un-
 “der them.

“LET us see how he applies his reasoning
 “to the use of the word in Rom. xii. 6. Men-
 “tion is made there of *differing gifts*, *διαφορα*
 “*χαρισματα*, and those gifts are specified; such
 “as *prophecy*, *exhortation*, *ruling*, &c. Upon
 “this the Dr. argues thus: “We might with
 “good reason argue *analogically* from this other
 “passage in Romans, and say, that as *prophecy*,
 “*ruling*, &c. are the different species of the
 “genus *gifts*; so the various *plungings* are, &c.”

“ BUT

“*βαπτισμος* is any kind of *washing*, whether by dipping or spink-
 “ing; putting the thing to be washed into the water, or ap-
 “plying the water unto the thing itself to be washed. Of these
 “washings there were various *sorts* or *kinds* under the law.”

Dr. OWEN, in *loc.* Vol. iii. p. 351, 352.

“ But, according to our author’s mode of rea-
 “ soning, the analogy is *destroyed*.—If, according
 “ to the Doctor, διαφοροι βαπτισμοι signify clean-
 “ sing of different *persons*; then, in order to pre-
 “ serve a just *analogy*, διαφορα χαρισματα ought
 “ likewise to mean gifts dispensed to different
 “ *persons*. But the absurdity of inference in the
 “ latter case, clearly exposes the fallacy of con-
 “ clusion in the former. Χαρισματα gifts are the
 “ *genus*; whose *species* are, *prophecy, ruling, &c.*
 “ Each of these is a *species*; each is *different*
 “ from the other; and both are contained in
 “ the *genus*. But according to our author’s
 “ doctrine of *genus* and *species*, if only *one* of
 “ these (*prophecy* for instance) had been given
 “ to “ *various persons*,” to the pastors, deacons,
 “ people; still χαρισματα gifts would have been
 “ the *genus*, and *one* of these gifts conferred
 “ on “ *various persons*” would have been the
 “ *species*: and thus *prophecies* would have been
 “ the *species* of *prophecies*, without any *dis-*
 “ *ference* whatever! for the difference would
 “ respect the *persons* on whom they were be-
 “ stowed, and not the things given.

“ ANOTHER instance will expose it still more.
 “ In Lev. xix. 19. the Lord commands his
 “ people not to sow their fields with *mingled*
 “ *seed*, & καλασπερεις διαφορον, *diverso semine* (Lat.
 “ Vulg.*) The Greek word is the same here
 VOL. II. E “ 25

* Other latin versions have it, *diversis speciebus, ex duobus speciebus, commixtione seminum, mistionibus, &c.*

“ as in *Hebrews* and *Romans*, and signifies a
 “ difference in the species of seed; a *mingling*
 “ of which was prohibited under the law.
 “ But, by our author’s mode of accommoda-
 “ ting the doctrine of genus and species, tho’
 “ the Jews had used *one* unmingled seed, yet if
 “ they deposited it in various *fields* or upon
 “ various “ occasions,” they would have equally
 “ violated the divine injunction; because, al-
 “ though there was not the least *difference* be-
 “ tween the pure seed sown in one piece of
 “ ground, and the *same* deposited in another;
 “ yet, according to the Doctor’s idea, there
 “ would have subsisted a *difference* between these
 “ species of seeds, only because of the different
 “ *fields* to which they had been committed.
 “ After the same absurd manner does he rea-
 “ son about the *divers baptisms* under the law.
 “ The priests, he says, were *dipped* in water, the
 “ Levites were *dipped*, and the people were *dip-*
 “ *ped*. And where is the *difference* between *dip-*
 “ *ping in water*, and—*dipping in water*? “ O,
 “ but different *persons* were dipped!” But how
 “ does a difference in the *persons* constitute a
 “ difference in the *thing*, when [on the suppo-
 “ sition] the mode of applying the water was
 “ the *very same* to priests, Levites and people?
 “ I need not inform the judicious reader, that
 “ the whole of the Doctor’s reasoning, which
 “ seems perfectly new, amounts to this, viz.
 “ That a genus may have different species,
 “ and

“ and that there may be *no real difference* at
 “ all between these different species [or even
 “ between the *genus* and *species*] (which is a
 “ contradiction in terms) no more than between
 “ *plungings* and *plungings* *!”

BUT wonders never cease. Who could think it? from this very phrase, “*divers washings,*” Dr. GILL fetches an argument, for—*dipping!* “Called *divers*, says the Doctor, because of the “*different persons* and *things* washed or dipped, “as the same GROTIUS observes; and not “because of *different sorts* of washing, for there “is but *one way!* of washing, and that is by “*dipping!*” But GROTIUS observes no such thing, as his words declare. And whether the other parts of this curious piece of dogmatism be not either already refuted in the refutation of Dr. S. or else too palpably gross and unguarded to impose on any one possessed of common sense, let the intelligent reader judge.

I KNOW it has been suggested “that tho’ these washings were *divers*, they were not *diverse*.” But whether this English criticism be not *merely* such, and totally unsupported by the original, may appear, in addition to what has been said, by the following remarks from no mean writer: “All, who understand the original, know, that the words do and *must* mean “DIVERSE SORTS of *baptisms*, or baptisms of “different *species* or *kinds*. It is not said

E 2

“ πὸλ-

* Mr. DE COURCY’S Rejoind. p. 204, 205, &c. See also IKENIUS, Antiq. Hebr. Par. I. Cap. xviii. § 9.

“ πολλοῖς *many*, ποικίλοις *various*, but διαφοροῖς
 “ DIVERSE, OR DIFFERING SORTS. The *only*
 “ place, in the New Testament, where the word
 “ (διαφορος) is used, besides this, is Rom. xii. 6.
 “ Where by διαφορα χαρισματα *differing* or DI-
 “ VERSE gifts, is indisputably meant several dif-
 “ fering KINDS of gifts; as the words following
 “ demonstrate, viz. *Prophecy, Teaching, Ruling,*
 “ &c.—Should, then, a person now say—That
 “ there is NO baptism but by dipping,—he would
 “ most plainly and undeniably CONTRADICT
 “ the apostle; for he would hereby affirm, that
 “ there is but ONE KIND of baptism; whereas
 “ the apostle declares there are MORE KINDS
 “ than *one**.—Yea, that the apostle has, in this
 “ place a more particular regard to the Jewish
 “ sprinklings, than dippings, seems highly pro-
 “ bable (to say the least) from his express
 “ mention of the sprinklings (ver. 13.) as some
 “ of the principal of those legal PURIFICA-
 “ TIONS, or differing baptisms, concerning which
 “ he had spoken (ver. 10.)—If any shall imagine
 “ that the baptizing of cups, pots, tables, human
 “ bodies,

* “ Concerning the sense of the word διαφορος; *diverse*, see also
 “ Wisd. vii. 10. διαφορας φυλων Diversities, or DIVERSE SORTS,
 “ of plants. Dan. vii. 19. θηριον διαφορον παρα παν θηριον,
 “ a beast of a KIND (OR SPECIES) DIFFERENT from all other
 “ beasts. So the word διαφοροειδης is twice used, in this same
 “ epistle. Heb. i. 4. and viii. 6. [the only places in the New
 “ Testament where it is found] in both which places, it signi-
 “ fies of a very different kind: a name, of a very different
 “ kind; and a ministry of a very different kind from theirs.”

“ *bodies, &c.* is meant by these *diverse baptisms* ;
 “ the reply is obvious. These (if they must be
 “ all *dip*t in order to their being *baptized*) can
 “ with no truth or propriety be called *diverse*
 “ or *differing kinds* of baptisms ; for they are
 “ then but *one* and *the same* baptism of *differ-*
 “ *ing things* .

“ HERE, then, is FULL PROOF that the
 “ scripture uses the word βαπτισμος *baptism*, in
 “ so GENERAL and large a sense, as evidently
 “ to comprehend *sprinkling*, if not chiefly to
 “ intend it. *Sprinkling*, then, in the judgment
 “ of an *inspired writer*, is an authentic and
 “ DIVINELY INSTITUTED MANNER of *baptiz-*
 “ *ing* *.” To this I will add, That it is with
consummate prudence our opponents, while con-
 sulting the safety and reputation of their cause
 — the ESSENTIALITY of *dipping* — slightly pass
 over, or at least very *tenderly touch*, this pas-
 sage.

§ 21. 3. PROCEED we now to a *third* reason
 assignable in favour of *applying water* to the sub-
 ject, rather than putting the subject in the water ;
 viz. Because *this mode* preserves the most strik-
 ing conformity to the mode of application in
 the *baptism of the Spirit*, of which water bap-
 tism is but the external sign. For whether we
 consider the divine influences in a miraculous
 or sanctifying view ; whether we refer to the
 mode of conferring *gifts* or *graces* ; it is both

E 3

scriptural

* Towgood's, *Dipping not the only Scriptural and Primitive manner of Baptizing*, p. 6, 7, 8.

scriptural and rational, and supported by *universal analogy*, That *man*, (if he be allowed to be at all the subject of supernatural influences) should be regarded as the *recipient* or passive *subject*. There is no alternative. The *application*, if there be any at all, must be either from heaven to earth, or from earth to heaven. But the new birth is *from above* (*ανωθεν*); the gift of the Spirit was *poured out on* the Gentiles; the disciples were endued with divine power *from on high* (*ἐξ ὑψους*). “As the apostle
 “ Peter says, that the Gentiles were *baptized*
 “ when the Holy Ghost *fell on* them; so, we
 “ assert, that water *poured out or falling upon*
 “ the person to be baptized, constitutes a real
 “ baptism; and that the terms therefore admit
 “ a synonymous analogy: And the same mode
 “ of analogical reasoning we adopt, from the
 “ words of the prophet Joel ii. 28, quoted by
 “ Peter in Acts ii. and compared with verse 33
 “ of that chapter. The Lord promises by the
 “ *prophet* that he would “ *pour out* his Spirit
 “ on all flesh.” The fulfilment of this promise
 “ is attested by the *apostle*; who uses the very
 “ same word, to express the *baptism* of the dis-
 “ ciples on the day of pentecost. If ever there-
 “ fore the force of analogical argument be al-
 “ lowed, surely it ought in the present striking
 “ instance. And if it be admitted, then the
 “ following argument, in favour of baptizing
 “ by *effusion* of water is irrefragable, viz. If ac-
 “ cording to the correspondent testimonies of
 “ Joel,

“ Joel and Peter, the apostles were *baptized* by
 “ the *pouring out* of the Spirit; then persons
 “ may, with scriptural propriety, be baptized
 “ by the *pouring out* of water †.”

ON the other hand: tho’ we allow immer-
 sion to be a *mode* of baptizing, yet we assert
 that in this very important particular it has no
 countenance from the principal thing signified.
 The *principal* thing signified in baptism, as be-
 fore shewn (chap. ii.) is the communicated in-
 fluence of the Spirit of grace; but the mode
 of immersion is a very inadequate and unsuit-
 able representation thereof. Again; if we make
 dipping any thing else than a *mode* of ceremo-
 nial cleansing, that is, of baptism, and main-
 tain, as our opponents do, that the very *essence*
 of the rite consists in the *act of dipping*; we
 necessarily deprive the baptismal element of every
 degree of analogical signification. For on that
 supposition, what must the watery element signi-
 fy? If the *nature* of the ordinance be a *burial*,
 the *water* represents “ THE HEART OF THE
 EARTH;”—the dull grave. Here is, then, no-
 thing left to represent the *communication of in-
 fluences*, or the *application of grace* to the person.
 Here is no analogical reference to the blood
 and merits of Christ. But can any one, who
 is in the least acquainted with the language of
 inspiration, hesitate a moment to determine,
 whether the *water* does not more fitly and
 scripturally represent the BLOOD AND SPIRIT

E 4

of

† Mr. DE COURCY’S Rejoind. p. 147.

of Christ, than HIS GRAVE? And if the *former*, we appeal to every principle of scripture analogy and common sense, as well as to the nature and design of this ordinance, Whether *that mode* of applying the significant purifying element for which I contend be not the *most expressive*? But if any object, that *sprinkling* or *pouring*, or any mode of *applying* water to only a *part* of the body is an insufficient emblem of a *complete purification*; he would only cavil against divine appointments, being wise above what is written. For the blood of Christ *sprinkled on the heart* represents a *complete purification*. And both men and things have been pronounced ceremonially *clean* when only *sprinkled*; and this very mode was instituted by wisdom itself to represent *moral purification*.

THE trite and frivolous objection, "That there was no rite under the Mosaic œconomy which enjoined the sprinkling of *pure water*," hardly deserves an answer. For we have no dispute about the *nature* of the element; this the records of the New Testament fix without controversy: our analogical allusion, therefore, is not to the *purifying liquid*, whether *water* pure or mixed, or *blood*, or *oil**, &c. but to the
mode

* Christ's being baptized with *water*, represented his being baptized with the *Spirit*, in an extraordinary manner; which took place when the heavens were opened unto John, "and he saw the Spirit of God *descending* like a dove, and *lighting upon* Jesus." And this baptism of the Spirit is likewise called his

mode of application. To which we may add, Ezek. xxxvi. 25. "Then [under the reign of "the Messiah] will I SPRINKLE CLEAN WATER upon you, and ye shall be CLEAN: from "all your filthiness, and from all your idols, "will I CLEANSE you."

§ 22. 4. THERE is no passage in the New Testament, I will not say that *confines* the mode of purifying to immersion, but from which it can be fairly deduced (*cæt. par.*) that immersion was *at all* used. In addition to what has been said already, I would only observe; That if any passage in the New Testament gives countenance to the notion, that dipping was the apostolic practice, it is Rom. iv. 4. (to which is added Col. ii. 12.)

Now to suppose that the apostle alludes to the *manner* of dispensing the ordinance, is to enervate his argument, and in fact to make it no argument at all. For how could the circumstance of their being *plunged*, *oblige* them to a holy life, which is the scope of the passage? Or how can a supposed transient conformity to the position of our Lord's body in the grave, or, indeed, any other corporeal posture, *oblige* to mortify sin and cultivate holiness?

E 5

liness?

ANointING, Pf. xlv. 7. "God, thy God, hath ANointed thee with the OIL of gladness above thy fellows," And this anointing was done by POUring the oil, Exod. xxix. 7. "Then shalt thou take the anointing oil and POUr it upon his head, and anoint him."

liness?—If it be said, that the putting of the body in water, in conformity to the putting of Christ's body in the cave, obliges in virtue of a divine appointment; it is but meanly to beg the question. We deny that there is any evidence for such an appointment, in preference to every other mode of application. Our opponents must make the apostle argue to this effect: "Your *bodies*, brethren, in baptism, must have been in the same posture as the body of Christ in the grave, *therefore* let your old man be buried; for *this* has put you under a strong *obligation* so to do." How trifling the supposition!

AGAIN: The true *antithesis* of the passage is destroyed by the other interpretation. That, being *buried with him*, we may walk in newness of life, as Christ was *buried* and *raised up* by the glory of the Father. Now "to walk in newness of life" is a *moral* concern, answering to the resurrection and ascension of Christ; consequently, if there be any propriety in the antithesis, "to be buried with Christ in baptism" must be a *moral* concern, answering to the death and burial of Christ. Here are two things alluded to, which are *both alike external* circumstances of our Lord's Person; with what propriety, therefore, must the allusion in the apostolick argument be *different*? Why should his *rising* represent a *spiritual* newness of life; but his *burial* represent a *corporal* posture in the water?

BESIDES:

BESIDES: if there be not this uniformity maintained, there is no compleatness in the apostle's argument, but it is evidently defective on this account; That we are *not obliged* "to newness of life" in virtue of union to the *risen Saviour*, but in virtue of conformity to the *buried Surety*. Now who does not see the defect and glaring impropriety of such an argument? For, on the supposition, plunging is *exclusively* the ALL of baptism; the *raising* of the body being an action of a *contrary* nature. For baptism must signify either *dipping and raising again*, or it must signify *dipping* solely and exclusively. If the *former*, the main part of the controversy is given up; for then βαπτίζω is not synonymous with *dipping, plunging, immersing*, or the like: if the *latter*, then according to Mr. B.'s excluding maxim, the subject *dipped* should not be *raised*; for the term signifies neither more nor less than *to dip*, and "positive laws exclude their negative;" nor should we in any part of a positive institution venture "*supra statutum.*"

MOREOVER: if the dictates of the law of nature be excluded from this ordinance, and if baptism be nothing more nor less than plunging, *baptizing* must be in many cases tantamount to *drowning*! However our opposers affect to discard inference and analogy from positive institutions, is it not well, reader, for numbers, that the baptizer adheres *in practice*.

to what he renounces *in speculation*? Is not this the reason perhaps that you, if you have been plunged in baptism, see the light of day, and enjoy the blessings of protracted life? For your baptizer, *on his own principles*, might have safely left you in the watery grave, and thus justify his proceeding: “I am *certain* that to “*baptize* is to *dip* all over in water, but am “not sure that it ever signifies to *raise up*; it “is therefore better to keep to the surer side, “lest I should be guilty of will worship, or “be wise above what is written. Besides, the “apostle expressly declares we are “buried “*into death*,” surely he cannot be guilty of abusing language, and insulting logick, in such a “manner, when speaking of death and burial. “in the same sentence, as to refer the term “death” to the *soul*, but the term “buried” “to the *body*. Therefore, if the *burial* be *literal*, why not the DEATH?”

ONCE more: the being *buried* into death, and *planted* in the likeness of his death; are *opposed* to *walking in newness of life*, and *being in the likeness of his resurrection*: and they are not only opposed, but consequentially *connected*. IF *we have been planted*, we SHALL BE *raised*. That is, on plunging principles, if we have been *immersed*, we shall be raised in newness of life; in the likeness of Christ’s resurrection. And so this interpretation brings us at length to the Popish tenet—That sacraments have

have a saving influence, *ex opere operato*, from bare performance! But how different from the apostle's real design, which was to urge the mortification and burial of sin from the doctrine of mystical union to Christ and communion with him; which union, in its most general and extensive nature, is represented in baptism? Now this union extends to his *incarnation, life, crucifixion, &c.* as well as to his death and burial, resurrection and ascension; but the reason why the apostle instances the latter was, not that baptism did not exhibit the *other part* of the Surety's undertaking, an union to which is equally the believer's privilege, but because the renunciation of sin and the prosecution of holiness, represented in *that connection and form of speech*, better subserved the *moral purposes he had in view**.

§ 23.

* Thus Dr. OWEN on this subject, who was no *superficial* expositor of the sacred oracles on *other* subjects: "The apostle
 " Rom. vi. 3, 4, 5. is dehorting from sin, exhorting to holiness
 " and new obedience, and gives this argument from the necessity
 " of it, and our ability for it, both taken from our initiation
 " into the virtue of the death and life of Christ expressed in
 " our baptism; that by virtue of the death and burial of Christ
 " we should be dead unto sin, sin being slain thereby; and by
 " virtue of the resurrection of Christ, we should be quickened
 " unto newness of life, as Peter declares, 1 Pet. iii. 21. Our
 " being *buried with him*, and our being planted together in the
 " likeness of his death, and likeness of his resurrection, is the
 " same with *our old man being crucified with him*, ver. 6. and
 " the destroying of the body of sin, and our being raised from
 " the dead with him; which is all that is intended in the
 " place.—There is not one word, nor one expression, that men-
 " tions any resemblance between dipping under water, and the
 " death

§ 23. (III) WE now proceed to inquire whether the verdict of very eminent literary characters does not corroborate the doctrine contained in our general thesis, viz. That *baptize* and *baptism*, at least when sacramentally used, are *generic terms*.

I. WITSIUS:

“ death and burial of Christ, nor one word that mentions a resemblance between our rising out of the water and the resurrection of Christ. Our being buried with him by baptism into death, ver. 4. is our being planted together in the likeness of his death, ver. 5. Our being planted together in the likeness of his death, is not our being dipped under water, but the crucifying of the old man, ver. 6. Our being raised up with Christ from the dead, is not our rising from under the water, but our walking in newness of life, ver. 4. by virtue of the resurrection of Christ. 1 Pet. iii. 21.—That baptism is not a sign of the death, burial, and resurrection of Christ, is clear from hence; because an instituted sign is a sign of the *gospel grace participated*, or *to be participated*. If dipping be a sign of the burial of Christ, it is not a sign of a *gospel grace participated*; for it may be where there is none, nor any exhibited.”—Again: “ That interpretation which would enervate the apostle’s argument and design, our comfort and duty, is not to be admitted. But this interpretation that baptism is mentioned here as the sign of Christ’s burial, would enervate the apostle’s argument and design, our comfort and duty. And therefore it is not to be admitted. The *minor* is thus proved; the argument and design of the apostle, as was before declared, is to exhort and encourage unto mortification of sin and new obedience, by virtue of power received from the death and life of Christ, whereof a pledge is given us in our baptism. But this is taken away by this interpretation; for we may be so buried with Christ, and planted into the death of Christ by dipping, and yet have no power derived from Christ for the crucifying of sin, and for the quickening of us to obedience.” Dr. OWEN’S Tract, on Infant Baptism and Dipping. Ap. Collect. of Sermons. p. 581.

1. WITSIUS: "The sacred rite consists, 1. In the *application of the water to the body* of the person to be baptized. 2. In pronouncing a certain form of words.—We are not to suppose that immersion is so necessary to baptism, as that it cannot be *duly performed by perfusion or aspersion*. For both pouring and sprinkling are *defensible*. And tho' we could find out for certain that the apostles dipped, it does not thence follow that they *always* observed this method. It is *more probable*, that the three thousand who were baptized in one day, (Acts ii. 41.) had the water poured or sprinkled on them, than that they were dipped. For it is not likely that men so much employed in preaching the word as the apostles were, could have leisure for so tedious and troublesome a work as the immersion of so many thousands. Nor is it probable that Cornelius, and Lydia, and the Jailor, who, with their families, were baptized in private houses, had baptisteries at hand, in which they could be totally immersed. VOSSIUS (Disput. i. De Baptif. Th. ix.) produces *instances* of perfusion from antiquity. —βαπτίζω— is *more generally* used for any kind of ablution; as Luke xi. 38. DOMINICUS a SOTO, therefore, (Distinct. iii. Quest. un. Art. 7.) says well: *In baptism there is something that concerns the ESSENCE of it, as ABLUTION, according to Eph. v. 26. where the apostle calls BAPTISM, the WASHING OF WATER: but something*

thing is ACCIDENTAL, to wit, that the ablution be done BY THIS OR THE OTHER MODE." *Œcon. Fœd. L. iv. Cap. xvi. § 12, 14.*

2. CALVIN: "Whether he who is baptized (*qui tingitur*), be dipt, and that thrice or once, or whether he be only *sprinkled* with water poured on him, it matters not in the least.—Then the minister *pours* (*effundit*) water on the child, saying, N. I baptize thee, &c." *Institut. Christ. Relig. L. iv. Cap. xv. § 19. Tract. Theol. De Form. Sacram. Administ. in usum Eccles. Genev. Oper. Tom. viii. p. 34. Ed. Amstel. 1667.*

3. LIMBORCH: "It may here be asked, whether immersion be so necessary, as that there is no baptism without it? *Answ.* It does not seem to be so necessary.—Baptism is *duly administered by sprinkling* only.—There are not wanting arguments to prove that baptism was, even in the first ages of christianity, administered by sprinkling. For, as some argue, 'tis not at all unlikely but that among the three thousand converted and baptized; *Acts ii. 41.* there were some women; and the promiscuous dipping of them into water with the men would have been against the rules of decency and modesty: therefore, it is *more probable*, that they were baptized *by sprinkling or pouring on* of water, than that they were immersed or dipped into it. Besides, say they, 'tis incredible, that there should be in Jerusalem, especially in the place where Peter preached, such a quantity of water
at

at hand, as was sufficient for the immersing of so great a number of converts. Let this be as it will, baptism we say is DUTY ADMINISTERED BY SPRINKLING only." Compleat Syst. of Div. B. v. chap. xxii. Sect. ii. Mr. Jones's Translation.

4. TURRETTINUS: "The term *baptism* is of greek origin, deduced from the word βαπτω, which is to *tinge* and *imbue*; βαπτίζω, to *dye*, and to *immerse*.—But because almost every thing is wont to be *dipped* and *tinged*, that it may be WASHED, and they who are immersed are wont to be *cleansed*; hence it comes to pass, that, as among the Hebrews *tabal*, which the *seventy* translate *baptize* 2 Kings v. 14. is also taken for *rachatz*, which is to *wash*: so among the Greeks the word βαπτίζω by a metalepsis, is taken for the same [to *wash*], Mark vii. 4. *When the Jews come from the market, they eat not, except they wash, ουκ ἐσθίουσιν ἄνευ βαπτίζωσιν*. Nor ought we otherwise to understand the *baptisms* of cups, of pots, and of beds, in use among the Jews. And the *divers baptisms* enjoined upon them, Heb. ix. 10. and the superstitious *washings* received from the tradition of the elders, Mark vii. 4, 5. Hence the Pharisees *on that account* are called by JUSTIN, *baptists*." Instit. Theol. Loc. xix. Quæst. xi. § 4.

§ 24. 5. Dr. OWEN: "βαπτίζω signifies to *wash*; as instances out of all authors may be given; SUIDAS, HESYCHIUS, JULIUS POLLUX, PHAVORINUS, and EUSTACHIUS.—No one instance can

can be given in the *scripture*, wherein βαπτίζω doth necessarily signify either to dip or plunge. βαπτίζω may be considered either as to its original, *natural sense*; or as to its *mystical use* in the ordinance. This *distinction* must be observed concerning many other words in the New Testament, as εκκλησια, χειροτονια, and others, which have a *peculiar sense* in their mystical use. — Wherefore in *this sense*, as the word is applied unto the ordinance, the sense of [the essentiality of] dipping is utterly excluded. And tho' as a mere external *mode* it may be used, provided the person dipped be naked; yet to urge it as *necessary*, overthrows the nature of the sacrament. — For the original and *natural signification* of it, it signifies to *dip*, to *plunge*, to *die*, to *wash*, to *cleanse*. — I have not all those [authors] quoted to the contrary. In the quotations of them whom I have, if it be intended, that they say, it signifies to dip and not to wash, or to dip ONLY, there is neither truth nor honesty in them by whom they are quoted. SCAPULA is one, a common book; and he gives it the sense of *lavo*, *abluo*; to *wash*, and *wash away*. STEPHANUS is another, and he expressly in sundry places assigns *lavo* and *abluo* to be also the sense of it. In SUIDAS, the great treasury of the greek tongue, it is rendered by *madefacio*, *lavo*, *abluo*, *purgo*, *mundo*. — I must say, and will make it good, that no honest man who understands the greek tongue,

can deny the word to signify to *wash*, as well as to *dip*." Compleat Collect. of Serm. and Tracts, p. 580, 581.

6. LIGHTFOOT: "The application of water is necessary for the *essence* of baptism; but the application in *this* or *that* MODE indicates a *circumstance*.—To denote this ablution by a sacramental sign, the *sprinkling of water* is equally sufficient as *immersion into water*, since the *former* in reality argues an ablution and purification AS WELL AS the *latter*." Hor. Hebr. in Matth. iii. 6.

7. VOSSIUS: "But from the *other* import, whereby βαπτίζω signifies *abluere* [to *wash*, or *purify*], it is transferred to the gift of the Holy Spirit; that is to say, because, that He might *wash* [or *purify*] the soul, He is *poured out* on it, as *water* is poured; even as Joel speaks, chap. ii. 28. and from thence Peter, Acts ii. 17. likewise Paul, Tit. iii. 6." De Baptif. Disput. I. p. 344.

8. BEZA: "The reality of *baptism*, is the *sprinkling of the blood* of Jesus Christ for the remission of sins and the imputation of his righteousness, which are as it were displayed before our eyes in the sign of *outward sprinkling*.—Are they therefore improperly baptized, who are sprinkled with water only cast on them? No: What is in that action [of baptizing] merely *substantial*, [or strictly essential,] to wit, the ablution of water, is rightly observed by the church
[by

[by sprinkling]. — But βαπτίζεω signifies *tingere*, to dye, or stain, seeing it comes immediately from βαπτειν; and — since *tingenda* the things to be dyed or stained are [commonly] dipped — it signifies to make wet and to dip. — Βαπτισομαι, Vulg. baptizentur; which ERASMUS hath deservedly changed for *loti fuerint*: since here it is not treated concerning that solemn ablution, to which, as before mentioned, the term *baptismus*, baptism, has been long appropriated and consecrated by the usage of all churches.” Tract. Theolog. Vol. i. p. 28. Vol. iii. p. 195. Annot. in Matth. iii. 11. et Mark vii. 4.

9. TILLENUS: “Altho’ immersion might have been formerly more customary than aspersion, especially in Judea and other warm countries; yet since the *circumstance* of immersion does not belong to the *substance* of baptism, the analogy of the sacrament may be retained, *no less* by sprinkling than by dipping. — Here, in an especial manner, are exhibited to us, the remission of sins by the blood of Christ, and sanctification by his Spirit. — Baptism, if we regard the etymology of the word, signifies immersion, and also aspersion, in which sense it is used Mark vii. 4; and by consequence washing. — Baptism in general signifies either immersion, or ablution, or perfusion. De Bapt. Disp. I. Thes. ii. xv. Syntag. de Bapt. i. Thes. x. Theol. Syst. p. 1077.

10. PASOR: “Βαπτω — is derived from βαω, for which is used βαιω, from the Hebrew *ba* [signifying

[signifying *motion*, going or coming]—βαπτισμαί, to dip, imbue, infect; Rev. xix. 3. a garment tinged or stained with blood. βαφτισμαί tingar Lev. xi. 32. βαφτισμαί εἰς ὕδωρ. Hieron. tingeretur aqua, shall be cleansed, or purified, by water*. βαπτίζω to immerse, to wash, to baptize. Matth. iii. 11. βαπτίζω υμᾶς ἐν ὕδατι; baptizo vos aqua, I baptize you with water; ἐν, being an hebraism, is here redundant." Lexic. Lond. 1644.

II. CASAUBON: "Immerision is not necessary to baptism, since the force and efficacy of this mystery does not consist therein.—It was not without some ground of plea that some have long ago insisted on immersing the whole body in the ceremony of baptism; urging the word βαπτίζειν. But their opinion has been deservedly long since exploded; for the force and energy of this mystery consist not in that circumstance." In Matth. iii. 6.

12. CRADOCK: "In baptism there are two parts, 1. The outward, 2. The inward. In the outward part there are three things considerable—The outward element, water; the action of applying the water, by SPRINKLING OR DIPPING; the form of administering or applying the water, viz. in the name, &c.—Sprinkling is as significant, as to the main ends of baptism, as dipping. Therefore the blood of Christ, which

* See also Dr. Pococke, who was not behind the chief of the Rabbies in Hebrew literature, Not. Miscell. Cap. ix. p. 388.

which is signified by baptism, is called the blood of sprinkling, Heb. xii. 24. 1 Pet. i. 2. And sprinkling comes nearer the baptism mentioned in the Old Testament, than dipping doth. 1 Cor. x. 2. Surely the children of Israel were not *dipped* in the *cloud*; but only *sprinkled* with it, that is, with some drops that fell from it. Nor *dipped* in the red sea,—but only *touch-ed* it with their feet, or else possibly some *drops* from the waves of it might be blown by the wind.—Besides, [supposing the apostolick mode were immersion] we do not find that our Saviour and the apostles [any more than the Jews] continued *every circumstance that was in use* in the first institution of the sacrament of the *pass-over*.—Therefore some circumstances may be varied according to *christian prudence*, provided we keep close to *the main* of the institution, and the *ends* of it. To conclude this particular, *baptizing* is ANY KIND OF RELIGIOUS WASHING, OR SPRINKLING, in the name, &c. duly performed by a person rightly qualified for it.—The *inward* part of baptism, or the spiritual mysteries therein signified, are these two; the *blood of Christ sprinkled* upon the soul for the washing away the guilt of sin; the *grace of Christ poured* into the soul, purging out the power and dominion of sin, by regeneration and sanctification.” Knowl. and Pract. Supplem. p. 111.

§ 25. 13. USHER: “The word *baptism* in general signifieth *any washing*.—What is the second sacramental action? The action of *wash-
ing*

ing; that is, of *applying* the sacramental water unto the party to be baptized: diving or dipping him into it, or sprinkling him with it, *in the name*, &c.—Neither dipping is *essential* to the sacrament of baptism, or sprinkling; but only washing and applying water to the body, as a cleanser of the filth thereof.” Body of Div. p. 411, 412, 413.

14. WINDELINUS: “Baptism is the first sacrament of the New Testament, wherein they who are in the covenant of God, are—*sprinkled*, and [thereby, in the religious or ceremonial sense of the word] *washed*.—The matter of which baptism consists, is, 1. *Water*; 2. *Immersion* or *asperision*.” Christ. Theol. Lib. I. Cap. xxii. Thef. iv. p. 358, 363.

15. WALÆUS and MICHÆLIS A GOGH: “*Βαπτω* and *βαπτίζω*, from whence comes *βαπτισμος*, signify, properly, to *tinge*, and to *wash*.—The ritual or ceremonial sign in this sacrament, is a baptismation or *washing* in the name of the Father,” &c. as Christ has expressly commanded, Matth. xxviii. and Mark xvi.—But there is *no express command* left us, whether we should use immersion or asperision; and *examples* of asperision *no less* than immersion may be discovered in the scriptures.” Synops. Purior. Theol. Disput. xliv. Thef. iii. xviii.

16. CHEMNITZ: “Paul, that infallible interpreter, says, that to *baptize* is to *cleanse*, or purify, *by the washing* of water thro’ the word. Eph. v. Tit. iii. Acts ii. Whether the application

cation of the water be made by *dipping*, *tinging*, *pouring*, or *sprinkling*, it is a BAPTIZATION; for it is a cleansing or ablution by the washing of water: and *immersion* under water is not necessarily required to *washing*.—The command of Christ therefore is, that there should be in baptism an ablution *by the washing of water*. But by what *mode* that should be done, whether by dipping, tinging, perfusion, or aspersion, *Christ hath not prescribed.*” Exam. Concil. Trident. P. ii. p. 122.

17. LITURGIA TIGURINA: “The godmother goeth near the minister, and holdeth the child over the font, and the minister POURETH three handfuls of water upon the child’s forehead, saying; N. N. I BAPTIZE thee in the name of God, the Father, the Son, and the Holy Ghost. Amen.” The form of Com. Prayers practised in all the churches of the City and Canton of Zurich in Switzerland; and in some other adjacent Countries, p. 89. Lond. 1693.

18. ENGLISH RUBRICK: “Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers, *Name this child*: and then, naming it after them, (if they shall certify him that the child may well endure it) he shall *dip* it in the water discreetly and warily, saying, *N. I baptize thee, in the name, &c.* But if they certify that the child is weak, it shall suffice to *pour water upon* it, saying the foresaid words, *N. I baptize thee, &c.*” The Book of Com. Prayer.

19. MARKIUS:

19. MARKIUS: “*Baptism* originally denotes *washing*, Mark vii. 3, 4. as it is also otherwise called the *washing of water*, and of *regeneration*, Eph. v. 26. Tit. iii. 5.—The christian baptism of water is defined; The first sacrament of the New Testament in which, by the *ablution of the body*, by means of immersion, infusion, or aspersion of water, performed by a minister of the gospel, the spiritual ablution [or *washing*] from the stain and guilt of sin by the spirit and blood of Christ, is signified and sealed, &c.—The *action* to be performed by water is *ablution*; whether by the immersion of the whole body,—or by sprinkling, or pouring; since the word *baptize* is a *general* term denoting *a washing*; and thus [by the modes last mentioned] the apostles also seem to have sometimes baptized, Acts ii. 41. x. 48. xvi. 33.” Christ. Theol. Medulla. Cap. xxx. § 9.

20. PICTETUS: “The word *baptism* is derived from βαπτειν, which is to *tinge*, and to *imbue*; and because the hebrew word *tabal*, which the seventy render by βαπτειν, 2 Kings v 14. is used for *rachatz*, which signifies to *wash*, hence βαπτειν is taken for simply *to wash*, Mark vii. 4. and from thence *diverse washings* are mentioned by Paul, Heb. ix. 10.—The word βαπτισμος does not less denote sprinkling than immersion.—The Muscovites err, who teach that immersion is of the essence of baptism; and those Greeks, who, in the council of Florence,

rence, called the Latins *unbaptized*, were delirious." Theol. Christ. Lib. xiv. Cap. iv. § 6. 17.

§ 26. 21. CORNELIUS [bishop of Rome, about A. D. 254.]: "NOVATIAN, having fallen into a dangerous disorder, and as was thought very like to die, was baptized in the bed where he lay by *perfusion* (*περιχυσεις*); if it may be called a baptism which he received, since he did not obtain after his recovery what was necessary according to the canon of the church, viz. confirmation by the bishop's hands." Epist. ad FABIUM Antioch. ap. Euseb. Lib. vi. cap. xliii.

22. CYPRIAN: "In baptism (*sacramento salutari*) the contagious spots of sin are not washed away as the filth of the skin and body in a carnal and secular bath; as if there were need of *wash-balls*, a *bathing-vessel*, or a *capacious pool*, and any other conveniencies, whereby the body is washed and cleansed. In a *different* manner is the heart of a believer washed; the human *mind*, by the merits of Christ, is *otherwise* purified. In the sacraments of salvation, when necessity urges, and thro' the indulgence of God, the divine abridgments [*divina compendia*, i. e. such *ablutions* as did not remove the filth of the flesh, yet were *divinely* instituted symbols of compleat purification;] convey the whole benefit to the faithful. Nor let any one think it strange that **the sick**, when they are *baptized*, are only *sprinkled* or *perfused*, since the
 holy

holy scripture says by the prophet Ezekiel (ch. xxxvi. 25, 26.) "I will *sprinkle clean water* upon you, and ye shall be *clean*; from all your filthiness, and from all your idols will I *cleanse* you. A new heart also will I give you, and a new spirit will I put within you." It is also said in Numbers (ch. xix. 19, 20.) &c. — And again the Lord spake to Moses (Numb. viii. 6, 7.) Take the Levites from among the children of Israel, and *cleanse* them. And thus shalt thou do unto them to *cleanse* them; *sprinkle* water of purifying upon them. And again, the water of *aspersion* is *purification*. From whence it appears—That sprinkling is sufficient instead of immersion. Or if any one shall think that they are not at all benefited, who are only *besprinkled* with the water of salvation; let them not be imposed upon; and if they recover, let them be *baptized*! But if they *cannot* be baptized, as having been *already* sanctified with the ecclesiastical *baptism*, why are they distressed with scruples?" Epist. lxi. p. 186, 187. Ed. Oxon. 1682.

23. ORIGEN: "Whence had you the persuasion [Pharisees], that Elias, when he should come, would baptize? who did not, in Ahab's time, *baptize the wood* upon the altar, which required a washing, in order that, on the Lord's appearing by fire, it might be burnt? for he gives orders to the priests to perform that.—He therefore who did not himself then *baptize*, but assigned *that work* to others, [1 Kings xviii. 33. Fill four barrels of water, and POUR IT

ON the burnt sacrifice, and on *the wood* ;] how was it likely that he, who was to come according to Malachi's prediction, should *baptize* ?" Comment. in Joan. Oper. Tom. vii. p. 116. Ed. 1668.

24. FRIDER. SPANHEMIUS F. "The form of baptism in use (cent. ii.) was immersion, or (*κατάβυσις*) the *plunging* of the naked body in water, whether men, or women, or infants; and indeed *thrice*—in reference to the holy Trinity; a custom still in use among the orientals. Due regard was had for female modesty in baptism, by the appointed deaconesses. And the very putting off their clothes, and nakedness, had, with them, a moral signification. Nevertheless, the infirm, or such as were confined to their beds, were sprinkled there; which baptism was termed *περίχυσις*, *perfusion*. And this, it should seem, was used in the church of Jerusalem, when the multitude of the persons to be baptized amounted to *three thousand*, and presently after to *five thousand*, Acts ii. iv. for *there* was no river to put them in." Histor. Christ. Secul. II. Sect. iv. De Bapt. Oper. p. 622. Ed. Lugd. 1701.

§ 27. 25. MR. JOHN WESLEY: "The *matter* of this sacrament is water; which as it has a natural power of cleansing, is the more fit for this symbolical use. Baptism is performed by washing, dipping, or sprinkling, the person, in the name, &c. I say, by *washing*, *dipping*, OR *sprinkling*; because it is *not determined* in scripture,

scripture, in which of these ways it shall be done, neither by any express *precept*, nor by any such *example* as clearly proves it; nor by the force and meaning of the word *baptize*. That there is no express *precept*, all calm men allow: neither is there any conclusive *example*. John's baptism in some things agreed with Christ's, in others differs from it. But it cannot be certainly proved from scripture, that even John's was performed by dipping.—Nor can it be proved, that the baptism of our Saviour, or that administered by his disciples, was by immersion: no, nor that of the Eunuch baptized by Philip, tho' they both "went down into the water;" for that *going down* may relate to the chariot, and implies no determinate depth of water: it might be up to their knees, or not be above their ankles. And as nothing can be determined from scripture precept or example, so neither from the force or meaning of the word: for the words *baptize* and *baptism* do not necessarily imply dipping, but are used in other senses in several places.—That washing or cleansing—is the true meaning of the word *baptize*, is testified by the greatest scholars and most proper judges in this matter." Works Vol. xix. p. 275.

26. J. FORBESIUS: "With respect to the sacrament of baptism, by whatever mode it be administered, both the ancient fathers, and those who succeeded them, agreed that it is not necessary there should be a real ablution of the *filth*

of the flesh; but what is commonly called a washing, by the contact or application of water to the body by another, who is a qualified minister; and that by this application lawfully made, is represented the spiritual contact or application of the blood of Christ to the baptized subject; by which spiritual contact or application a person is truly washed and cleansed from his sins. Hence that saying of AUSTIN: "Whence has water such virtue, that it should touch the body, and wash the heart?" (Tract. lxxx. in Evang. Johan.) "Nor is it necessary (saith SCOTUS) that there should be an *ablution*, as that is contradistinguished from *washing*, and includes the removal of filth from the body by the contact of water: but a *washing* of the body, so called in *general*, by water acting upon it to another purpose, is sufficient; which implies nothing else but that it is necessary a contact of the body by means of water should be effected by another causing that contact." (Scot. in iv. Sent. Dist. iii. Q. 3.) But *universal antiquity* hath given its suffrage, that this contact may be done either by immersion OR by *sprinkling*. But the dipping even of infants, was more usual down to the times of GREGORY and ISIDORE." Instruct. Hist. Theol. Lib. x. Cap. ix. § 57. p. 504. Gen. 1680.

27. DR. FEATLY: "βαπτίζω—is put generally for *washing*, Luke xi. 38. Heb. ix. 10. Mark vii. 4. βαπτίζονται, they *baptized* themselves.

Christ

Christ no where requireth *dipping* but only *baptizing*: which word (as HESYCHIUS, SCAPULA, and BUDEUS, the great masters of the greek tongue, make good by very many instances and allegations out of classic writers) importeth no more than *ablution*, or *washing*. *Βαπτίζω* (say they in their lexicons and commentaries) *lavo*; *βαπτισμα*, *lavatio*, *ablutio*, which may be done without dipping." In LEIGH'S Crit. Sacra.

28. PETER MARTYR: "But this *purification*, whether we are dipped, or perfused, or sprinkled, or by *whatever mode* we are washed with water, is very appositely represented in baptism." In 1 Cor. x.

29. ZANCHIUS: "*Baptism* is the *washing of water* by the word, in the name of the Father, &c. for thus the apostle speaks when he calls it "the washing of water by the word:" saying, that the church is sanctified by Christ, and *purified*, or cleansed, with the washing of water by the word (Eph. v. 26.). The *matter* is water; the *form* is the word: and the word added to the element makes the sacrament.—Wherefore the apostle joins both, the water and the word. Nor does he say simply with water, but with *the washing of water*: teaching us, that the mere water is not the sacrament of baptism; but the administration of water; that is, that sacred action whereby the body is washed with external water.—In *what manner* baptism is to be administered, whether the persons should

should be *dipped in water*, or only their heads *sprinkled with water*, Christ hath no where determined. — This word signifies as well to *tinge*, and simply to *wash*, as to dip. — In Acts ii. since we read of three thousand being baptized by Peter, it seems probable, that their *heads were sprinkled with a little water*. The apostles, as far as we can collect from their writings, had no certain (*vasa*) vessels or receptacles instituted and determined for that purpose: but the churches had *free permission* to baptize by what method they chose. Nevertheless, *afterwards*, there were in the church vessels appointed, made in the form of a tomb in which infants were immersed; and hence they were called *baptisteries*. — And altho' baptism be received by those of the church of Rome, it ought not to be *repeated*; because it is administered with the *true element*, and in the name of the Father, Son, and Holy Spirit." Oper. Tom. iv. Cap. xvi. De Cultu Dei Exter. Artic. De Bap. p. 440, 486, 493. Tom. vii. Miscel. p. 86.

30. PARÆUS: "Baptism among the Greeks is any kind of washing or abluion, whether it be by immersion or aspersion." In Heb. ix. 10.

31. MUSCULUS: "As to the immersion of the infant to be baptized, we judge that this is not so necessary, as that the churches were not free to baptize either by dipping or sprinkling. That this liberty was preserved in the churches we may see in AUGUSTIN (De Eccl. cles.

cles. Dogmat. Cap. lxxiv.) “ The person to be baptized (saith AUGUSTIN)—is either *sprinkled* with water, or *dipped* in it. And CYPRIAN (Lib. iv. Epist. vii. ad MAGNUM) defends the use of sprinkling in baptism.” Loci Comm. de Bapt.

§ 28. 32. URSINUS: “ The word *baptism* signifieth a dipping in water, or sprinkling with water. Those of the *east* church were dipped their whole body in the water; those of the *north*, in colder countries, are only sprinkled with water. This *circumstance* is of no moment or weight. For washing may be either by dipping or sprinkling; and baptism is a *washing*. The catechism definition is; “ Baptism is an outward washing with water, commanded by Christ, &c. ” Sum of Christ. Relig. Translated by PARRIE. Part. ii. Q. 69. p. 695.

33. Dr. WATTS: “ The greek word *baptizo* signifies to *wash* any thing, properly by water coming over it. Now there are several ways of such washing, viz. sprinkling water on it in small quantity, pouring water on it in larger quantity, or dipping it under water, either in part or in whole. And since this seems to be left *undetermined in scripture to one particular mode*, therefore any of these ways of washing may be sufficient to answer the purpose of this ordinance. Now that the greek word signifies *washing* a thing *in general* by water coming over it, and not always dipping, is argued by learned men, not only from antient *greek* authors, but from the New Testament itself,

&c.” Berry-street Sermons. Ser. xxxvii. Vol. ii. p. 156. Ed. 1757. Also his Works, Vol. i. p. 820.

34. LACTANTIUS: “When Jesus was grown up, he was baptized (*tinctus est*) by the prophet John in the river Jordan; not that he might wash away his own sins by the spiritual laver, for he had none; but for an external purification: that as he had saved the Jews by circumcision, so also he might save the gentiles by *baptism*, that is, (*purifici roris perfusione*) by the *perfusion* of the purifying water.” Divin. Instit. Lib. iv. § 15. p. 354, 365. Ed. Oxon. 1684.

35. PERKINS: “Baptism is a sacrament, by which such as are within the covenant are *washed with water*, in the name of the Father, &c. Matth. xxviii. 19. “Go, teach all nations, *baptizing* them.”—Touching the *name*, it is taken *six* ways. First, it signifies the superstitious washings of the Pharisees, who bound themselves to the *baptisms* or *washings* of cups and pots, Mark vii. 4. Secondly, it signifies the *washings* appointed by God in the ceremonial law, Heb. ix. 10. Thirdly, it signifies that *washing by water* which serves to seal the covenant of the New Testament, Matth. xxviii. 19. Fourthly, it signifies by a metaphor, any grievous cross or calamity. Thus the *passion* of Christ is called his *baptism*, Luke xii. 50. Fifthly, it signifies the *bestowing* of extraordinary gifts of the Holy Ghost, and that by imposition of hands of the apostles, Acts i. 5. and xi. 16. Lastly,

Lastly, it signifies the whole ecclesiastical *ministry*—Acts xviii. 25.—And it must be remembered that *baptizing* signifies not *only* that washing which is by diving of the body, but *also* that which is by *sprinkling*.—Many of our ancestors heretofore have been *baptized* by Mass-priests, and never received any baptism but in the church of Rome: Now the demand is, Whether that baptism were sufficient or no? and whether they must be *re-baptized*? I answer thus: The Romish priest is no minister of God and Christ, but of antichrist, in that he offers Christ a real sacrifice for the quick and the dead, wherein chiefly stands his office: yet because he hath been and is designed by men to baptize, and stands in the room of a lawful minister, *his action* IS NOT VOID. For tho' he be not a minister lawfully called to baptize, yet is he not a mere private man; but he is between both, that is, one called, tho' amiss, thro' ignorance and oversight of men: and consequently, stands in the room of a right and lawful minister.—In things done there be two kinds of faults; one in the work, another in the worker. A fault in the *work*, is when the action itself is done amiss: and it may be done amiss in *substance*, or in *circumstance*; and if the fault be in the *substance* thereof, it is indeed a nullity, and must be reputed as not done. The fault of the *worker* is, when an action of a lawful calling is done by one that is not called lawfully. Now then, when the fault of an action is not done in the work itself, but

in the person that worketh it, it is not to be reputed a nullity, neither to be reversed as nothing. As for example, one called lawfully to the ministry, baptizeth infants in the name of the Father and the virgin Mary: Here is a fault in the *action* done, and that in the *substance* of baptism, and therefore here is no baptism, but rather a prophanation of the ordinance of God. Now put the case further, that baptism is administered by a man that is called, tho' not lawfully; I say if there be no [essential] fault in the action, but only in the man, that baptism is not to be reputed a nullity.—Whosoever denieth this ground of truth, overturns the regiment of kingdoms, churches, states, and societies whatsoever.” Works, Vol. i. p. 73. 765. Vol. ii. 256. N. B. This eminent protestant divine, who seldom spared any *pillar* or *part of popery* when it stood in his way, was clearly of opinion (and the judgment of so learned a polemic, and so venerable a casuist claims at least a tribute of respect) that neither the *unworthiness* of the administrator, nor the specific *mode* of using the element, could justify a sound protestant in rejecting the popish baptism as a nullity; while he takes into the account for this purpose, the force of the term *baptism*, the nature and design of the institution, the analogy of faith, and the principles of right reason.

36. WILSON: “*Baptism*; dipping into water, or washing with water, 1 Pet. iii. 21. “Where-
of

of baptism, &c.—*Pouring* out, or *shedding* abroad, the gifts of the Spirit, Acts xi. 16. “Ye shall be baptized with the Holy Ghost.” Mat. iii. 11. Acts. i. 5. To *baptize* with the Spirit, is to *bestow* the graces of the Spirit.—To *baptize*; to *dip* into water—To *sprinkle* or *wash* one’s body sacramentally. Thus the minister baptizeth. Matt. iii. 11. “I baptize you with water,” that is, outward sacramental washing.—The minister baptizeth by sprinkling with water, God baptizeth by bestowing the gifts of his Spirit.” Christ. Dict.

37. SYNOD OF DORT: “We believe and confess that Jesus Christ—having abolished circumcision—hath instituted the sacrament of baptism in the room of it; whereby we are received into the church of God, and are separated from all other nations, and from all other foreign or false religions; that we may be consecrated or devoted to him alone, whose character and mark we bear. And hereby we have a testimony, that he will be always our God and propitious Father. Wherefore he hath commanded that all who are his should be baptized, to wit, with pure water, in the name of the Father, and of the Son, and of the Holy Spirit; to signify, that as water (*in nos effusa*) poured upon us, and to be seen on the body of the baptized, and sprinkling it, washes the filth off the body; so also the blood of Christ performs the same internally in the soul by the Holy, Spirit, sprinkling it, and cleansing it from its
sins,

sins, and regenerating us from children of wrath, to be children of God. We believe that we ought to be baptized but once, with that one baptism, which is not to be repeated in future; since we cannot be born twice. Nor is this baptism serviceable only when water is *poured upon* us and received by us, since the use of it extends itself to the whole course of our life. Wherefore we detest the error of the Anabaptists; who are not content with *one baptism* once received, and who moreover condemn the baptism of infants born of christian parents." Corp. Confess. Acta Synodi Dordrecht. § xxxiv. p. 143.

38. CONFESSIO ET EXPOSITIO FIDEI CHRISTIANÆ: "Baptism was instituted and consecrated by God; and John first baptized "qui Christum aquâ in Jordane tinxit," who tinged, i. e. baptized, Christ *with water* in Jordan. From him it descended to the apostles, who also themselves baptized *with water*. The Lord manifestly commanded them to preach the gospel, and to baptize in the name of the Father, and of the Son, and of the Holy Ghost. And Peter in answer to the Jews, inquiring what they ought to do? said, in the Acts, Let every one of you be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Wherefore baptism is called by some, the initial sign of God's people, in as much as by this they were initiated to God, as his chosen.

There

There is only one baptism in the church of God, and it is enough to be once baptized, or initiated to God. But baptism once received, continues all our life time, and is a perpetual *seal* of our adoption. — We are internally regenerated, purified and renovated by God thro' the Holy Spirit; but externally we receive the *seal* of these very great blessings in the water, by which those very benefits are represented, and as it were exhibited before our eyes. Wherefore, we are baptized, that is, *washed* or *sprinkled* with visible water*. Moreover; God separates us, by the symbol of baptism, from all strange religions and people, and consecrates us to himself, as his peculiar possession." Corp. Confess. p. 46. N. B. "Subscripserunt omnes omnium ecclesiarum Christi in Helvetia ministri, qui sunt Tiguri, Bernæ, Glaronæ, Basileæ, Scaphufii, Abbatiscellæ, Sangalli, Curie Rhetorum, & apud confæderatos, in ecclesiis Evangelium profitentibus cis et ultra Alpes, Milhusii item et Biennæ, quibus adjunxerunt se et ministri ecclesiæ, quæ est Genevæ, et Neocomi, &c." Pref.

39. POCOCCKE: "In the first place the word *baptism* does not necessarily denote an immersion of the whole body in water, even when used to express (*Tebilah*) the more solemn degree of washing; since it is spoken of him who only intinges even his hand, according to the frequent use of Jewish tradition and discipline. Secondly,

* Ideoque baptizamur, id est, abluimur, aut aspergimur aqua visibili,

Secondly, the same word is sometimes used for that slighter degree of washing, which is performed by the *affusion* of water, and it *indifferently belongs to both*. Which perhaps it may be useful to observe against those who morosely and over scrupulously urge the force of the word, when disputing about the sacrament of baptism." Not. Miscell. in Port. Mos. cap. ix.

40 LEIGH: "βαπτίζω, Baptizo. Mr. LAURENCE in his treatise of baptism, the fifth part, saith, The word βαπτίζω signifies properly *mergo, immergo*, that is *to drown!* or *sink* in the water, to *dip*, to *overwhelm*, to *plunge*; so CHAMIER says, that immersion expresseth the force τὸ βαπτίζειν: it signifies also *tingo*, to *dye* or *colour*, *quod fit immergendo*; which is to be done by dipping into the colour, overwhelming and drowning in it*. So WALÆUS, a learned professor of these parts, says, That the ancient Latines expressed the word βαπτίζειν *per tinctionem et inundationem*; *inundatio* is overflowing. This therefore is the material force of the word. So he." To which Mr. LEIGH replies: "I can find

* Which is to be done — that is, if any thing to the purpose, nothing can be tinged or coloured without immersing it. Something like Dr. GILL, when he asserts, "There is but *one way* of washing; and that is by dipping!" No, reader, you cannot wash your *face* but you must *dip* it! Messrs. LAURENCE and GILL might have as well insisted, That the *only way* to cut off a man's hair from his head is, To sever the head from the body. Or, that there is *no other way* to kill a man, than by the specific mode of *stabbing*.

find nothing at all in CHAMIER favouring your opinion of immersion. WALÆUS *De Baptismo* saith, “ βαπτω and βαπτίζω properly signifies *lavare* or *intingere*, as Mark vii. 4. and Luke xi. 38. It is indicated that it is *indifferent* whether we baptize by sprinkling or immersion, because examples of *both* are found in scripture.” I suppose that which I have quoted in my *Critica* out of the best lexicographers, and that I here quote in the *margent*; out of two learned doctors [POCOCKE and LIGHTFOOT] may suffice to take off what is objected by Mr. LAURENCE from the force of the word. SCHMIDIUS on Matt. iii. 6. saith, βαπτειν is *to tinge*; from whence βαπτίζω. Any one, therefore, saith he, may baptize, altho’ he should not immerse in water; but should only *tinge with water*, by whatever convenient mode.” Crit. Sac. Supplem. Ed. 1662.

§ 29. It would be easy to collect a large volume of passages to the same import, from lexicographers, criticks, and commentators; many of which I purposely omit, from the sole motive of not swelling the present work and being tedious to the reader. Now I venture to appeal to the peruser of the foregoing pages, whether the verdict of many very eminent literary characters does not corroborate the doctrine contained in our general thesis, viz. That *baptize* and *baptism*, at least when sacramentally used, or in their New Testament *legislative* meaning and force, are *generic terms*? “It will be allowed

allowed, I think, by every competent and impartial judge, that many of the authors from whose writings these quotations are made, may be justly numbered among the first literary characters that any age has produced; and, therefore, as likely to know the true meaning of a greek Term, as any of our late opposers:" and they are unanimously of opinion, that the term *baptism* agrees to *different specific modes*, such as immersion and sprinkling; consequently cannot be immersion *exclusively*, but is of course a *general* term.

"CAN it be supposed, says Mr. B. without impeaching the wisdom or goodness of Christ, that he enacted a law relating to his own worship, the *principal* term in which is *obscure* and *ambiguous*? Can it be imagined, that he *intended* an ambiguity so great in the term baptism, which prescribes the duty to be performed, as to warrant the use of *immersion*, or of *pouring*, or of *sprinkling*, which are three different actions? — "Why not? What inconvenience follows? If a sovereign enact that all his loving subjects should *resort* to some place of worship every Lord's-day; would he be blameable for not specifying the *mode* of resorting, or would his subjects have any just ground of complaint for not determining whether all were bound to the same *manner* of performing the general mandate? Nay, is it not evident, that the greater the latitude of signification, the less danger there is of mistake, and in reality the less room for cavil?

cavil? If the *generic idea* of a word be determinate, there is little reason to complain of the variety of specific ones contained under it. What could we think of a soldier who should quarrel with his officer because when he gave a general order to *kill**, to *slay*, or to *put to death* the common enemy without quarter, and without exception, he had not withal specified, whether he must do it by cutting off the head, by stabbing, or by any other *one method* exclusively? When God said, "Who so sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6.); is there any just ground of reflection on the conduct of the divine Legislator that the *manner*, or specific mode, of executing the sentence was not precisely determined? Would it become any of our Lord's professed followers, to indulge the irreverent humour of cavilling, and charging his legislative authority with imperfection, because he has not precisely determined the quantity and quality of the bread and wine in his supper; whether the washing of the disciples' feet, anointing the sick with oil, the observance of the seventh day as a sabbath, and the feasts of charity, are or are not of perpetual obligation;

* "Killing a man with a sword or a hatchet, are looked on as *no species* of action: but if the point of the sword first enter the body, it passes for a distinct species, where it has a distinct name; as in England, in whose language it is called *stabbing*: But in another country, where it has not happened to be specified under a peculiar *name*, it passes not for a distinct species." LOCKE'S Essay on Hum. Under. B. III. Chap. vi. § 11.

obligation? If a master orders his servant to go to a certain place on his business, leaving it as a matter quite indifferent, because unimportant, by *what road* out of several the journey may be performed and the business done; would it not betray the want of good sense, as well as a rebellious cavil, for the servant to charge the master with "either weakness or wickedness" because he had not positively and absolutely specified which of these different roads must be taken to the *exclusion* of all others? In short, to find fault *a priori*, as Mr. B. does, with the idea, that our Lord should enact a law by a term of *latitude*, is to find fault with divine wisdom for granting to man any degree of *liberty* of choice in his actions. Why should any *wish* a restriction of that principle, the exercise of which is the distinguishing privilege of our nature, when, on the supposition, no advantage to man or glory to God can ensue therefrom? Why covet fetters every way unprofitable? Why *desire* such an *aet* of *uniformity* in the case of baptism, to the exclusion of every degree of liberty, while the ground and existence of all positive institutions depend on the good pleasure of the institutor, and on that alone?

§ 30. (IV.) THE truth of what I contend for will further appear, From the *concessions* of Antipædobaptists.

CONCESSIONS may be made by *actions* as well as by words. And when any who professedly renounce the practice of infant baptism, admit

admit persons to the highest degree of christian communion, when baptized only by sprinkling, while themselves notwithstanding practise immersion, does it not amount to a *concession* that baptizing by *affusion* or *sprinkling* is equally valid with their own? And does it not amount to a concession that the baptizing of *infants* is not a nullity? If it be said, that Antipædobaptist congregations allow free communion to Pædobaptists *as unbaptized*; we ask, what evidence is there for such an assertion? The practice of adult baptism in the same congregation only shews, that some from conscientious scruples *prefer* adult immersion, as in their apprehension more scriptural and solemn. Which is the most charitable construction of their conduct in this matter, to say, that they judge infant-baptism to be *valid*, and therefore admit their pædobaptist brethren to full communion; or else, that they admit those whom they deem *unbaptized*? Mr. B. adopts the latter; however destitute it may seem both of evidence and of brotherly candor. “Tho’ I look upon the *former* [Pædobaptist brethren] as under a mistake, in regard to baptism; I consider them as acting, not only conscientiously but consistently with their own principles in respect of that ordinance: while I view the conduct of the *latter* [professed Baptists, who admit Pædobaptists to their churches and communion] not only as contrary to the order of the primitive christian churches, but as *inconsistent with their own*
avowed

avowed sentiments*.” It is pretty manifest from this passage, and many others in the same performance, that Mr. B. takes it for granted, those Baptists he opposes *maintain* the nullity of infant baptism. But the *fact* of mixed communion implies no such thing. It therefore follows, that nothing short of explicit declarations of their receiving their brethren as *unbaptized*, or as regarding their baptism as a *mere nullity*, can justify Mr. B.’s charge of inconsistency. All that can be fairly gathered from their conduct in this case is, that they admit the *validity* of infant sprinkling, tho’ for their own part, they give the *preference* to adult plunging. They consider, I presume, the *points of difference* in the light of *circumstantial*, or *non-essentials*, of baptism; tho’ in their own *private judgment*, they apprehend the immersion of adults *more conformable* to their Lord’s pleasure.

AGAIN: As far as we are authorized to form a judgment on the *conduct* of the free Baptists, they refer these *points of difference* about baptism to the *private judgment* of the subject. For when a communicant is dissatisfied with his infant baptism, the minister and the church admit him to the bath according to their own custom of baptizing; which otherwise they could not do, without deserving the name of *Anabaptists*. But if he is *satisfied* without it, they liberally acknowledge, that they have no
right

* Mr. BOOTH’S Apology for the Baptists, p. 19.

right to *impose* those *circumstances* of baptism which Christ has left free. And that those Baptist ministers and churches who practise free communion, and who are considerably numerous, as they are also on account of their learning and piety not less respectable than their brethren, do regard *baptism*, tho' not *immersion*, as an essential prerequisite for christian communion, appears hence: if any are proposed to strict fellowship, who, according to their own judgment and profession, were *never baptized*, as are the children born of Antipædobaptist parents, they are never admitted, if I mistake not, without previous baptism. I do not pretend to say, that every part of their conduct in these matters is right; but it is sufficient for me to infer thence, what appears fairly *inferible*, That their *actions* and habitual conduct *concede* my principle.

§ 31. IT is also fact, that some Antipædobaptists reject immersion, on conviction of the *preference* of aspersion or affusion, from a strict examination of scripture evidence. Not to mention the Antipædobaptists of Holland, of whom it is said, that they "*commonly use affusion*;" I shall present the reader not only with the *opinion* but also the *reasoning* of an Antipædobaptist, who has lately published on this subject. "It seems to me that baptism was administered both by John and the apostles of Christ, by *sprinkling* or *pouring*, and not by *immersion*. A river does not seem to have been chosen for the purpose of baptism, as if no other place was

was *proper* for it. The three thousand baptized, and added to the church the same day, (see Acts ii.) seem rather, in my opinion, to have been baptized in houses. — Saul of Tarsus “in the house of Judas,” Acts ix. Likewise the Jailor and his family were, I conceive, baptized at home, Acts xvi. — Cornelius also and his believing friends, were probably baptized in the centurion’s own house, Acts x. and the words of Peter on that occasion, “Can any one forbid water?” seem to imply that water was to be brought to them, and not that the persons to be baptized were let out to some other place for the conveniency of immersion, as *no hint of that kind is there given us.* — Persons may very properly be said to go down *into* a water or river, and come up *out of* it, without going into such a *depth* as is necessary for the purpose of *immersion*; nor do I remember it is any where said, that the person baptized was *covered with water*, or *put under it*; and had this been the case, I can hardly think the scripture would have been entirely silent about it, but in some place or other it would have been expressly mentioned; especially, if it be a circumstance of such *importance*, as some persons suppose, and contend for. — Nor does the scripture, any where that I can find, represent the mode of baptism as a resemblance of the burial and resurrection of Christ. I am sure the words of Paul, Rom. vi. 3, 4. Col. ii. 12. do not *expressly* declare it. Neither does
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the passage John iii. 23. plainly tell us, that John baptized in Enon because of the *depth* of water in that place, *for the sake of immersion*; so that the arguments raised from such passages as these, to prove immersion the true mode of scripture baptism, amount, in my opinion, to nothing more than *bare supposition*, without containing any certain *proof* of the point in question.—The evangelist [Mat. iii. 6.] does not say they went in it, *in order to be baptized by immersion*; this therefore amounts to no more than *mere conjecture*, or *bare assertion* of the learned Doctor [GILL]. We, on the other hand, may as reasonably suppose, and affirm, that they went into the water to be baptized by *sprinkling*, and not by immersion, for any thing this text says to the contrary.—Had John been sent only to give them to *drink* of the water of Jordan, it would have been more *convenient* for the people to come down to him unto the river for that purpose, tho' it might have been given them some other way: So likewise if he baptized by *sprinkling* or *pouring*, it would have been highly inconvenient for him to have baptized them with the waters of Jordan, but *at* or *in* the river itself.—Had he baptized after the manner of the present advocates for immersion, it is scarce credible how John *alone*, in any reasonable time, could have baptized the vast numbers that resorted to him: but every difficulty is removed on the supposition of their coming to him *unto* or *into* the water, that he

might, with the greater ease and convenience, *sprinkle* or *pour* water upon them.—As the Doctor lays a stress on the words *out of*, I observe that Matt. iii. 16. may be literally translated thus, “Jesus when he was baptized went immediately up *from* the water;”—which words are so far from being a *necessary proof* of his being baptized by immersion, that they do not *necessarily* declare that he was at all *in* the water: consequently what the Doctor terms a “necessary proof,” amounts to no more than *mere supposition*; and to me it seems highly probable that Christ was not *under* the water at all, for there is not the least hint of his *rising up*, or of John’s raising him *from a state of immersion*; which must necessarily have followed his being immersed, before he could be said to come out of it. But as the text says, immediately upon his being baptized, he went up *out of*, or (as the preposition may more properly be rendered) *from* the water, it seems to me that Christ only stood *in* or *at* the brink of Jordan when John baptized him. And as his being baptized by John was *straightway followed* by that of the Holy Spirit, which descended from heaven upon him, (which baptism of the Spirit being, as I conceive, that which was *eminently signified* by John’s baptism with water) it seems to me more congruous and reasonable to suppose, that the *manner* of both was precisely the same, viz. that of *sprinkling* or *pouring*.—I marvel that a man of Dr. GILL’s

learning

learning and discernment, should lay so great a stress as he does on Mark's using the particle *eis*, which it is well known often signifies the same as *in*, and so Mark evidently uses them as synonymous in the passage referred to, Mark i. 5, 8, 9. And here I observe also, that it is as proper to say a person was *sprinkled with* water, as that he was *plunged into* water. But it is further manifest from Acts viii. 38. that the particle *eis* is not intended to express a person's being *immersed* or *put under* water, for we there read that *they* went down *eis into* or *unto* the water, both Philip and the Eunuch; yet surely Philip himself did not go *under* the water. But if it be true that such an expression as *eis* will not suit, as the Doctor says it will not, with any other mode but immersion, it must necessarily follow that both Philip and the Eunuch were *immersed together*; and as it afterwards follows, "He (Philip) baptized him," the *Eunuch*, according to the Doctor's reasoning, must have been *twice immersed*. — *Ev* likewise, in the case of baptism, not only *can*, but I think *ought* to be rendered *with* or *by*; for tho' it would be awkward to say John baptized *with* or *by* Jordan; yet, as Dr. GILL rightly observes [on his hypothesis], he did not baptize into the *banks* of Jordan, but into the *waters* of Jordan; and there is no more impropriety in saying that John *sprinkled* them *with* or *by* the waters of Jordan, than in say-

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ing he *dipped* them *in* or *into* the waters of Jordan.—*Εἰς* also, which is used indifferently with *ἐν*, may be rendered *by* in this case, as it is in Matt. v. 34, 35. where these particles are used together, as in the case of baptism. “Neither shalt thou swear *ἐν* *by* heaven, nor *ἐν* *by* the earth, nor *εἰς* *by* Jerusalem.—It does not appear from this passage [John iii. 23.] that the evangelist intended to represent the *mode* of baptism in any way or manner whatever, as the Doctor here supposes.—As it is not said John was baptizing in Enon because the water was *deep* in that place, or because there was much water *for the conveniency of immersion*, the Doctor’s *inference* [in favour of immersion] in my opinion is *mere hypothesis*.—The holy waters which Ezekiel saw issuing from the sanctuary were not *little* but *much*; yet when the angel had measured a thousand cubits from the place whence they issued, and caused the prophet to pass thro’ them, they were only up to the *ankles*.—We read also that John removed from place to place, for the purpose of baptizing; and it seems to me probable that one of his reasons for it was, because in some places, the water failed and was dried up; and perhaps this was his reason for going to Enon, because, as the Greek expresses it, there were *many waters*, or *divers streams*, which were not so apt to fail him, and become dry as in some other places.—Upon the whole, That John baptized in Enon by *immersion*, cannot be proved from
this

this place, because the evangelist is *entirely silent about it*.—Whatever, then, was the reason of John's going to Enon to baptize, nothing can thence be inferred with certainty, that John baptized by immersion; *there being not a word in all the passage*, either about the *depth* of these waters, or the *mode* of baptism.—The Doctor's gloss on this text [Rom. vi. 4.] seems to me *unwarrantable* and *erroneous*.—It is observable that the apostle thro' the whole passage *does not so much as once mention* our being baptized into Christ's *burial*, nor into his *resurrection*—but he says again and again, baptized into his *death*.—No *mode* of baptism, then, can with certainty be inferred from these words—for he mentions our having been *buried* and *raised* with Christ only as the effect, or in *consequence* of our being dead with Christ, by being baptized into his *death*; therefore the apostle *only infers* that we are *buried* with Christ. How? by being *baptized* into his *burial*? No; but by being baptized into his *death*.—And I humbly conceive the apostle would have said not his *death* but *burial*, if he had intended to describe baptism as a resemblance of Christ's burial in the *mode* of it, but he seems to me carefully to avoid it.—Thus I have endeavoured to shew that the New Testament does not *plainly declare* baptism to have been administered by immersion from any *circumstances* attending the administration of it; so that, for any thing the scrip-

ture faith to the contrary, it might have been administered by *sprinkling* or *pouring*.

§ 32. "THE point in dispute *entirely hinges* on this, IN WHAT SENSE the SCRIPTURE uses this word; whether to *dip* a person *in* and *under* water, or to *wash* him *with* water.—Is it not then impertinent for any one still to urge, in HOMER, PLUTARCH, &c. it signifies to *dip*, or *plunge*; for who denies it?—The point in dispute hinges on this; has it *always* that sense, and *no other*? for else it proves nothing against us:—especially if this be not its *constant meaning throughout the* SCRIPTURE. Nor indeed is its idea of *dipping* sufficient to justify the Baptists in their practice; for if they are in the right, it must signify not *barely* to *dip*, but to *dip under* water.

"Mr. PARKHURST—after having mentioned the word *baptizo* as signifying to dip or plunge, adds, "But the *New Testament does not use it strictly in this sense*, unless, &c." And afterwards citing I Cor. x. 2. he says, "*Baptized by sprinkling.*"—GOULDMAN on the word *baptizo*, says, "To *wash*, to *water*, to *sprinkle*, &c." AINSWORTH on the word *lavo* says, "To *wash*, to *bathe*, to *bepsprinkle.*"

"BUT further, the inspired writers of the Old and New Testaments—do no where, in my opinion, intend by the word *baptizo* to express *merely*, or *chiefly*, an act of *immersion*, or *dipping*, and much less to *dip under* water; but rather

ther that of washing or sprinkling;—and this I hope to make appear from the following considerations :

“ FIRST, because in several places they use the word *bapto* for the act of *dipping*—but they do not so much as once use this word to signify the ordinance of baptism, but always its derivative *baptizo*.—Now if they had meant by the word *baptizo* to signify a proper dipping, it is, I think, hard to conceive why the word *bapto* was *never* used by them to express that ordinance.—I suppose, therefore, the sacred writers do not mean by the word *baptizo* a dipping of the body under water.—The Baptists indeed tell us immersion, or dipping a person under water, is *essential* to baptism; but the scripture, in my opinion, lays the whole stress on a person’s being *washed*, and not at all on his being *dipped*. Some indeed affirm there is no washing but by dipping; but this I think is *rashly spoken*, for it is contradicted by every one’s daily experience; for men may, and generally do wash their *face* every day *without dipping* it. And tho’ they dip their hands in water, in order to wash them, yet the face is as completely washed *without dipping* it, as the hands are *by dipping* them.

“ SECONDLY, the apostle, Heb. ix. 10. speaks of *divers washings* (Greek, *different baptisms*). His words are not “*divers persons, or things baptized,*” but *διαφοροις βαπτισμοις diverse baptisms*. They were not only *divers, many*, but they

were also *diverse, different*. The latin *diversus* is ambiguous, but *διαφορος* not; for I find it nowhere used to signify *many*, but as it properly means, to denote a *diversity* or *difference*; and thence an *excellency* of one person, or thing above another. — And whoever carefully attends, with a mind unbiaſſed, to the ſcope of the paſſage, (Heb. ix.) will, I think, be led to underſtand the apoſtle as ſpeaking of *every ſort of waſhing* FOR PURIFICATION under the law (the chief of which was that of *ſprinkling*); for elſe, I conceive, to prevent his being miſunderſtood, he would have *ſpecified* the *particular mode* he intended by it. And as he does not ſo much as name that mode of waſhing ſometimes rendered *bathing*, but he again and again mentions that mode, and *that only*, which was by *ſprinkling*; I ſuppoſe the apoſtle, in the paſſage under conſideration, eminently refers to that mode of baptiſm or waſhing which was by ſprinkling; conſequently, the *ſprinklings* under the law were *baptiſms*, and are here ſo termed by the apoſtle. Mr. JENKINS indeed ſays (as Dr. GILL had done before him), “The ſprinkling (mentioned Numb. xix.) only *ſanctified* or *ſeparated* FOR the purifying, from whence it is called the *water of ſeparation*, Numb. xix. 9. but the purification itſelf was performed by *waſhing the WHOLE BODY in water*, ver. 19.” So ſays Mr. JENKINS. But I read of *no command* given by Moſes, in any part of the chapter, that the unclean ſhould waſh his *whole body*; and therefore we have

no scripture warrant to say that he did so.— But Mr. JENKINS is I think very bold, in that he further adds, “ The apostle’s argument loses all its force without this explication; for his (the apostle’s) meaning is, that if the sprinkling before mentioned did not even purify the flesh, but only separate *for* that purification, how much more; &c.” Here again the apostle is made to *mean what he doth not plainly say*; and for what reason I know not, except it be this, that the apostle’s words have a plain tendency to disprove the notion of *corporal immersion* being essential to baptism. But Mr. JENKINS, in my opinion, has quite mistaken both *Moses* and the *apostle*; for—the water *sprinkled*, is again and again called a *purification for sin*, and is said to purify the unclean by its being sprinkled on him; but his *washing himself* is not so much as once said to *cleanse*, or *purify from sin*.—But though Mr. JENKINS has ventured to assert, that, “ Without *his* explanation the apostle’s argument is weak, and loses all its force;” I for my part think quite the reverse; for the apostle’s argument seems to me clear, strong, and conclusive, from his own words, and much better *without* Mr. JENKINS’s explanation than with it. For the apostle is not, in that place, telling the Jews, what the law and its ordinances *could not* do, but what it *could* do for them, *as pertaining to the flesh*.—The apostle argues from the less to the greater, and his reasoning is intended, to persuade the *believing Jews* to con-

tinue in the faith; as also to encourage finners at large, however guilty and defiled in themselves, to come to Christ that their sins may be *pardoned* and *purged* through faith in his blood, and by him to draw near unto God with full assurance of faith, not doubting but he will graciously accept them, thro' the death and mediation of his own son, even Jesus Christ, who once suffered for sins, the Just for the unjust, that he might bring us to God. This I think is the plain scope and sense of the passage; for if, says the apostle, the blood of calves and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth unto the purifying of the flesh; "how much more shall the blood of Christ, who thro' the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the Living God?"

§ 33. "THIRDLY, God having raised up and sent his servant Moses, to be the *deliverer* of his people from Egyptian bondage, and to lead them thro' the wilderness to the borders of Canaan; the children of Israel are said to have been *baptized unto Moses* (as their leader and commander to follow him) *in* or *by* the cloud, and *by* the sea, 1 Cor. x. 2. But that they were properly *in* neither is manifest, for they walked *on dry ground* thro' the midst of the sea, and the cloud was high above them; therefore they were all baptized *by sprinkling* — unless you can suppose persons to be baptized by water, *when they do not so much as touch the element*;

element; which supposition, in my opinion, is highly *unreasonable* and *absurd*. It is said, indeed, by some: "Here is an *allusion* to the custom of immersion, the Israelites being, as it were, covered by the cloud *over*, and the waters on each side of them." But this is *barely asserted*, without producing any scripture in support of it, or giving any good reason for it. — Besides, the apostle as if foreseeing such kind of *evasions*, and to guard us against being deceived by them, changes the preposition *υπο*, which he used in the first clause of the sentence, into *εν* in the next; which he needed not have done, but would, I conceive, have more properly retained it, had he intended to speak of the *manner* of their baptism, as representing the mode of immersion: for he says they were all *υπο* *under* the cloud, and then immediately adds, were all baptized unto Moses, not *υπο* *under*, or *by being under the cloud*, but *εν* *by* or *with* the cloud, and *with* the sea, that is, with the waters of both *sprinkled* upon them. This I think is the most proper and *natural sense* of the passage.

"FOURTHLY, as in the law of Moses, so in the writings of the prophets, who lived many ages after, the same spiritual benefits — are by *them* also represented and said to be *given* and *applied* to us, in a way of *pouring* or *sprinkling*; but no where, that I can find, by a mode of dipping or immersion. "I, saith God, will *pour water* upon him that is thirsty; I will *pour my spirit* upon thy seed," Isai. xlv. 3. and again,

“ he shall *sprinkle* many nations ;” Isa. lvii. 15. and again “ I will *sprinkle clean water* upon you, and ye shall be *clean*; from all your filthiness and from all your idols will I *cleanse* you, &c. I will *put my spirit* within you, &c.” Ezek. xxxvi. 25—27.—We are here expressly told, that God would *cleanse* his people from all their uncleanness by *sprinkling* clean water upon them. Those, then, whom God *so cleanses*, “ are clean every whit,” and need not to be *immersed*, but *sprinkled* only.—Do not those persons, then, greatly err, who venture to assert there is *no washing* but by *dipping*, and speak of sprinkling, as a religious mode of washing, by way of *derision*; though God hath expressly declared, that he would *wash* or *cleanse* his people from all their uncleanness by sprinkling clean water upon them?

§ 34. “ FIFTHLY, *Baptizo* in the New Testament, as I conceive, signifies to *wash* or *purify*, by *sprinkling* or pouring. So I think it means Acts i. 5. “ John truly baptized with water, but ye shall be baptized with the Holy Spirit.” The word *baptize* hath undoubtedly the same meaning in both parts of the verse—to say immersion is implied in the word, is *begging the question*. Now it is certain that believers were baptized with the Spirit, by its being *poured* upon them; and as John’s manner of baptizing is expressed by the *same word*, it seems to me necessarily to follow, that the *mode* was the same in both; especially as John’s baptizing with water seems to have been a *sign*
or

or emblem of Christ's baptizing with the Holy Spirit.—This, in my humble opinion, gives us the *true idea*, and *fixes* the sense of the word *baptizo*, as it was used, and intended to be understood, by the *inspired apostles* and *evangelists*. And all that the advocates for immersion have said, or urged to the contrary, from Matt. iii. 16. John iii. 23. Acts viii. 38. Rom. vi. 3—5. or any other part of scripture, amounts, in my opinion, to no more than *mere hypothesis*.

“IT is said, indeed, by way of *objection*, “that the *pouring* of the Spirit on the apostles is *called baptism* by way of *allusion* to that of *immersion*; because the house, in which the apostles were then assembled, was *filled with it*.” But *how* doth the objector *know* that this is the reason why it is called baptism? The scripture no where gives *this* as a reason for it; consequently, we have *no warrant from scripture* to say or believe it.—The apostles were in the house *before* the Spirit filled it, so that there was nothing like *dipping* in the case; but in *immersion* the place is *first filled* with water, *before the person is put into it*. But further; the apostle Peter, being one of the twelve who were baptized with the Spirit, on the day of Pentecost, has I think plainly shewed there was no reference to any *mode* of baptism but that of *pouring*. For speaking to the people on that very occasion, he says, “This is that which was spoken of by the prophet Joel; and it shall
come

come to pass in the last days, saith God, I will *pour out my spirit* upon all flesh—and upon my servants, and upon my handmaids, will I *pour out of my Spirit*, Acts ii. 17, 18. consequently, the *pouring of the Spirit on them*, was their being *baptized* with the Spirit, *without any respect to the place in which they were*, whether in a *house*, or in the *open fields*.—Now I have examined and considered those texts on which our opponents lay the greatest stress, and it does not appear to me that immersion is plainly declared in *any one* of them; or that it can be inferred with certainty from *circumstances* or from any of the *prepositions* there made use of, that it has in those passages the sense of dipping under water.

“HAD indeed the scripture directed, or given a command for this manner of dipping, they that do it would be justified in the practice of it; but I do not find that the scripture any where warrants the practice either by *precept* or *example*.—Is not this manner of *dipping*, then, a mere *human invention*, or act of *will worship*, in administering the ordinance of baptism?”

“I BELIEVE the Baptists themselves are altogether at a loss to point out the manner of John’s baptizing those who came to him for that purpose, whether *with* or *without* a covering. Nor can they, as I suppose, assign any good reason, why the scripture should be totally silent about it, but this only; that he baptized not by *im-*
mersions”

merſion but by *ſprinkling*: for the Jews were well acquainted with the *latter*, and often read of it in their ſcriptures, but of the *former*, I conceive, they were totally ignorant; it not being practiſed or commanded in their law.—Thoſe Baptiſts alſo, with whom I have converſed on this particular, are *divided* in their opinions about it. None of them believe that a proper *bathing drefs* was provided for them, on the occaſion; but ſome have told me they ſuppoſed them to have been baptized in their *orainary apparel*; others, *without any covering at all*. But, ſurely, as *decency* muſt forbid the *latter*; ſo I think their *health* and ſafety will ſtrongly militate againſt the *former*. Now the ſilence of ſcripture in this point is eaſily, and I think rationally accounted for, and every difficulty removed, on the ſuppoſition that John baptized not by dipping them under water, but by *ſprinkling* water upon them. As, then, the *pouring of the Spirit* on a believer is baptiſm with the Spirit, *pouring of water* on him muſt, I think, of neceſſity be baptiſm with water †.” There is little need of an apology (at leaſt to Mr. B.) for the *quantity of quotation* here produced; as the *arguments* urged by this *Antipædobaptiſt* writer are, perhaps, no leſs weighty and pertinent than all Mr. B.’s boated *conceſſions* put together.

§ 35. Dr. GALE juſtly remarks: “ One
would

† Mr. ELLIOT’S Dipping not Baptizing, Chap. II. *paſſim*,

would wonder a thing of this nature should be capable of so much dispute: for if it is *not instituted*, it ought *not* to be *practised*; and if it *be* instituted, it should seem *impossible* for any *not* to *see* it.—We are confident he has declared his will to us, in this and all other articles of like consequence, with all *necessary evidence*; and what he hath not taught us with a *sufficient clearness*, he *never designed* for the object of obedience*.” It therefore follows, that in proportion as we can extend our charitable opinion to the *integrity, christian honesty, and moderate capacity* of the numerous list of authors lately quoted; our Lord “*never designed* for the object of our obedience,” the *plunging any under water*, for the purpose of christian baptism, who had been *before* solemnly admitted into the visible church of Christ by having *pure water poured on* them, whereby they were *tinged, washed, or ceremonially purified*, that is, *baptized*, in the name of Father, Son, and Spirit.

THE same author has the following remarkable declaration: “The word βαπτίζω, perhaps, “does not so necessarily express the *action* of “putting under water, as *in general* the thing’s “being in *that condition*, no matter how it “comes so, whether it is put into the water, “or the water comes *over it*; tho’ indeed to “put it into the water is the *most natural* and “the *most common*, and is therefore *usually* and “pretty constantly, but it may be *not necessarily*,
“implied

* Reflections on WALL’s History, p. 91.

“implied*.” This judicious reflection was occasioned by a passage in ARISTOTLE (De Mirabil. Aufcult.) “They relate [says he] of the Phœnicians, who inhabit a place called *Gadeira* [or *Cadiz*], that sailing beyond the pillars of Hercules, with an east wind four days, they came to certain desert places full of bulrushes and sea-weeds: which, when it is at ebb, (*μη βαπτιζεσθαι*) are not wet; but when it is flowing tide, (*κατακλυζεσθαι*) are overwhelmed.” How pertinent the above reflection, as founded on this passage! *The word does not express the action but condition. No matter how it comes so. To put a thing into the water, when baptized, not necessarily implied.* But on the following clause we must distinguish. “To put a thing into the water is the most *natural* and the most *common*, and is therefore *usually* and *pretty constantly* implied.” If not *always* implied, who is to decide that it is *requisite* in the christian ordinance? It is neither *natural* nor *common* for a coast to be *plunged* into the sea. The question then returns; since the application of the *thing to the water*, or the application of the *water to the thing*, depends on the nature and circumstances of the *thing itself*, which of these modes of application is the most *natural*, *common*, and *convenient*, in reference to a *human person*? Impartiality replies: *Both modes* are *natural*, and both are *common*, for different purposes. A nurse, for instance, *washes* a child *without immersion*;

* Reflections, p. 117.

merſion ; but for medical purpoſes brings it into a *ſtate of wetneſs*, by immerſion. The ſame may be obſerved of adults, the *mode* is natural and common according to the *end* propoſed, whether for mere pleaſure, for cleaning, for medical purpoſes, or for *moral ends*, &c. But the application, in chriſtian baptiſm, being for *moral ends*, the queſtion comes now cloſer, What mode of application is the moſt natural, and moſt commodious, and therefore *ought* to be the moſt common? We anſwer; That which *moſt fitly* repreſents the principal thing ſignified thereby. And this being the imparted influences of the Spirit, the mode of applying the ſignificant *element to the ſubject* is moſt proper.

§ 36. BUT the Doctor ſtill objects: “ βαπτιſμὸς being uſed here to ſignify the land was under water, by the waters *coming in upon it*, and not by its being *put into the water*, ſome perhaps may think it a conſiderable objection: but it will be found of no advantage to our adverſaries, if it be obſerved, that it here neceſſarily and unvoidably imports to be *under water*, or to be overwhelmed or covered with water*.” I think not. For ARISTOTLE only ſays, “ The places were not *baptized* ;” which we are ſure *means not, plunged, or dipped*; which we are equally ſure *does mean wet*, as oppoſed to *dry*; but have no grounds to ſay it means “ *to be under water*,” without begging the queſtion.

BUT

* Reflections, p. 116.

BUT how shall we reconcile the foregoing concession, with the following bold assertion? "I can't see but the word *baptize necessarily includes dipping* in its signification †." Now, *dipping* is *essential*; before, *dipping* was not *necessarily implied*. What contradiction! In the following words the defiance becomes more strong and loud: "I may challenge any man to shew a *single instance* of it, except in some ecclesiastical writers of the latter corrupt times, who retaining the words of the institution, and altering the thing, do, in this case indeed, but no other, extend the word into a *wider sense*: but *profane* authors, who lay under no such biafs, have made no such alteration. 'Tis evident from *them*, the *primary* meaning is simply *to dip*, not only into water, but any matter*." But what is this else than to build with one hand, and to pull down with another? Was not ARISTOTLE a profane Author? And does not he use the word, *in a plain narration*, where it would have been *absurd* to speak by an extravagant *figure*, in a sense which *excludes dipping*? Whereas, if we consider the word βαπτίζω as a *generic term* here, as we have shewn it to be in the Septuagint, Apocrypha, and New Testament, the sense is *natural* and *plain* without a figure? "The places were not *wet* at low water." But would *any historian* or *philosopher*, much less an ARISTOTLE, say, "The places were *not plunged!* at low water?" Dipping is
an

† Ib. p. 94.

* Ib. p. 94, 95.

an *action*; and if the term does not necessarily express the *action* of putting under water, it does not necessarily express *dipping*. Besides, "a thing's being *in general* in the condition of being under water, no matter how it comes so," makes the term *to* be evidently *general*; as what is intended by it may be effected by *different modes*, such as affusion, perfusion, immersion, inundation, &c.

BUT "the *primary* meaning is simply *to dip*." By what *evidence* is this assertion supported? *Quod mere assertur, mere negari sufficit*. A bare *denial* is sufficient to a mere assertion. What is the fairest and most equitable rule for deciding this matter? Must not that be properly and truly the *primary* meaning of a term, to which all the various acceptations of it in approved authors *ultimately and most naturally* refer, as the branches of a tree to one common stock, or the several species to a common genus? And if two or more meanings be set up as competitors for that primariness, how shall their respective claims be ascertained, but by appealing to authors where the term is used, and to the common sense of capable judges? If *all* the instances produced, or that may be produced, refer to the *one* in a *plain and easy* manner, but many of them cannot refer to the *other* without the supposition of extravagant *figures* and *elliptical* supplies, common sense determines that the former has the most equitable claim. Which ever stands *clearest* of all *just exception*

exception that may be brought against it from approved authors, when duly examined and compared, must needs have the best title to the *primary meaning*.

Now I also in my turn, “challenge any man to shew a *single instance*” which is not plainly and naturally compatible with what I have all along insisted on as the *primary meaning* of βαπτίζω; viz. sacramentally, to *purify*; and philologically, to *tinge, wet, stain, to impregnate* with a different substance or quality, &c. in both cases the word is a *genus*, and consequently cannot be dipping, which is a *specific action*. To produce instances where dipping is implied, does not affect my doctrine; for I maintain, in perfect consistency with it, that dipping is a *secondary meaning*: and, therefore, wherever it is used for dipping, it is used in a *secondary sense*. But this secondary acceptation never destroys or offers violence to the primary, but *implies* it. Now the meaning which Dr. GALE sets up as a candidate for primariness, needs no other evidence to lay aside its pretensions than several of those very instances which he himself has produced in support of what he patronizes. And in proportion as these instances, to which he appeals as the supporters of his hypothesis, are incompatible with it; while at the same time they perfectly agree with that for which I contend; they may be not improperly ranked among the *concessions* of our opponents.

§ 37. THE following instance, from HOMER, will

will shew that the idea of *dipping* is absolutely *excluded* from the term, which for that reason cannot possibly be the *primary* meaning of it. In his *Batrachomyomachia*, or the ludicrous mock-heroic poem of the *Battle of the mice and frogs*, he represents one of the *croaking* champions struck with a panic, and fallen into the lake. Then one of the *nibbling* heroes gave him a deadly wound; "He ceased to breathe, (*εβραπνίετο δ' αἰμαλί λιμνῆ*) and the lake was *tinged* with blood*." Dr. GALE takes no small pains to make this passage tally with his hypothesis. But it is "labour in vain." He begins with *supposing* what should have been *proved*. "The phrase we must consider, is borrowed from the *dyers*, who *colour* things by *dipping* them in their dye: and to *this* the poet plainly *alludes*." Pray how did the Dr. know that the phrase is "borrowed from the *dyers*?" Had he any right or reason in saying this? Was not the *natural* or *accidental staining* equally open to the poet, as the *artificial* one? And why must he go such an *unnatural round* to *borrow* of the *dyer*, what his own beloved storehouse, nature, contained in greater perfection? Or if borrowed from *art*, in opposition to nature, why may not another say: "The phrase, we must

* IT is observable that Dr. GALE himself renders the word here, *tinged*; and Mr. PARNELL, corrected by Mr. POPE, thus:

"Gasping he rolls, a purple stream of blood

"*Disstains* the surface of the silver flood."

must consider, is *borrowed* from the *stainers* or *painters*, who colour things *without dipping* them, but lay the varnish, stain, or colour on: and to *this* the poet plainly alludes?"

"*Dyers colour things by dipping them in their dye.*" What things? Let us not *confound* things. The question is not how they colour *wool, cloth, &c.* but how their *water* in the vat is coloured by the βαμμα, the *materia tinctoria*? If it be absurd to say, that they *dip* the water to make it red, purple, &c. it must be equally so to suppose the word refers to that specific mode of tinging which is by dipping. In this passage the *colouring matter* is the gasping croaker's *blood*, which turns the colour of the lake as the dyer's *ingredients* do the water in the vat; if there be any allusion at all to the art.

"*Not that the lake was ACTUALLY DIPPED in blood, but deeply stained.*" Here is a fair concession of my point. For the lake *was actually tinged* or stained, but *not dipped* at all. Having thus yielded the cause which he undertook to defend, in the plainest terms, our author shuffles again by adding: "To heighten our idea, he expresses it, with the usual liberty of poets, by a word which signifies more than what is strictly true, which is the nature of all *hyperboles.*" That there is an hyperbole in the description I grant; but deny that any part of the figure is contained in the word εβαπτισθη. For, that so trifling a quantity of blood as could issue from the wound of a *frog*, should
be

be supposed to tinge a whole lake, is extremely hyperbolic of itself; and to suppose that the poet involves in the same phrase another hyperbole of the most unnatural and extravagant kind, without any necessity (*cæt. par.*) is to demand a licence in criticism which the most licentious poet would be ashamed to require.— Thus the literal sense is, *The lake was TINGED with blood*; but the figure consists in ascribing so prodigious an effect to so small a cause.

“ BUT *ωσπερ, ωσαντες, &c.* are to be understood here to qualify the seeming extravagance of the expression.” Indeed were the extravagance only a *seeming* one, some relief may be had from such auxiliaries; but what license can justify a *real* extravagance? Is it *possible or congruous in nature* for a lake to be *dipped*? If not, the supposition of “*as it were,*” or “*as if it had been,*” has no tendency at all to mend the matter. Or is it *natural*, on supposition of a metaphor, to compare the lake to the dyer’s cloth or wool, rather than his *vat*? Whereas if we suppose an allusion to the *latter*, the idea will be clear and striking, tho’ highly metaphorical, thus: The whole water of the lake was so greatly coloured with the croaker’s blood, as if it had been the water in a dyer’s copper, strongly impregnated with an ingredient deeply red.

ON the whole it appears, that HOMER (for the poem is generally ascribed to him) uses the word *βαπλω* in this place in the sense which I call *primary* without any figure at all, viz. to
tinge,

to *tinge*, to *impregnate* with humidity, colour, &c. by this or the other mode, according to circumstances and as the nature of the case requires. But whenever βαπτω signifies to dip or plunge, "it continues to signify the *same thing*, in some respect or other;" for in that case we may say, that the allusion is not only to the *dying* itself, but also to the usual *mode* of impregnating cloth, wool, &c. with the intended colour; and, which deserves peculiar notice, the term never signifies to dip *for its own sake*, but always as a mean or mode of effecting something else, even as dipping is *in order to dye*.

§ 38. ARISTOPHANES (Ἰππείης, Act. I. Scen. iii.) observes that *Magnes*, an old comedian of Athens, used to shave the face, and (βαπτομενος βαλφαχειοίς) "*stain it with tawny colours.*" On which passage Dr. GALE thus reflects: "He speaks of the homely entertainments of the ancient theatre, where the actors *daubed* themselves with lees of wine, and any odd colours, before ESCHYLUS reformed it, and introduced the use of masks and visors. ARISTOPHANES expresses this by βαπτομενος βαλφαχειοίς; *not that he supposes they DIPPED their faces INTO the colour, but rather SMEARED the colour ON their faces.*" Having thus yielded his cause, by what expedient does our author attempt to recover it?—*Here is a manifest allusion to the art of dying.* To whom is it manifest? It is not self-evident, and the Doctor offers not the least

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hint to prove it; nor does there appear to me any sufficient reason assignable for the assertion. But I have this reason *against* the assertion. It is not fair, nor agreeable to the just rules of criticism, to interpret the words of an author allusively, improperly and metaphorically, except when plain *necessity* urges. But here is no necessity, even pretended, but what arises from a begging of the question in dispute. What a round about way is it, nay, how absurd, to make the writer in relating a *plain fact*, use a language so highly metaphorical, without any manner of necessity? To say that the old comedian *stained, tinged, besmeared* his face, or the like, is plain and direct; what need then of supposing that it was *so besmeared as if* it had been *dyed*, which dying as an *art* is usually, (tho' not necessarily) performed by the *means* or *mode* of dipping? Were it indeed once *allowed* that the word literally signifies to dip, the laws of criticism would require a metaphorical interpretation; for, as it is well known, the improper and figurative use of terms does not *alter* the literal sense, otherwise the very foundation of figures and allusions would be destroyed. But this I will not allow, without further evidence. On the contrary, I insist that it literally signifies to *tinge*, or the like, and that in the place under consideration the word is used in its *literal* import.

AGAIN, ARISTOTLE says (Hist. Animal. Lib. v. cap. 15.): "But when pressed (*βαπτει και*

αυτις)

αυθίζει την χεῖρα) it tinges the hand and gives it a florid colour." If the word in *such places*, to borrow the Doctor's language, "signifies literally nothing but to *dip*, &c. the sense, if it must be supposed there can be any, will be absurd, as well as most grossly false. For, indeed, what can be more ridiculous, than for a man seriously to talk of dipping a lake or river, &c. in blood? or of a lady's dipping her face in vermillion, when she adorns it with artificial colour? which, on the contrary, 'tis known must be more artfully laid on?" Or, to say that a man's hand must needs be *dipped*, else it cannot be *tinged* when it presses or squeezes a juicy substance? "I readily grant," adds our author, "the words as they stand in the passages referred to, *are not literally true*. And if it could be imagined the authors *intended they should be literally understood*, they would appear very *ridiculous*, and deserve the utmost *contempt*." True, on *his* hypothesis, but not on *mine*. For what can be a more natural and conspicuous meaning, than that a lake is *tinged* with blood; the face or hand *stained* with any tinging liquid? *For a man seriously to talk of DIPPING in such cases is ridiculous*. But ARISTOTLE talks of a matter of fact, and that with his usual philosophic *seriousness*; therefore, to ascribe to the Stagirite so figurative a language as "it plunges, or dips the hand," for "it stains, or colours the hand" is (*cæt. par.*) highly absurd.

"THERE is another passage in ARISTOPHA-

NES (says the Doctor) *very strong* to the same purpose, [i. e. in favour of the essentiality of dipping] which however some perhaps may fancy favours the contrary: 'tis in his *Parliament of women.*" And pray what is this boasted passage, which is so *strong* against us? Why the poet observes: "First (*βυπλισσι*) they *wash* the wool in warm water, according to the old custom." And what has the Reflector to say on it? You shall hear. "Here the word implies *washing*, as Mr. WALL would have it; and—SUIDAS and PHAVORINUS interpret it by *πλυεσι*, which PLINY on another occasion renders *eluunt*, i. e. *they wash out*; and STEPHENS says, it signifies *lavo.*" Was not Mr. WALL, and are not his other opponents, highly obliged to him for this *concession*? No doubt. But the merit of the deed, notwithstanding, is not great. For he endeavours to retake what he so freely gave. Nay, he thinks to gain advantage by it: "Instead of prejudicing, says he, this will be found greatly to *confirm* my cause; for in *washing*, wool is and must be *dipped* and put into the water." But let us not forget, that the *washing* here implied, allowedly and incontestibly, signifies the *cleansing* of the wool; and it is equally clear, that such cleansing is not *implied* in the dipping of it, or that the scouring intended is not the *necessary effect* of dipping; consequently, that dipping is *inadequate* to express the meaning. *Washing*, implies *more* than dipping, denoting something *over and above* that.

that. We would, therefore, fain know, if βαπτισο signifies literally neither more nor less than *they dip*, by what figure of speech, and by what canon of criticism, it comes to signify and should be rendered *lavo, eluo, to wash, to wash out?* When this is done, we, in our turn, will engage, on the same principles, to shew, that βαπτω is a *generic term*.

But wool is and must be dipped in order to wash it. Were Dr. GILL's doctrine true, "that there is no washing but by dipping;" this would be an easy consequence. But this strange *ipse dixit* need no other argument to confront it than a *clean face*. However, "*wool must be dipped.*" If the meaning be, "it is *absolutely necessary* for its being cleansed by water," to dip it in; I deny the assertion. And on the contrary insist, that plain ocular demonstration lies against it. Whereas all cleansing by water implies, necessarily, what I maintain is the *primary* meaning of βαπτω.

§ 39. MARCUS ANTONINUS: (Lib. iii. § 4.) Speaking of a man of real worth, says: "He is one (δικαιοσύνην βεβαμμενον εις βαθος,) *justitia penitus imbutum* thoroughly seasoned or imbued with justice." Again (Lib. v. § 16.) he says: "Your mind will be such as the things you most often think of; for the soul (βαπτεται) is imbued, or tintured, by the thoughts. Therefore, (βαπτει) imbue, tincture, or season it with frequent thoughts of this kind, &c." Once more, (Lib. vi. § 30.)

“ See that you be not conformed to the Cæsars, (*μὴ βαφῆς*) lest you be *stained*, or *infected*.” Of this last instance Dr. GALE acknowledges, “ That the period [that is, on *his* hypothesis] is extremely elliptical, and stands in need of supplements to make out the sense in another language, wherein that defective form is not in use.” But whether it stands in need of *his* supplementary aid, *as it were dip'd*, let the following annotation of the very learned GATAKER on the place testify: “ *Ne tingaris, ne inficiaris: ne mores aulici genuinum animi candorem obfuscent: quod, inquinamentum combibere, SEPTIMIUS dixit, (De Spectac. c. 14.)*” He then refers to HOMER, *Il. iv. 141.* as an illustration.

“ *Ὡς δ' ὅτε τις τ' ελεφαντία γυνὴ φοίνικι μίμη** ”

ALSO to VIRGIL, *Æn. xii. 67.*

INDUM sanguineo veluti violaverit ostro
Si quis ebur, — †

And

* “ As when some stately trappings are decreed
To grace a monarch on his bounding steed,
A nymph in Caria or Mæonia bred,
Stains the pure iv'ry with a lively red;
With equal lustre various colours vie,
The shining whiteness, and the Tyrian dye:
So, great Atrides! show'd thy sacred blood,
As down thy snowy thigh distill'd the streaming flood.

POPE.

WE may learn from hence (says Mr. POPE) that the Lydians and Carians were famous in the first times for their *staining* in purple, and that the women excelled in works of ivory.”

‡ With pity touch'd, the fair Lavinia hears
Her mother's cries, and answers with her tears.

▲

And afterwards subjoins: "Quod nos dicemus, *That you be not STAINED*: nam quod Græci *μιαίνειν* et *βάπτειν*, nos dicimus *to STAIN*."

PLATO, (De Repub. Lib. iv.) compares the method of training up soldiers, to the method of giving wool the best dye; and tho' the passage be somewhat long, yet the word's occurring, in different forms, seven or eight times, may be a sufficient apology for transcribing it: "Know ye not, said I, that the (*βαφεις*) *dyers* [MASS. *fullones*], when they wish (*βαψαι* *inficere*) to *stain*, *tinge*, or *tincture* wool, that it may be of a purple hue, chuse, in preference to all other colours, the whitest of the fleece: Then they prepare and work it with immense pains, that it may take the bloom in the best manner; and so at length (*βαπτισσι* they *stain*, or *give the dye* to it. And (*το βαφεν*) what is *dyed*, or *tinctured*, becomes unalterably so, when thus (*βαφην*) *tinged*; nor can any washing either by fair water, or any preparations for the purpose, discharge the blooming colour. But what has not been thus prepared, you know how it turns out; for whether one (*βαπτην*) *put on*, *impregnate it with*, that, this, or any other colour, it never looks well. I know, said he, that *such colours* are easily washed out, and have at best

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but

A lovely blush the modest virgin warms,
Glow in her cheek, and lights up all her charms,
So looks the beauteous iv'ry, *stained* with red;
So roses mixt with lilies in the bed,
Blend their rich hues————

but a fordid appearance.—Reflect, then, that when we chuse soldiers, and instruct them in music and the gymnastic art, it is our wish, as far as in us lies, to effect somewhat similar. We aim at nothing else but to prepare them, in the best manner possible, to receive the laws, which are as it were (*βαφίην*) a dye; that so their opinion of things, whether direful or otherwise, may be properly and unalterably fixed; and that, being thus formed by a proper discipline, their (*βαφην*) *tincture* may not be washed out by any thing of the most powerfully expelling nature, whether pleasure, &c.” The Doctor in reflecting on this passage refers to GATAKER’S learned note on MARC. ANTON. Lib. iii. § 4. as tending to illustrate *his assertion*; what assertion he refers to I know not; but if he intends what he asserted at the beginning of his quotations, (p. 94.) “That the word baptize necessarily includes dipping in its signification,” I venture to affirm the note has no such tendency; nor is there one quotation which does not perfectly agree with my general position.

§ 40. LET the foregoing examples, out of many, suffice for the primitive. But what the Doctor grants concerning *βαπτίζω* is, if necessary, still more in our favour: “Besides, says he, the word *βαπτίζω*, perhaps, does not so necessarily express the action of putting under water, as in general a thing’s being in that condition, no matter how it comes so, whether it is put in-
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to the water, or the water comes over it; tho' indeed to put it into the water is the most natural way and the most common, and is therefore usually and pretty constantly, but it may be not necessarily implied." The passage in ARISTOTLE, which extorted this concession, where he says, that "the shore was not *baptized* at ebb," we have before considered, to which the reader is referred (see § 35, 36.) Other instances will justify the foregoing concession.

HOMER (Il. xvi. 333.) describes AJAX killing CLEOBULUS, thus: "He struck him across the neck with his heavy sword; ($\pi\acute{\alpha}\nu \delta' \upsilon\pi\epsilon\theta\epsilon\rho\mu\acute{\alpha}\nu\theta\eta \xi\iota\phi\omicron\varsigma \alpha\iota\mu\acute{\alpha}\tau\iota$) and the whole sword became *warm* with the blood." HOMER'S $\upsilon\pi\epsilon\theta\epsilon\rho\mu\acute{\alpha}\nu\theta\eta$ is explained by PSEUDO-DIDYMUS, by $\epsilon\beta\alpha\pi\tau\iota\sigma\theta\eta$, with a view to shew how much the sword was *imbued, stained, or wetted* with the reeking blood. And DIONYS. HALICARN. (Concerning the poetry of HOMER, § 7.) observes: "That in this phrase there is a peculiar emphasis, which consists in this, that the sword was so ($\beta\alpha\pi\tau\iota\sigma\theta\epsilon\iota\omicron\varsigma$) *wetted, or stained, as even to be warmed*" with the gushing blood.

STRABO, speaking of ALEXANDER leading his army by a narrow pass between mount Climax and the sea, observes: "The soldiers marched a whole day in the water ($\beta\alpha\pi\tau\iota\zeta\omicron\mu\epsilon\nu\omega\nu$) *being wetted up to the waste.*"

HERACLIDES PONTICUS, when moralizing the fable which represents MARS as taken in a net by VULCAN, observes: "NEPTUNE is
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ingeniously supposed to be rescuing MARS from VULCAN; because, when a piece of iron thoroughly heated is taken from the forgermen, (ὕδατι βαρλιζέται) it is cooled with water; and the thing forced to a heat, from its own nature, (ὕδατι καίασθεσθαι) when it has been extinguished by water, is restored to rest;” i. e. the fire heating the iron, has it in its custody; but water applied to it in any manner, weakens the captivating power of the fire, and, as it were, sets the iron at liberty.

PLUTARCH, in his Treatise of Education, compares the method of instructing children to that of watering plants. “For as plants are nourished by moderate waterings, but pine away if these are too frequent; in like manner the mind, by well proportioned labours, is improved, but when these are more than enough (βαρλιζέται) it is drenched.” The comparison is evidently introduced, as appears by the connection, to shew the impropriety of teaching children too many things at once.

If this passage should seem a little *obscure*, says Dr. GALE, I must refer you, Sir, to what I have said before.” I do not wonder that this place appeared *obscure* to the Doctor, while viewing it thro’ the medium of *his* hypothesis; but while an impartial eye views it thro’ any *other* medium, it appears sufficiently *perspicuous*. The intelligent reader will easily perceive, that all the *obscurity* consists in PLUTARCH’S comparing the *baptizing* of children’s minds, while their

their teachers instil various instructions into them, to a gardener's *pouring water* upon his plants!

THE last mentioned author, (Paral. Græc. Rom.) speaking of a Roman general a little before he died of his wound, says: "He set up a trophy, and, (*βαπτίζας*) *wetting*, or *staining* his hand in the blood, he wrote this inscription, &c."

THE only apology I shall make for dwelling so long on a subject, which to some readers may appear prolix, is one drawn up for another purpose, yet perfectly suited to my design: "A thing of this nature, and so evident, did not indeed need to have been so largely treated as it has already been: but the *unaccountable tenacity* of our antagonists have made it necessary to be very particular*."

To conclude; this branch of evidence from *profane* writers, produced by Dr. GALE in support of his own hypothesis, with his remarkable concessions, may be pertinently closed with his concluding sentence a little improved. "I know (says he) it [*βαπτίζω*] signifies to *wash* as a *consequence* of *dipping*; but so likewise it does to *wet*, *colour*, *dye*, &c." The improvement, as the just result of the preceding examination, stands thus: I know it signifies to *dip*, as a *mode* of *washing*; so likewise it does of *wetting*, *colouring*, *dying*, &c.

§ 41. BEFORE I dismiss this opponent, I must not omit an examination of his appeal to

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the

* Dr. GALE's Reflections, p. 122.

the doctrine of *genus* and *species*, which, if I am not in a great mistake, amounts to a fair *concession* in favour of my principle. “I need not, says he, repeat the observations of logicians about their *genera* and *species*; yet give me leave only to transcribe one canon from ARISTOTLE. (Topic. Lib. iv. cap. 1.) “The *species* includes the definition of the *genus*, and all that is in it, but not *vice versa*.” Dipping includes washing, but washing does not include dipping; for there may be a washing by pouring, &c. †.” To this may be added the following words of Mr. JENKINS, in a small pamphlet lately published: “There is a remark which I wonder is not more attended to by the writers on baptism, because I think it may be depended on as a *canon of criticism*, and would reduce the dispute about the meaning of this word [*baptize*] into a very small compass; I mean, that “Where a word is used in “a *primary* and *secondary* sense, the *secondary* “sense can never contradict the *primary*, “but must carry in it that leading idea; “as in natural history, every *species* must “carry in it the leading idea of the *genus* “that comprehends it.”—The contrary supposition involves an absurdity, and renders the meaning of words totally sceptical.—For my own part (adds the same author) I am confident also, that without maintaining this remark the Baptist ministers will never be able to establish immersion

* Reflections, p. 176.

merfion as the exclusive meaning of the word ; for tho' it may be admitted, that in *some* cafes it fignifies to dip, it will be as ftrenuously in-
 fifted, that in *other* cafes it fignifies to fprinkle, and that this mode is as good as the other*.”

It may well appear wonderful to any thoughtful perfon, that our opponents fhould attempt to explain and defend their caufe by the aids of thefe logical diftinctions. For, on *their* hypothe-
 fis, the diftinction of *genera* and *species* is abfolutely precluded. If dipping be a *genus*, what is the *species* ? If it be faid, *dipping* ; this makes both to be one and the fame thing, which is abfurd. If they fay, *wafhing*, or wet-
 ting, colouring, dying, &c. are *species*, this is equally abfurd ; and directly contradictory to the canon referred to. For ARISTOTLE, and com-
 mon fenfe, declare, “ that the *species partake of* or neceffarily *imply*, the *genera*, but not the contrary ;” as *white* is a *colour*, a *lion* is an *animal*, an *angel* is a *creature*, but not *vice verfa*. Confequently, according to the canon, and on the fuppoftion, to *wafh* is to *dip*, to *wet* is to *dip*, to *colour* is to *dip*, &c. Which is juft as true, as To *fprinkle* is to *dip* ; for there may be wetting *without* dipping as well as fprinkling *without* dipping. Now it is a mere *evasion* to fay that wafhing, wetting, &c. may be done *by* dipping ; for if there be *any wafhing*, *any wetting*, &c. which does *not include*
 dipping,

* Beauty of Believers' Baptifm, p. 6. Note.

dipping, washing and wetting cannot be a species of dipping. For, as ARISTOTLE observes (Topic. Lib. iv. cap. i. § 2.) we should consider, *Εἰ τίς μὴ καθήκειν*, whether there be any species to which the genus is not applicable? Thus, to borrow the STAGIRITE'S illustration, if we say that *good* is the genus of *pleasure*, we should inquire, whether there be *any pleasure* which is *not implied* in *good*; for then, it is manifest, *good* is not the genus of *pleasure*, because the genus is predicable by *all the species* contained under it. Then we should consider, that if any thing may be, or may not be, applied to the supposed genus, that supposed genus is but an accident. For instance, if it be predicated of any thing that it is white, and not white, white cannot be the genus, but an accident; because we call that an accident which may or may not be in a thing*. In like manner, if we say that wetting is by dipping, and without dipping, it follows that dipping is not a genus but an *accident*, or *mode* of wetting. Dr. GILL seemed to be aware of these absurd consequences, when, to avoid them, he ventured on this assertion, which is fairly confuted, to ocular demonstration, ten thousand times every day, "That there is no washing but by dipping!" Desperate indeed must be the cause that requires such aids!

AGAIN; if our opponents fix upon *dipping* for a genus, they would do well to *demonstrate*, that

* Vid. ARISTOT. Topic. Lib. iv. cap. i. § 4.

that what they call a genus is possessed of *any species* whatever; for it cannot be that what partakes of no species, may partake of a genus*." But that *dipping* is possessed of *any species*, or consequently is at all a *genus*, is I suppose, what no one will deliberately *undertake* to shew, at least will be able to *prove*, while the logical world stands.

"*Dipping includes washing, but washing does not include dipping.*" This is to say, That *dipping* is a *species*, and *washing* is the *genus*. Then it follows, if βαπτίζω be a *generic* term, as we have abundantly proved it is, or be in some cases applied where dipping is not necessarily included, as Dr. GALE grants, — That dipping is only a *species* of baptizing; and consequently, that there may be a *baptizing without dipping*: which was to be demonstrated.

§ 42. "WE may venture to assert, says Mr. B. that the word baptism *certainly* signifies immersion, whatever meaning it may have *besides*; consequently, both candour and prudence require us to embrace that acceptation, in *preference* to any other." Very true; they must be rather *uncandid*, and perhaps *imprudent*, who deny immersion to be a *species* of baptizing: for that evidently *includes* wetting, tinging, a contact of the person and the element, &c. And, for the same reason, we can have no high opinion either of the *candour* or *prudence* of those who deny that water poured, or sprinkled,

* Ibid. Lib. iv. cap. x. § 8. et passim.

led, on a person (*cæt. par.*) are *species* of baptizing: for either of these *includes* wetting, tinging, &c. and *that* not less *certainly* than the other. Do candour and prudence, seem to require any to adopt the mode of immersing the subject, in *preference* to any other? far be it from us to *condemn* as a *nullity* what our brethren conscientiously believe proceeds from so respectable an authority, and which we are satisfied is *one mode* of baptizing. But do these amiable virtues require any to *condemn* as a *nullity* what other brethren (may I add, without offence, *equally conscientious?*) believe to be *most agreeable* to the divine Legislator's meaning? Is there any *virtue* in making that the badge of parties and carnal divisions in the church, which was graciously intended as a bond of general union? Is it probable, is it possible, that the Head of his church should require that as the *condition* of membership, which numbers, who truly love him, and who adore his authority, can see *no evidence* for, after laborious and prayerful inquiries? Was that censure of honest Mr. BUNYAN, who was himself a Baptist, too severe? "In my simple opinion your rigid and church disquieting principles, are not fit for any age and state of the church.—I say they are babes, and carnal, that attempt to break the peace and communion of churches, tho' upon no better pretences than *water*;—I am still of that mind, and shall be, so long as I see

see the effects that follow, viz. the breach of LOVE, taking off christians from the more weighty things of God, and to make them quarrel and have heart-burnings one against another*." It must be allowed that Mr. B. hath far surpassed his predecessors, and therefore deserves the *palm*, in the glorious contest of "*setting the Pædobaptists together by the ears* †;" but how happy should I be if my humble attempt should procure me the less splendid honour of *peace-maker* among *brethren*, children of the same family, and alike beloved of their heavenly Father in all other respects, yet, on account of baptism, falling out by the way!

§ 43. FROM the preceding investigation we may draw the following obvious *corollaries*.

(1) *Coroll.* If the terms *baptize* and *baptism* be generic terms, comprehending different specific *modes* of ceremonial purification, "the mode is *variable* according to circumstances." Now where a positive divine law is not *express*, or where any *latitude* is implied in the terms of it, the *law of nature*, the principles of *right reason*, of *christian prudence*, and *common sense*, "require us to embrace that acceptance, in preference to any other," which is least burdensome and inconvenient. The *part* of the globe in which we live, the *civil* customs of a country, the *conduct* of our Lord and his apostles in reference to these things, and many other

* Works, vol. i. p. 151, 153. † See Monthly Rev. vol. lxxxi. p. 212.

other *circumstances*, “require us to embrace” what is most conformable to national decency and propriety,—when no divine law, on the supposition, enjoins one circumstance of an action in preference to another.

§ 44. (2) *Coroll.* Since the mode is free and variable, The practice of the *Greek church*, which our opponents so often remind us of, is of no importance when urged against us †. Nor do we suppose that *another circumstance* of baptism observed by them, the *trine immersion*, which is undoubtedly of considerable antiquity, is sufficient to *nullify* the ordinance. Tho’ our opponents may find it, perhaps, as difficult to reconcile *three* immersions and *one* dipping (Eph. iv. 5.) as *their* immersion and *our* baptism.

§ 45. (3) *Coroll.* From the premises it also follows, that The primitive custom, tho’ it were dipping invariably, will not support the *essentiality* of dipping*. “A Question this, says Mr. B. which regards both *fact* and *right*.” That I deny; for tho’ it were proved to be *fact*, it would not follow that it was *exclusively* right. If it be meant that the practice of John and the apostles was *valid*, he has no opponents; in *that sense*, therefore, the practice was *right*. But theirs being right or valid, does not prove that ours is wrong, or invalid, supposing (without granting) that their mode and ours were *different*, if, as we have proved, *baptism* is a generic

† See Pædob. Exam. chap. v. *passim*.
chap. iv. *passim*.

* See Pædob. Exam.

neric term comprehending those supposed different modes. "They had too much knowledge and too much integrity to administer this branch of holy worship in a *wrong* way." Granted. Yet supposing them to have invariably baptized by immersion (which I do not believe was the fact), it only proves that they adopted a mode which in their circumstances was eligible, tho' not exclusively binding. But "they were not ignorant that their *practice* was to be viewed as a *pattern*, and to be considered as a *law*." What, *every part* of their practice? if not, which I suppose no one will be inadvertent enough to affirm, why the *mode* of baptizing, any more than the *mode* of preaching, praying, singing, keeping the sabbath, &c.?"

MR. B. thinks it "strange to astonishment," and "a wonderful phœnomenon in the religious world," that a number of authors he refers to, "should all unite in one attestation, respecting the *primitive* mode of administering this ordinance, even while they *opposed* the Baptists, for considering immersion as *absolutely necessary* to a compliance with the divine command*." On the contrary, I think it a phœnomenon neither *strange*, *astonishing*, nor *wonderful*; but consider it as what might very naturally and rationally be expected, and very tolerably consistent with the dignity of their character as men of learning and religion. If they concluded, as they had sufficient reason

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* *Ibid.* p. 105.

to conclude, that the *legal primary* signification of the word *baptize* in the New Testament was *general*, so *general* at least as not to be *confined* to one mode; so *general* as to admit *different* modes without pronouncing, or supposing the divine Lawgiver to pronounce, either of them *invalid*: yet allowing that one particular mode, suppose dipping, prevailed in the primitive church, which mode is not *necessarily* implied in the law itself, tho' eligible in *their* circumstances; if, I say, they proceeded on these principles, what is there so "strange" in their opposing the Baptists "for considering immersion as ABSOLUTELY NECESSARY?" Had they indeed, *opposed* for merely *preferring* immersion in water to affusion or aspersion with water, their opposition would hardly be justifiable, except, perhaps, on this principle, viz. That it is wrong to differ from our more numerous brethren in the same country, neighbourhood, and religious sentiments, thereby occasioning endless scruples and dissensions—*without a divine warrant*. But when the Baptists insist upon immersion as "*absolutely necessary* to a compliance with the divine command;" is it any thing "*astonishing*" that those who *professedly* maintain the contrary should *oppose* it? Is it a "*wonderful phænomenon*" that they should possess so much courage as to *speak* and *publish* these things? If I allow, that the primitive mode of public worship was without a prayer-book and pulpit notes, can I be candid or just in maintaining that my
godly

godly brethren who adopt this mode cannot be said to pray and preach; but what they think to be important duties are *mere nullities*, and always unacceptable to Christ, because not according to apostolick practice? I dare not say or think so. "When they *unite* in declaring their views of the apostolick pattern, they have clear, strong indubitable *evidence* — each of them feels the ground on which he treads. Hence their *union*; and here they agree with us." But is it not equally evident that they "feel the ground on which they tread" when they *unite* with immovable firmness, in testifying the *validity* of *different modes*, after all that has been said against them by their antagonists? If *union* be any proof, in the present case, they all unite against the *necessity* of immersion for the essence of baptism. Pray, then, what do their *concessions* amount to? Not that they desert the *truth*; not that they act *inconsistently*; not that they are *imprudent* or *uncandid*; not that they are *bigotted* and narrow-minded; but that they consider the words as *generic terms*, admitting *diverse* modes; and that tho' the more common import of the terms, in *their* opinion, convey the idea of immersion, yet in the sacramental sense, at least, they are to be understood with greater latitude.

"WHEN our divine Lord, addressing his disciples in a positive command, says, "It *shall* be so;" or when speaking by an apostolick example, he declares, "It *is* thus," all our own reasonings

reasonings about fitness, expediency or utility, must hide their impertinent heads." Very true; but *what shall* be so? or, *what is* thus? For the question is not about our Lord's *right* to command, and our *duty* to obey, but about his *meaning*. And again, the question is not whether the one mode be confessedly valid, but whether the other be invalid; which last we deny.

"IT must, indeed, be acknowledged, that tho' the numerous and learned authors just produced, consider immersion as *generally* practised by the apostles; yet *many* of them think it highly probable, that pouring, or sprinkling, was used on *some* occasions, in those primitive times." Consequently they must have considered the *legal force* of the word *baptism*, as a *general* term, including *diverse modes* of application.

"THAT plunging, pouring and sprinkling, are *three different* acts, will not admit of a doubt. Or, does our Lord, in the same enacting term, of the same law, warrant *all* those different modes?" The apostle Paul (Heb. ix. 10.) expressly asserts, agreeable to what I plead for, that the Jewish *baptisms* were *different* or *diverse*. And this must be, not as plunging *differs* from plunging, but as purification by sprinkling differs from purification by pouring, &c. Nor do we hesitate to say, "that our Lord warrants plunging, pouring and sprinkling," if he warrants *baptizing*.

"IF

“IF pouring, or sprinkling, be *naturally* inferrible from our Lord’s command—and if the apostles, or the primitive church, ever practised the one or the other; it is hard to imagine, how they came to use immersion *at all*: either of the former, considered simply in itself, being more easy and more agreeable to human feelings, both in regard to the administrator and the candidate.” What! needs Mr. B. the information, that the human mind is ever prone to over-rate the externals of religion; and that superstitious severities in external religious points have generally kept pace with the decline of vital piety? With what ease and force may the above argument be retorted by innumerable instances out of the Jewish and christian histories? *More agreeable to human feelings!* Yes, we may easily see how much, or rather how little, persons under the charming influence of superstition consult their ease and delicate feelings, from the history of certain self-denying and *mortified* prophets, (1 Kings xviii. 28.) “who cut themselves, after their manner, with knives, and lancets, till the blood gushed out upon them.” From the account we have (Mark vii. 3, 4.) of the “Pharisees and all the Jews;” for, “When they came from the market, except they *baptized*, they ate not.” And Dr. GILL, out of MAIMONIDES, assures us, that, “if any man dips himself all over except the tip of his little finger, he is still in his uncleanness, according to them.” And a little after

after he says: "SCALIGER from the Jews observes, That the *more superstitious* part of them, every day before they sat down to meat, *dipped* the whole body. Here we may observe, if these baptisms *were not* by immersion, the argument from the universal use of the term is given up; and if they *were* by immersion, as here asserted, Mr. B.'s argument from *human feelings* falls irrecoverably. For it will not be presumed that these superstitious and troublesome ceremonies had any better origin than religious zeal exerting itself in will-worship. To which we may add; if there be any force in our author's argument in favour of immersion, it equally justifies *popish mortifications!*

"IF the credit of sprinkling cannot be supported without burlesquing the sacred history, and exposing one of the most exalted human characters to the ridicule of infidels in this manner, it ought for ever to sink in oblivion." From this warm and strong language the reader may be led to think, that something very impious and horrid has been imputed to John the Baptist. Nothing less: it is only Mr. JOHN WESLEY's following note on Matt. iii. 6. "It seems, therefore, that they stood in ranks on the edge of the river, and that John passing along, before them, cast water on their heads and faces; by which means he might baptize many thousands in a day." This, reader, is what Mr. B. calls "a very fanciful and
ludicrous

ludicrous representation;" and further adds, "While I wonder at that *fertility* of invention which appears in this note of the annotator, I cannot but detest the *puerile* and *farcical* turn, which he has given to the conduct of our Lord's Harbinger." *Burlesquing the sacred history! Exposing John to the ridicule of infidels!* Nay, let infidels themselves judge, as well as the impartial faithful, whether Mr. B.'s hypothesis has not a greater tendency to burlesque the sacred history, and excite ridicule. The one mode of purifying men and things was constantly practised in the church of God, Numb. xix. 18. "And a clean person shall take hyssop, and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels, and upon the *persons* that were there, &c." Of the other, we have not one single instance, of one person's dipping another in water, within the sacred annals of four thousand years. And *heathen* writers, to which infidels are so partial, are not at all considered as debasing the dignity of heroic verse by a similar description. For instance, thus VIRGIL:

"Idem ter socios purâ circumtulit undâ

"*Spargens* rore levi et ramo felicis olivæ:

"*Lustravitque viros dixitque novissima verba.*"

Æn. vi. 229.

"A verdant branch of olive in his hands,

"He moved around, and *purified the bands*;

I

"Slow

“ Slow as he passed, the lustral waters shed,
 “ Then closed the rites, and thrice invoked
 the dead.”

PITT.

I now venture to ask, which has the greatest tendency to excite the ridicule of infidels, the idea Mr. B. opposes with so much warmth, or his own hypothesis; which represents John as an amphibious animal, living so great a part of his time up to his middle in water?

THAT we may further see how little deserving of the “ridicule of infidels,” and that of Mr. B. is the circumstance of sprinkling alluded to in the above-mentioned note, I shall transcribe *another* note. It will, indeed, detract from the *fertility* of *that* annotator’s *invention* to whom Mr. B. ascribes it; and belongs to one who was never, I believe, charged with “burlesquing” the sacred scriptures, by any writer living or dead (Mr. B. excepted), or suspected, by any of his writings, to afford a just handle of ridicule to infidels. The author I mean is, the *judicious* Dr. GUYSE. And his whole note, tho’ somewhat long, very well deserves insertion in this place. “I cannot think (says he) that such prodigious numbers, as came to John, could be baptized in the way of immersing their whole bodies under water; or that they were provided with change of raiment for it, which is no where intimated, nor seems to have been *practicable* for
 for

for such vast multitudes; and yet they could not be baptized *naked* with modesty, nor in their wearing apparel with safety. *It seems therefore to me that the people stood in ranks, near to, or just within, the edge of the river; and John passing along before them, cast water upon their heads or faces with his hands, or some proper instrument, by which means he might easily baptize many thousands in a day.* And this way of pouring water upon them most naturally signified Christ's baptizing them with the Holy Ghost, and with fire, which John spoke of as prefigured by his baptizing with water, (ver. 11. and Mark i. 8. Luke iii. 16. John i. 33.) and which was eminently fulfilled when the Holy Ghost sat in the appearance of cloven tongues like fire; and this is expressly called "*baptizing them with the Holy Ghost*" in opposition to John's "*baptizing with water,*" and is spoken of as the Holy Ghost *coming upon* them, and as God's *pouring out* his Spirit, and *shedding* him forth upon them, Acts i. 5, 8, &c. And with a direct reference hereunto, when the Holy Ghost *fell on* Cornelius, and his friends, Peter said, "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but "*ye shall be baptized with the Holy Ghost.*" (Acts xi. 15, 16.) The apostle Paul likewise, in a manifest allusion to baptism, speaks of God saving us by the washing of regeneration, and renewing of the Holy Ghost, which he *shed on us* abundantly thro'

Jesus Christ our Saviour. (Tit. iii. 5, 6.) Now whether plunging the body into water, or pouring water upon it, was the likeliest emblem of this effusion of the Spirit, let the reader judge; especially since (*βαπτίζω*) the word constantly used for baptizing, signifies *any sort of washing*, and often *sprinkling*; not being restrained to dipping, as its primitive (*βαπτω*) is, [which needed not be allowed;] but this last word is never used to express baptizing*." Reader, is there any thing *puerile* or *farcical* in this language? Is it, in the eye of impartiality unworthy of a grave divine, or judicious commentator? Now I will say, "If the credit of *immersion* cannot be supported without burlesquing the sacred history," by supposing the multitudes plunged over head, either *naked* or in their *wearing apparel*, and in the sight of all, "and exposing one of the most exalted human characters to the ridicule of infidels in this manner," by supposing him to be employed in purifying "Jerusalem and all Judea, and all the regions round about Jordan," up to his waste in water, a work equally unnatural and unprecedented,—“it ought for ever to sink in oblivion.” No; they are not the *infidels*,

* Note on Matt. iii. 6. Which he paraphrases thus: “And they were so far affected with his doctrine that they made a public profession of repentance, and were baptized by him in the river Jordan, both he and they according to the custom of the country, going a little way into the water, either barefoot or with sandals, for the greater convenience and expedition in baptizing them.”

infidels, who ridicule baptizing by affusion, but our *brethren* the Baptists!

Mr. MATT. HENRY had said: "To baptize *naked* or next to naked, (which is supposed, and generally practised in immersion) is against the law of modesty: and to do such a thing in public solemn assemblies, is so far from being tolerable, that it is abominable to every chaste soul: and especially to baptize women in this manner*." At this Mr. B. thinks the "reader has reason to be surprized, offended, shocked." I shall not attempt to vindicate the passage altogether; but does not Mr. B. exceed in his censure? Will he venture to deny, that the candidates who were baptized by immersion, in the primitive church, were immersed *naked*? The learned BINGHAM, after producing passages from CHRYSOSTOM, CYRIL of *Jerusalem*, LENO *Veronensis*, ATHANASIUS, &c. adds: "All which are manifest proofs that persons were baptized *naked*, either in imitation of Adam in Paradise, or our Saviour *upon the cross*, or to signify their putting off the body of sin, and the old man with his deeds.—And this practice was then so general, that we find no exception made, either with respect to the tenderness of infants, or the *bashfulness of the female sex*, save only where the case of sickness or disability made it necessary to vary from the usual custom †." Will

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Mr.

* Treat. of Baptism, 138, 139. † Antiquities of the Christian Church, B. xi. ch. xi. § 1, 2.

Mr. B. say it is *required* by divine law, that baptism be administered to persons as *naked* as Adam in Paradise? If not, here is another striking proof how much the joint-influence of zeal and superstition consults *human feelings!* If it be said, that what was then *modest* is now *abominable*, it follows that local customs and national decency are not to be overlooked even in positive institutions. And in proportion as these antient baptizers were blameable for leading the modest daughters of Eve to the sacred font in their *birth-day* habits; so far, at least, we have a proof that the ancient manner of baptizing is no model for modern times; and we further insist, in connection with the foregoing pages, that the custom of plunging the subject was a matter of *mere choice and preference*, as well as the circumstance of *nakedness*, in distinction from any binding authority of the Lawgiver, or any absolute obligation on the administrator's part.

§ 46. (4) *Coroll.* From what has been said it also follows, That tho' the design of baptism were *more fully* expressed by immersion, than by pouring or sprinkling, yet would not immersion be proved *essential*, nor any way serviceable to the cause of our opponents*. But I absolutely deny the fact, that plunging does more fully express the *design* of baptism, which is *principally* to represent the communication of divine influences, as before shewn; and yet were the contrary admitted, nothing more would follow

* See Pædob. Exam, chap. v. *passim*.

follow, than that a preference is due to the immersing mode, while what is necessary and essential is not affected. Here I am stopped with an alarming question, "Is it commendable, is it justifiable, is it rational, that the professed followers of Jesus Christ, should study to find out the exact boundaries of *essence*, in a positive institution; that they may be able to determine with precision, *how far* they may vary from the natural import of our Lord's command, &c.—without intrenching on what is *essential* to the appointment?" To which I return this calm reply. Yes, it is far more commendable, justifiable, and rational, that we should study the exact boundaries of *essence*, and pronounce accordingly; than rashly to pronounce *that*, of two modes, a *nullity*, *a priori*, without investigation, and *especially* in regard of a positive institution, from the mere presumptive plea, that the one is comparatively *better* and *surer* than the other. For, surely, it must be palpably irrational to infer, that because one mode is not *so good* as another, therefore it is *good for nothing!* It is, undoubtedly, every one's duty and interest to serve Christ perfectly; but shall we therefore conclude, that no service is an act of obedience to him, but what is perfect? If one preaches the gospel *better* than another, does that imply the other does not preach it *well*, or even *at all?* If one baptizes by a *total* immersion, and another by a dipping *short* of that, is it justifiable to contend,

that the *latter* is no immersion? In like manner, if the scriptural baptism be *purification by water*, does it follow, that to purify by water sprinkled or poured, is no baptism? "Let candour, let common sense determine."

§ 47. BEFORE we conclude this part of our subject, it may be proper to examine the force of Mr. B.'s *seventh* chapter, "Concerning the reasons, rise and prevalence of pouring, or sprinkling, instead of immersion."

OUR author will have it that the practice he opposes, "was introduced with the errors of popery;" but with greater force of truth may we urge, that the *confining* of its essence, as well as mode, to total immersion, is genuinely popish. — Our practice, according to him, seems to have taken its rise "under the combined operation of different errors." On the contrary, we believe, and therefore speak, that the doctrine of the *essentiality of dipping*, was first planted by a pharisaic hand, as an improvement on the original plan; and has been ever since watered by the hand of bigotted singularity. He further observes, that "*perfusion* was not thought *perfect, solemn, &c.*" But what countenance can *his* cause derive from such considerations, except withal it was rejected as *absolutely null*? The case of NOVATIAN, from EUSEBIUS, is very partially represented by our author, as if the *whole* scruple about his baptism was owing to the *mode*; whereas nothing can be more evident than that the historian speaks

speaks of his baptism degradingly on *several other* accounts. "Now forwards I will orderly declare [says CORNELIUS bishop of Rome, in a letter to FABIVS bishop of Antioch, preserved by EUSEBIUS] by what means and by what trade of life, he purchased unto himself the title of a bishop. Think you that it was because of his conversation in the church from the beginning? or, because he endured many skirmishes and conflicts for HIS name? or, that he stood in manifold and great perils for PIETRY'S sake? None of all these was true in him. The occasion of believing he took of Satan, which entered into him, and made there long abode. When he was delivered by the exorcists, he fell into a dangerous disease; and *because* he was *very like to die*, was baptized in the bed where he lay, if it may be termed a baptism which he received; *for* he obtained not after his recovery that which he should have done according unto the *canon* of the church, to wit, *confirmation* by the hands of the bishop. Insomuch then as he obtained not *that*, how came he by the Holy Ghost?" Again: "This *good man!* forsook the church of God, wherein he was baptized, and where also he took priesthood upon him—tho' all the clergy, yea and many of the laity, withstood it, because it was not lawful to admit into the clergy any that had been *baptized in bed* as he was*." It has been moreover observed of this Heresiarch, that

* EUSEB. B. vi. chap. 42. Lond. 1636.

he had several defects in his person, which excluded him from the dignity of bishop, even supposing the election had not been schismatical; this, added to his having been a demoniac, exorcised by the church, baptized while he lay sick and in *danger of dying*, and his never having been confirmed by the bishop, might be well deemed capital irregularities, as being totally repugnant to the ecclesiastical canons, independent on the *mode* of his baptism. Nay, the *principal* reason for objecting to the clinics being honoured with the clerical office, seems to have been the presumed imperfection of their christianity, and the suspected light in which their *motives* for commencing christians must have appeared, while they solicited baptism only in the face of apprehended death. Therefore, VALESIVS on the above passage in EUSEBIUS, might well say: "This baptism was thought imperfect, and not solemn for *several reasons*." And if "it was a formal and solemn question, made by MAGNUS to CYPRIAN, Whether they are to be esteemed right christians, who were only *sprinkled* with water, and not washed or dipped;" we may fairly refer the ground of the scruple to a want of conformity to the authoritative ecclesiastical rules, and the supposed more *perfect, solemn, self-denying* practice which then prevailed of having the candidates first stripped *naked*, whether men, women or children, and then immersed *three times*. For all these particulars, according to them

them, were full of edifying mysteries. And by the *same rule* of interpretation, that they maintained the being *buried with Christ by baptism*, and being *baptized into his death*, signified immersion; they also found, that *putting off the body of the sins of the flesh*, (Col. ii. 11, 12.) denoted the delicate and instructive practice of *divesting* the candidates before their ghostly burial.

WE are further told: "That this *clinic* baptism had no existence in the *apostolick* times." Nor any that I know of in these *present* times. It had no existence, if we consider "the erroneous foundation on which it rests [the necessity of baptism for salvation], and the total silence of the New Testament concerning it." We retort; that the *essentiality of dipping* had no existence in the apostolick times, we are led to conclude, by considering the erroneous foundation on which it rests, and the total silence of the New Testament concerning it.—It is again pleaded, that the necessity of baptism has, in some instances, "operated so far as intirely to *exclude water* from any concern in the ordinance." And so *may* the necessity of immersion; for our dispute is not about the *element* but the *mode* of application. We hold, as well as our opponents, that water is essential to the christian purification, because plainly asserted; and we equally discard the necessity of it to salvation: but yet maintain, that to exclude sprinkling or pouring as a nullity, comes little

short of the uncharitable rigor, and unwarrantable zeal, of those who hold that necessity. And it may be justly questioned, whether the one has greater reason to make dipping necessary for baptism, than the other to make baptism itself necessary to salvation. — “NICEPHORUS informs us, our author observes, that a certain Jew was sprinkled thrice with *sand* instead of water.” Is it not a wonder, then, if in those early times *immersion*, in allusion to our Lord’s burial, was thought so *essential* to *baptism*, that these zealots did not plead the necessity of his being *somehow buried*, if not in water. Might not the ill-informed and frightened convert (for he was suddenly seized with a dangerous illness) have been made to lie down in a hollow bed of sand, covered over with the same, and then be told, Now you are buried with Christ in baptism, being hereby baptized into his death; for it is no matter how you come to this *state* of immersion, whether you are *put into* this substitute for water, or it is brought any how *over you*? — “Our brethren, who practise free communion,” says Mr. B. “frequently plead that these persons whose claim to the holy supper is under dispute, consider themselves as *really* baptized, and on *that* ground should be admitted to the Lord’s table. Query, Would they receive a candidate for communion, who sincerely believes he has been baptized, merely because he has been sprinkled with *sand*, as in the case of this Jew?” An important query
this

this, and highly complimentary to his *brethren!* But it will be time enough to answer it, when the Querist condescends to inform us, whether any case can occur, on the *plunging* plan, clogged with far greater difficulties? One would be induced to think, at first, that *his* hypothesis is subject to no embarrassment; but is not the *quality* of the element, into which a subject is immersed, liable to scruples far more difficult to be determined? And will not the *degree* of dipping often prove, on our opponents' principles, a puzzling point? "Such consider not with due attention, the consequences of their opinion, says Mr. Towgood; nor observe, how this *preciseness* as to ritual matters *naturally* genders strife, and ministers occasion to endless, contemptible, and foolish debates. For if overwhelming the person be of the essence of christian baptism, hence obviously springs a doubt — What if the person, when laying beneath the water, should lift up a *hand*, so as to be *not quite covered* with the element; Is the person, nevertheless, *truly baptized?* Or, suppose in the great hurry which such an operation may occasion, both the hands, or even the arms, should be so incautiously extended as not to be overwhelmed; I ask, is *that baptism good?* Or again, If thro' the bulk of the baptized, and the weakness of the baptizer, some part even of the face or head should be uncovered; what is to be pronounced concerning such a baptism? Is it *valid*, or not? — Suppose the person

son whose hands, or part of whose face, was not quite overwhelmed, should be desired by the administrator to submit to a *second dipping*, because the first being not *total*, he thinks not to be *sufficient*; and either himself, or some attending friends, should steadily refuse; alledging the defect to be not material; and the baptism was valid—Would there not arise a very important *debate*; perhaps an actual *separation*, or *rent* in that church? Some insisting, that the person be received to full communion, as a *truly baptized brother*: Others strenuously opposing, and refusing communion with him as not being baptized, because not *totally overwhelmed*.—How much to the edification and honour of the christian world would such a contest appear! What matter of *ridicule* would it furnish to unbelievers! And how naturally draw contempt; not upon baptism only, as a solemn trifle, but upon christianity itself, as ministering occasion to such *frivolous* debates! And yet, really, to this issue does the making immersion *essential* to christian baptism, *naturally* and directly tend. If it does not, *in fact*, gender such debates, it is because those, who avow the principle, do not follow it in all its consequences, nor closely adhere to it in every emergence of this kind.—And, if *washing the whole body* be of such moment in christian baptism, as our brethren represent; they ought, surely, to consider, that the dipping a *clothed body* seems not

a strictly just or adequate performance of it*.”

§ 48. Mr. B. on this occasion honours the reasons of his Pœdobaptist brethren for pouring and sprinkling, by comparing them with the arguments of Roman Catholics, in defence of withholding the cup from the people. I hope our opponent will take it in good part if we return the compliment. Do the votaries of Rome, then, maintain that baptism is *imperfect* without the *chrism*, composed of two ingredients, oil and balsam; the one representing the human nature of Jesus Christ, the other his divine nature? So do our Baptist friends deem the christian purification by pouring or sprinkling water *imperfect*, and, which is more, *invalid*, except it be by the specific mode of immersion. Is it required of every *true catholic* that he acknowledge the supremacy of the pope, and that salvation is *confined* to the holy Roman church? In like manner, on the principles I oppose, no one should be deemed a *baptized christian*, who is not initiated by the distinguishing mode of a sect; nor admitted—however solemn his profession of impartial inquiry, however unexceptionable his religious sentiments in *every other* respect, however ornamental his conduct, devout his temper, and useful his labours—nor admitted, I say, into *christian fellowship* for the purpose of commemorating the dying love of their common Lord
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* Towgood's Dipping not the only scriptural and primitive manner of Baptizing, p. 31, 32.

and Saviour. Does the same intolerant church hold the necessity of *episcopal* ordination for the *validity* of ministerial acts? So do the rigid votaries of plunging hold the necessity of a *dipping* purification for the *validity* of a true christian church-membership. Do the *former* contend, that so plain a thing as common *bread* is insufficient for the eucharist? So do the *latter*, that no *washing of water, with the word*, is valid, but that which is precisely in *their distinguishing way*. Do Protestants urge on Catholics the necessity of *strictly* adhering to the original institution of the supper? So do we on the Baptists, who *impose* what the Institutor has left free, and unwarrantably screw the initiating rite in the vice of bigotry in defiance of those limitations, to which alone the original institution obliges.

It is further added: "Supposing an equal degree of benefit, resulting from each mode of administration; yet there is not, there cannot be, the same degree of *humble obedience* to Jesus Christ." An argument this worthy of the *painful pilgrims* to Jerusaleem and Rome! But again: "The practice of *aspersion* is calculated to embarrass Protestants in their disputes with Pædobaptists; and Non-conformists in their controversies with Episcopalians." Not at all; but the very reverse is true: The practice of our opponents is calculated to embarrass them in their disputes with Papists and Nonconformists;

ists; inasmuch as they *impose as necessary* what the divine Legislator has left *indifferent*. Moreover: "Supposing there were both *difficulty* and *danger* attending the performance of our Lord's positive commands—we must submit without repining and without hesitation." True; so did Abraham. But we deny that to baptize *only by dipping* is a positive command; and therefore to submit to difficulty and danger, when *not required*, is no better than will-worship and voluntary humility unprescribed. "Circumcision was dangerous, yet not to be dispensed with." Right; for *that* was made necessary by a plain command, but no dangerous mode of baptizing is enjoined. Quotations also from CHARNOCK, SECKER, TOWGOOD, OWEN, SAURIN, CHARDIN, MAIMONIDES, R. NATHAN, CALVIN, F. FABRICIUS, &c. are to no purpose; not affecting the point in dispute. Once more: Our author talks of our "*altering* a positive appointment." But we think that this *alteration work* is rather chargeable on those who claim a power to *annul* what our Lord himself has ordained, as we believe *our* baptism is.

WE are next impeached for "dispensing with divine laws, or mitigating their severity." Let us be shewn what is divine law, and we obey; but we reckon the *essentiality of dipping* not as the meaning of divine law, but the offspring of pharisaic zeal.—As to the hint, that our practice proceeds on the principle of—"spare thyself;" we may ask; Should not *we* spare where

where God does? If not, we can do nothing better than cut or scourge ourselves, or crucify one another! Finally: it is urged, that “dipping was in use for thirteen hundred years;” i. e. thro’ the darkest times of popery! what a mighty recommendation! But that it was the *exclusive* mode, at least, in the apostolick age is neither granted, nor admitted that it can be proved.

§ 49. THE genuine reasons, rise, and prevalence of *immersion* in baptism, in my apprehension, may probably appear from the following remarks.

I. THE word *baptize* being a general term, denoting, in a ceremonial sense, *to purify*, it is probable that different modes of ablution were used, even in the apostolick age, according to circumstances. Sometimes, the *whole body* might be *washed with pure water*; sometimes, *washed* in a more *partial* manner, as Paul and Silas were *washed* (ελασσει) on another occasion, and probably thus the Jailor was, &c. when *baptized*, Acts xvi. 33; sometimes, the water might be *shed* more *abundantly* on them while standing in a river or any other convenient place. But if at any time, so early as the apostolick age, the subject was led into such a depth of water as might be necessary for immersion, and was actually immersed (which yet remains to be proved); still the stress was laid on the *ablution*, and not the *mode* of it. “Arise and be *purified*, and *wash away* thy sins.” Acts xxii. 16.

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2. AFTER a while Paul's words, Rom. vi. 3—6. and Col. ii. 11. began to be perverted in favour of *immersion*; as if this were countenanced by him allusively; and without considering that the same inspired writer alludes to *sprinkling, pouring, shedding*. The following thought might appear very plausible; "If the christian purification be a *cleansing*, the more general and *complete* the better; therefore a total washing, and even the putting of the subject under water must be *more complete* and expressive." But however plausible this may seem, it is built upon a *fallacy*, viz. That there is a *natural* beyond an *instituted* connection between ablution and the thing signified. But were this fallacious fancy pursued to its just consequences, where could we stop? Shall we not be in danger of charging the ancient divine ablutions with a defect of symbolic fitness? And of placing the excellency of the rite in "washing away the filth of the flesh?" Or, perhaps, of commencing Hemerobaptists, &c.? Having made this proficiency, that a *total* ablution is a *more perfect* resemblance of the *moral* cleansing signified, and that this might best be effected by dipping; which moreover was *twice* alluded to by St. Paul; it was easy to advance,

3. To another improving thought, viz. That as christians were under the strongest obligations to cultivate *universal* and *complete* purity, it was beneath their high calling not to equal,
if

if not surpass, the zealous Jews or any others who used ablution as a symbol of moral purity. And it appears to me most probable, that this superstitious emulation about the *completeness* of their ablutions, gave rise to the great stress laid upon immersion among the Jews and primitive christians. The *former* with our opponents, made a *total immersion essential*, (for if a finger's end was not immersed, the rite was not valid;) and the *latter*, soon after the apostolick age, from the same emulous motive, fostered by a well-meaning but injudicious zeal for purity, gave it the sanction of *general custom*, tho' not *absolutely necessary*, as appears from the records of those times.

4. IN the primitive times, numbers flocked into the church from the polluted embraces of heathenism; it is therefore very conceivable that many would urge a *total ablution*, and for greater certainty the *plunging* of the convert, that no part, no not a finger's end, might remain contaminated with their former idolatry. And surely if the baptismal water was *ὕδωρ ζωῆς*, the *water of life*, as JUSTIN MARTYR expresses it, it was but charitable to make use of it copiously, and to apply it to every part. Hence,

5. FROM the same principle, joined with that of zeal for superstitious self-denial and mortification in unprescribed ceremonies, arose the practice of baptizing *naked*. For how could *perfect purity*, the *new birth*, &c. be fully represented without it?

6. Ac-

6. ACCORDINGLY, dipping continued during those ages when, and because, externals made nearly the whole of religion; and still continues in the Greek Church, there is reason to fear, from a similar cause.

7 ROME, indeed, at length, tho' abundantly superstitious in other respects, began to relax this line of bigotry long before the reformation. And whether an attempt to establish the doctrine of *dipping* as ESSENTIAL to christian baptism, be not an attempt to re-establish, and to improve upon, what was worthy of the darkest ages of the church, I leave to be considered by them whom it concerns.

8. AT the Reformation from Popery, when the doctrines of the sacraments were minutely and rigidly examined, the honoured champions, who appeared on that occasion with undaunted courage in the cause of liberty and of truth, were so far from charging the gradual alteration that had been introduced in the churches of France, Italy, Germany, and others, as to the mode of baptism, as heretical and invalidating, that, on the contrary, they gave it the justest tribute of acknowledgment, as a prior part of reformation, by embracing it themselves.

BUT how little weight there is in the above considerations, as the ancient most plausible reasons for the essentiality of immersion; and in what is pleaded by our opponents from the force of the word *baptism*, &c. is now submitted to the impartial public.

C H A P. V.

Containing answers to the most capital
OBJECTIONS and EVASIONS of Antipædo-
baptists.

§ 1. *Objection (1) That the conduct of Protestants in their management of the Popish controversy is inimical to Pædobaptism—answered.* § 2. (2) *That there is no express precept, or precedent, in the New Testament for Pædobaptism—answered.* § 3—6. (3) *That there is no evidence of Pædobaptism, before the latter end of the second, or the beginning of the third century—answered.* § 7. (4) *The grounds of Pædobaptism as practised by the ancients—answered.* § 8. (5) *The disagreement of the moderns concerning the grounds of Pædobaptism—answered.* § 9—12. (6) *If Infants have a right to baptism, they must have a right to the sacred supper—answered.* § 13. (7) *If baptism seals only a bare exhibition of spiritual blessings, what benefit can that be to infants?—answered.* § 14. (8) *If there be a suitableness in infants, as such, to the institution of baptism, by what rule shall we determine what children to baptize, and what not?—answered.* § 15. (9) *If we baptize all our infants, then we shall have no adults to baptize—answered.*

§ 1.

§ 1. IT has been often objected, and is particularly urged by Mr. B. in effect, (1) "THAT the conduct of Protestants in their management of the popish controversy, is inimical to Pœdobaptism; because they have always justified their renunciation of those objectionable particulars that the Romish hierarchy obtrudes upon its vassals, for want of scripture authority for them; while the Anti-pœdobaptists, in their turn, justify their conduct on the same principle*." And, indeed, this seems one of the most popular and plausible objections they ever urge; but there is neither truth nor fairness in the supposed parallel: For,

1. WHEN any thing is urged by Papists or others as necessary to salvation, or an indispensable term of christian communion, which the inspired volume neither expressly asserts, nor plainly supposes; what is there more reasonable or proper than a demand of their warrant for such conduct and sentiments? But,

2. Do Pœdobaptists maintain, or do their principles or practice imply, that a being baptized in infancy, rather than when adult, is a necessary qualification for christian communion? It is too well known to need explanation, that we regard *infant baptism*, and *adult baptism*, not as two ordinances of a different nature, but as one and the same, differing only in the circumstance of *time*. We lay no stress on the
time

* Pœdob. Exam. 145—154. 174—178. 214—217. 310, 473.

time *when*, as a necessary ingredient of valid baptism; and, therefore, let a person be baptized at fourscore, and we admit him to fellowship (*cæt. par.*) with the same readiness as if baptized in infancy. With what candour or fairness, then, are Pœdobaptists compared with Papists?

3. WE cannot help regarding the invidious comparison as totally inapplicable on another account, viz. Because it proceeds on a supposition, that divine revelation gives no more countenance to the baptizing of infants, than to the farrago of Popish will-worship. When we reflect on the godly and learned labours of Pœdobaptist worthies, in pleading the cause of infants and exposing the superstitions of Rome, we are grieved, we are painfully wounded, to find their *practical judgment* treated in so uncandid and severe a manner. Must we regard their tears of joy and gratitude, which as parents and ministers they have copiously shed, while in this ordinance devoting their infant children to Jehovah, mingled with the tears of enthusiastic devotees, whose passions are excited by mere superstitious ignorance?—*Judge nothing before the time.*

4. PROTESTANTS, and Protestant Dissenters, forcibly object to the church of Rome, or any other, arrogating to itself a power, *jure divino*, to decree and *impose* rites and ceremonies, for which it produces no authority from scripture, the law of nature, or any other law, except that

that of ITS OWN SOVEREIGN WILL AND PLEASURE. Whereas we, as Pædobaptists, appeal to the revealed nature and design of the institution; and for its *application* to our infant children, in common with ourselves, to the dictates of nature; to every successive dispensation of true religion from Adam to Christ; to the language of prophecy in reference to gospel times; to New Testament passages; and to the almost universal practice of the christian church. We insist, in short, that the baptizing of our children, being *suitable subjects* of the gospel dispensation, and of baptism its initiatory rite, not contravened by scripture evidence, but rather *included* in the general commission, is a *reasonable service*, which is corroborated by many important topics. Therefore we need not scruple to say, that when any man or body of men adhibit arguments of a *similar nature, and equally forcible as these*, in favour of Roman (or any other) rites and ceremonies, we stand engaged to approve, and with all submission to practise them.

§ 2. (2) Mr. B. objects, and employs a whole chapter in supporting the objection, "That there is no express precept, or precedent, in the New Testament for Pædobaptism*:" On this I would propose the following observations; and

I. THIS mode of objecting to our practice seems admirably calculated to confound two
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* Pædob. Exam. chap. viii. *passim*.

things that are perfectly distinct, viz. nominal and real differences. For the objection tends to lead the unwary to suppose, that the baptism of infants is *another* baptism than what the Anti-tipecedobaptists use; whereas it is plain to any that properly distinguish between names and things, that if we baptize an infant, we do not use another ordinance differing essentially from adult baptism, as theirs is, but only differ in judgment respecting the *qualifications* of the subjects. We should therefore be no more led away by such insinuations, than we should by being told that the baptisms of *believers*, of *hypocrites*, of *deaf*, and of *dumb* persons, were all of them *essentially different* from one another. Or by being told, that the circumcisions of adults and infants, of Israelites and profelytes, were institutions of a quite different nature.

2. IF *precepts* and *precedents* are to be interpreted by the properest rules, nay the *only* rules which the case fairly admits, we insist, that the New Testament contains both precepts and precedents in our favour. These rules we say are, not the bare letter, or mere expressions of scripture, but these in connection with prior *divine statutes* and *dispensations*. If, with these rules in mind, we attend to the revealed account of the nature and manifest design of the ordinance, we can no more, in equity, interpret the precepts and precedents relative to it, to the exclusion of infants, than we can interpret a general invitation from a
sovereign

sovereign addressed to his subjects, importing a desire that they should quit their native soil on terms infinitely advantageous, while himself leads the way, to the exclusion of their wives and infant children. Is it reasonable, is it scriptural, is it consistent with common sense, or was it ever instanced from the birth of time, that the child was justly debarred from any of the parents' privileges of which it was a capable subject? This being the case, ALL precepts and precedents are to be interpreted on supposition that this is an established and well authenticated fact, which is not to be given up but by the most unequivocal contravention. Therefore,

3. We retort, and more consistently plead, that our opponents have neither *precept* nor *precedent* for THEIR conduct. They exclude where the *law* does not exclude, and where neither right reason nor common sense require it.

“THAT the sacred writings are our *only* rule of doctrine and worship, was the grand principle of the reformation — *The bible only is the religion of Protestants.*” True; the bible *only*, in opposition to the bible *and tradition*: but not in opposition to *natural dictates* uncontrouled by revelation. Our only rule of *doctrine and worship*; that is, such doctrine and worship as can be urged on men's consciences must not *contradict* this rule, but be *countenanced* by it. A *rule*, not absolutely and extensively in every punctilio and circumstance, but positively

and correctively, as far as it goes.—If nothing is to be considered as the *will* of Christ, even in religious worship, but what is expressly and circumstantially described, then our opponents must feel, equally feel, the embarrassment with ourselves, not only in other matters but also in the present controversy. The perpetual cry, therefore, about scripture express precepts and precedents as alone decisive in the debate, is of little moment with impartial inquirers after truth, till it is previously determined that the scriptures were *designed* by the Fountain of all truth as our *only* guide absolutely and extensively, in this matter. “The holy scriptures,” as the judicious HOOKER well observes, “are
 “ *all-sufficient unto that end for which they*
 “ *were given.* Therefore, accordingly, we do
 “ receive them; we do not think that in them
 “ God hath omitted any thing needful unto
 “ his purpose, and left his intent to be ac-
 “ complished by our devisings. What the scrip-
 “ ture *purposeth*, the same in all points it doth
 “ perform. Howbeit, that here we swerve not in
 “ judgment, one thing especially we must ob-
 “ serve, namely, that the absolute perfection of
 “ scripture is seen by relation unto that end
 “ whereunto it tendeth.”—And elsewhere he
 says: “Saint AUGUSTINE was resolute in points
 “ of christianity to credit none, how godly and
 “ learned soever they were, unless he confirmed
 “ his sentence by the scriptures, *or by some rea-*
 “ *son not contrary to them.* Let them therefore
 “ with

“ with St. AGUSTINE reject and condemn that
 “ which is not grounded either on the scripture,
 “ or on some reason not contrary to scripture, and
 “ we are ready to give them our hands in
 “ token of friendly consent with them*.”

BUT other *fathers*, we are given to understand, are peremptory; as BASIL: “ It is a manifest mistake in regard of faith, and a clear evidence of pride, either to *reject* any of those things which the scripture contains; or to introduce any thing that is not written in the sacred page.” AMBROSE: “ Where the scripture is *silent*, who shall *speak*?” TERTULLIAN: “ The scripture *forbids* what it does not *mention*.”—But these and similar maxims must either be taken with *limitation*, or else must stand convicted of inconclusive weakness. “ To urge
 “ any thing upon the church, requiring thereunto
 “ that religious assent of christian belief, where-
 “ with the words of the holy prophets are re-
 “ ceived; to urge any thing as part of that
 “ supernatural and celestially revealed truth which
 “ God hath taught, and not to shew it in
 “ scripture, this did the ancient Fathers ever-
 “ more think unlawful, impious, execrable. And
 “ thus as their speeches were meant, so by us
 “ they must be *restrained*†.”

IT is further urged, that “ the *silence*, of scripture is a sufficient ground of rejecting the *sign of the cross*, *exorcism*, &c.—because those things *not being written* in the sacred volume,

K 3 are

* Eccles. Polit. B. II. § 8, 4. † Ib. § 5.

are therefore *condemned*." Granted; for being supported by no antecedent principle of reason, and not enjoined by positive authority, they are condemned deservedly. But the *silence* of scripture is not the *formal ground* of rejecting them; for it is silent about many other things confessedly right; but rather because not recommended by *any law* whatever, either natural or revealed. And when any thing is urged as necessary, which has no just pretensions for such necessity but scripture evidence, then the silence of scripture concludes against it, being indeed, on the supposition, the only remaining rule whereby its pretensions can be tried.

OUR author is very fond of introducing Dr. OWEN among those who, he supposes, condemn themselves. For the Dr. had said: "When once a person maintains it allowable to pass over the limits of the *divine command*, there is nothing to hinder him from running the most extravagant lengths*." And again: "All worship is obedience; obedience respects authority; and authority exerts itself in commands.—It is the authority of God alone, that can make any worship to be *religious*; or the performance of it to be an act of obedience to *him*†." One might be led to think from Mr. B.'s manner of introducing these quotations, that the celebrated Dr. OWEN has deserted the cause of Pædobaptism, if it be but granted
withal

* Theologoumena L. v, c. xv. § 2.

† Exposition on

Hebrews i, 6, Vol. I, p. 99.

withal that the same case is not *expressly* countenanced, and incontrovertibly enjoined in holy writ. But let the reader observe, that the following remarks are contained under the very *same head* of discourse. “The command of
 “ God is the ground and reason of all religi-
 “ ous worship.—Now the command of God is
 “ twofold; *formal* and *vocal*—*real* and *interpre-*
 “ *tative*; consisting in an impression of the
 “ mind and will of God upon the *nature* of
 “ his creatures, with respect unto that obedi-
 “ ence which their state, condition, and de-
 “ pendance on him requireth. The *very na-*
 “ *ture* of an intellectual creature made for the
 “ glory of God, and placed in a *moral* de-
 “ pendance upon him, and subjection unto him,
 “ hath in it the force of a *command*, as to the
 “ worship and service that God requireth at
 “ their hands*.” Therefore, on supposition that nothing short of a *command* can authorize a religious action, the Dr. is clear that commands are not only *formal* and *vocal*, but also *real* and *interpretative*. The former sort of commands is founded on the insufficiency of information which man possesses prior to their being enacted, *as to those particulars enjoined*; the latter sort continues of equal force with the other, *as far as the information goes*.

THE Pædobaptists are classed by Mr. B. with FISHER the Jesuit in their conclusions, who when vindicating the worship of images

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says:

* *Ib.* p. 98.

says: "In the scripture there is no *express* practice nor precept of worshipping the image of Christ: yet there be principles which, the light of nature supposed, convince adoration to be lawful." But this we overturn *two ways* most effectually, without being beholden to Mr. B.'s fallacious mode of arguing from the *silence* of scripture, as if it were a rule of undistinguished and universal application. First, positive interdictions are directly opposed to it; (Exod. xx. &c.) and secondly, the principles of right reason give it no countenance, nay, rather, from the same principles image worship is demonstrably absurd.—How far the assertion, "that there is no *express* precept, &c." is consistent with *truth*, the reader may judge from perusing the former volume, (Chap. iii. § 36—54.)

§ 3. (3) IT is again objected, "That there is no evidence of Pædobaptism before the latter end of the *second* or the beginning of the *third* century*." To which I reply,

1. IF it be the *will of Christ* to baptize infants, which I think has been demonstrated, the supposed silence of antiquity is of little moment.

2. THE very objection, as stated by Mr. B. himself, implies, that, "towards the latter end of the *second*, or the beginning of the *third* century," i. e. about one hundred years after the death

* See Pædob. Exam, Chap. ix. *passim*.

death of the apostle John, Pædobaptism incon-
testibly existed.

3. THE comparative silence of near a century
after the apostolick age, by no means implies
that the practice of baptizing children was not
then in use. If the practice be a part of chris-
tian duty, as we maintain, it is more charita-
ble to suppose they *did* adhere to it, than the
contrary, where we are not determined by po-
sitive evidence either way. And

4. SUPPOSING it was actually opposed by
some soon after the apostolick age, (which does
not yet appear,) even this, of itself, would no
more prove it wrong, than the oppositions made
to other now acknowledged truths proved them
so.

5. To which I may add in the language of
Mr. Towgood: "If any think it strange, that
we have *no more* express testimonies to this
practice of the church, in the writings of these
fathers, let him consider—That the far greater
part of their writings are lost; and that it is
little more than their names and a few pieces
of their works, especially as to the *first* age,
that are transmitted down to us.—And also [pro-
bably] that the baptism of infants being then
universally practised, and no doubts or dispute
having ever been moved about it; and it being
likewise the constant ever-prevailing custom of
all the enemies of christianity, both *Jews* and
Pagans, to admit *infants* to a participation of
their *religious ceremonies and rites together with*

their parents. These things considered, it will not appear strange that this point is (so rarely) touched on in the writings of those times. There are a thousand religious books written in the *present age*, in which the *least hint* is not to be found about baptizing of infants, tho' the point has now been so long and so warmly controverted amongst us: much less, then, should one expect to find any thing but a few allusions and hints as to this matter, in the books of those early times*."

§ 4. THE first authorities produced by Mr. B. to support his position are SALMASIUS and SUICERUS, who assert, that "In the *two first* centuries, no one was baptized, except, being instructed in the faith, and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of those words, *He that believeth and is baptized.*" But to confront their authority, let the following observations of the learned Mr. BINGHAM, whose researches into Ecclesiastical Antiquities are well known to be very great, be well considered: "Infants were of two sorts, either such as were born of christian parents, or such as were born of Heathens, but by some providential means became the possession and property, as I may call it, of the christian church: Neither of which sort were excluded from baptism, when sufficient sponsors could be provided for them. This is so evident

* The Baptism of Infants a Reasonable Service, p. 31, 32.

dent from the ancient records of the church, that it is to be wondered how some learned persons could run into the contrary opinion, and offer reasons from *antiquity* in prejudice of the church's constant practice. Mr. WALL in his elaborate Discourse of Infant Baptism, has justly reflected upon abundance of these men, who by their unwary concessions, have given too great advantage to the Anabaptists of this age. There are some others also, which he had not seen, who advance as unworthy notions of the ancient practice: For SALMASIUS, and SUICERUS out of him, (Thesaur. Eccles. Tom. ii. p. 1136.) deliver it as authentick history, that for the two first ages no one received baptism, who was not first instructed in the faith and doctrine of Christ, so as to be able to answer for himself, that he *believed*, because of those words, *He that believeth and is baptized*. Which in effect is to say, that no infant for the two first ages was ever admitted to christian baptism. But afterwards they own Pædobaptism came in, upon the opinion, that baptism was necessary to salvation. Now I shall not think myself obliged to be very prolix in refuting this opinion, together with the *false supposition* which is made the foundation of it, since that has so often, and so substantially been done by VOSIUS*, Dr. FORBES†, Dr. HAMMOND‖, Mr. WALKER‡, and especially Mr. WALL**, who

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has

* De Bapt. Disp. xiv. † Instruct. Hist. Theol. Lib. x. cap. 5.

‖ Def. of Infant-Bapt. ch. 4. † Plea for Infant-Bapt. ch. xxvii. &c.

** Hist. of Inf. Bapt. Part I. chap. i, &c.

has exactly considered the testimony and authority of almost every ancient writer that has said any thing upon this subject.—In all ordinary cases, where water baptism might be had, they [the most ancient fathers] concluded as generally for the necessity of it, from that assertion of our Saviour, *Except one be born of water and the Spirit, he cannot enter into the kingdom of God.* This was not only a doctrine of the third or fourth ages, as SALMASIUS and SUICERUS represent, but the doctrine of the *very first* ages, immediately succeeding the apostles. For we see HERMES PASTOR [Lib. I. Vif. iii. cap. 3. Lib. III. Simil. ix. n. 16.] who lived in the apostolical age, founds the general necessity of baptism upon that very saying of our Saviour. And therefore they who represent this doctrine of the necessity of baptism, as a novelty or an error first introduced into the church in the age of Saint AUSTIN against the PELAGIAN hereticks, do manifest wrong both to the doctrine itself, and to Saint AUSTIN, and to the ancients, who embraced and delivered the same before him. And it gives an *unnecessary* advantage to the Antipædobaptists, which a *right understanding* of this matter absolutely takes from them. I thought it therefore of some use to observe this against SALMASIUS and SUICERUS, and to add it to the observations which Mr. WALL has made upon HERMES PASTOR*.”

IT

* BINGHAM'S Origin. Ecclesiast. B. xi. C. iv. § 5, 6.

IT is well known to the learned that JUSTIN MARTYR wrote and flourished soon after the apostolick age: for his conversion happened about the sixteenth year of TRAJAN, that is, A. D. 132—That the apology which he presented to ANTONINUS PIUS, and the young *Cæjars*, being the *first* he wrote, was composed about A. D. 150.—And that he suffered martyrdom about the second year of MARCUS ANTONINUS, A. D. 160, or according to BARONIUS, A. D. 165. Now JUSTIN plainly says, in the apology just referred to, commonly called the second, altho' in reality it be the first, as DUPIN observes, that there were in his time, “Several men and women of sixty or seventy years old, *οἱ ἐκ παιδῶν μαθητεύθησαν τῷ Χριστῷ* who from infants had been *discipled*, profelyted, or devoted to Christ*.” Here he uses the very word of the commission, *μαθητεύω*, with which baptism is so strictly and inseparably connected. *Disciple all nations baptizing them* (Matt. xxviii. 19.) Now if any were *discipled*, profelyted, or devoted to Christ (which we have shewn to be the legislative force of the word, chap. iii. § 45—47.) from their *infancy*, *ἐκ παιδῶν*, they must have been *baptized* from their infancy likewise, according to the commission, and while some of the apostles were yet living.

THE author of the *Recognitions*, who was contemporary with JUSTIN MARTYR, and supposed by some to be BARDESANES SYRUS, speaks of the necessity of baptism thus: “The weakness

* JUSTIN, Apol, ii. p. 62.

weakness of the first nativity, which comes to you by man, is lopt off when you are (*regenerato ex aquâ*) regenerated of water, and renewed to God; and thus you may arrive at salvation, which otherwise is not attainable. For thus the true prophet [Jesus Christ] hath assured us with a solemn asseveration, saying, *Verily I say unto you except one be born again of water he shall not enter the kingdom of heaven**." Now since this author holds the necessity of baptism to purge away original sin (we do not justify his *divinity*), and for an entrance into the kingdom of heaven, is it not highly probable that he *in fact* baptized infants? Incontestible evidence and certainty *that he did* is not necessary, for the nature of the case only requires, that, in connection with all preceding accounts of *right* and *fact*, it was *more probable* infants were admitted to these apprehended blessings by baptism, than the contrary. And if it be *right* to baptize infants, charity constrains us to suppose that this matter of right was reduced to *fact*, if we are not prevented by some counter-proof.

"HERE then we have another author within the compass of the two first ages, directly confronting that assertion of SALMASIUS and SUICERUS, That the doctrine of the necessity of baptism to salvation, was not the doctrine of the *two first ages*, but only an opinion taken up afterwards, upon which foundation the practice of infant baptism was introduced into the church. For no one can, or ever did, declare himself plainer

* Recognit. Lib. vi. n. 9. Ap. COTELER. Tom. i. p. 551.

plainer for the necessity of baptism to salvation, than this author does, from the words of our Saviour Christ, which he interprets, as *all the ancients* both before and after him did, of the ordinary necessity of water-baptism to salvation. So that if infant baptism was founded, as SALMASIUS pleads, upon the opinion of the necessity of baptism to salvation; this author must be an assertor of infant baptism, because he was undeniably an assertor of the general necessity of baptism to salvation*.”

IRENÆUS, who according to Dr. CAVE, and Mr. DODWELL, was born about A. D. 97, while the apostle John was yet living, says; “For Christ came to save all persons by himself; all I say, *qui per eum RENASCUNTUR in Deum*, who by him are *regenerated* unto God, INFANTS and little ones, and children, and youths, and elder persons †.” Now what is meant by *renascuntur* we may learn from himself when, in a parallel place, (Lib. i. cap. 18.) he says, “*τῆ βαπτισματός τῆς εἰς Θεοῦ ἀναγεννήσεως*, baptism, which is our *regeneration* unto God, or, the baptism of regeneration to God.” And that IRENÆUS is not singular in calling baptism *regeneration*, nay that all the ancients *commonly* do the same, SUICERUS himself owns ‡.

Mr. B. objects to this passage by observing: “If these expressions, *who by him are REGENERATED*

* BINGHAM *ut supra*. § 8. † IREN Lib. ii. cap. 39.

‡ Thesaur Eccles. Voce *ἀναγεννήσις*. See also WALL's History, and Answer to GALE.

NERATED to God, signify the same as being baptized; they convey the idea of our Lord himself baptizing persons of different ages. But this we know was far from being a fact; for *Jesus himself baptized not*, John iv. 2." But the author is not speaking of Christ's coming to save all persons who *per eum had been* baptized, but all *who are*; which puts Christ's bodily presence absolutely out of the question. Therefore, whether we understand by the word, *renascuntur*, baptism, or a spiritual change, the phrase *per eum* is equally proper: the former being effected by his *grace*, the other by his *authority*. If IRENÆUS, therefore, intends by the passage, what was *commonly* meant by the term in question in those early times, namely baptism, as Mr. WALL in his History, and in his answer to GALE'S Reflections, has abundantly proved, the meaning is, "Christ came to save all, infants, &c. who are, thro' him (his mediation, his name, in virtue of his authority,) baptized, i. e. separated to God by the christian purification." But this "represents our Lord as coming into the world to save those only who are baptized; an imagination (adds Mr. B.) which is abhorrent from truth, and ought not without the clearest evidence to be charged on the venerable ancient." In the first place, our present inquiry is not about *theological* but *historical* truth. And, if any one is disposed to support the credit of these "venerable ancients" by denying *plain facts* (of which the

writings

writings of HERMES, JUSTIN MARTYR, the *Recognitions* of BARDESANES SYRUS, IRENÆUS, CLEMENS ALEXANDRINUS, TERTULLIAN, AMBROSE, CHRYSOSTOM, GREGORY NYSSEN, &c. are standing monuments) let him, for me, indulge the fancy, and enjoy the profits.—In short, IRENÆUS's *real* meaning appears to me to be this, That it was our Lord's avowed explicit design, by becoming incarnate, and going, *per omnem ætatem*, thro' the several stages of life, to make an *exhibitory grant* of salvation to *all* the baptized; that the salvation was *intended*, according to the tenor of its external dispensation, for ALL, infants, &c. devoted to God, by baptism, thro' Christ, and not for *some* only. He is not speaking of the internal *application* of salvation (according to the hidden purpose of Heaven) but of its external *exhibition*; not the *secret* things which belong unto the Lord, but those things which are *revealed*, that *belong to us and our children* for ever; that Jesus Christ came into the world to save sinners; that it is his *express* will and pleasure, no one, set apart to God by the initiatory rite, should perish for want of a Saviour and *suitable means* of Salvation; that Christ and his salvation are so far *designed* for them, that nothing but their *criminal rejection* of the merciful grant can deprive them of it. But for any to be made *willing* in the day of Christ's power; to have the light of truth shining in the mind, by the efficiency of him who commanded the primitive

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tive natural light to shine out of darkness; to be actually restored to the favour and image of God, and made happy with the enjoyment of his salvation, must be referred, not to the mere exercise of the justice and equity of moral government, but to the just and equitable exercise of sovereign grace. Without attending to this plain and necessary distinction, not only the writings of the fathers, but a great part of the holy scriptures will be involved in obscurity and seeming contradictions

CLEMENS ALEXANDRINUS, who flourished towards the close of the second century, has these remarkable words: "If any one be a fisherman, *Αποσελη μεμνησθαι και των εξ υδατος ανασπυμενων παιδιων*, let him think of an apostle and the *children* taken out of the water*." On which passage GENTIANUS HERVETUS has this comment: "If there be engraven in a seal-ring the picture of a fisherman [or rather as CLEMENT'S own words are, If a fisherman will have an engraving on his seal] let him think of St. Peter, whom Christ made a fisher of men; and of the *children* which, when baptized, are drawn out of a laver of water, as out of a fish-pond †." The father "is in *this chapter*, says Mr. WALL, giving direction to christian men and women concerning the gravity and modesty to be used in their apparel

* Pædagog. Lib. iii. C. II. † See WALL'S Defence of Hist. Inf. Bapt. Appendix, p. 9, 101

rel and ornaments. And among other things speaks of the rings then usually worn on their fingers, and the seals engraven on them. He earnestly forbids all idolatrous and lascivious pictures or engravings; and advises to such as are innocent, modest and useful; and says thus, Let your seal be a dove, or a fish, or a ship under sail, or a harp, as was that of POLYCRA- TES; or an anchor, which SELEUCUS made his choice. *And if any one be a fisherman, &c.*—As the emblem of an anchor, or of a ship under sail, used for the impress of a seal ring, does suppose those things to be commonly seen, known, and used; so St. Clement's advising the emblem of an *apostle baptizing an infant*, to be used by the christians in his time (which was but about *ninety years* after the apostles) for the sculpture of their seals, does suppose it commonly known by them that the apostles did perform that office.

THIS passage has not escaped Mr. B.'s notice, and he takes no small pains to evade the force of it. But the sum total of what he says, amounts only to this, That the term *παιδια* is sometimes applied to *young converts* to christianity as well as *infants*; which no one denies. But it should not be forgotten that in this branch of our subject we act on the *defensive*, and therefore that a *demonstration* of the negative is unnecessary; and if the balance of *probability* turns in our favour, our advantage is abundant. Whether the term, *παιδια*, be “*ex-*
pressive

pressive of *young converts to christianity,*" or to *little children* literally, let the learned reader judge for himself. For my own part, I cannot help thinking, but that the above Comment of GENTI-ANUS HERVETUS, in connection with the express design of CLEMENT in this *chapter,* is the *most probable* meaning, notwithstanding the united efforts of Mr. B. and BARKER to shew the contrary.

§ 5. As for TERTULLIAN, who was cotemporary with CLEMENT, Mr. B. allows that he "speaks *expressly* of infant baptism." The following passage is found in his treatise *De Baptismo* (cap. xviii.): "According to every person's *condition* and *disposition,* and even their *age,* the delay of baptism is *more useful;* but especially with regard to *little children.* For what necessity is there, that the sponsors also should be brought to danger. Because either by death they may break their promises, or else may be deceived by a future wicked disposition. Our Lord indeed says, *Do not forbid them to come unto me.* Therefore, *let them come* provided they grow up; let them come provided they learn; provided they are taught whither they come: let them be made christians, provided they can know Christ. Why *does* this innocent age make haste to the *remission of sins* [i. e. *baptism*]? In worldly affairs men act more cautiously, than to entrust him with a divine treasure, to whom earthly substance is not entrusted. Let them know how to ask salvation, that

that you may appear to have given it to one that asketh. *For no less reason unmarried persons!* also should be delayed, who are exposed to temptation; as well as virgins by reason of maturity, as widows by being destitute of a consort; until they either marry, or be confirmed in continence." From this passage Mr. B. gathers that infant baptism "was then a *novel practice*, was just commencing, and approved by *very few*," because TERTULLIAN *opposes* it; "had it been otherwise, says he, there is no *reason* to imagine that the celebrated African Father would have treated it as he did." But that he had no *good reason* for so treating it, may appear from his own account, for it is the *like reason* with that which he urges for procrastinating the baptism of *unmarried women!* which Mr. B. I presume must esteem sufficiently whimsical and absurd.—*A novel practice just commencing, approved by very few!* If this be a fair inference, we are authorized, from the same premises, to conclude, that "to baptize unmarried women, who are surrounded with temptations, as well virgins as widows, was a *novel practice, just commencing, approved by very few!*" —The Truth is, TERTULLIAN entertained unscriptural and superstitious notions about the nature and importance of baptism, which made him add to the above passage the following words: "They who understand the importance of baptism will rather be afraid to receive it, than to put it off." He thought that sin *after*
baptism

baptism, was something vastly different from sin *before* baptism, if at all pardonable. He admits the FACT that *little children* were baptized; and that *sponsors* undertook for them, (probably he refers to children of *heathen* parents come to the possession of christians, when he speaks of *sponsors*, and if so that the advice of delaying baptism refers *only* to them) but he does not attempt to shew that it was “a *novel practice, just commencing, approved by very few.*” With far greater propriety we may say, that his *futile mode of reasoning* on the subject, founded on superstition, (for which he was remarkable in many *other* respects, as his works testify) was a “*novel practice, just commencing, and approved by very few.*”

“THAT this ancient writer, says Mr. B. had a high regard for traditional rites in the affairs of religion, is plain beyond a doubt, from what he says when professedly handling that very subject. His words, as given us by an eminent Pædobaptist [WALL's Hist. Part II. chap. ix.] are as follow:—“To begin with baptism—When we are taken up out of the water, we taste a mixture of milk and honey; and from that day we abstain a whole week from bathing ourselves, which otherwise we use every day.—At every setting out, or entry on business; whenever we come in, or go out from any place; when we dress for a journey; when we go into a bath; when we go to meat; when the candles are brought in; when we lie down,

down, or sit down, &c. whatever business we have, we make on our foreheads the sign of the cross. If you search in the scriptures for any command for these and such like usages, you shall find none. Tradition will be urged to you, as the ground of them; custom as the confirmer of them; and our religion teaches to observe them." Next follows Mr. B.'s very singular remark: "Hence it appears, says he, with *superior evidence!* that this ancient author considered infant baptism as a *novel* invention." How, in the name of Logic, does this conclusion follow from the premises; He subjoins, "As a practice, that was neither *injoined* by divine command, nor *warranted* by publick examples, nor yet *recommended* by the poor presence of tradition, nor even *countenanced* by prevailing custom." If you are dim-sighted, reader, have recourse to your glasses, and wipe them clean, and the conclusion, no doubt, will appear with *superior evidence*. Yes: because TERTULLIAN does *not mention* infant baptism among the *unwritten* traditions and customs of the church, therefore it was neither enjoined by divine command, nor warranted by apostolick examples! But, since the Pædobaptists are fond of truth *without evidence*, it may be more pleasing to some of them to view the following *darker* conclusion, *viz.* inasmuch as this ancient author *does not* dissuade from the practice of baptizing infants *because* it was a novel invention, it is incredible that it *was such*; for if
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he believed it to be an innovation, why does he not reject it upon that ground, which would have been, on the supposition, an essential topic of dissuasion? Moreover; his mentioning those words of our Lord, *Nolite illos prohibere ad me venire, Do not forbid them to come unto me*, in the form of an objection against his advice to defer their baptism; strongly intimates, that the practice itself was wont to be urged, and thought valid, from those memorable and gracious words; and which TERTULLIAN opposes with the same reason and success as the disciples, when they forbad the little children to be brought to Christ. For with equal propriety might they have expostulated with the prohibited children's parents; "Let them come when they are grown up; let them come when they can learn; when they are taught whither it is they come; let them be made christians, when they are capable of knowing Christ." That is a goodly mode of answering an objection, which consists in repeating the very things objected to! Let not the children be brought now, say the disciples; Nay "suffer them to come and forbid them not," says Christ; *Suffer them to come*, says the catholic church, on Christ's authority; *No*, says the African Innovator (except where there is danger of death); *No*, say the Antipædobaptists, let not the children be brought now, but let them be better qualified. On the whole; if Mr. B.'s account of the above celebrated passage be compared with the original,

original, it will soon appear with what justice those acute criticks, the MONTHLY REVIEWERS, pronounced it "*partial*;" and said that he "hath not presented the reader with the *whole*, nor the *exact* sense of the ancient Father." And I flatter myself it will also appear, from the *present attempt*, that what they further add, is equally just: "When the *omission* is supplied, and a fair translation given, the passage will bear a *different aspect**."

ORIGEN, who flourished in the beginning of the third century, has *various* passages that tend to illustrate and confirm the antiquity of infant baptism; "some of which passages, says Mr. B. it must be allowed, are plain and express to the point." A few here follow. "What is the reason, why the baptism of the church, conferred for the remission of sins, is also administered to *infants*? Since, were there nothing in infants that required forgiveness and mercy, the grace of baptism might seem superfluous†." And again: "Infants are baptized for the remission of sins. Of what sins? Or when have they sinned? Or how, in the case of little children, can any reason of the laver [i. e. baptism] hold good; except according to the sense before mentioned? No one is free from pollution, tho' his life upon earth were but the length of one day. And, because by the sacrament of baptism our native pollutions are put away, therefore it is that infants are baptized.

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* Monthly Review, Vol. LXXI. p. 213. † Hom. viii. on Levit.

For except a man be born of water and the spirit, he cannot enter into the kingdom of heaven †.” And elsewhere: “The church hath received the tradition from the apostles, that baptism ought to be administered to infants. For they to whom the divine mysteries were committed know that there were in all, those natural defilements which must be washed away by water and the spirit*.”

To these striking testimonies Mr. B. excepts: “It ought, however, to be observed, that those quotations are made, not from the *Greek* of that celebrated Father, but from such Latin versions of his works as are very corrupt, and consequently render it *quite uncertain* what was his opinion in reference to that affair.” In answer to which, let the following remarks of Dr. WALL suffice: “If there were found in these translations of ORIGEN but one or two places, and those in RUFINUS alone, that did speak of infant baptism; there might have been suspicion of their being interpolations. But when there are so many of them, brought in on several occasions, in translations made by several men, who were of several parties and enemies to one another, as St. HIEROM and RUFINUS were, and upon no temptation (for it is certain that in their time there was no dispute about infant baptism) that they should be *all* without any reason forged, is *absurd* to think. Especially if we consider that these translators

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† Hom, xiv. in Lev. * ORIG. Comment. in Rom. Lib. v. cap. 6.

lived not much more than an hundred years after ORIGEN's time; and the christians then must know whether Infants had been used to be baptized in ORIGEN's time, or not; the very tradition from father to son must have carried a memory of it for so short a time. And then, for them to make ORIGEN speak of a thing which all the world knew was not in use in his time, must have made them ridiculous. And besides; in the *Greek* remains there are sentences and expressions so like and parallel—that they do *confirm* these to be *genuine* translations*." To this I shall subjoin the following remark, as not *very foreign* to the subject: "What Mr. BOOTH says of RUFINUS makes but little against the testimony of ORIGEN; which, by the way, is not *confined* to those books that were translated by RUFINUS. But if there were interpolations, why must *those* passages be the interpolated ones? Where is the *mark* of their spurious birth†?" St. JEROME, if his own plain testimony is to be credited, translated the Homilies on St. Luke without alteration, and in a manner literally exact. But the passage already quoted from *this* part of ORIGEN's works, is *absolutely decisive*, that INFANTS, as well as adults, were admitted into the church of Christ by BAPTISM in his time. And in proportion as RUFINUS's trans-

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* WALL's Defence, Appendix, p. 11. also History, Part 1. chap. v. § 4, &c.

† Monthly Rev. Vol. Lxxi. p. 214.

lation is to be depended upon, it was the *apostles' practice*, and was continued in the catholic church by their *express order*. And we may venture to appeal to any dispassionate inquirer, and impartial judge upon the case, on supposition that this Translator did take liberties in some points, whether it is not *highly improbable* that these liberties should be taken, by any man possessed of a few grains of common sense, in a *matter of fact*, of such *publick notoriety*? In matters of mere *opinion* it is reasonable to suppose he might have indulged considerable freedom; such as, about the *final punishment of the wicked*, &c. but suppose him as exceptionable a *translator* as Mr. B. would have him; nay, suppose him guilty of *interpolations* in some speculative points; still, it is *utterly incredible* he should venture to interpolate where a *notorious fact* was concerned; and foist a falsehood into the works of ORIGEN under the eye of JEROME, of whom he must have been jealous, and, indeed, in the face of the whole christian world, without any apparent reason for so doing. He that can believe it, let him.

§ 6. AS TO CYPRIAN, who flourished about an *hundred and fifty years* after the apostles, his writings are so decisively clear and full to the point, that neither sophism, nor the fond love of hypothesis, have had the courage to dispute his verdict concerning the existence and wide extent of Pædobaptism. He, therefore, and the following Fathers of the church are generally
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given up, as *incontestible*. And since Mr. B.'s *objection* does not extend to any of the christian Fathers subsequent to the time of ORIGEN, (tho' by the bye, he died but about *four years* before CYPRIAN, the latter in A. D. 258, and the former about A. D. 254,) it is not necessary to produce their testimonies. Suffice it only to hint, for the sake of the less informed reader of these pages, that St. CYPRIAN gives us an account of a Council held at Carthage A. D. 253, where SIXTY-SIX bishops were convened; that it was proposed to this venerable assembly, whether infants were to be kept from baptism till they were *eight days old*, as in the case of circumcision, or might be baptized *sooner*? Without one dissenting voice, a decretive answer was returned—That *no infant* is to be prohibited from the benefit of baptism, tho' but JUST BORN. Not the least demur appears to have been made about the lawfulness, duty or propriety of *baptizing infants*, but about the *precise time* of it as a standing custom; which seems to have originated with the scrupulous FIDUS, a country bishop, when thinking of the initiatory rite in the immediately preceding dispensation. About an *hundred and sixty* years after this council, a warm dispute took place about *original sin*, between St. AUSTIN and PELAGIUS, which occasioned some remarkable declarations concerning the baptizing of infants, that otherwise might have never come to light. PELAGIUS was pushed hard by this

question of AUSTIN—"Why are infants baptized for the remission of sins, if they have none?" The former is confounded; he knows not what to say. But instead of attempting to discard Pædobaptism as unscriptural, unapostolical, or an unwarrantable innovation, which he could not have failed to have done had it been in his power; he declares, "That he never had heard, even any impious heretick, who should assert, that infants are not to be baptized." And again: "Who can be so impious as to hinder infants from being baptized?" And AUSTIN scruples not to say, "That he did not remember to have ever read of any, not only in the *catholic church* but even in any *heresy* or *schism* whatsoever, who maintained that baptism ought to be denied to infants. This the church has *always* possessed, has *always* maintained." No, the bold Innovator on the catholic practice, TERTULLIAN, did not hold that they were *incapable*, or even *unsuitable* subjects, so far as to render their baptism a *nullity*. He only advised to *delay* it, from the notion that sin after baptism was hardly pardonable; and that the sacred laver washed away all antecedent crimes.

Thus I think the *objection* is fairly solved: If Pædobaptism be a matter of *right*, as before *proved*, it is both charitable and reasonable to conclude (*cæt. par.*) that the purest antiquity *practised* it; and as nothing but the clearest evidence to the contrary should make us alter this judgment,

judgment, so every degree of *probability* that it was *in fact* observed, is proportionably an evidence, *ex abundantia*, over and above what is strictly necessary, in our favour:

§ 7. (4) Mr. B. has a chapter on, “The *high opinion* of the Fathers, concerning the utility of Baptism, and the grounds on which they proceeded in administering that ordinance to infants, *when* Pædobaptism became the prevailing practice;” which may be considered as one of his capital *objections*. But as the main force of it, (if force it has,) is already weakened by what has been advanced in answer to the last objection, our reply may be the more concise.

OUR author observes, that the earlier Fathers had learned either to call baptism “*The water of life*—or had ascribed to it an *illuminating power*, and connected *adoption, perfection, and immortality*, with it—or had pronounced it *a divine blessing*, which ascertains the *abolition of sin*, and is attended with a *sanctifying energy*.” I then ask, Is it reasonable to think, is it credible, is it not *absolutely incredible*, that JUSTIN MARTYR, CLEMENT of Alexandria, TERTULLIAN, and others, who used this language, did *actually* and out of *choice* suffer such children as were at their disposal, to die unbaptized? The justness of their motive is now out of the question; we inquire after the *most probable FACT*. Besides, not influenced by our opponents’ maxim, “that positive laws imply their negative,” in reference to some parts of their

christian worship, what could restrain them from applying that to the *youngest of mankind*, which they apprehended to be so salutary and requisite for ALL?

“THE baptism of infants was introduced and prevailed, on the supposition of its being a *necessary* mean of human happiness: and—this weak surmise was founded on a mistake of our Lord’s meaning, in John iii. 5.” It cannot be denied, that “The ancient christian church, from the highest antiquity after the apostolick times, as VITRINGA observes, appears generally to have thought, that baptism is *absolutely necessary* for ALL that would be saved by the grace of Jesus Christ*;” but I deny that Pædobaptism arose from that mistaken notion; and think it amounts to little short of demonstration, that the christian church “*from the highest antiquity*” administered baptism to the *infant part* of the human race. But admitting this opinion to be a mistaken one, in defence of which John iii. 5. has been generally produced, a question of considerable moment arises, viz. How are we to account for so extraordinary a fact? How came these venerable ancients, immediately after the apostolick times, thus to agree in an interpretation of so interesting a part of holy writ, which is now exploded as indefensible and absurd? On Antipædobaptist principles, I believe this must appear an inexplicable paradox. However, towards accounting for this singular

* Observ. Sac. Tom. I. Lib II. cap. vi. § 9.

singular phœnomenon in the christian church, I would submit to consideration the following remarks.

1. IF John the Baptist, our Lord, his disciples and apostles, did *actually* admit infants, and dependent children, along with their parents, to their baptisms; it is comparatively easy to account for the misinterpretation: for then it will be, at most, only assigning an *inadequate cause* to an *acknowledged fact*. That is to say, either, one essential *reason why*, according to them, any under the gospel dispensation enter into the kingdom, is, *because* they are baptized with water: Or else, *one reason* of Pædobaptism is, its *necessity* to salvation, according to John iii. 5. Supposing, then, that the primitive christians were all Pædobaptists, they would probably thus reflect: “ We observe that all
“ christian families, and every member, both old
“ and young, male and female, are devoted to
“ Father, Son, and Spirit, by baptism; this is
“ a standing *universal fact*, but what is the
“ *principal cause* of it? For, tho’ supported by
“ *precept* and *precedent*, tho’ enjoined by the
“ *highest authority*, yet it must be founded on
“ some important *reasons*. And seeing it is so
“ *universally* administered, may we not infer that
“ among other reasons assignable for it, we are
“ to consider it as a *necessary mean of human*
“ *happiness*; especially since our Lord says, *Ex-*
“ *cept one be born of water and the Spirit, he*
“ *cannot enter into the kingdom of heaven.*” On

the other hand, supposing these ancients acted on Antipædobaptist principles, how shall we account for the *stubborn fact*? Would they not reason to this effect? "We lay this down as a certain principle, because plainly asserted by our Lord, that without being *born of water*, that is, *baptized*, no one can enter into *heaven* under the present œconomy. Therefore, all our infant offspring, and children under age, who are summoned to eternity before they make a personal application for the salutary baptismal rite, are inevitably—gloomy thought, horrid supposition—are inevitably, and eternally lost! Is this appointed by the God of Abraham? Is this authorized by the benevolent Jesus? Impossible." But should it be said, that Antipædobaptist principles have a direct tendency to prevent the interpretation in question. We reply, How, then, came it to be actually and so universally embraced, immediately after the apostles' time? It is but the essence of folly to set up mere hypothesis against plain fact. Nor can it be said against my argument that Pædobaptism was the genuine parent, but the *innocent occasion*, of the erroneous sentiment in question. For we, as well as our opponents, discard and consistently explode the latter. The administration of baptism to infants as well as adults, may afford the occasion, but is not the *real cause*, why it may be thought of universal necessity.

2. THE exact leading idea in the controverted

verted text, appears to me to be this: “*Something more than water baptism, is necessary for the happy enjoyment of the spiritual blessings and glories of my kingdom; and that is a spiritual baptism, or the renewing influences and effects of the Holy Spirit, which may be termed a supernatural birth.*” Let it be observed, that at this very time John’s extraordinary *purification* must have made a great noise in Jerusalem; and what it *signified*, must have been a common topick of conversation. It cannot also be reasonably doubted, that Nicodemus wished to procure a *particular account* of those things about which men were so much divided in their opinions: for, as Dr. DODDRIDGE observes, “Our Lord’s answer intimates, that he either expressly made, or secretly intended such an inquiry: and it is impossible to enter into the beauty of this discourse, without considering it in this view*.” And accordingly, this inquisitive Pharisee is given to understand, that the much talked of *purification by water*, tho’ divinely appointed and so universally administered, was *not sufficient* to constitute a subject of *his kingdom* in the spiritual and most sublime import of it. “Your being born within the pale of the Jewish church, as if he had said, constituted you formerly, and this *initiation by water* bespeaks you now; “the children of the kingdom” in an *external sense*; but *superadded* to this, and infinitely more important is the

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consideration;

* Fam. Expos. in loc. Vol. i. Sect. 25.

consideration, you must be the renovated subject of divine influences, before you can enter as subjects of my *invisible kingdom*. Ceremonial observances may admit in the *former* sense, but sanctifying grace alone insures the *latter* privilege." The passage, therefore, is *elliptical*; "Unless a man be born not only of water, but ALSO of the Spirit, he cannot enter into the kingdom of God." The former clause only implies, by way of *concession*, that water baptism is very well in its place; but the emphasis of *necessity* in regard of the higher and spiritual import of the term kingdom, belongs only to the latter clause, with which the other is not so much connected as *contrasted*.

HENCE it appears, that this ancient opinion is *easily* accounted for comparatively, if *they did* baptize their children in the apostolick age; by their supposing the *fact* of Pædobaptism to be in a great measure founded on the *necessity* of baptism to salvation, which was rather strengthened than generated by a misunderstanding of this elliptical passage. On the contrary, so early a prevalence of this notion, if they *did not* baptize their children, is incredible, and morally *impossible*; because connected with the most gloomy and horrid idea; i. e. That *all* their buried infants were unavoidably lodged in endless woe! And hence it also appears, that what Mr. B. has advanced as a plausible objection to Pædobaptism, proves a strong argument in favour of its apostolical antiquity.

§ 8. (5) ANOTHER objection, of which Mr. B. often avails himself, is, “The disagreement of the moderns concerning the grounds of Pædobaptism.” In general, we reply; that the presumptive and probable reasons and grounds for the practice, have been always thought so *numerous*, that it was difficult *out of many* to fix upon the *most* striking and solid. And this is a natural consequence, arising from the very *number* of the mediums of proof. For it is ever more difficult to chuse one out of *many* things alike, than one out of a *few*. This also, in a good measure, accounts for the firmness with which the *conclusion* has been held by persons who have disagreed about the comparative importance of different arguments in this controversy. Each writer would be induced to magnify and extol an argument which appeared to him, viewed in certain *connections*, with superior force; and then by being disproportionately enamoured with the one convincing topick, might be tempted to discard all others as useless. Thus the famous DESCARTES, on a subject of more awful importance, when he discovered a peculiar force in the argument for the *Existence of God* which is founded on our *IDEA* of a *self-existent Being*, seemed to regard as useless all other demonstrations against Atheism. And yet this very argument, which he thought rendered all others unnecessary, was renounced by other writers on the same subject, as in its turn unnecessary also, while notwithstanding the *same conclusion*

conclusion was firmly and properly held. But more particularly,

1. SOME have laid considerable stress on "*Jewish Profelyte baptism**." But Mr. B. says, "There is no appearance, in the New Testament, of this profelyte baptism, but strong presumptive proof to the contrary." Not to enter far into this inquiry, *How soon* did the profelyte baptism take place? I would only say, in the language of Dr. DODDRIDGE, who exactly expresses my thoughts; "It is strange to me, that any should doubt whether Profelytes were admitted into the Jewish church by baptism, that is, by *washing*; when it is plain from express passages in the Jewish law, that no Jew, who had lived like a Gentile for one single day, could be restored to the communion of their church without it. Compare Numb. xix. 19, 20. and many other precepts relating to *ceremonial pollutions*; by which the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were *washed*, either by *bathing* or *sprinkling* †." And even Dr. GILL allows that there were *baptisms* among the Jews for *ceremonial uncleanness*; and was particularly used in the case of such as had been newly profelyted from *heathenism*, before they could eat of the passover. He then adds: "Besides, this *baptism*—was not on account of profelytism, but was *common* to, and obligatory upon

* Pædob, Exam. chap. xi. Sect. 1. *passim*.

Vol. i. Sect. 25,

† Fam. Expos.

upon, a circumcised Israelite, in order to eat of the passover; as is acknowledged by all †." And again: "There were divers bathings, baptisms—incumbent on the Israelites, and so upon such Profelytes who were upon an equal footing with them, and equally under obligation to obey the ceremonial law; which consisted of divers washings, baptisms,—yet none of them for Profelytism; but for *purification* from one uncleanness or another, in a ceremonial sense*." So then, it is an acknowledged fact that *baptismal purification* was familiarly known to the Jews, when John the Baptist made his appearance, and for many ages before. Should a doubt of this fact still remain, Dr. GALE stands ready to remove it; "That the Jews, says he, on account of several kinds of pollution, used to *purify* themselves by *washing*, can not be questioned; the *diverse washings* [Gr. *baptisms*] mentioned in the epistle to the Hebrews (chap. ix. 10.), make it incontestible. And it is plain enough, that upon some such notion, they were washed after the sore of circumcision was healed †." Therefore it appears with superior evidence, from the testimony of these competent and unexceptionable witnesses, that baptism was well known, as a ceremonial, purifying rite, prior to the christian æra; consequently our Lord appointed a ceremony which was *in use before*,

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† Body of Div. Vol. iii. p. 478. * Ib. p. 481.

† Reflections on WALL, p. 328.

as a *seal* of the covenant to be applied to all who are *initiated* into his church. Now it is evident that these two things were of long standing, and by divine authority, among the Jews, viz. *Profelytism* and *Baptism*. But they were not *connected*, say our opponents; well, supposing they were not (which yet admits of debate), is it reasonable to conclude (*cæt. par.*) that infants are not to be admitted profelytes, *because* the ceremony of initiation is *changed*? Infants were always admitted to the church with their parents; and we insist, that the ancient custom, as to the *subjects*, is neither *expressly* nor *virtually* altered in the New Testament; and therefore should be still admitted. The ceremony of admission into the church is indeed altered by our Lord's positive authority, *Profelyte all nations BAPTIZING them*; and to *this* we *sincerely* submit. Nor let our opposing brethren, we intreat them, call our sincerity in question for their own sake, (Matt. vii. 1, 2.)

2. OTHERS have strongly urged "*external covenant relation*.*" Mr. B. takes great pains to shew how various and inconsistent are the accounts given us by different Pædobaptist authors; but he seems somewhat cautious, how he denies the existence of an *external covenant*. No, we insist it is not in his power to deny, and to support the denial, that it does not exist. I think it would be no hard matter to shew, that such a covenant as may be properly called

* Pædob. Exam, Chap. xi, Sect. II, *passim*.

led an *external* one, existing in the present day, is no less truly and demonstrably connected with the Old and New Testament, than EUCLID'S Q. E. D. is so connected with his Theorem. "If, says our author—we consider the offspring of believers as interested, not in the *efficacy*, but in the *administration* of the covenant—where is that mighty difference, between the state and prerogatives of *such* infants, and those of children in common, who are brought up where the means of religious instruction are enjoyed?" We retort; Where is the *mighty difference* between baptized and unbaptized *adults*. And do we ever deny, that the children of Antipædobaptists are in the *administration* of the covenant? But this we are sorry to add, that they are *unjustly* deprived of the *seal* of that administration. "What is the external administration of the covenant, but the benign conduct of Providence, in affording a written revelation, a gospel ministry, and other means of spiritual information?" True, and consequently *baptism*. God's covenant to man, as before shewn at large, is a *grant* of mercy to him as a sinner deserving eternal woe. The grant, which baptism seals, is extensive as the gospel sound, on the part of God; but man's subjective, participated *interest* therein, must have its denomination, its kind and degree, according to the *reception* and *treatment* God's covenant grant meets with. A *spiritual* reception, (effected by sovereign grace) insures a spiritual subjective, or actually participated

pated, interest. A *professional* reception, infures an external interest. The nature and degree of the reception or treatment the grant meets with, infallibly afcertains the nature and degree of the *possession*. Now the things that are *revealed*, particularly God's covenant, and if the covenant, the seal annexed to it, belong to us and to our children for ever. (Deut. xxix. 29.) Our children as well as ourfelves are the *objects* of this grant; their *passive* reception, or *non-refiftance* of the exhibited mercy, fhews they have not *forfeited* the grant; therefore, to deem the grant *theirs* is but right; to allow that the covenant *belongs*, or is directed to *them*, is but according to *truth*; and therefore, it irrefragably follows, the *seal* is theirs. For the seal is given in confirmation of the promise, or *external grant*, and not the *internal possession* of covenant mercy. Confequently, a parent who takes the seal to himfelf, and withholds it from his child, who is equally an object of the grant and whatever confirms it, when no perfonal forfeiture is fuppofed, is guilty of *injuftice*.

3. SOME have pleaded in favour of Pædobaptifm “*Jewifh circumcifion**.” How far the topick of *Circumcifion* may be pertinently and conclufively pleaded in this debate, has been incidentally mentioned before; (chap. ii. § 32. 35. chap. iii. § 5, &c.) nor does it now require many words. For thus much is felf-evident,

* Pædob. Exam. chap. xi. Sect. III, *paſſim*.

evident, (and it is sufficient for my purpose,) that INFANTS, during the long period from Abraham to Christ, were SUITABLE OBJECTS of a covenant grant; and CAPABLE SUBJECTS of a covenant seal. And I may add, the *grant sealed* was “the righteousness of faith,” a *spiritual* blessing; no less spiritual than is now exhibited under the gospel, being, in fact, virtually the same as what Peter calls a *promise*, when he says, Acts ii. 39, *The promise is unto you, and to your children; not because you repent, but as your encouragement to repent.* The Lord proclaims himself *our God*, and gives us his covenant and the seal of it, that we—being drawn by these cords of love, and condescension to human weakness, in a rational and suitable manner—might be induced to become *his people*. To this end is infant circumcision, and to this end is infant baptism, eminently subservient. To say that baptism is a succedaneum for, or comes in *the room* of circumcision, is, perhaps, an exceptionable way of stating the matter. But this we must maintain, that what circumcision eminently *sealed*, under the *law*, baptism *seals* under the *gospel*; and this appears from a comparative view of scripture testimonies concerning the nature and design of each.

§ 9. (6) IT is again objected, “If infants have a right to baptism, they must have a right to the sacred supper; and if they are admitted to the former, they ought to be admitted to
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the latter, if we would preserve consistency*." That this is an objection of very great moment in Mr. B.'s esteem, appears not only from the frequent mention he makes of it, in different parts of his publication, but also from his devoting a whole chapter to urge it. Therefore a becoming respect for my opponent, demands from me a particular examination of its force. Not to say, that Dr. PRIESTLEY has written professedly in favour of "Giving the Lord's Supper to children," which may be deemed by some, independent of his *reasoning*, a mighty *argument* in favour of the practice — the following bold challenge is alone sufficient to justify a close and impartial inquiry into this matter: "The tenour of his argumentation," says Mr. B. when speaking of Mr. PEIRCE's publication on the subject, "is such, as may *safely challenge* the united efforts of our opposers fairly to confute it, without sapping the foundations of infant baptism. Nor, indeed, have I as yet heard of any professed answer that was ever attempted; tho' the *cause* of Pædobaptism seems to require it, and tho' the character of Mr. PEIRCE, for learning and parts, may be justly considered as a motive to such an attempt. For as the learned author grafts infant communion on the principles of infant baptism, and in a masterly way insists upon it, that those principles infer the *former* as well as the *latter*; our opponents cannot be insensible, that

* See Pædob. Exam. chap. xii. *passim*.

that a thorough confutation of his *Essay* would be of great importance to their cause, when disputing with us. Were we to behold the Pædobaptist hypothesis fairly and intirely divorced from its old associate, *infant communion*; that being confirmed, while *this* is confuted; one great impediment would be removed out of the way of our commencing Pædobaptists. — Now, to what an extent analogical reasoning and inferential proof may be pursued, in regard to positive institutions, and for the support of *error*, Mr. PEIRCE has given us a striking instance—such an instance, that we *despair* of seeing his arguments *really* answered, on any principles but those of a Baptist. If our opponents, however, be otherwise minded, we should be glad to see a trial of their strength, by labouring to confute him on the principles of Pædobaptism*.” This challenge I accept on Pædobaptist principles. And the rather, because if I succeed in refuting the arguments of Mr. PEIRCE, I shall by the same means answer the *objection* of Mr. B. and what is more, “one great impediment will be removed out of the way of his commencing a *Pædobaptist!*”

LET it be premised, that Mr. B.’s objection in effect, consists of two parts; the *first* refers to the supposed *inconsistency* of the Pædobaptists, as to their own conduct, while adopting the one practice and rejecting the other; and the *second* refers to the *impertinence* of those who find

* Pædob. Exam. p. 438, 442, 443.

find fault with the Antipædobaptists for not baptizing infants, while they do not give the eucharist to their own when baptized. According to the *former*, we distinguish where there is no difference, and act without reason; in virtue of the *latter*, we justify the conduct of our opponents. The direct reply, therefore, to the first part is, that we do not distinguish *without reason*; and as to the second, that supposing our conduct to be *wrong*, it does not follow theirs is *right*. For suppose we *both* were in the wrong? Besides, Mr. B.'s rejection of infant baptism, and my rejection of infant communion, are not parallel cases; for the question is, in what respects, and to what degree, do we reject them respectively? Mr. B. rejects the former as a *nullity*; I reject the latter only as an *impropriety*. Were he, therefore, to grant as much in favour of infant baptism, as I am willing to grant in favour of infant communion, our controversy would be at an end. The state of the question would then be transferred from what is *essential*, to what is merely *preferable*. It only remains, then, that we clear ourselves from the charge of *inconsistency*; which I shall attempt to do in answer to the arguments of Mr. PEIRCE, as transcribed by Mr. B*.

§ 10. HIS first argument, as a general introduction, is taken from *antiquity*, thus: "The practice of giving the eucharist to children is
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* Ib. p. 427—436.

at *this day*, and has been for *many ages past*, used in the Greek churches, which are not of the Roman communion.—'Tis highly probable this had been the practice of the christian church from the apostles' time—We have no account of the *rise* of this custom—The very *silence* of antiquity is a strong argument, they admitted infants to the Lord's supper as well as to baptism." We will admit these assertions without further examination; and grant, by the way, that from this very account, (*cæt. par.*) there is more to be urged in *favour* of infant communion, than *against* infant baptism.

BUT the argument from antiquity, in either case, can operate no further, in strictness, than to confirm a *fact*, and not to prove a *right*. The *mere existence* of a rite or custom, even from the apostles' time, can *of itself* conclude nothing. Therefore, our appeal to antiquity, in the case of baptism, is not to establish *positive proof*, but by way of *self-defence*. We thereby shew that our practice is not so destitute of ancient precedents as our antagonists pretend; and, being confirmed to be according to the will and intention of Christ from *other* considerations, we ought to conclude that it was the *universal* practice, where no positive counter-evidence appears. Our author's proving, that infants *have been*, or *now are*, admitted to the sacred supper, is no proof that they *ought to be*. Let us, then, come to his formal method of proving.

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“THE baptism and communion of infants, says he, stand upon the *same foot*; and therefore they who admit the *one*, ought to admit the *other* also. For the confirming of this argument I will shew, First, that the *same reasons* which are brought for infant baptism, are in like manner applicable to infant communion. Secondly, That the *objections* against infant communion will admit of the *same answers*, as those against infant baptism.” Let us now examine his particular arguments.

I. THE first is founded on the *relative holiness* of infants. “One strong argument for infant-baptism is taken from the words of the apostle, 1 Cor. vii. 14.—But I desire only a *reason*, why this will not as well prove infants’ right to the eucharist, as to baptism.” In answer to this let it be observed,

(1) THAT relative holiness admits of *degrees*; for being founded on *relation*, it must be sought from the *degree* of that relation. To be the objects of a covenant grant, as the gentile world at large; as those to whom the word of salvation is actually sent; as the family of a christian householder; as a baptized person; as an actual member of a christian congregation, &c. all denote *different degrees* of relative holiness. Now,

(2) WHAT both the ordinances in question require, as a *qualification* in their respective candidates, is that degree of relative holiness which is necessary and *suitable* to their respective nature and designs.

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(3) BAPTISM stands related to the body of visible christians *at large*. Now that infants are *suitably qualified* for *this* relation has been proved, and is *demonstrable* from their former actual church membership and circumcision, by the appointment of unerring wisdom. But

(4) THE *eucharistic rite* is applicable to *those only* who may be deemed proper subjects of a *particular church*, or christian congregation. They ought to be *first* baptized, it is true; but this *alone* is not a sufficient qualification. For as Dr. GILL well observes: "Baptism— is not a church-ordinance; I mean it is *not* an ordinance administered *in the church*, but *out of it*, and *in order* to admission into it, and communion with it; it is *preparatory* to it, and a *qualification* for it; it *does not make* a person a member of a church, or admit him into a visible church; persons must first be baptized, and then added to the church, as the three thousand converts were; a church has nothing to do with the baptism of any, but to be satisfied they are to be baptized before they are admitted into communion with it. Admission to baptism lies *solely* in the breast of the administrator, who is the *only* judge of qualifications for it, and has the sole power of receiving to it, and of rejecting from it; if not satisfied, he may reject a person thought fit by a church, and admit a person to baptism not thought fit by a church. — Saul, when converted, was im-

mediately baptized by Ananias, without any previous knowledge and consent of the church; and it was many days after this, that he proposed to join himself to the disciples, and was received, Acts ix. 18, 19, 23, 26—28*." From these obvious and necessary distinctions, about admission to baptism, and admission to particular church-membership, it follows that persons *before* baptism, stand in *one* degree of relation to Christ, or relative holiness; that the same persons *after* baptism, stand in *another* degree; and that the very same when admitted into actual church-membership, stand yet in *another*. Now I say, that infants are *capable* of the two former degrees, and therefore *ought* to be baptized; but are *not capable* of the latter, that is, do not answer its nature and design, and therefore *ought not* to be admitted to it. For

(5) THOUGH the ground of *right* to baptism and the eucharist be the same, in a fœderal sense, yet the *capability*, *qualification*, and *suitableness*, are different; arising from the different nature and design of the two ordinances. Thus if a parent present himself and his infant child to *baptism*, which "a church," as Dr. GILL observes, "has nothing to do with," we maintain it is the minister's duty to baptize *both*. Why? Because the *covenant right* is the *same* to parent and child; and the nature of the ordinance is a *seal* of the *first promise*, or a confirming token of initiation into that state where-
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* Body of Div, Vol. iii, p. 317, 312.

in we may say, the Lord is our God, and we are his people;" and of this state the child is *equally capable* as the parent. Thus far they are on a level; the *subjective suitability* being found in each *alike*. But let the same parent and infant apply to a *particular church*, and the case itself alters; the *fundamental ground* of admission is *different*; there is a *degree* of relative holiness of which the parent is capable, and of which the child is incapable, necessary for such admission. The *reason* why the *parent* is admitted, is not *merely* because it is *baptized*, nor yet because it has a *covenant right* to all gospel privileges *as baptized*; but because it possesses, over and above the *fœderal* and *ceremonial*, a *NATURAL suitability* to enter on this highest degree of relation. When, therefore, the infant is rejected, it is not for want of a *fœderal* and *ceremonial* qualification, but for a *natural incapacity*, a *personal unsuitableness*, to answer the nature and *principal end* of a particular church member.—Wherein this *unsuitableness* immediately consists, must be sought from the nature and design of a particular church, and which will be shewn, in answer to the following argument urged by Mr. PEIRCE.

2. "I SEE no reason why infants' right to the eucharist may not, as well as their right to baptism, be pleaded, from their being *members of the visible church*.—Upon *what reason* are some of the members of the visible church, without any fault on their part, exclud-

ed from *any* of the privileges and advantages which God has *granted* to his church in common?" On which I observe,

(1) THAT the *divine grant* of privileges and advantages to each member of the visible church, is not limited, except by its *capacity of enjoying* the same. Now because an infant is *entitled*, in virtue of the grant, to every privilege, together with its parent; does it thence follow, that it is *capable* of *all* the privileges granted? The truth is, it is capable of *some* of them, but not of *others*. It is *qualified* to enjoy the benefit of baptism, but not the eucharist. Thus an infant may be *entitled* to an estate, but is not *qualified* to take personal possession and management. Or, a scholar may be *entitled* to all the privileges and advantages of a school; but does it thence follow that he is *qualified* for the privilege of being in the highest class? When a Jewish infant was circumcised, he was *entitled* to all the privileges of an Israelite; but was he, when only a few weeks old, *capable* of enjoying them *all*? In fact, we overlook the *nature* of privileges, if we conclude, that because any thing is a privilege to one, it must be so to another; for if there be no *answerable qualification*, no subjective *suitableness*, no *capacity* of possessing, it can be *in those circumstances* no privilege. In like manner, tho' baptism be a privilege to an infant, being capable of the benefit, as before shewn at large; yet the eucharist is *no privilege*, for want of meet-
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ness to possess it. Now the question returns, wherein lies this *want of meetness*? In answering this question, we are led to another observation, viz.

(2) THAT the very nature and end of a christian society, or particular church, to which *alone* the eucharist stands related, requires *mutual consent* and *assistance* among the members. Its very existence, properly speaking, arises from the need there is of *mutual assistance* for edification, to the glory of God. And that society alone answers the nature and main end of a particular church of Christ, where this mutual assistance is *actually afforded*. But infants are capable neither of *personal consent*, nor *personal assistance*; and therefore are not fit for church-membership. The very light of nature teaches that man is designed for *society*; and the *nature* of that society is ascertained from the *end* proposed by it. Now revelation shews that the *end* of a *christian society* is mutual christian edification in faith and love, holiness and usefulness; but the light of nature, as well as that of revelation, makes it evident, that infants *are not capacitated* for this end.

(3) THAT the *eucharistic ordinance* belongs to *such* a society, is almost self-evident; this the *names* by which it is called, *supper, communion, &c.* shew; this the very words of the institution confirm. Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 20—34. and this the original celebration of it tends

to corroborate. The supper was administered to a *select company only*, and not to all the baptized. Jesus gave the elements only to those who might be called a particular church, of which he himself was the condescending Pastor; whereas there were numbers who had been admitted into the *general visible church* who never partook of them.

“THE *end* for which our Lord instituted this duty,” says Bp. HOADLEY, “was the *remembrance* of himself; that the *bread*, to be taken and eaten, was appointed to be the *memorial* of his *body* broken; and the *wine* to be drunk, was ordained to be the *memorial* of his *blood* shed: or, according to the express words of St. Paul, that the one was to be eaten, and the other to be drunk, in REMEMBRANCE of Christ; and this to be continued, until He, who was once *present* with his disciples, and is now *absent*, shall *come again*. — This remembrance is expressly mentioned, in the original institution, by St. Luke; and more remarkably by St. Paul, as a part of the *institution*, received by him from our Lord himself: and consequently, it is this *remembrance* which constitutes the VERY NATURE of this holy rite — without which, this part of christian service ceases to be what it was designed to be by its great Institutor: And indeed, we so long ONLY keep to the original institution, whilst we consider it as a rite to be seriously PERFORMED IN REMEMBRANCE of an absent Saviour. — Whoever therefore, in a serious and religious

gious sense of his relation to Christ, as his disciple PERFORMS THESE ACTIONS of eating bread and drinking wine, in remembrance of Christ, as of a Person corporally absent from his disciples, most certainly performs them agreeably to the *end* of the institution declared by Christ himself, and his immediate disciples*." Wherefore,

(4) IT is requisite that the christian communicant *perform an action*. Except he be so far *active* as to *eat* bread and *drink* wine in *remembrance* of Christ, he does not answer the *nature* and *end* of the institution. This is not a mere *circumstance*, which is required of some and not of others, but an universal requisition. On the contrary, it is plain that in baptism the administrator *alone* is required to be *actively* engaged; however qualified the subject may be, he is not, in the ordinance itself, required to *perform an action*, but is wholly *passive*. Hence it appears, that an infant of a day is *equally capable* with an adult of receiving baptism, wherein he is *passive*; but not so with regard to the eucharist, wherein he is required to *perform an action*. The one may be illustrated by the rite of *circumcision*, the other by that of the *passover*. In the bloody rite, which was, like baptism, an ordinance of *dedication*, and whereby the subject was laid under obligations *without* his own *consent*, the receiver of the covenant sign, whether infant or adult, was *only passive*; whereas

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* Plain Account of the nature and end of the Lord's Supper,

in the passover, which was an eucharistic ordinance, or a rite established in thankful remembrance of a fact, the parties were to perform an action. And this distinction arises from the very nature and end of each.—From these considerations it appears, that there is a good reason assignable, why *some* of the members of the visible church, without *any fault* on their part, are not admitted to the holy supper. For to be *naturally* unqualified, is no *fault*; and to be admitted to that, for which we are not naturally and properly qualified, would be, in fact, *no privilege*.

3. OUR author's next argument is founded on *covenant interest*: "Another plea for infant baptism, is their having an interest in the new covenant.—And if their part in the covenant will infer their right to *one seal*, why not to *the other*? There is great need here of some *very nice distinction*; or I cannot see how we shall be able to *urge the same argument*, when 'tis brought to prove their right to one sacrament, and *answer it* when 'tis urged to prove their right to partake of the other." I care not about a distinction being *nice*, provided it be a *just* one. And whether the following has not a claim on the *latter* character, let the reader judge for himself.

THE baptismal seal, being a representation of a *present* and *future* good, *certifieth* that God, objectively, *becomes* to us A GOD; *in order* that we may become to him A PEOPLE, of which
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relation and obligation infants are suitable subjects: But the eucharistic seal, as a *memorial* of an *absent* Saviour, and a *past* wonderful *transaction*, *certifieth* the *truth* of that transaction; in *order* that the receiver, in his *social* capacity, or as a church member, may be edified in faith and love, by his *actual remembrance* of Christ, crucified for him, and by his *actual performance* of the prescribed duty; and therefore infants are not suitable communicants. And yet, be it remembered, the bar of prohibition is not a defect of the *fœderal* right, or *ceremonial* title, but such a natural incapacity as renders what is a privilege to others, *no privilege* to them.

4. ANOTHER argument is urged from "The *harsh* and *injurious* treatment of infants, implied in their being refused the sacrament." But we answer, that there is neither *injury* nor *harshness* implied in our refusing to give them what they are *naturally* unqualified to receive, and what, therefore, is *no privilege* to them. Whereas, when we admit them to baptism, they have not only a *fœderal* right, but also a *natural suitability* to the nature and design of the institution, pleadable and decisive in their favour.

5. ANOTHER argument is; "Infants are capable of salvation, and therefore may receive baptism which is the *means* of salvation. And why does not this consequence as well hold to their receiving the Lord's supper, which is *as much* a means of salvation, as baptism?" To *pray* and *sing* with the Spirit and the *under-*

standing, are means of grace; yes, as much the means of salvation as the eucharist: And why are not infants admitted to enjoy these means and privileges of salvation, to *sing* and *pray* with the spirit and the *understanding*? The reason is evident; they are not *capable*; for the privilege requires the *performance of a duty*. In like manner, to *eat the Lord's supper*, implies the performance of a religious duty, with the *exercise* of the understanding, judgment, and memory, of which an infant is not capable.

6. "ANOTHER plea, adds our author, made use of for infant baptism is, That such may be devoted to God. And certainly, this is as good a reason for their partaking of the Lord's supper, as of baptism; since the one is as properly a *devoting persons to God*, as the other." Surely this is inadvertently spoken. *A partaking of the eucharist, is a devoting persons to God*. Pray, *who* devotes? Is it the *communicant* himself? Every *worthy* communicant, it is allowed, does give up himself to his God and Saviour, constrained thereto at the *remembrance* of dying love. But can an *infant* devote itself? Perhaps it will be said, the *parent* devotes his infant child. That every truly christian parent *gives up* his child to God, none can question; he gives him his own with gratitude, and with becoming confidence in his promise. He gives him up in his *own* praises and prayers; and (may I at length add?) *ought*, at least, to give him *to be set apart* to God, by the ordinance
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of baptism. But what idea can we form of a parent *devoting* his infant child, in the *very act and respect* of its own eating bread and drinking wine *in remembrance* of Christ, for its present edification and comfort! That a parent should instruct, direct, and encourage his child to *do his duty*, or *embrace his privilege*, when it appears that the eucharistic ordinance would be really such to him, is both reasonable and right. But how an infant's partaking of the Lord's supper should be the parent's *devoting* it to God is, to me, inconceivable. Nor will it mend the matter to say, that the *minister* does; for what is there in the setting apart or in the distribution of the elements, like *devoting* the *partaker* of them to God? Can the minister do more than send up his devout wishes to the Father of mercies for his gracious presence and blessing to himself and fellow communicants; and suggest to them such considerations, by a serious address, as may assist them to discharge their *own duty* in a profitable manner? And yet we are told it is "*as properly so as baptism.*" On the contrary, I insist that *properly* it is *no devoting ordinance* at all. Its *proper nature* is, an ordinance of *thankful remembrance*; and to say that this may be done by an *infant* is grossly absurd; and again, to say that a parent may *properly devote* his infant child in such an ordinance, is the same as to say, that he can *properly* perform impossibilities and contradictions. It is making one person's

own act and deed, the act and deed of another. It is making an infant's *eating bread and drinking wine in remembrance of Christ*, to be the *same thing* as the parent's *wishing it to do so*. It is a making of the communicant *active and passive*, at the *same time*, and in the *same respect*. It is a parent's doing *that* for the child, which, on the supposition, the latter does for itself; which at the same time, in reality, it neither does nor can do. In short, it is a pretending to perform *impossibilities by proxy!*

BUT how different the nature of the baptismal ordinance! Is not this *properly* an ordinance of *dedication*? Does it not necessarily imply, the *ceding* of what we have a *natural right* to? Is it not a *transferring* of the subject from one relative state to another? And is not this applicable to an infant; may he not be *devoted* by another as *properly* as an adult?— But as this is granted by MR. PEIRCE, it needs here no further proof.

7. "IT has been argued, [from Luke xviii. 15, 16.] That Christ is *willing* little children should come to him; that he is *pleased* when infants, who are not able to come themselves, *are brought by others* to him, that he may bless them. And who has been able to assure those who make use of this argument, that Christ is only willing to have them brought to him in *baptism*, and not in the *Lord's supper*? Is not the giving them the eucharist, *as solemn a way* of bringing them to Christ, as the baptizing them?"

them?" It is sufficient to reply, That Christ is neither pleased nor willing that parents should attempt what is *properly impracticable*. And surely an *inaccessible way*, cannot be an *encouraging way*; nor can a way which implies so many *absurdities*, have any just claim on *solemnity*. The obstruction primarily lies in the *nature of the thing*, and therefore it argues neither breach of duty in parents, nor reflects on the will and pleasure of Christ, not to bring them to the Lord's Supper. But no such obstruction lies in their way to baptism, as before demonstrated; (chap. iii. § 5-10, &c.) and the fact of circumcision, instituted by Jehovah, is an impregnable bulwark against all arguments deduced from the *natural incapacity* of infants, in reference to their being *brought and devoted to God*.

8. FINALLY: "'Tis frequently alleged, says Mr. PEIRCE, that infants are *disciples*, Acts xv. 10. and therefore they ought, by baptism, to be inrolled as such, and to be solemnly *initiated* to his discipline. And certainly their receiving the Lord's supper is as proper a testimony of their *continuing*, as their baptism was of their being *initiated to be* his disciples." Strange assertion of so respectable a writer! Might he not have as well said, that because a child is *initiated* into a school, before he knows the *very letters* of his mother tongue, his making *greek exercise* is "as proper a testimony of his *continuing*,

continuing, as his entrance was of his being initiated to be a scholar!"

§ 12. "THE objections against infant communion will admit of the *same answers*," proceeds our author, "as those against infant baptism." Let us not, however, take his bare assertion, but examine his evidence.

"THE only objections which carry any appearance of weight in them, are taken from their *incapacity* to perform some acts which are required in the adult communicants; such as remembering Christ, discerning the Lord's body, and previously examining themselves. And just such arguments may be and are alleged against *infant baptism*. Infants are not capable of that *repentance* and *faith*, which are required in the adult when they are baptized. And the *same kind* of answer will serve in both cases." Then I am exceedingly mistaken. One remark, however, might be sufficient to shew, that our author was not free of mistake in the matter; viz. That the *incapacity*, in the one case, is an *essential* bar, a defect which admits of no adequate remedy; but that the *incapacity*, in the other case, is no *real* incapacity, is only a *mere circumstance*, and therefore wants no remedial aid. Our opponent does not pretend that the want of faith and repentance is a just reason of excluding infants from baptism; whereby he allows, that it is not the *very nature* of baptism that requires these qualifications, but merely the *circumstantial difference* of the subject. On
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the contrary, I maintain, that the *very nature* of the eucharist requires eating bread and drinking wine *in remembrance of Christ*; that *remembering Christ, discerning the Lord's body, and previous self-examination, are essential* qualifications of a worthy communicant, of which an infant is incapable.

“ I SHOULD be glad to know of those Pædobaptists, who go on the contrary supposition, *what communion* they admit infants to, when they baptize them? *What one privilege* in the church do they admit them to?” I answer; Into the *same communion* as that into which John the Baptist, our Lord and his disciples, admitted those multitudes they baptized. And I suppose it will not be said, that their baptism was *no privilege* because they were not admitted to celebrate the holy supper. *What communion?* Surely not into any one *particular* christian society, which is founded on *mutual engagements*. Such a church, as Dr. GILL well observes, “ has nothing to do with the *baptism of any* ;” nor has baptism any thing to do with it. The *communion*, then, is that of the *whole christian church* at large, as distinguished from Jews, Mahometans, Heathens, &c. *What privilege?* I answer, in the words of Paul, “ Much every way; chiefly, because that unto them *are committed* the oracles of God. For what if some *do not believe*; shall their unbelief make the faith of God without effect? God forbid.” The *promise* is their's; and, in *covenant right,*

EVERY PRIVILEGE thereunto belonging, of which they are capable and suitable subjects. "The PROMISE, then, says Dr. OWEN, as it hath the nature of a *covenant*, including the grace that God would shew unto sinners in the Messiah, and the obedience that he required from them, was from the first giving of it, the foundation of *the church*, and the whole worship of God therein. Unto *this church*, so founded and built on this covenant—were all the *following promises* and the *privileges* exhibited in them, given and annexed. Neither hath, or ever had any individual person, any spiritual *right* unto—those promises or privileges, whatever his outward condition were, but only by virtue of his *membership* in *the church* built on the covenant, whereunto, as we said, they do all appertain.—Wheresoever this covenant is, and with whomsoever it is established, with them is *the church*, unto whom all the *promises and privileges* of the church do belong. Hence it was, that at the coming of the Messiah there was not *one church* taken away, and another set up in the room thereof—The *Christian church* is not *another church*, but the *very same* that was before the coming of Christ.—The *promises* of the Old Testament are all made unto *the church*. No individual person hath any interest in them, but by virtue of his *membership* therewith.—And among those promises this is one, that God will be A GOD UNTO THEM AND THEIR SEED FOR EVER*." These remarks, with a little explanation,

* Dr. OWEN on the Heb, Vol. I. p. 54—57.

nation, express my meaning with regard to the *church communion*, and the *church privileges*, to which infants are introduced by baptism. I would not be understood to mean, that the *first promise*, or *gospel grant*, is not addressed to any *until* they become members of the gospel church, whereas it must be in virtue of *this promise* that any who are *afar off* have a rational inducement, and solid foundation, for *joining themselves* unto the church. And yet, all the *subsequent promises* and *annexed privileges*, can belong *immediately* to none but the *actual members* of the church. And there is not any privilege, really such, which does not *fœderally* belong to baptized infants; and if we do not admit such to the sacred supper, it is because that would be *no real privilege* to them, which their baptism demonstrably is.

THUS I have accepted Mr. B.'s challenge, and attempted "fairly to confute" the *arguments* and *objections* of Mr. PEIRCE, "without sapping the foundations of Infant baptism;" and while these stand securely firm. How far this is done with *success*, whose arguments weigh *heaviest* in the scales of *impartiality*, I cheerfully refer to those who are possessed of those invaluable scales.

§ 13. IT may be objected, "If baptism seals "nothing more than a *bare exhibition* of spiritual blessings, what *benefit* can that be to "infants?" In reply to this let it be observed,

I. THAT

1. THAT the sealing of baptism is of the *same nature* with the gospel itself, which, it is allowed, is the annunciation, or *bare exhibition* of mercy and grace.—Therefore, if the gospel be a mercy, baptism must be so; and the *degree* of the supposed benefit, is in proportion to that of a seal superadded to a legal instrument. The former without the latter is of no use; but when added to it, increases its value: not as importing something different; but certifying more strongly the same thing. And as the most glorious displays of salvation do not, of themselves, give to any a *subjective* certainty, whereby they may conclude themselves personally possessed of it; but only an objective ground of assurance, whereby they are encouraged to accept of it, as designed for their use: So is the nature of the sealing. Consequently, if the message of salvation be a blessing, the *sealing* of that message is an *additional* blessing.

2. IF the gospel and the means of grace in their bare exhibition, be any benefit to nations and families, they must be so to infants as a part of them; and, for the same reason, baptism too. For if the glad tidings of salvation, in a settled ministry, be a benefit, so is God's super-added sealing of those tidings.

3. As the ministry of reconciliation is a blessing, independent of our *estimation* of it, so is the confirming *token* of that ministry. For who thinks to measure the benevolent conduct of the Deity, and the merciful designs of his providence,

vidence, by their reception and improvement among men?

4. IF the external standing *evidences* of *christianity* be a benefit, in their bare exhibition, baptism must be so likewise; as it may be justly ranked among those evidences.

5. **WHATEVER** tends to explain the nature and to enforce the authority of gospel truths, must be a benefit in its mere exhibition; but this baptism does from its very nature to every *capable* subject, and therefore is a benefit to baptized infants, who, it is demonstrable, are such.

6. **WHATEVER** has a just claim on the grateful acknowledgments of adults, for what they enjoyed in infancy, must be a benefit; but what well-informed person is not thankful that he was born under a dispensation of mercy; under the *christian* in preference to any other; in a country, and especially in a family, where true religion was known, practised and inculcated? But if this be true, who sees not that baptism, since it is God's confirming seal to the truth and contents of the gospel, is a benefit, on supposition that it *only exhibits* the blessings represented by it*.

§ 14. IT may be objected, "If there be a
 " suitableness in infants, *as such*, to the rite of
 " baptism, (carnal descent making no difference
 " in their moral state) by what rule shall we
 " determine

* See EDWARDS on Original Sin, p. 441. and Dr. TAYLOR'S Scripture Doctrine of Original Sin, p. 72, 73. Supplement.

“ determine, *what children* to baptize and what
 “ not? Or rather, if it be a *benefit* to all
 “ those who are capable, and *all* infants are
 “ supposed such, therefore it would be a great
 “ charity in ministers to baptize all they can;
 “ and, instead of condemning Roman mission-
 “ naries for their attempts to christianize the
 “ Heathens by baptizing them, parents and
 “ children, when supposed unqualified, should
 “ we not commend their pious and charitable
 “ zeal?” To this I answer, by observing.

I. THAT the law of nature is not to be
 violated, nor the rights of nature infringed,
 without a *positive* divine command. But were
 ministers, in the discharge of their high com-
 mission, to preach the gospel, to baptize, &c.
 to adopt *compulsive* or *fraudulent* means; this
 law would be violated, and these rights infringed,
 while, on the supposition, they have no *positive*
 injunction for so doing. That the preaching
 of the *gospel*, and its establishment among a
 people, is a *benefit* to them, no christian I sup-
 pose will deny; but yet, he who employs for
 this purpose compulsion and fraud, is a detested
 violator of the sacred dictates of the Law of
 Nature and of Nations. And as to that text
 (Luke xiv. 23.) which has been urged as a
positive command for such proceedings, we answer
 it in the same manner as we do the Antipædo-
 baptists; *positive duties*, when brought to counter-
 mand natural and moral ones, are *no duties* any
 further than they arise from divine authority
 “ plainly

“plainly binding and strongly commanding.” So that this pretended *positive* command is a *mere nibility*, because we are not *bound* to take the wōrd COMPEL as denoting *external force*, tho’ it were urged that the literal and primary meaning favours that interpretation.

2. FROM what has been said it follows, that our *influence* over others, whether adults or infants, can be no further than the law of Nature and of Nations admit of when no positive injunction is supposed. It is evident that by a divine constitution, parents have a right or limited dominion over their children; which dominion they receive from God as a sacred deposit, or an important talent to be improved for their good. Nor is it in the power of any man lawfully, to usurp the parents’ place *against* his consent (*cæt. par*) but this parental authority is capable of being *transferred* to another than a real parent, by several ways. When this transfer is *justly* and *truly* made, whether explicitly or implicitly (for there are many assignable instances in which the *latter* case may happen) then the adopter, guardian, trustee, &c. of the child becomes, by universal consent, possessed of the supposed *right*, to be exercised for the *benefit* of his ward. And it is worthy of remark, that this authority, wherever vested, is gradually *diminished* by the age, improvement, &c. of the child, till it becomes nearly or entirely *extinct*.

To illustrate this matter, let us suppose a person, standing in different relations to others,

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is come to a resolution of leaving his native country, for the purpose of colonizing another far distant. We will suppose, moreover, that the country whither he is going abounds with incomparably greater advantages and privileges than what he leaves behind. Now the question arises, Whom shall he take with him, and whom shall he leave behind? In this case, nature immediately dictates that, as he ought not forcibly to *compel* his *adult* children and servants, or any other relations and dependants; so he ought to take such as were in a state of dependence on his determination, and especially his *infant* children. He must act an *unnatural* part not to embrace such an opportunity of *benefiting* his child †; and his conduct must be equally unnatural and culpable in forcibly compelling others, in proportion as they were in a capacity to judge for themselves*. Perfectly analogous to this dictate of nature, was

† See 1 Tim. v. 8.

* "In several countries, in Spain and Portugal particularly, their [the Jews'] children have been taken from them by order of the government, to be educated in the Popish religion. The fourth council of Toledo ordered, that all their children should be taken from them for fear they should partake of their errors, and that they should be shut up in monasteries, to be instructed in the christian truths. And when they were banished from Portugal, "the king, says MARIANA, ordered all their children, under fourteen years of age, to be taken from them and *baptized*: a practice not at all justifiable," adds the historian, "because none ought to be *forced* to become christians, nor children to be taken from their parents." Bp. NEWTON's Dissert. on Prophec. Vol. i. p. 194.

was the divine law concerning Profelytes to the Jewish religion; and since it is the voice of nature and of nature's God, it behoves an objector to produce an exprefs undoubted contra-vention from heaven, to influence christians to a different practice, when discipling all nations to christianity.

§ 15. IT has been objected, "If we baptize all our infants, then we shall have no adults to baptize."

BUT this objection amounts to no real force at all, as it is evidently parallel with the following, which all must allow is sufficiently weak; viz. "If we inculcate the principles of christianity on the rising generation, we shall have no idolaters to convert;" for it is notorious, that the greatest part of christian converts in the apostolick age came to Christ from the bosom of idolatry.—However, we reply more directly, by observing, that the objection is grounded on a *false* supposition, viz. That there is something *more excellent* in adult baptism than infant baptism; or *more conformable* to the Institutor's intention. But what is *this* else than to suppose that *true* which is *disputed*? And as to the *former* branch of the supposition, be it observed,

I. THAT we are under no obligation to admit this supposed superior excellency till we are informed wherein its pretensions consist. Is it because baptism is to a baptized believer a seal of the righteousness of faith? So it is to a baptized

baptized infant; and we are bold to affirm *as much* so as to any believer that ever was baptized. (See Chap. II.) Is it because a believer is, after baptism, under solemn obligations? So is every infant? and, all things considered, *not less* so than any believer whatever. On the contrary we insist, that the *sooner* a benefit is enjoyed, the higher the obligation; and this we consider as more than equivalent to any other supposed superior advantage whatever, which may be pleaded by our opponents.

2. BAPTISM being a seal of the covenant, in the same sense as circumcision; (See chap. II.) were there any weight in the objection, it would follow, that (supposing the *positiveness* of the command out of the question) adult circumcision was more excellent and advantageous than infant circumcision. But will any affirm, except to support a tottering cause, that the moral and spiritual uses of that instructive rite were *better* answered when submitted to by adult profelytes, than when applied to infants? It is true there were, in the former case, some advantageous *circumstances*. The adult had an opportunity of *testifying* his assent, belief, and submission. He had the advantage of devout *preparation*, by prayer and fasting. And on the solemn occasion of performing the duty, he was capable of *reflecting* on its nature, design and obligations. And, in short, all his life after he could no less than *recollect* his personal engagements. But these circumstances of partial advantage, were more than

than counterbalanced by others appertaining to infants. The latter, for instance, had the important privilege of being much *longer* (their age being equal) visibly related to God and his people: And from infancy, had a *legal right* to all the other church privileges as they grew capable of them. To which we may add, That initiatory rites, from their very nature, are designed to influence *every subsequent moment* of life, as well as the time of celebration †.

THESE things, therefore, duly considered, we are so far from thinking the universal prevalence of applying baptism to infants, in a christian country, is a *deviation* from the real design of the divine Institutor; that we cannot help believing the commission he gave “to disciple all nations” is eminently fulfilled therein. And instead of labouring to introduce an *alteration* in this respect, we cannot forbear earnestly praying, that every such attempt may be *frustrated*; that missionaries among the Heathens may ever baptize their infant children with the parents; and that every nation on the face of the globe may be *thus* disciplined*.

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Coroll.

† See Pædobaptismus Vindicatus, p. 19.

* AGREEABLE to this was the solemn *dying wish* of that eminently favoured servant of Christ, the Rev. Mr. RICHARD MATHER. This Gentleman and his family, being barbarously haunted by the dæmon of persecution in *Old England*, after a most remarkable deliverance on the mighty waters, arrived in *New England*, A. D. 1635, and the year following fixed at *Dorchester*. “Being thus again settled in the Lord’s work, he therein
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Coroll. From the whole, we may infer, How *unreasonable* and *wrong* it is for any *particular church* to refuse membership to any person *merely* because he was baptized in *infancy*, or is a *Pædo-baptist* in principle; as also, because one was not *plunged* when he received the christian *purification*.

C H A P.

tinued to his dying day; the Lord making him an eminent blessing, not only to *Dorchester*, but to all the churches and plantations round about him, for the space of almost four and thirty years.—He did not speak much in his last sickness, either to friends that visited him, or to his own children; only his Son, Mr. SAMUEL MATHER, who was then a preacher in *Boston*—coming to visit his father, said unto him, Sir, if there be any *special thing* which you would have me to do, in case the Lord should spare me upon the earth after you are in heaven, I would entreat you to express it. At which his father, making a little pause, and lifting up his eyes and hands towards heaven, replied: “A *special thing* which I would commend to you, is care concerning the rising generation in this country, that they be brought under the government of Christ in his church; and that when they are grown up and qualified, *they have baptism for their children.*” That is, that the *children be baptized*, in virtue of the *parents’ profession*. He wished that some care and discipline should be exercised towards the *children of professors*, and that those children, when they grew up and made a profession, should in consequence thereof have *their infant seed baptized*; and so in succession. See Dr. GILLIES’s *Historical Collections*, Vol. I. p. 241. NEAL’s *History of New-England*, Vol. p. 353, 354, 385.

C H A P. VI.

Practical Reflections ; containing a rational and devout improvement of christian baptism, and particularly INFANT BAPTISM.

§ *Introduction.* § 2. *Practical Reflections.* (1) *From the consideration of our being BAPTIZED persons, as to* § 3. 1. *Faith.* § 4. 2. *Gratitude.* § 5. 3. *Repentance.* § 6. 4. *Self-dedication.* § 7. 5. *Universal holiness.* § 8. 6. *Exemplary diligence.* § 9. (2) *From the consideration of our being baptized in INFANCY, as to* § 10. 1. *Faith.* § 11. 2. *Gratitude.* § 12. 3. *Repentance.* § 13. 4. *Self-dedication.* § 14. 5. *Universal holiness.* § 15. 6. *Exemplary diligence.* § 16—23. (3) *As PARENTS.* § 24—29 (4) *As MINISTERS.* § 30—36. (5) *As SPECTATORS.* § 37. *Recapitulation.*

§ 1. **T**HE gospel contains good tidings of great joy, which shall be unto all people. And the legacy, the inestimable treasure, bequeathed to us by the last will and testament of our Divine Saviour, he seals not only with his blood to satisfy Justice, but also by his institutions for our instruction and comfort. He condescends to teach us, in a sense, after

the manner of men; while at the same time, his method of teaching bears the stamp of infinite wisdom and transcendent love. In these institutions we discover the loving-kindness of the Lord adapting itself to human weakness, and human wants; hereby every faculty is addressed, every affection solicited, every sin discountenanced, and every christian grace, pious disposition, and divine virtue, encouraged. And as this is the character of gospel institutions in general, so it is particularly of *baptism* in an eminent degree. Whether we consider ourselves as *baptized* persons — as baptized in *infancy* — as *parents* — as *ministers* — and as *spectators* of this ordinance, the practical and devout consideration of it will be attended with peculiar advantages.

§ 2. (1) FROM the general consideration of our being BAPTIZED persons, without any reference to the time when, we may gather many profitable reflections for the important purposes of encouraging our *faith* — provoking our *gratitude* — furthering our *repentance* — engaging our *self-dedication* — advancing our *holiness* — and of exciting our *diligence*.

§ 3. 1. Is baptism a *seal*? What an objective ground of *faith* does it exhibit!

AM I a *baptized* person? Then I have not only his word of promise, and his solemn oath, to encourage my faith in his gospel, but also this standing institution which was applied to me for that purpose. As an oath puts an end to all strife, so does the legal *sealing* of an instrument.

ment. And can I any longer doubt that the promise is for *my* use? Surely the bare *word* of the God of truth, who cannot lie, were enough to suppress every rising doubt, respecting the matter testified; but when he confirms the testimony with an *oath*, he seems willing *more abundantly* to encourage my faith. And yet, as if this were not sufficient, he puts the matter so far out of doubt as to point me out *by name*. He hath put his *own name* upon me: and his language, in effect is, I will be *thy God*, thy father, thy everlasting portion; how long wilt thou be faithless? Can faith, the most rational faith, require any more? Lord, let me never be guilty of the impious crime of disbelieving the freeness of thy grace, thy willingness to save me, even *me*, however oppressed with guilt, and defiled with pollution. I can never distrust myself too much; but is it possible to put too much trust in the Lord? To put too much confidence in my Divine Shepherd? Does he call me by my name? Has he set me apart for himself? Wherefore should I doubt, or what possible plea has unbelief to urge?

FAITH should respect a divine *testimony*. But *what* is the testimony of God? That God *offers*, nay *gives* unto me eternal life, and this life is in his Son. Is it on *condition* of future amendment and a virtuous conduct? No; the encouraging *grant* is suspended on no condition whatever. My *possession* of the mercy, sealed by

my baptism, is to be enjoyed by *faith*; and this faith of the operation of God purifies the heart, pacifies the conscience, works by love, dispels every guilty fear, and is productive of the fruits of righteousness to the glory of God. Does diffidence object: "Why believe that the promise is to *you*, tho' baptized?" Nay, rather, *why not* to me? Am I not a sinner, under the sound of the gospel, and set apart to its privileges? And is not this one of them, that Jesus Christ is willing to save me from sin and hell, and from the hand of all that hate me? That I may by *faith* enter into rest, by faith be justified from all things, have peace with God thro' our Lord Jesus Christ, receive reconciliation and atonement, have my iniquities subdued, and my soul everlastingly saved? If I may not receive these blessings by *faith*, without the previous condition of my performing works of righteousness, what would become of me as a *dying* sinner? How, otherwise, could the gospel be good tidings to sinners on the verge of eternity, as well as to those who may live to manifest their faith by their works?

WILL discouragement again urge: "Faith is the *gift* of God, and therefore is not in my own power?" If it be the gift of God, as it certainly is, let me make the greater speed in making my application to him for it. And even *this* is a privilege to which I am admitted. Nor does *faith* being the *gift* of God, hinder *believing* to be my *duty*. Nor yet does
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my attempting to discharge a duty, any way prevent the duty itself discharged being a *supernatural effect*. Is it not my duty to attempt to love God, to love him for the sake of his infinite worthiness, as well as his stupendous love to a perishing world, in the gift of his Son? And yet if I am a true lover of God, I dare not ascribe the attainment to any thing short of sovereign distinguishing grace. Is the divine nature, as possessed of all possible perfections and excellencies, of all that is amiable and lovely, merciful and gracious, the proper object and rational ground of divine love; so is the promise of God, confirmed by his oath and seal, the proper object and rational ground of divine faith. The promise, sealed by my baptism, as a golden chain let down from heaven, is my only ground of hope as a perishing sinner. And as a sinner does the promise regard me; under that character it addresses me. O charming news, O glorious discovery! Here is a remedy presented to me, placed full before my eyes, equally free and efficacious. Is it presumption to receive it, when I am assured by the messenger who brings it, That not to receive the bounteous donation, under the pretence that it belongs not to me a sinner, is in effect to charge the Promiser, the God of truth, with insincerity and falsehood? What greater evidence can scrupulosity itself wish for, that the grant of mercy is designed for me? What in the whole compass of the nature of things can be

imagined as a proof to me, a sinful creature, that the divine *promise* is intended for *my use*, than that it should be directed to me by name, accompanied with the oath and seal of Jehovah? Will not the blood and the water, will not heaven and earth be swift witnesses against me if unbelief still prevails?

I AM not required to believe what is either *unreasonable* or *untrue*. For what is more reasonable than to believe what the All-wise, Almighty, and gracious God testifies; and testifies in *such* a manner? And it would be impious to suppose that He requires me to believe any thing which is not *strictly true*. His *testimony* is not concerning my *goodness*, my *attainments*, my *actual possession* of grace, of faith, of holiness, &c. but concerning *his own* exceeding great and precious promises, THAT BY THESE I MAY BECOME a partaker of a holy nature, with every new covenant blessing thro' time and eternity. Let my baptism then not only remind, but also *assure* me, that with God there is mercy held forth for me; that even I, however undeserving and condemnable in myself, may have free access to a throne of grace, may obtain mercy, and find grace to help in time of need.

§ 4. 2. DOES baptism exhibit important *blessings*? Then how should the consideration of it provoke my *gratitude*!

AM I a *baptized* person? Then to *me* is held forth the *remission* of all my *sins*. The very institution itself is a faithful *witness* for the God of grace, that

that he stands ready to pardon. O glorious privilege, to have to do with the King of Kings and Lord of Lords, who, tho' I have highly offended him with my sins, holds in his gracious hand a free, full, and everlasting pardon! Am I placed in his church by baptism? With *additional* evidence, therefore, may I consider the following wonderful words addressed to *me*. "The LORD, the LORD God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (Exod. xxxiv. 6, 7.) And as these words were proclaimed for the use of the guilty and alarmed Israelites, after the two *first* tables of stone were broken, occasioned by their idolatry and folly; so are they directed to me now after all my past follies and provocations. Even to *me* are the following words directed, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, (O wonderful retaliation!) even I am he who blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together: declare thou, that thou mayest be justified." (Isa. xliii. 24—26.) Lord, this is not the manner of men: thou givest liberally without upbraiding. In grateful wonder I would reply, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for

ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all *my* sins into the depths of the sea. Thou wilt perform the *truth* to Jacob, and the *mercy* to Abraham, which thou hast sworn to our fathers from the days of old." Micah vii. 18—20.

AM I a *baptized* person? Then still greater *blessings* are yet granted and sealed to me. For hereby I am *assured* that *salvation* from the malady of sin, the dominion of lusts, the malice of satan, and the pains of hell, is exhibited and presented to *me*. And as this invaluable blessing is directed to me *by name*, ever since I have borne the name of my Saviour, received at my baptism, so it comes as a free gift, and without charge. Stand still, therefore, and see, in faith and affectionate gratitude, the *salvation* of the Lord. I am invited to the wells of salvation, without money and without price. How can I doubt either his power or willingness to save me to the uttermost? Is not this the voice of my Sovereign and Saviour? "Look unto me and *be thou saved?*" And shall not gratitude, unfeigned gratitude, have a peaceful abode in my favoured soul? Yes; "Bless the LORD, O my soul; and all that is within me bless his holy name. Bless the LORD, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction;

tion; who crowneth thee with loving kindness and tender mercies." (Psalm ciii. 1-4.) In Christ my Saviour I have a propitiation for my sins, and a robe of consummate righteousness. If taught of God to *understand* the things thus freely given me out of the unsearchable riches of his grace; if my heart is *opened*, like that of Lydia, to receive these inestimable benefits, I may further add, "I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD God will cause righteousness and praise to spring forth before all the nations. (Isa. lxi. 10, 11.)

Do I still complain of spiritual dulness, impotency and ingratitude? Let me further consider the ample contents of the promises, and see whether ingratitude itself will not be confounded at the rehearsal of them. For does not JEHOVAH say to me, as well as to Abraham, I am thy shield, and thine exceeding great reward? Does he not, in effect, invite me to take a view of a *spiritual* inheritance, incorruptible, undefiled, and unfading, as he did to Abraham, concerning the terrestrial Canaan, who had nothing to trust in, more than myself

or any other sinful descendant of Adam, but the *righteousness of faith* which was signified and sealed to him, as it is to me, by a divine ordinance—"Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the *heavenly* land which thou seest, to thee will I give it—Arise, walk thro' the *promised* land in the length of it, and in the breadth of it: for *I will give it unto thee.*" May I not appropriate the words of Moses to Israel with a little variation? "He is thy Praise, and he is thy God, that hath done for thee these great and *marvelously gracious* things which thine eyes have seen." And how reasonable the following inference? "Therefore, thou shalt *love* the Lord thy God, and (as the best expression of thy gratitude) keep his charge, and his statutes, and his judgments, and his commandments, alway." May I not, without presumption, appropriate the words of Amasai to David, "Peace, peace be unto thee, and peace be to thine helpers; for *thy God helpeth thee.*" But am I afraid to admit this language, because only allusive? Then let me attend to declarations more directly designed for the use of the church in all ages, and therefore *for mine*, as a member of it. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness—For I the Lord thy God will hold

hold thy right hand, saying unto thee, Fear not, I will help thee—I will help thee saith the LORD, and thy REDEEMER, the Holy One of Israel.—Thou shalt fan *thy spiritual enemies*, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.” And lest a discouraging surmise should have room to intervene, he adds: “When the poor and needy seek water” to refresh their souls, “and there is none” in the whole compass of mere nature suited to their case, “and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys.” (Isa. xli. 10—18.)

AM I a *baptized* person? Then I have the enlightening, instructing, and comforting influences of the Spirit of promise, exhibited for *my use*, with *superadded* evidence and certainty. If earthly parents, who are evil, know how to give good gifts unto their children, how much more shall my Father who is in heaven give good things, even the greatest of blessings, his Holy Spirit, to them that ask him? And why not to me? Have I any scriptural, or any rational ground of suspicion? Yes, the same Lord who instituted water-baptism, is ready to baptize me with the Holy Ghost and with fire. He will take of the things of Christ and shew them unto me. He is ready to guide me into all necessary

necessary truth; to comfort me in every trouble; to shed abroad the love of the Father in my soul; to reprove me of every sin; to help my infirmities; to give me wisdom, and that liberally, without upbraiding; to teach me the way of peace, holiness, and fruitful living to the glory of God. O my soul, what wouldst thou have more? Dost thou complain of hardness of heart, so that these and the like precious promises do not affect thee? Then remember that he will take away the stony heart, and will bestow an heart of flesh. Plead this promise; and that which follows: "This is the covenant that I will make with the house of Israel (of which house thou art, as a believer in Jesus) after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be unto them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 10—12.) When I consider, therefore, that these promises, grace and glory, and *every good thing*, are exhibited and sealed by my baptism; how should the consideration of it operate as a powerful incentive to incessant gratitude and thanksgiving! And

§ 5. 3. WHAT

§ 5. 3. WHAT a call to *repentance* does the devout consideration of baptism afford?

AM I a *baptized* person? Then under what solemn, what inconceivably strong *obligations* have the above benefits laid me? For the greater the benefits, the greater the obligations. Are the blessings sealed by baptism, great, glorious, infinite, eternal realities? The love of the Father, the atonement and grace of the Son, the influences and fellowship of the Spirit? Present peace and future glory? Present pardon and everlasting life? Then, have I given these blessings held forth in the promise, and sealed to *me* by baptism, a *suitable* reception? Tho' directed and sent to *me by name*, confirmed by the oath and seal of God, how often have they been disregarded? How has the most insignificant object, the most trifling circumstance, the most uninteresting occurrence, or the most insipid tale, engrossed my attention, while the faithful and merciful record of Jehovah has found no welcome? The gracious message from heaven, tho' worthy of all acceptation, has long found me careless, perhaps wilfully ignorant, hard-hearted, in love with folly, in league with sin and hell. What shall I say? A prodigal son, bent on my own ruin, and lifting up the heel of rebellion against a gracious God. Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep at the remembrance of these things! How do I deserve to be fed with the bread of tears, and to have
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tears to drink in great measure; for breaking these bands asunder, and casting away these cords of obligation far from me? Nay, if I speak of demerit, how do I deserve to be cast into the hottest hell, to suffer everlastingly, for the misimprovement of such astonishing love and mercy? Would not my damnation be *just*? If the means of grace are enjoyed, and the grace of the means exhibited, what have I to say against the unfavourable sentence of my righteous Governor and Judge? Am I not an unprofitable servant? Have I not buried my talent in the earth? May not the Lord appeal to heaven and earth against my ingratitude, as he once did against Israel? "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up *a child*, and he has rebelled against me."

BUT am I so sinful, laden with iniquity, evil and corrupt; have I so forsaken the Lord, provoked the Holy One of Israel unto anger, and gone away backward, that there is no hope? No; for his mercy endureth for ever. Even *now* am I told, that tho' my sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool. Behold, *now* is the accepted time; behold, *now* is the day of salvation. O the riches of divine grace, the unsearchable riches of Christ! Tho' my sins be great, thy pardoning love is greater. Tho' my crimes rise high, thy mercy is higher. O the wonderful efficacy of the Redeemer's merits!

merits! The blood of Jesus Christ cleanseth from all sin. This my baptism sealed unto me. And is it possible that my hard heart should still remain unmelted, under the hot beams of divine unchanging love? Does not every weapon drop from my rebellious hand? Does not evangelical sorrow pierce my very soul? Behold a debt of ten thousand talents freely forgiven! Tho' with my sins I have pierced the Lord of glory, yet looking to him, by faith in his blood, he removes my guilt, takes away all iniquity, loves freely, pours into my soul peace with God, and leads me to rest and refreshing joys for his name's sake. These blessings, sealed by baptism, must needs either aggravate my guilt and misery, or else promote genuine repentance. O that they may answer the purposes of grace, and not of avenging Justice! O my soul, despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to *repentance*?

MR. MATTHEW HENRY well observes: "Our baptism engageth us, not only to the first repentance from dead works, but to an *after* repentance, as there is occasion. Our first washing in the laver of baptism, obligeth us every day to *wash our feet* (John xiii. 10.) from the pollutions we contract*." And as there is on every one baptized an *obligation* to repent, so he has the most abundant *encouragements* for it.

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* Treatise on Bapt. p. 195.

For what is more desirable to the guilty, than pardon, free, full and everlasting? This was the encouragement Peter gave to the guilty Jews (Acts iii. 19.) "Repent ye therefore," (tho' ye delivered up Jesus, and denied him in the presence of Pilate; tho' ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead) repent, "and be converted, *that your sins may be blotted out*, when the time of refreshing shall come from the presence of the Lord." "While the hue and cry is out against the malefactor; he flies, but the proclamation of *pardon* brings him in. This Kingdom of God (Matt. iv. 17.) is come nigh unto us; it was in baptism applied *to us in particular*, that the *encouragement* might be past dispute †."

§ 6. 4. THE devout consideration of baptism is a powerful inducement to *self-dedication*. If I am a *baptized* christian, I have been *dedicated* to Father, Son, and Holy Spirit, by his minister; for this is necessarily implied in baptism. Was this *right*, or was it not? Nay, was it not a high *privilege*? If so, it must be right to *approve* of it, and to be *thankful* for it. Now in what way can this be done *so proper* as by *self-dedication*? Rather, can a thankful approbation of the baptismal favour exist at all without it? Is not the withholding of this
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† Ib. p. 196.

tribute a virtual denial of its being a privilege? But if the gospel be a privilege to fallen man, its direction to me in *particular*, signed, sealed, and delivered, must be a most singular blessing. I bless thy glorious Name, O Lord, that a covenant of mercy was ever announced to any of mankind; to Adam, to Abel, to Enoch, to Noah, to Abraham, &c. but what shall I render unto thee, that this covenant has been, by a gracious providence, directed unto *me*? Has terminated upon *me*, so undeserving and sinful? Was there any thing in me that called for such discrimination? What am I, or my father's house, that I should be thus privileged? It is owing to a sovereign *providence* that my lot is not cast among American Indians, or the Savages of Africa; and it is owing to sovereign *grace* that England is illuminated with the Sun of Righteousness. When I think on these things, and the numberless blessings therewith connected; when I consider that I have been ministerially dedicated to the only living and true God, and Saviour of men, according to *his will*; I say again, *what shall I render unto the Lord?* What have I which I have not received? What tribute can my grateful heart bring unto the Lord, which is not his own already? Yet he will not despise what I bring him of his own. By the mercies of God, I will and do present, not only my *body*, but my *soul* also, a living sacrifice unto God, which is my reasonable service.

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Am I not *his* in all respects? Not to give up myself to him then, is to commit robbery and sacrilege. I am not only the work of his hand, and the sheep of his pasture, but also am *redeemed*, not with corruptible things, as silver and gold, but with the precious blood of Christ. How reasonable and just, therefore, a voluntary and affectionate surrender of myself, to my God and Saviour? And what exercise can equal it, either in *pleasure* or *profit*? Is it a *pleasure* to the honest mind to pay a just debt? Or to the generous mind to make restitution? Un-speakably more is the pleasure and satisfaction I have in giving up myself, without fear or reserve, to the God of love and grace. How delightful the thought, that I am not my own! I am bought with a price; I have been delivered up to my proper owner; and now, with inexpressible complacency, I acknowledge my being the rightful property of my Redeemer. Oh that I may be found, while I have breath or being, glorifying God in my body, and in my spirit, which are God's! And, surely, as it is delightful, so it is *profitable*. While I resign all, I obtain all; but while I kept myself to myself, I had neither pleasure nor profit. I was then a stranger to my best interest. Now appears, with peculiar force and beauty, the wise man's paradox: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." And again: "There is that maketh himself

himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches." (Prov. xi. 24. xiii. 7.)

Do I still find reservedness or sloth, spreading their baneful influence over my soul? Am I still waiting for more powerful inducements? Behold! another inducement presents itself—one that may well fill me with everlasting wonder. The All-sufficient God, (how shall I express myself?) *JEHOVAH gives himself to me.* Astonishing conveyance! I will be *thy God*, says he! He confirms it with his oath, and ratifies it with his *seal*. Does the Lord, by a covenant grant, make over his glorious self to me as my portion? This is surely an irresistible motive. What sort of a grant is it? Not an imaginary or a feigned, but a *real* and *sincere* grant. I *may* venture, I *would* venture ten thousand souls, were they mine, on the sincerity and truth of it. If it be not a truth, that I as a *baptized* person am privileged with this covenant grant, I WILL BE THY GOD; then I may question whether the sun ever shone upon Britain on a summer's day. Lord, in return take sole possession of me! Make me thy living temple; let my favoured heart be the throne of thy reigning grace; let it be my sweet employ, thro' time and eternity, to behold, with open face, as in a glass—the gospel mirror—the glory of the Lord, as my covenant portion; that I may be changed into his lovely image,
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from glory to glory, as by the Spirit of the Lord.

§ 7. 5. THE devout consideration of baptism is a suitable and strong motive to universal holiness. To be *baptized*, is to be devoted to a conformity with Christ. Which consists in the destruction of the body of sin, and a life of purity, heavenly-mindedness, and spiritual liberty. By this ordinance of initiation, methinks, the Lord says, with peculiar emphasis, "Be ye holy, for I am holy." To the christian church set apart to himself by the initiating rite, he in effect says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; that *all around you* may, by your good works which they shall behold, glorify God in the day of visitation." (1 Pet. ii. 9—12.) What is the end of our *holy religion*, of which baptism is the badge? Is it not, "that we should be holy and without blame before *our heavenly Father* in love?" That we may be presented "holy and unblameable, and unproveable in his sight?" That we should be "saved from our sins," and "redeemed from all iniquity?" Let me, therefore,

fore, "gird up the loins of my mind, be sober and hope to the end for the grace that is to be brought unto me at the revelation of Jesus Christ; as an obedient child, not fashioning myself according to the former lusts in my ignorance: But as he who hath called me is holy, so may I be holy in all manner of conversation. Because it is written, Be ye holy, for I am holy." (1 Pet. i. 13—16.)

"WE are by our baptismal covenant," says Mr. HENRY, "obliged to mortify sin, and in baptism receive the promise of the Holy Ghost for that purpose. *We are buried by baptism*, i. e. we are, in profession and obligation, quite separated and cut off from sin; as those who are not only dead, but buried, are quite parted from the living, and have no more any intercourse, correspondence or fellowship with them. We are likewise *risen again* to another sort of life. Not as the widow's son, and Lazarus, were raised, to live just such a life as they lived before, but as Christ was raised; who, tho' he continued on earth forty days after his resurrection, did not shew himself openly, nor converse with this world as he had done; but his life was altogether heavenly, and no more in the world. Thus our baptism, *obliging* us to die to sin, and live to righteousness, we may be said therein to be buried, and risen with Jesus Christ. A christian, therefore, who is by baptism buried with Christ, and yet lives in sin, is like a *walking ghost*; or the frightful motion

motion of a dead body. We should often remember, that we are *buried*, i. e. cut off from a life of sin; and *risen*, i. e. entered upon a life of holiness. We should therefore see it, (saith the excellent DAVENANT,) that what is done once sacramentally, in baptism, *should be always done really, in the life**." Lord, grant me the prevailing aids of thy Holy Spirit, that I may reckon myself to be dead indeed unto sin, but alive unto God thro' Jesus Christ our Lord. That sin may never reign in my mortal body, that I should obey it in the lusts thereof. May I never yield my members as instruments of unrighteousness unto sin; but may I yield myself unto God, as one alive from the dead, and my members as instruments of righteousness unto God—servants to righteousness, unto holiness. That now being made free from sin, and become a servant to God, I may have my fruit unto holiness, and the end everlasting life. (Rom. vi.)

§ 8. 6. BAPTISM may be improved as a proper incitement to exemplary *diligence*.

AM I a *baptized* person? Then let me answer the great ends of my baptism, to fight the good fight of faith—not uncertainly as one beating the air, but with zeal according to knowledge—run the race set before me; press toward the mark of my high calling of God in Christ; redeem the time; work while it is day, for the night cometh when no man can work;

* Treatise on Baptism, p. 174, 175.

work; be diligent in business, fervent in spirit, serving the Lord. May he into whose service I am enlisted, into whose vineyard I am sent, and to whom I am accountable, cause me to "abound in faith and *all diligence*." Oh that I may "shew *growing* diligence to the full assurance of hope unto the end; that I be not slothful, but a follower of them who thro' faith and patience inherit the promises." (Heb. vi. 11, 12.) "Baptism is a talent," says Mr. HENRY, "which must be traded with, and accounted for. It is a price put into the hand to get wisdom: and with this, as with other talents, the charge is, *Occupy till I come*. By working upon our souls a sense of the *obligations* we are laid under by our baptism, we put this talent into the *bank*, and, if we were not wanting to ourselves, might receive from it the blessed *usury* of a great deal of comfort and holiness*." To further my holy diligence in those works and ways, to which my baptism was designed to lead me, let me often recollect, and be deeply impressed by these truly wise maxims: "He becometh poor that dealeth with a slack hand; but the hand of the *diligent* maketh rich. He that gathereth in summer is a wise son; but he that sleepeth in harvest—the *harvest of his christian profession*—is a son that causeth shame." (Prov. x. 4, 5.)

ALAS! how many ignorant and slothful professors must one day take up this bitter lamentation;

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* Treatise on Baptism, p. 161.

mentation; "The harvest is past, the summer is ended, and we are not saved." (Jer. viii. 20.) Often have we been exhorted to give all diligence to make our calling and election sure: But we stood against every call, careless and unmoved. We flattered ourselves that we *possessed* a talent, while yet it lay *unimproved*. "How many baptized persons are there," as Mr. HENRY justly observes, "who are altogether strangers to the covenants of promise? Who look upon baptism only as a thing of course; nothing more than the custom of the country? No wonder they do not *improve* that which they do not *understand*. Baptism being the badge of our profession, to understand that is to understand our *holy religion*; the nature, duties, privileges, and designs of it; to *all* of which our baptism doth some way or other refer. It is sad to consider, what ignorance of these, reigns, even in the christian world; and how many are little better than baptized heathens †." Nevertheless, "The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south." (Psa. cxxvi. 3, 4.) Some who are called by thy name understand, and gratefully acknowledge, the great things thou hast done for them, and the inestimable privileges conferred upon them; but others continue the deluded captives of sin and Satan. Oh that thy Spirit may be poured upon all
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† *Ib.* p. 167, 168.

flesh! Then shall the wilderness be turned into standing water, and dry ground into water-springs. (Psa. cvii. 35.) "Then the eyes of the *blind* shall be opened, and the ears of the *deaf* shall be unstopped. Then shall the *lame* man leap as an hart, and the tongue of the *dumb* sing; for in the wilderness shall waters break out, and streams in the desert." (Psa. xxxv. 5, 6.) Then shall our fruit be holiness to the Lord; and it shall be found, "some an hundred-fold, some sixty-fold, some thirty-fold," to the praise and glory of God; and the end everlasting life.

§ 9. (2) LET us now proceed to a devout and rational improvement of baptism as received in INFANCY. One very justly observes, "When an ordinance comes to be *disputed*—it is commonly *neglected*, or slightly attended, by the generality of people; and lies between them like a *controverted estate*, concerning which something is done to maintain the *suit*, but little to manure and improve the *land*. Men think it a sufficient plea for their sinful neglects in such cases, That it is a disputable thing, and till all be agreed upon the point, they hope they may be allowed to sit still and look on, and then engage when they see what side will prevail. Thus disputes about the *ministry*, have made the ways of Zion to mourn, for the fewness of those that come to the solemn assemblies.— This is, generally, the case of the ordinance of baptism—people have had it commonly buzzed in their ears that seeing the Infant-subjects of

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that administration are incapable of understanding it, and making present actual improvement, there is little reason to retain the practice of that, which seems so barren, and unprofitable. But holy men, who have made it their study to dive into the nature and use of all ordinances, and to work upon their own hearts by them, have, for many ages no doubt, drawn abundance of sanctifying influence from it, and the *principles* and grounds upon which it hath been administered; and those of this age who have had the holy wisdom to turn matters of *dispute* into *practice*, have been able to say by their experience, in a manner, as the man born blind, in the dispute between him and the Pharisees concerning Christ, "It is a marvellous thing that ye know not from whence he is, and yet he hath opened mine eyes," (John ix. 30.) So they wonder it should ever enter into a dispute, Whether infant baptism be of God, or no? seeing it hath been, by the sanctifying influence of the Spirit of God, a conduit of abundance of gracious supplies to them, for which they have had cause to bless God the longest day of their lives. And the very experience of this—is no small encouragement to them to own and value it; seeing it cannot easily enter into their hearts, that God should convey *sanctifying influences*, for so many years, by a mistaken and misapplied ordinance; especially when the main efficacy of that ordinance, in order to the mentioned effects, depends upon

upon *that very circumstance* of age wherein it is charged to be misapplied. For tho' it may in some cases be granted, that an ordinance administered with some considerable circumstantial irregularities may sanctify; yet that those *irregularities themselves* should be the channels of sanctifying grace, is not easily imaginable. Now this is the case of *infant baptism*. Many holy men, of many ages, have found their hearts warmed, and quickened, in the exercise of faith, repentance, love, thankfulness—by the consideration, not only of *baptism* and the personal covenant therein sealed, but also baptism under the circumstance of *infant* administration.—And, indeed, that the Spirit of truth should dictate, and the God of truth answer those prayers, which are offered up on so grossly mistaken grounds as those of *will-worship*, (the crime generally charged on infant baptism,) seems most absurd*.”

BUT is not this gentleman *singular* in his opinion? Is not the supposed advantage more in *speculation* than reality? Let the following language, uttered from the deliberate judgment of one whose *abilities* as a divine, and whose *rational*, and *sincere devotion* as a christian, few will question, determine: “There would not be so much quarrelling about *infant baptism*, if there were but more care to make that practical improvement of it which is required. It is owing to

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* FORD'S Dialogue concerning the Practical Use of Infant-Bapt. Epist. Dedicat.

a carnal heart, that the benefit of it is not obtained, and then the thing itself is disputed. In this circle many a poor soul hath been made giddy; infant baptism is questioned, *because it is not improved*; and then it is not improved *because it is questioned*. If any man set himself seriously to *do his will* in this matter, by a diligent and conscientious improvement of his baptism, "he shall know of the doctrine, whether it be of God, or whether we speak of ourselves," (John vii. 17.)—There are many humble serious christians, who can experimentally speak of the *benefits* of it.—For my own part, I cannot but take this occasion, to express my *gratitude* to God for my *infant baptism*, not only as it was an early admission into the visible body of Christ, but as it furnished my *pious parents* with a good argument, (and I trust thro' grace, a prevailing argument,) for an early dedication of my own self to God in my childhood. IF GOD HAS WROUGHT ANY GOOD WORK UPON MY SOUL, I desire with humble thankfulness to acknowledge, THE MORAL INFLUENCE OF MY INFANT BAPTISM upon it*."

§ 10. I. WAS I baptized in *infancy*? Then I have an *additional* encouragement to exercise FAITH upon the *promise*. Were I baptized but *this day*, there would be an encouraging ground of faith, that the promise is *unto me*, signed, sealed, and delivered; but when I consider that this foundation of faith, the exhibited promise, has been laid,

* HENRY'S Treat. on Bapt. p. 155, 156, and p. 112.

laid, and *appropriated* for my use, in *infancy*; that the charter of conveyance has been incontestibly *sealed*, almost as soon as I came to *existence*; it is a *superadded* encouragement. “Baptism seals the promise of God’s being to *me* a God, says Mr. HENRY, and that is greatly encouraging; but infant baptism *increaseth* the encouragement, as it *assures* me of God’s being the God of my fathers, and the God of my *infancy*.— Shall I question the kindness of one who is my own friend, and my father’s friend? The faithfulness of one, who was in covenant with my fathers, and always true to them? It is a great support to faith, to consider, not only that God is my God, but that he was so *be-times*.—He who took me when I was *brought*, surely will not cast me off when I *come* myself, tho’ weak and trembling and unworthy.—He who began in ways of love and mercy to me *so early*, will not now be wanting to me, or backward to do me good.—Loving-kindnesses, which have been *ever of old*, must needs be very favourable to faith and hope*.” The nature of the gospel *grant* is such, that the *longer it stands* as a matter of record, in favour of the party *baptized*, the stronger and more indubitable becomes his *title* to the things granted; wherefore, the consideration of my being baptized in my *infancy* is a circumstance of encouragement to *faith*. Is it “usual to insert in the king’s grants, that they are made,

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* *Ib.* p. 201, 303.

not at the suit of the grantee, but *ex speciali gratia, certa scientia, et mero motu regis*; and then they have a *more liberal* construction?" But on the contrary, is it equity, and legal prudence—That "a grant made by the king, *at the suit of the grantee*, shall be taken most beneficially *for the king, and against the party*†?" Let this illustrate the superior advantages of the grant being made in my *infancy*, and sealed by baptism, compared with what was obtained *at the suit* of the grantee. It is true, the encouragement to faith is *abundant* every moment, to a returning sinner, from the gracious *testimony*, the faithful record of Jehovah; but it is *more abundant* in proportion to the *early date* when the title was signed and sealed.

LORD, didst thou find me out, in the course of thy gracious providence, and cause thine exceeding great and precious promise of mercy, forgiveness and righteousness, thy good Spirit and eternal life, to terminate on my *infancy*? Didst thou thus find me out without my seeking or deserving? How free and sovereign thy mercy! Didst thou confer a legal *right* to these spiritual and everlasting blessings, by a *deed of gift*, directed, signed, sealed, and delivered *to me*, for my use and service, when I deserved no pity? Nay, when I deserved to be cast out in the open field to the loathing of my person, to be passed by and left polluted in my own blood, even then, in my tender infancy, in
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† BLACKST, Comment, Vol. II. B. II. chap. xxi. § 2,

helpless and wretched state, thou hast had compassion upon me. Oh, the covenant care, the unparalleled kindness, of my heavenly Father! Let me take the account from his own lips: "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live—Now when I passed by thee, and looked upon thee, behold, thy time was the time of love: and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant, saith the Lord God, and thou becamest mine. Then washed I thee with water." (Ezek. xvi. 6, 8, 9.) Astonishing favour! And tho' I have not come up to my privileges, and "have not remembered the days of my youth, but have fretted the Lord in all these things, and despised the oath in breaking the covenant," he still adds, "Nevertheless, I will remember my covenant with thee, in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed—And I will establish my covenant with thee; and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezek. xvi. 60–63.)

ONE well observes: "The saints are many

times fain to appeal from *conditional* promises and comforts to *absolute*, viz. The *freeness* of—justifying and renewing grace in the respective declarations and offers of them; upon the same reason may they have recourse to infant baptism; the most lively representation and oblation of both these.—This therefore being their refuge, if God's seal *add*, as it doth undoubtedly *to us*, any certainty to his word; then, surely, for such persons to reflect upon the *seal* of baptism administered to them in infancy, must needs *fortify* them in that refuge.—I now treat, not of considerations prevailing with God, but considerations working upon us; not such as further him in point of *faithfulness*, but such as further us in point of *faith*. Now such things may be of precious use to *us*, as are not of a like influence upon God. All the arguments we urge in prayer do not at all move God, but only fortify our *faith* to depend upon him. So here, tho' God have a like reason in himself to move him to take care of a soul that became one of his family but *yesterday*, as of one that hath been in his family *forty years* or upwards; yet it must needs be a *more rational encouragement to us* to depend upon him, *now* that we have been related *so long* to him, than it would be to have begun a relation but *yesterday**." This early relation was a peculiar encouragement to David's faith, when he said, "Thou art he that took me out

* Ford's Dialogues, *ut supra*, p. 39, 40, 43.

out of the womb; thou didst make me hope, when I was upon my mother's breasts. I was cast upon thee from the womb: thou art *my God* from my mother's belly. Be not far from me, for trouble is near: for there is none to help." (Psa. xxii. 9—11.) "Tho' every one that is a child of a believer, had formerly, and still hath, a covenant right to God *before* circumcision and baptism; and so every such person circumcised or uncircumcised, baptized or unbaptized, at least as long as the neglect is not his own fault, hath the *same plea* which we have been speaking of, yet he hath it not to urge with the *same evidence* and ground of *assurance*, as he, that can plead the covenant with the *seal*, hath—otherwise, it must needs follow, that the sacraments *add* nothing at all to the covenant in point of *certainty* and *evidence*, which I think no sober christian will affirm*."

§ 11. 2. WAS I baptized in *infancy*? Then I have an *additional* incentive to *gratitude*. How highly have I been honoured, how greatly benefited? For from that *early* period has the pardon of sin, free salvation, eternal life, with every new covenant blessing, been *sealed* to me. Had every circumcised Israelite, when grown up, special cause of *gratitude* for the particular circumstance of *infant circumcision*? So have I for my *infant baptism*. What a visible *relation* was then constituted between me and God in

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Christ!

* Ib. p. 49.

Christ! Was I then incapable of understanding the nature and force of the obligations under which I was laid? So was a circumcised infant; but the obligation was firm notwithstanding. He became from that time forth *additionally bound*, in duty and in gratitude, to the Lord. O my soul, art thou ever disposed to undervalue this privilege? Blush at thy ingratitude. If to be dedicated to God in baptism when an infant, was not a privilege, what was? I may safely challenge ingratitude itself to shew, that any benefit *greater* than this was or could be ever conferred upon me by my parents. When my ungrateful heart is ready to say, *What profit* is there in *infant* baptism? Let it again reflect, *What profit* is there in *adult* baptism which is not more than counterbalanced by the former? I say it again, to be baptized, when an infant, is the *greatest* external privilege of which infancy is capable. And if at any time this is questioned, let me inquire what is a *greater*? If a greater there is, let it be produced, and it shall suffice. If not, let deserved gratitude glow in my breast for the distinguishing favour. I was then added to the church, *that I might be saved*. I was then constituted a visible member of Christ, *that I might be conformed to him*. I was then put in the way I should go, that, when grown up, *I might not depart from it*. I was then visibly ingrafted into Christ, *that I might bring forth much fruit*, and thus be found *his approved disciple*. Are not these high privileges? And especially when I consider that
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there was in me nothing meritorious to demand, nothing amiable to solicit these privileges. This time of my espousals, was indeed a time of unmerited, unsolicited love. From a state of distance I was brought *near*. From a stranger I was made a *fellow-citizen* with the saints, and of the *household of God*. Not less so than any circumcised Israelite. All these privileges, let me not forget that, are of the nature of *means*. May I therefore not only cultivate a grateful spirit, at the remembrance of all thy benefits, O Lord my God, but also be careful to express my gratitude by a proper use of these beneficial means; that I may apprehend that for which I was apprehended of Christ Jesus.

§ 12. 3. WAS I baptized in *infancy*? Surely, then, my misdoings, transgressions, and backslidings, are levelled at a circumstance of divine goodness that makes the call to *repentance* much louder. The goodness of God leadeth to repentance. Every cord of obligation that is broken, enhances guilt. The sins of a person greatly privileged are crying sins. Every time, and in every instance, that I have acted unworthy of my baptism, I have been guilty of breaking a cord of divine kindness. So far have I shaken off the yoke, the easy yoke of Christ, from my neck.

Now that *Infant baptism* has the advantage over *adult baptism*, in promoting *repentance*, or godly sorrow for sin, I think appears from the following

following extracts on the subject: "When God aggravates the sin of his people Israel (Ezek. xvi.) under the similitude of a *child* taken into his special care from the very womb, he lays a sufficient ground for the deducing of this conclusion; That for any person or people, so related to God from *infancy*, as he there expresseth, to depart from God by sinning against him, is a very great aggravation of sin.—Suppose God therefore pleading against any sinner of the Jews' nation in the strain of that chapter, and you will see it yield as great aggravations of *personal* sins as *national*. Thou—in the day in which thou wast born wast naked, and in thy blood, utterly naked and destitute of original righteousness, and defiled with the stain and guilt of original sin, an object of loathing and abhorrency to a pure and holy God as I am; yet when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live. When I passed by thee and looked upon thee, behold! (and wonder at my goodness therein) thy time (even that time) was a time of love, and I spread my skirt over thee, and covered thy nakedness; yea, I sware to thee, *in circumcision*, and entered into covenant with thee, *saieth the Lord*, and thou becamest mine, and I washed thee with water, &c. and bred thee at my cost, *under my ordinances*, from that day, yet hast thou forgotten all this kindness, and rebelled against me. Alter the word *circumcision* into *baptism*, and make the applica-
tion

tion to yourself, and then see whether it doth not afford a cutting aggravation of sin. Anabaptism yields no such aggravation of sin, for it allows no man any special relation to God, no covenant, no engaging ordinance, no peculiar covenant mercy, till actual faith, i. e. till years of discretion*.”

ANOTHER “ground of *humiliation* from infant baptism, is from the consideration of the *apostacy* that, upon that account, is in the bowels of every such person’s sin, as was then admitted into covenant with God. And methinks I may to very good purpose write bitter things against *sins of youth* upon this ground. Ah wretch! did God enter thee in his school, nay, admit thee into his family from a child; did he in much mercy make thee a covenanter with himself?—And yet, for all this, thou hast no sooner been able to speak or go, but thou hast spoken lies against him, and gone astray from him. Yea, since thou hast been capable of understanding thy way, thou hast, contrary to the duty of thy natural allegiance, entered into a contrary covenant, and confederacy with the devil and death, and thine own lusts; and maintained a war with this God, with abundance of youthful heat and activity.—O sinner! remember from whence thou art fallen, and repent, and renew thy covenant with God, before, by more rivetted and aggravated apostacies, thou provoke him to—deal with thee, as
thou

* FORD’S Dialogue, *ut supra*, p. 49—51.

thou hast dealt with him.—LUTHER tells us a story of a virgin that was wont to resist temptations with this answer, *Baptizata sum, I am baptized, Satan, and being washed, shall I with the sow wallow in the mire again?* I confess this is a prevalent caution from the general consideration of baptism; but I am much mistaken if it conclude not *more forcibly*, when strengthened with this *special* circumstance of the time of the administration which we are now handling. Thus: Shall I sin against an ancient friend, mine and my father's God? Shall I sell the inheritance of my fathers? (1 Kings xxi. 3, 4.) Forfake my father's friend? (Prov. xxvii. 10.)—Shall I now forfake my master in whose house I was born, and admitted to the privileges of his family as soon as I was born? Shall I now be reconciled to sin, to which I was a sworn enemy from my mother's breast? God did me the greatest [external] kindness I was capable of in my infancy, and what wrong hath he done me since that time, that I should now entertain a motion of unfaithfulness to him? God hath been my master these fourscore years (said old POLYCARPUS) and he hath all this while done me no hurt, and shall I forfake him now? Surely all the arrows in the quiver of Anabaptism will not pierce so deep into the heart of a temptation as this will †.”

“CAN I do otherwise than melt into tears of
godly

† *Ib.* p. 51, 52, 54, 55.

godly sorrow, says the pious Mr. HENRY, when I reflect that I was baptized in infancy? For if so, then, by sin I have ill requited God's *early kindness* to me. I have offended my God, and the God of my fathers, who, upon my father's account, dealt so favourably with me. It is often mentioned as an aggravation of sin, that it is against *the God of our fathers*: thus 2 Chron. vii. 22. "Because they have forsaken the God of their fathers." So, 2 Chron. xxviii. 6.—Loved when a child, and yet revolting, and dealing treacherously! When we were polluted and exposed, then regarded, pitied, taken up, washed, adorned, taken into covenant, adopted into a good family; and was not that a time of love? love sealed, love ensured, preventing love, unmerited love? What! and yet despise such rich love, spurn at such bowels! *Do ye thus requite the Lord? Is this thy kindness to thy friend?* How should we charge this home upon our souls in our repentance, and blush for our ingratitude? *Nourished, and brought up, and yet rebelling!*—Born in his house, brought up in his family, brought betimes under his law, and yet shaking off the yoke, and bursting the bonds! Did God take me into covenant with himself, when I was a *child*, and look upon me ever since as a covenanter; and yet no sooner have I been able to go, than I have gone from him? to speak, than I have spoken to his dishonour?—Those who are not baptized till years of discretion, have no such considerations

siderations, to humble them for the sinful vanities of childhood and youth, as they have, who were baptized in their infancy. Let this therefore break our heart for the sins of our youth*.”

§ 13. 4. WAS I baptized in *infancy*? Then I have a *superadded* inducement to *dedicate myself* to the Lord. I was dedicated by my parents, and by thy ministering servant, Lord, and now I would testify my approbation of what they did on my behalf, by *giving up myself*, which is my reasonable service, to thee as *my Lord* and *my God*. So far am I from questioning the *natural right* of my parents over me, or the *propriety* of their giving up that right to thee, as the God of *grace*, that I bless thy name for giving them the opportunity and inclination so to do. I would be thankful, that a minister was applied to on the occasion; that he complied; that what was thus done on earth, was confirmed in heaven; that my lot was cast among christians, to whom are committed the oracles of God; and that my unprofitable life is thus prolonged. What method shall I adopt to express my grateful feelings? I will take the cup of salvation, and call upon the name of the Lord. I will pay my obligations to the most High, by the aids of his grace, in the best manner I am able. O Lord my God, “I bless thee for my creation, preservation, and all the blessings of this life; but
above

* Treat. on Bapt, p. 197—199.

above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace," and particularly my *infant baptism*, by which I was dedicated to thy mercy, protection, and service, "and for the hope of glory. And I beseech thee give me that due sense of all thy mercies," and especially that holy ordinance whereby I was initiated as a member of thy church, "that my heart may be unfeignedly thankful; and that I may shew forth thy praise, not only with my lips, but in my life; by *giving up myself* to thy service, and by walking before thee in holiness and righteousness all my days, thro' Jesus Christ my Lord."

§ 14. 5. WAS I baptized in *infancy*? What an *additional* obligation and motive to cultivate universal *holiness*! Shall I embrace and cherish now, what was so long ago and ever since prohibited? Shall I not "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," seeing these things are contrary to the order, peace, and harmony of the house in which I was brought up? Have I from a *child* borne the name of Christ? Is not this a great *honour*? Let me then detest every thing which has the least tendency to discredit so honourable a connection. Having been *brought up* in the house of God, shall I forget that *holiness* becometh it for ever? Having been brought up in a palace, the church of the
living

living God, which he hath built for the house of his kingdom, by the might of his unrivalled power, and for the honour of his glorious majesty; and shall I embrace dunghills? Was I pointed out by name, while an infant, as an *intended servant* of the King of Glory; and shall I now rest satisfied with a state of bondage to sin and Satan? Was I then, so sometimes, *called* to holiness; and shall I continue still under this destructive vassalage? Was I, when an helpless infant, guilty and polluted, adopted by my heavenly father, *to the intent* that sin might not have dominion over me; that I might be in the way of holiness and happiness; and shall not this be a motive for me to *perfect holiness in the fear of God*?

“Is Israel a servant? is he a home-born slave? why is he spoiled?” Am I a child, brought up in God’s house; why then am I so destitute of holiness? Where is the robe of righteousness, the garment of salvation, and the beauty of holiness? This is the *proper* dress of the family. Whence came I, then, to be “wretched, and miserable, and poor, and blind, and naked?” This is not the fault of my heavenly father, and his house is well furnished with every needful supply. O my soul, “Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?—Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see, that it
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is an evil thing and bitter that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts. For *of old time* I have broken thy yoke, and burst thy bands. I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me," saith the Lord? "How canst thou say, I am not polluted?—Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?—Turn, O backsliding children, saith the Lord, for I am married unto you." Turn, O my soul, from the forbidden and dangerous paths of sin, to the King's high-road of holiness; and the rather, *because* there thou hast been placed, and oughtest to have walked, from the beginning. Return, O prodigal, to the holy rules and precious privileges of thy Father's house; and the rather, *because* it is, the house of thy *infancy*. The Holy God, is the God of thy infancy; the Holy Saviour, is the Saviour of thy infancy; the holy church, is the house of thy infancy; the holy angels, are the guards of thy infancy; and thy holy baptism was a solemn and express entrance on all these holy relations and connections. Wherefore, let *holiness to the Lord* be my motto, resulting from my baptism; and let the consideration of my *infant baptism* give it a peculiar emphasis and powerful influence on my mind.

§ 15. 6. WAS I privileged with christian baptism in my *infancy*? Then let me improve
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my privilege for more exemplary *diligence*. “As we are christians, we have not only temptations to be resisted, and sins to be avoided, but work to be done; great and necessary work, for God and our souls, and eternity.—Now nothing can more quicken us to that work, than a lively sense of our relation to the Lord Jesus Christ as his servants; *truly I am thy servant*. (Psa. cxxi. 16.) To maintain that sense, and to excite us to an answerable *diligence* in our duty, we should frequently consider our baptism; especially our *infant baptism*.—Our baptism as administered in infancy, doth very much strengthen the engagement; and may help to quicken our dulness, and put us forward, when we begin to loiter.—If our engagements to him had been only the result of our own choice, we might have been tempted to think, that a recantation would dissolve the obligation: but we are the Lord’s by a *former dedication*.”—God is our kind master. “Kind indeed, who would take us into his family, and admit us to the protection, provision, and privileges of his family, when we were incapable of doing him any actual service. Being now grown up, this consideration should quicken us to a double *diligence*: that we may redeem the time lost when we were children, and make some grateful returns to our generous Master, for the *early* tokens of his good will. *When Israel was a CHILD, then I loved him*: (Hos. xi. 1.) and shall not we then study what we shall render for

for that love*?" How long have I been in my divine Master's house and service, and yet how little have I improved my invaluable privileges, and how imperfectly discharged incumbent duty? May the quantity of time lost, make me the more careful of the remainder. May the consideration of the length of road which I have travelled in departing from God, make me the more diligent now I am brought back to the King's highway.

§ 16. (3) THE baptism of infants may afford us, considered as PARENTS, many devout and profitable reflections. Am I a *parent*? Then let me improve baptism—to increase my *thankfulness* to God, for admitting my children to partake of it with myself—to testify my *desire of benefiting* my children—to influence my *prayers* for them—to assist me in promoting their *salvation*, their knowledge of that gospel which baptism seals, their faith and repentance, holiness and happiness—to inculcate on them christian *tempers*—relative *duties*—and a *conversation* becoming the gospel of Christ.

§ 17. 1. Is my child admitted to baptism? Then let me improve the happy occasion to increase my *thankfulness* to God. Is the Lord a covenant God, thro' a Mediator, to *any* of the children of men? This is a subject of pleasing wonder. But is he a covenant God to *me*? This calls for my warmest returns of faith, love and thanksgiving. Faith in the
covenant

* HENRY'S Treat. on Bapt. p. 189, 191, 192.

covenant promise, love to the Divine Promiser, and thanksgiving for the invaluable contents. Yet this wonderful condescension, great as it is, does not express the whole of the divine liberality. My covenant God is also the God of my *children*. I will be a God to *thee* and to thy *seed*. I will be a God to *thee* says Jehovah. "Wonder at his condescending goodness. Whence is this to me! a worthless worm of the earth? so mean, so vile, and yet taken into covenant with God! interested in the Lord of Glory; his attributes, his promises! *Who am I, O Lord God!* (2 Sam. vii. 18.) That God should take any notice of me, should shew me any token for good, is wonderful! considering how undeserving, how ill-deserving, I am; but that he should communicate his favours in a covenant way; interpose himself for security; make himself a debtor to his own truth; is such a paradox of love, as challengeth everlasting wonder and praise.—Let this be the burden of every song of praise, *To perform the mercy promised, and to remember his holy covenant.* (Luke i. 72.)* The same infallible lips further add, "I will be a God to *thy seed*." Were these words written for the sake of the Jewish church only, or for the christian church also? Doubtless for the christian church, and for the christian parent also. How can I avoid being thankful for the divine grant, as extending to my *child* with myself? I cannot help regarding

* HENRY'S Treatise on Bapt. p. 233, 234

garding what is a privilege to *this*, as matter of thankful praise from me on its behalf. How can it be otherwise? for my child is a part of myself, not only in the estimation of a fond parent, but by the laws of God and men; by the concurrent suffrage of nature and of nations. Excellent are the following remarks of Mr. HENRY, for the transcribing of which there needs no apology to the reader; “Much of the mercy of having children lies in this, that we have them to devote to God: not only a seed to be accounted to *us*, but *to be accounted to the Lord for a generation* (Psalm xxii. 30.) Not only to honour us, and to bear up our names, but to honour God, and to bear up *his* name in the world. What is an estate, or office, good for, but to glorify God with it, and that we may have something to lay out and use for his honour? Bless God that he hath not only given you a child, but that he hath invited and encouraged you to give it to him again, and is pleased to accept of it. Be thankful that you have a child, admitted, from its birth, into the bosom of the *church*, and under the wing of the divine Majesty.—Hannah had been long barren, and it was her great grief; at length God gave her a Samuel; but it doth not appear that his birth was so much the matter of her praise, as his *dedication* to the Lord. When she had brought him, in his infancy, to the tabernacle, then it was that she said, *My soul rejoiceth in the*

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Lord. (1 Sam. i. 28. and ii. 1.) You have more reason to be thankful that you have a child born to inherit the *privileges of the covenant*, than if you had a child born to inherit the largest estate.—Bless God that he hath erected his tabernacle, and sanctuary, in the midst of us; and hath not left *himself* without witness, nor *us* without the means of grace and salvation. He hath not dealt so with many other nations (they and theirs are *afar off*); and should not this make us very thankful?—Rightly understand the nature and intention of the ordinance, and you will say with wonder and praise, *This is no other than the house of God, and the gate of heaven: this gate of the Lord into which the righteous shall enter.* Enter into it therefore with *thanksgiving*, and into his courts with *praise*.—Your children are polluted, but bless God that there is a *fountain opened*, not only for the house of David, but for the inhabitants of Jerusalem (Zech. xiii. 1.) Draw water therefore with joy out of these *wells of salvation*. Rejoice that there is such a covenant, which you can, thro' grace, lay any claim to. The expressions of joy, and rejoicing, *at the baptism of a child*, should be turned into this channel; and should terminate in God, and in the new covenant †.”

Is my *child* baptized? O what shall I render to the Lord or the seal of his covenant to me and *mine*? To *us* are given, to *us* are sealed

† *Ib.* p. 235, 236, 238.

sealed, exceeding great and precious promises. "The hearts of parents, *in that action*, should be affected," one observes, "with abundance of joy and comfort; looking upon that day, as a day of their children's espousals to Jesus Christ; and by consequence, a day that should be more joyful to a godly parent, than the day of their marriage to the best earthly matches that can possibly be desired. If a parent should live to see all his children well married, he would say, and well he might, (as to the outward condition of his posterity,) What an happy man am I that have lived long enough, to see all my children so well disposed of! But I tell all parents that fear God, that the days in which their children are *baptized*, are far joyfuller days, than the days of their marriage (if it might so come to pass) to so many of the most potent and mighty princes in the world. And thou that hast seen all thy children baptized, hast lived long enough to see them ten thousand times better bestowed. Thou hast espoused them to Christ, and he hath made them a jointure beyond the abilities of all the monarchs in the world; and therefore write down the days of your children's *baptism*, as their *wedding-days*, and as often as you have occasion to remember them, remember it is your duty to rejoice in the Lord, and bless him on that account*."

§ 18. 2. As a *parent*, let me use and improve

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* FORD'S Dialogue, *ut supra*, Part II. p. 92.

prove the christian ordinance of baptism, to testify my *desire of benefiting* my infant child. I would consider baptism in the light of a *benefit conferred*, rather than that of a *duty performed*. To think otherwise, would lead me to a *radical* mistake. Nor should I consider the baptism of an *adult* in any other light. The baptism even of *such*, properly considered, is a *privilege received*, not a *debt discharged*. It is our *duty to receive a gift*, only in an *indirect* sense; but it is *directly* our *privilege*. It would be the *duty* of my child, were he adult, to *receive* any advantageous offer, *remotely*; but his *privilege*, in the most *direct* sense: consequently, baptism, which in its proper nature is, demonstrably, a *blessing*, or benefit, has nothing to do with the *duty* of the subject of it *directly*, but *remotely*. For, as he may be *benefited* by an estate, or legacy, *without* any supposition of dutiful *compliance*, because such an act of benefiting has no *immediate* concern with duty; in like manner he may be benefited by baptism, as a divine grant. And yet the very same thing, which in its own nature is a *beneficial grant*, be it what it may, *does not* require of an infant any dutiful compliance, but of an adult *does* require it. Which shews, that *compliance* or submission, in reference to a beneficial grant, is but a *mere accident* of the subject, but not an *essential* qualification; but still, when any who have a liberty and right of choosing, embrace what is in itself beneficial, they act *dutifully*,

dutifully, and *vice versa*. Thus it was, for instance, with respect to circumcision.

IF the *direct* notion of baptism be that of a *benefit* granted by Jehovah to *me and mine*, like the precious promise it seals; it clearly follows, that their want of understanding, and voluntary acceptance, is no just bar to its application. Wherefore, how can I discharge the duty of a parent, who impartially consults the welfare of his child, if I withhold from it what is divinely bequeathed to it in common with myself? I am desired to consult the good of my children, by bringing them up in the *nurture and admonition of the Lord*; this shews that the *means* of this nurture and admonition, the *rules* of christian discipline and instruction, the sacred oracles, are *intended for their use*. How, then, can I, in justice to my trust, appropriate to them the contents of the intrustment sealed, but withhold from them, without any forfeiture on their part, the *seal*, of which they are as capable as myself? Does God ever say, *Baptism* is not to your infant children, tho' the *promise* is to them? If he does not tear off the seal from his *will* concerning them, nor requires me to do it, why should I do it? Instead of putting my fancy to the rack for some excepting clause, whereby they may be deprived of the baptismal benefit; let me thankfully acknowledge the loving-kindness of the Lord in putting such a painful discovery out of my power, and even out of the power of

all those who most zealously attempt it. Let me not be ashamed to do this act of kindness to my child, even in the great congregation, if thought most convenient. God is not ashamed to be called *its God*; Christ is not ashamed to say, Suffer it to come, or to be brought to me, and forbid it not; and shall I be ashamed or backward to own that honourable relation, that advantageous approach? Is Christ willing to take it as a lamb to his fold, a member to his church; and shall I to whom it is a second-self, of whom it is, as it were, a part—shall I *alone* negative the gracious motion? I cannot, and, without an authority which I have not discovered, I will not. But will say, encouraged by so many rational, scriptural, irresistible motives, before the world, before the church, and in the presence of professed opposers—Behold, Lord, here I am, and the child, or children, thou hast graciously given me. What thou grantest to my offspring, I desire as a faithful steward not to deprive them of, but faithfully and cheerfully to appropriate for the intended use.

§ 19. 3. AM I the *parent* of a baptized child, or children? How should their visible relation to Christ and his church, influence my *prayers* for them? Tho' morally polluted, yet relatively they are not unclean but *holy*. According to the will of Christ, I have given up my natural right in them, and over them, to the God of grace. They are dedicated to Father,

ther, Son, and Spirit, that they may be in *every respect* what christianity requires them to be. They are such as the Lord my God hath *called*; and their calling is a high and holy calling. May I command nothing, require nothing, endure nothing, and do nothing unworthy of such a relation and holy calling! Lord, teach and assist me to bring them up *as christians*, in thy nurture and admonition. They having been discipled and baptized, may I be found diligent and successful in *teaching them to observe all things whatsoever thou hast commanded us*. O what precious promises are sealed to them! May they have an early and saving acquaintance with these promises! O that they may speedily know the things freely given them of our covenant God! May no backwardness or neglect on my part, keep them in ignorance of the things sealed to them, or foster a criminal indifference! Various and important are the blessings and obligations exhibited in baptism, as we have seen, (chap. ii. § 15—21.) O that *every one* of these blessings were actually possessed, and every obligation, according to their capacities, were discharged, by my dear children! Mighty Saviour, I would make my supplication unto thee, in behalf of *every child* thou hast graciously given me, with the faith and importunity of the woman of Canaan (Matt. xv.) in behalf of her daughter, saying, Have mercy on me, O Lord, thou Son of David, my child (this child and the *other*) labours under the

guilt, pollution, disease and tyranny of sin, without thy help. Lord, help me. I cannot doubt of thy *power*, nor while thy word, thy oath, thy sacred seal stand uncanceled, can I doubt of thy *willingness* to save to the uttermost all that come to thee. I do not ground my supplications on the worthiness of myself or mine, but on thy *free grant* of covenant favours. This my faith would rest upon. Were I to admit and plead this free grant actually made to my children, and yet not baptize them, I should be guilty of a criminal *solæcism* in my christian profession. I should then *mutilate* the gift of God, and *withhold more than is meet*, which would tend to *impoverish* the legates, the church of Christ, and probably my own soul. I have therefore admitted thy covenant gift in its full extent; and received both the instrument and the seal in faith. Now, Lord, help me to make them acquainted with their privileges and obligations. By thy Holy Spirit bless my endeavours, and command success. Are we the objects of the promise, the rich blessings of the new covenant, and yet neither free, holy, nor happy, but the reverse? Surely, then, we are not straitened in Christ, nor in his gospel, but we are straitened in our own bowels. O that, for a recompence in the same, we, as the children of the covenant, may be also enlarged! (2 Cor. vi. 11—13.) Compassionate Saviour, I bring my children unto thee, who hast said, Suffer the little children to come unto

unto me, and forbid them not; for of such is the kingdom of God. Take them up in thy arms of mercy, and bless them. Thine they were, thou gavest them me, and hast made them partakers of the covenant means of grace; O receive them under thy special protection and guidance, make them the subjects of the grace of these means, which it is thy will they should enjoy!

“THE sealing of the covenant in general, as a token of God’s good will to our seed, is a sufficient handle for *faith* to take hold on, in *praying* for our children. I see not how those parents can with equal confidence pray for their children, who deny them to be in covenant, and so set them upon even ground with the children of infidels*.” No *prayer* for a blessing is acceptable, but the prayer of *faith*; no *blessing* can be prayed for in faith, but what is *promised*; to have a promise is to have a *covenant* grant; wherefore, I can *consistently* pray for my children *in faith*, no further than I allow them an interest in the gospel *covenant*, that is to say, that the administration and oeconomical *privileges* of mercy appertain to them, and consequently baptism; nor should any thing be deemed a bar to the enjoyment of them but incapability or a criminal rejection. But they neither criminally reject, nor are incapable; consequently, the covenant and its seal terminate and rest upon them, and in warding off *any part* of what was thus intended for their

use, I must be blame-worthy. How can I plead in *faith* promised mercy, while I deny to them the *token* of mercy? If baptism, the *token*, be not theirs, neither is *promised* mercy theirs; and if the latter be not theirs, *faith* has no foundation, in reference to their happiness. *Hidden counsels*, do not *testify* or assert any particular truth to me concerning my child. Through grace, I can think, with adoring complacency, of myself and mine being in the hand of a sovereign God; but the *sovereignty* of God, *predestination*, *eternal* covenant interest, *particular* redemption, and the *distinguishing* application of grace, are not the objects of gospel faith, properly and directly. As far indeed as they are *testified* of in revelation as *facts*, which are only, *general*, so far, and no farther, faith regards them. While unexplained, and therefore in the class of *secret things*, they belong to God; whereas the things which are *revealed*, and these *only*, belong to me and my children. The *arcana* of the divine government, neither are, nor in the nature of things can be, either the *objects* of my *faith*, or the *rules* of my *duty*. In short they are not, they cannot be, the foundation of the PRAYER OF FAITH. Take away the plea of *covenant interest*, and faith is struck *dumb*. Take away *covenant promises*, and faith is struck *blind*. Take away *covenant faithfulness*, and faith has no *standing*. But blessed be thy name, O Lord my God, my children's *covenant interest* is founded on thy *testimony*,
and

and remains indisputable, therefore I can *plead in faith*; thy precious *promises* are directed to *each* by name, as a covenantee, and therefore I may *view in faith* thy merciful designs towards them; thy *faithfulness* was never known to fail, it *cannot* fail, and therefore the *heirs of promise* may have strong consolation, *faith* having two immutable things to stand upon, the *promise* and the *oath* of that God who *cannot lie*. Lord, increase my faith! And bless my children with the saving knowledge of thy covenant. Amen.

§ 20. 4. AM I the *parent* of baptized children? Let me improve their baptism for their *conversion* and *salvation*. That baptism may be considered as a moral mean of conversion, faith and repentance, is evident hence; If the *gospel* be so, *baptism* is—except we maintain a self-evident absurdity, that the heavenly *charter* has one use and tendency, and the *seal* of that charter another. And with respect to *infants*, it is as much so, at least, as *any other* part of the gospel dispensation can be. If salvation being come to a house, lays all the members of the family under obligations of receiving that salvation, as they are, or become capable; that exhibited salvation may be justly termed a *mean* of conversion. In like manner, the seal which authenticates that salvation in the most unequivocal form, must be equally entitled to the same if not a superior rank. Not to say, that it is *matter of fact*, that infant baptism has been frequently so owned. And, indeed, it appears

to me that it would be unaccountably strange if otherwise. If the *instrument* sealed be deserving of credit, or a mean of faith; must not the *seal itself*, the broad seal of heaven, be considered in the same light? Here observe,

(1) OUR children, as the children of the covenant, and baptized, have a *peculiar right* to the MEANS of conversion. To illustrate and confirm this point, let the following remarks be considered: “The *oracles of God* were *committed* to the Jews, and this upon the account of circumcision. They were a people, that were solemnly and *sacramentally* the Lord’s, and God commits his oracles to them. He *permitted* them to others *providentially*; but he *committed* them to the Jews *fæderally*, as the law of the kingdom he would govern them by. They owed their bible to circumcision. God’s covenant was in their flesh, and therefore God instructed them with the *instrument* in which it was drawn up.—It is clear, that the oracles of God (that pure law, which, as David saith, *converts* the soul, Psa. xix. 7.) are the *portion* of a people in covenant with God. Our infants, therefore, being, according to our principles, in covenant with God, are *intitled* to the bible, and all the contents thereof.—Add to this, the *ministers*, the dispensers of this word, are, upon the account of *church-membership*, *theirs*, with all their gifts, graces, and labours. Pastors and teachers are set up *in the church*, (1 Cor. xii. 28.) and given to *them* as a peculiar fruit of Christ’s ascension, (Eph. iv. 12.)—God’s husbands

bandmen are set over his *own inclosure*, his shepherds over his *own flock*, and his builders over his *own building*. If any persons therefore be *aliens to the common wealth of Israel*, no members of the church, lye common with the rest of the world, shut out of this enclosure, be not sheep of this fold, no stones in this building—however God may *providentially* extend the benefit of his ministers' labours to such persons, yet,—they can claim no *covenant right* or title to any spiritual advantage from them.—But our children even from infancy, by our principles, are entitled by a *covenant right* to all those precious emoluments which accrue therefrom.—To which I may add, *private means* of conversion, to which there are promises made. That *θεοσια Κυριου*, the *nurture of the Lord*, of which the apostle speaks, *instruction* and *correction*, as ordinances of God, and all the promises made unto them, are not to be extended beyond the church, as to the benefit that may be *expected* from them.

“ BUT may not a godly parent of an Anabaptistical judgment—obtain that blessing upon his labours in the education of his child—whether his child be [deemed] in covenant with him or no, baptized or unbaptized?—I deny not but he may. For the mercy of God to his people, is many times, larger than their faith or prayers. So that God may look upon those children as in covenant with him, and deal with them as such, whom their parents deny him a [visible] title to.—God may, and I doubt not doth many

many times, *remember* the covenant which they sinfully *forget*; and does them good upon the account thereof, when they *never plead* it.

“ BUT—can it be supposed, that ordinances should be so visibly *ineffectual* upon such numbers of those, to whom they and the blessing of them do peculiarly belong? No wonder at all that it should be so. The apostle answers this very objection, in my judgment, in the case of the Jews, and their ordinances, Rom. iii. 3. When he had spoken concerning the *peculiar right* of the Jews to the oracles of God, (*v. 2.*) he foresaw the objection that might thence be started: But how came it to pass that so many of them were never the better for them?—The apostle answers this objection thus: *What if some did not believe? shall their unbelief make the faith of God of none effect?* —The *privilege* of the Jew, in the enjoyment of ordinances, was continued to the church by God’s faithfulness.—So that tho’ divers of them perished under them thro’ *unbelief*, yet God’s covenant in the vouchsafement of them was entire and unbroken notwithstanding.—In like manner I may say concerning the *children of Pædobaptists*, their *privilege* in the peculiar right they have to converting ordinances is not at all impaired by the inefficacy of those ordinances, upon any, or any number of them. It is their *privilege* to enjoy them, and it will be the *aggravation of their guilt*, that they do not improve them. And although they have a peculiar

peculiar right to the blessing of ordinances, as well as the ordinances themselves, yet because this right is, as the covenant is that derives it, *external*, it becomes ineffectual to many, thro' their own neglect of seeking to God in his own way for the obtaining thereof. Besides, to the shame of many of us it may be spoken, divers parents among us do not *understand*, and others, out of dissatisfaction as to their covenant interest, *dare* not, or through sinful neglect *do* not plead with God for their children [and with their children for God] as they have sufficient warrant to do.

“ AND here I shall ask you a question—concerning *promises of conversion*—To whom think you do such promises belong? To those *within* the church, or those that are *without* it?—An alien from the commonwealth of Israel, is also a stranger to the covenants of promise, Eph. ii. 12. and so no promise of the covenant *belongs* to any one, that is not a church member.—Be then yourself judge, whether the principles that exclude infants of believing [i. e. christian] parents, out of covenant with God, and out of all church relation; or those that admit them to both, give the more comfortable hopes of conversion to them. We say that they are not only under a *providential capacity* of conversion, as mere heathens are, but they are under a *covenant capacity*, because within that number to whom the promises of renewing grace belong.

“ BUT

“ BUT—are there not promises of *converting grace* made to the *heathen* world?—How then can it be true—that promises of converting grace belong only to church members? Very well; except you can make it appear that those scriptures—come under the *proper notion* of *promises*, made to them who are the persons mentioned in them. For my part, I look on them rather as *prophecies* of the conversion of the gentiles, than promises; or, if *promises* at all, yet promises directed to the Jews *concerning* the gentiles.

“ I HAVE something more to say—concerning the *prayers of the church*. Are the prayers of the church—any *means* tending to the furtherance of *conversion*, or no? Yes, undoubtedly. For if the effectual prayer of *one* righteous man avail much, if it be fervent, as James saith, surely the prayers of *many* righteous men, *assembled in Christ's name*, must needs be far *more prevalent*.—Altho' the church—pray for *all men*, according to the command, (1 Tim. ii. 1.) yet those that are *most upon their hearts* in their prayers, are those of the *same flock and fold* with themselves.—Accordingly, I make no question, but that in the inmost desires of all true christians, the conversion of those that are *nearest* related, whether in natural or *christian* bonds, is most passionately wished for; and, by consequence, the little ones born in the church, the hope of the derivation of Christ's kingdom to succeeding generations. So that those principles,
that

that will not allow such persons a standing in the church, do what they can to disinterest them in the very *cream and marrow* of the whole church's prayers*."

ON the whole, I would observe concerning the *external means of conversion*, that there is a certain *order* of means divinely instituted, whereby our *desires* and our *endeavours* ought to be *regulated*. By a presumptuous disregard of this *order*, we are in danger of *tempting* God. For instance: If the *conversion of the heathen* be the subject, order requires, that the *first step* in our prayers and attempts should be, that God by his *providence* would open an entrance, an effectual door, for his gospel to be sent to them, in purity and power. That the Lord would convert them, by sending them first the *means* of conversion. A *second step* in order is, that a dispensation of mercy may be *established* among them; that they may be brought into a church state, and have the ministration of the word and ordinances as a *people*. A *third gradation* which divinely instituted order requires, is, that we desire the *grace* of the means may be communicated, and that souls may be converted to God, made to receive Christ, justified and sanctified in the name of the Lord Jesus and by the spirit of our God. This order is beautifully described by St. Paul: "Whosoever shall *call* upon the name of the Lord shall be *saved*. How then shall they *call* on him in whom

* FORD'S Dial. Part. II. p. 38—49.

whom they have not *believed*? and how shall they *believe* in him of whom they have not *heard*? and how shall they *bear* without a *preacher*? and how shall they *preach* except they be *sent*?" (Rom. x. 13—15.) He does not, I apprehend, argue the absolute impossibility of salvation to any but in this exact mode, but he shews which is the *appointed plan of means*, which we are to regard.—In like manner: If the *conversion of our children* be the subject, order requires, that we should *first* desire, and use our influence in bringing them into a *church state*. They are born under a dispensation of grace; in *that respect* they are not *unclean*, but *holy*; nothing but our avowed rejection of christianity can deprive them of that privilege. But none can be deemed of the *visible church*, regularly, without *initiation* by baptism. This is the instituted porch to the temple of means. To desire and make use of *subsequent* means, while that which is *initiatory* is not used, is *irregular* and presumptuous. A *second step* in the divine plan is, that I should seek from the God of means a blessing *in their use*; the conversion of my children *as partakers* of the means and not *without* them. For me to desire grace for my child for conversion, and yet deny him any of the *means* of grace of which he is a capable subject, is unscriptural, disorderly, and preposterous. As, therefore, I desire his *conversion*, let me observe the *order of means* leading thereto; and O that I may never be
found

found remis, while *using* the means, in seeking their *end*. And that the important end of *conversion* may be regularly sought, and is peculiarly favoured by, *infant baptism*, will further appear, if we observe,

§ 21. (2) THAT the practice of baptizing infants, (*cæt. par.*) may furnish a parent with many *convincing* considerations and arguments, in pleading with his child, with a view to his conversion, which otherwise he could not so well urge.

“ MY dear child, may he say, thou art a sinner from thy birth, guilty and polluted. “ This thy baptism teaches. In baptism, God “ shews and testifies that he will forgive sins ; “ and this is one reason why thou hast been “ baptized, because thou art a sinner, standing “ in need of spiritual washing. Thou art not “ to think that the water of baptism takes “ away sin, that is, pardons and makes thee “ pure in soul ; no, no, it only shews thee “ plainly that thou *wanteest* this pardon and “ purity ; and it also shews, that God is merciful and willing to give thee every good “ thing in this life and in the world to come “ on thy coming to him. He says in his *word*, “ that he will give grace and glory ; that those “ who seek him early, that is, when young as “ thou art, shall find him ; and Christ says he “ will in no way cast out any poor sinner that “ cometh to him. But thy baptism shews “ *still more plainly*, that thou art guilty, and “ that God is merciful—That thou art im-
“ pure

“ pure, that is, unfit to go to heaven, but
 “ that God is willing, on thy coming to him,
 “ to cleanse thee and to make thee meet for
 “ heaven My dear child, learn this, and strive
 “ to understand it without delay. If thou dieſt
 “ without repentance—how ſhall I ſpeak it?—
 “ thou muſt periſh for ever. No one goes to
 “ heaven without pardon, and thou muſt not ex-
 “ pect to go there without repentance. And O
 “ remember that not only the bible, the ſab-
 “ baths, the ſermons, the prayers, and the ad-
 “ vices thou haſt from me and others, will riſe
 “ up againſt thee, if thou continueſt impeni-
 “ tent, but alſo thy *baptiſm*, in the day of
 “ judgment.

“ OBSERVE again, my dear child; tho’ you
 “ go with me to worſhip the great and good
 “ God, to his houſe of prayer on the Lord’s
 “ Day; and tho’ you are always preſent at our
 “ family devotion;—tho’ you never take the
 “ holy name of God in vain, as many
 “ naughty children do; nor do of a ſabbath
 “ day as they do; yet this is not enough to
 “ give you a title to heaven. This is very
 “ good in its place; as alſo to honour your
 “ parents. To behave properly to your ſupe-
 “ riors, ſchool-mates, and all people. “ To
 “ render yourſelf lowly and reverently to all
 “ your betters. To hurt no body in word or
 “ deed. To be true and juſt in all your deal-
 “ ings. To bear no malice, nor hatred in your
 “ heart. To keep your hands from picking
 “ and

“ and stealing; and your tongue from evil speak-
“ ing, lying and slandering.” These things, I
“ say, are very right. But the best of men do
“ them very imperfectly; and except we have
“ a better title to heaven than this, we can by
“ no means be saved. Now, observe, because
“ we could not keep God’s holy law perfectly,
“ he sent his Son, Jesus Christ, into the world
“ to keep it perfectly in our stead, that by our
“ believing in him we should not perish but
“ have everlasting life. This your baptism
“ teaches; for St. Paul says, that to be bap-
“ tized into Christ, signifies to *put on* Christ;
“ that is, that he is our worthiness, our per-
“ fection, our righteousness. This is one of
“ those very important truths that your bap-
“ tism testifies and seals. O then, my dear
“ child, bring thy poor, perishing self to Jesus
“ Christ. He will not put thee off, for he has
“ declared he wont. He went thro’ every state,
“ from infancy to manhood; and having been
“ a child himself, when in the world, he re-
“ ceives children. O the happiness he has to
“ give! He will not only keep thee from hell,
“ but at death take thee to heaven. He alone
“ can make thee truly good; I cannot. No-
“ body on earth can. But Jesus Christ, being
“ himself divinely good and gracious, can make
“ us good; yes, he can and will make thee
“ so, on coming to him with all thy heart.
“ This thou mayest be as sure of as that thou art
“ baptized. For baptism according to the will
“ of

“ of Christ is a seal for confirmation. You
 “ know, my dear, that what an *honest man* con-
 “ firms by *sealing* it, he will stand by. Much
 “ more so will our gracious Lord and Saviour.
 “ Sensible of thy sinful and helpless condition,
 “ with the assistance of divine grace, and with
 “ a contrite heart, pray unto this merciful re-
 “ deemer in some such words as these: “ O
 “ Lord God, who alone canst save me from
 “ sin and the wrath to come, accept the prayers
 “ and the cries of a helpless child. No one on
 “ earth or in heaven but thyself, O Lord most
 “ merciful, can help me. I am destroyed by
 “ sin, the *sin of my heart* especially, but my
 “ help is from thee. Accept me in Christ,
 “ whose nature and life were perfectly holy, and
 “ who is made wisdom, righteousness, sanctifica-
 “ tion and redemption, to all thy children. O
 “ that as I have been baptized with water, I
 “ may also be baptized with the Holy Ghost.
 “ And as this was signified and sealed by my
 “ baptism, grant it me, O Lord God, for
 “ Christ’s sake. Amen.”

§ 22. 5. AM I the *parent* of baptized chil-
 dren? Then let me improve their baptism, for
 the purpose of inculcating upon them christian
tempers. Let me remind them, that to answer
 the great ends of our baptism, is the same as
 to be *true christians*; to have that mind which
 was in Christ Jesus, a disinterested, humble,
 loving and liberal disposition; to live and walk
 as he would have them, by faith and not by
 sense.

sense. Baptism, like christianity itself, points them to a penitent frame of mind; to a resolute opposition, by grace, to youthful lusts and the whole body of sin; to heavenly-mindedness and firm attachment to Christ. (See chap. ii. § 18—21.)

§ 23. 6. As a *parent* let me improve the baptism of my children for the purpose of promoting in them a due regard to *relative* duties. As their baptism introduces them into a state of *new relationship*, it requires answerable duties. As baptized ones, as christians in name and calling, let me often remind them of the apostolick exhortations, which are often founded on the same consideration. Let them be exhorted to be meek and peaceable, and even to follow peace with all men, as well as holiness; to do good to all as they have opportunity, and especially the most serious and deserving. And Oh, with the bowels of a parent, with the integrity, watchfulness, concern and impartiality of a christian, let me look diligently, as far as in me lies, “lest any of them fail of the grace of God, lest any root of bitterness, springing up, breed trouble and defile others.” Lest there be any revengeful Cain, immodest Ham, profane Esau, or proud Absalom. And let me enforce all duties, and especially *relative* ones, from the apostle Paul’s grand consideration, (Heb. xii. 22—25.) That, in visibility and *covenant relation*, “They are come unto mount Sion, and unto the city of the living God, the heavenly

heavenly Jerufalem, and to an innumerable company of angels, to the *general assembly* and church of the firft born, which are written in heaven, and to God the Judge of all, and to [the same *general relation* with] the fpirits of juft men made perfect, and to Jefus the Mediator of the new covenant, and to the blood of fprinkling that fpeaketh better things than the blood of Abel." In a word, may I improve their baptifm to promote a converfation becoming the gospel of Chrift.

§ 24. (4) AM I a MINISTER of the gospel? How fould I *dread* the thoughts of withholding water from thofe whom Chrift owns as the fubjects of his kingdom.—How *ready* to benefit thofe who are fo capable and fuitable fubjects of fuch a benefit—With what *folemnity* difcharge this branch of minifterial commiffion—With what *clofenefs*, plainnefs and fidelity address, on this occafion, the parents of the baptized child—How, in improving infant baptifm, *concur* with parents, for the aforementioned purpofes, in private and publick!

§ 25. 1. How fould I *dread* the thoughts of withholding water from thofe whom Chrift owns as the fubjects of his Kingdom! Let me remember, that Chrift *feverely rebukea* his difciples for their keeping off little children from being *brought to him*. Are they not as *capable* of the main end of baptifm, as the Jewish infants were of the principal defign of circumcifion? Do they not answer the fcriptural requifition

quisition of necessary qualifications, such as are perfectly *suitable* to the nature and design of christian baptism? If so, I am not guiltless while I keep out of Christ's fold, as far as in me lies, those whom he is willing to receive as the lambs of his visible flock*.

§ 26. 2. How *ready* should I be to benefit those who are thus qualified, by cheerfully obeying the call to baptize them. When I receive a child into the visible church, I am not only executing the will and pleasure of Christ, but *imitating* his tender compassion towards children, whom he ever treated as church members. What readiness should I discover in gathering the lambs with my arms, in bringing them to the arms of my Saviour, and *their* Saviour, who has promised to carry them in his bosom. Delightful task! not only "to rear the tender mind and teach the young idea how to shoot," but also to *enter* the infant mind into the school of Him who can qualify the youngest child that breathes for heavenly and sublime enjoyments. Pleasing thought! that every time I baptize a child, I am adding to the number of

VOL. II.

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Christ's

* "Some pious persons profess dly declare that they dare not baptize an infant upon a dogmatical faith in the parents, and "I cannot but profess that being fairly called to it, I should tremble at the guilt of refusing it. I should as soon be brought to strip them of their *houses*, or *inheritances*, devolved upon them from such parents, to take the bread out of their mouths, as to debar them of this their *birth-privilege*." Mr. THOMAS BLAKE, in a Preface to Dr. FORD'S Dialogues concerning the Practical Use of Infant Baptism.

Christ's visible subjects, many of whom, no doubt, are taken to his heavenly kingdom, where alone they can have an opportunity of acknowledging the mercy and faithfulness of their covenant God, and the compassionate care of their divine Shepherd. And if many of them growing up will probably despise their birthright, like profane Esau; or betray (in a sense) their Lord and Master, like ungrateful Judas; or at least wound him in the house of his friends by their disobedience; yet some, I may cheerfully hope, will be spared, and graciously disposed, to speak of the goodness of their heavenly Friend and Lord in the land of the living.

§ 27. 3. AM I as a gospel *minister* called to baptize infants? With what concern and *solemnity* ought I to discharge this branch of my ministerial commission! They are no less the purchase of my Saviour's blood than adults. His behaviour, in taking up infants in his arms to bless them, was marked with solemnity and holy reverence, no less than in preaching the gospel, or even raising the dead. They are no less the objects of the Father's everlasting love, or the subjects of his merciful dispensations, than adults. The life and liberty, the misery and happiness, the loss or gain, the privileges and the reverse, of the *infant* part of mankind, are not less momentous than those of the adult, by the laws of heaven and earth. Why should not the christian *divine*, as well as the civil magistrate,

magistrate, the lawyer or the judge, espouse the cause and transact the interesting business of infants with equal concern and solemnity as those of adults? Where the temporal welfare of a child is concerned, men do not say, "It is but the life or death, the property or privilege of an *infant*, therefore it is no matter how the business is done." Wherefore let me regard the covenant privileges of infants as truly *important*, and their baptismal dedication to God, who condescends to be present, sealing to them his deed of gift, a *solemn service*.

§ 28. 4. AM I called to officiate, on such an occasion, as a *minister*? With what *closeness*, plainness and fidelity, should I address the spectators of the ordinance, in general, old and young; and the parents of the baptized child in particular. What an opportunity is here afforded me of making a practical use of the scriptural and interesting doctrines of original sin—covenant mercy thro' Christ—justifying, regenerating, and cleansing grace—our absolute need of Christ, and the Holy Spirit's influence—the privilege of adoption into the family of the great and gracious God—every covenant blessing therein exhibited, and every obligation thence resulting. What a favourable opportunity of exhorting the parents to bring them up for God, in the nurture and admonition of the Lord; to pray for them, and devote them to him *constantly*; to provide for their welfare, not only their temporal but also their eternal welfare, as

God, even *their* God, evidently has provided, by his providence and covenant; to improve, in behalf of their children, as well as for themselves, those means of grace to which baptism is an instituted and explicit introduction; to stand prepared to resign them, if soon called for by death, without repining; to consider themselves as under teachers in the school of Christ, whose pupils are their own children; to watch over them and study their proficiency, that they may be qualified betimes for the higher class of congregational fellowship.

§ 29. 5. As a christian *minister*, let me embrace favourable opportunities to *concur* with the parents of baptized children in improving their baptism, in publick and private. And is there not a pressing call to this on account of the great ignorance of many christian parents respecting the very nature and design, blessings and obligations of this christian rite? I cannot help thinking that were it *rightly understood* few or none would part with it from a *conscientious* scruple; or make so little use of it as a moral mean of promoting real christianity. Are not christian families and societies in as great danger of losing sight of the true end of baptism, as Jewish ones were in regard of circumcision, and other external rites? Let me therefore endeavour to inform the judgments, and direct the pious efforts of all as I have opportunity, and especially those heads of families with

with which I am connected, that require most assistance.

§ 30. (5) AS a SPECTATOR of infant baptism, let me not *mock* lest my bands be made strong—but rather admire the *divine goodness* towards infants—*cordially assent* to the solemn obligations my own (if the subject of it) has laid me under—regard the occasion as a solemn and seasonable *memento*—wonder at the conduct of such as *tear off the seal* from the divine charter—consider how *blessed* those are who partake of the things signified.

§ 31. 1. LET me beware of all appearance of irreverence, indecency, and much more of *mockery*. “Now therefore be ye not mockers,” saith the Lord God of Hosts, “lest your bands be made strong,” (Isa. xxviii. 22.) None but *fools* can be guilty of such things. Nor is the caution useless, seeing it is foretold, that the *professors of the last times should be mockers*. (Jude 18.) Such need no other evidence of their being the children of the *bond-woman*. (See Gen. xxi. 9, 10.) “Whispering, and laughing, and other irreverences of behaviour, at this ordinance, are a provocation to God, an affront to the institution, a disturbance to others, and a bad sign of a vain and carnal mind*.”

§ 32. 2. LET me admire the *divine goodness* towards infants. How illustriously do the *sovereignty* of his love, the *freeness* of his grace, the *all-sufficiency* of the Redeemer's righteousness

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without

* HENRY'S Treat, p. 263.

without works, appear in the baptism of infants! What can they bring to Christ for acceptance? and yet they are received. How helpless, and yet accepted! What an emblem is this child, of weakness, want, and unworthiness; and yet divine goodness does not overlook, nay, the arms of mercy embrace it. How is human merit for ever discountenanced! Far greater love and compassion does Jesus possess towards that tender babe, than its joyous and fond parents.

§ 33. 3. AM I a *spectator* of this rite? so expressive of human indigence, and divine bounty? so striking a display of the creature's absolute dependance, and high privilege? Let me *cordially assent* to the important benefits and solemn obligations, which my own (if the favoured subject of it) has laid me under. Whether I assent or no, the vows of God are upon me. God's just requisitions are more binding than all the vows in the world beside.

§ 34. 4. AM I a *spectator* of this ordinance? How should every such occasion be a solemn and seasonable *memento*, respecting human unworthiness and sovereign grace. O my soul, what hast thou to boast of? Remember the rock from whence thou art hewn: how humbling the thought of thy original! No sooner did I breathe the vital air, than "the seeds of sin sprung up for death." Naturally helpless, (more so than most animals) and morally defiled, is the most distinguished of mortals.

Royal

Royal blood is contaminated with sin; all the care and attendance of a palace have no tendency to remove the guilt and pollution even of its infant inhabitant. But O the benignity and rich grace of that God, whose mercy beams forth not less on the poor cottage, than the sumptuous palace! "Who is like unto the Lord our God who dwelleth on high! Who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord." (Psa. cxiii. 5—9.)

IN beholding that infant let me be reminded, *how* the kingdom of heaven is to be received. As a *free gift* bestowed on the *undeserving*. If ever I be admitted into the kingdom of glory, I must enter first into the kingdom of grace. And as the subject of grace I am *passive* in the hand of mercy. How just and holy the *requisitions* of the supreme *Governor*; and yet how beholden to the *sovereignty of grace* if received to celestial bliss. Let me not be ignorant or forgetful of this mystery, "lest I be wise in my own conceit." O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways *of mercy* past finding out! — Who hath first given to him, and it shall be recompensed

to him again? For of him, thro' him, and to him, are all things. To whom be glory for ever. Amen." (Rom. xi.)

§ 35. 5. How do they *mutilate* the design of christianity who *tear off the seal* from the divine charter. What! do any begrudge to their children and posterity, the external evidences with which christianity is recommended? God condescends to confirm his charter with his seal, as an *additional evidence* to every subject of his kingdom—that he is and will be true and faithful to his word of promise; as a perpetual *motive* and encouragement to turn to God and live. Let me, therefore, never, without a divine injunction, imitate a conduct which *mutilates* the motives to faith, to repentance, to happiness in a covenant God, as that which denies baptism to children does. Are the following words, in reference to this conduct, too strong? "If any should set upon a design to *undo all*, that by commission from Christ in many nations of the world is happily done, there could not I believe a *more ready way* than this be found to effect it; tho' those that take it in hand, are far from any such design in it*." On the contrary, I cannot help thinking that the following words of Dr. OWEN, concerning a *Weekly day of holy rest*, (*mutatis mutandis*.) may be fitly applied to the practice of *infant baptism*: "Amongst all the outward means of conveying to the *present generation*,

* BLAKE'S Pref. to Dr. FORD'S Diss.

generation, that religion which was at first taught and delivered unto men by Jesus Christ and his apostles, there hath been none more effectual, than the catholick uninterrupted observation of such a"—rite*.

§ 36. 6. How *bleſſed* are thoſe who participate of the things ſignified by this ordinance! They are born, not only of *water*, but alſo of the *Spirit*. They are juſtified freely by grace, and purified by the blood of Chriſt. They have the waſhing of regeneration, and renewing of the Holy Ghoſt. The covenant of grace, not only in its external adminiſtration, but in its internal efficacy, has found them out, and made them the favoured recipients of the *ſubjective* love of the Father, grace of the Son, and fellowſhip of the Spirit. To have the light of goſpel day, and glorious truths exhibited to view, muſt needs be inſtimable privileges; but to receive from the ſame beneficent, everlaſting ſource of good, eyes to behold, ears to hear, hands to receive, and a heart to improve theſe bleſſings, how inconceivably great the privilege! O Lord, "What is man that thou art *thus* mindful of him? and the ſon of man that thou *thus* viſiteſt him!" How deſirable then the BAPTISM OF THE HOLY GHOST. O that I may be found the happy, happy ſubject of it, according to the promiſe, "*He ſhall baptize you with the Holy Ghoſt.*"—May I conſtantly breathe after this bleſſing, until the apoſtolick

Q 5. prayer

* Exercitiations on the Sabbath, *Preface*.

prayer be answered in me, (Eph. iii. 16—19.) “That he would grant me,” and all his children, “according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in my heart by faith; that I, being rooted and grounded in love”—love to God who first loved me, and the unfeigned love of the brethren, as well as unlimited benevolence to all mankind—“may be able to comprehend, with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge; that I might be FILLED WITH ALL THE FULNESS OF GOD.” *Amen.*

§ 37. THUS have we attempted to shew—(Chap. I.) That the *notion* of Mr. B. and other Antipædobaptists concerning *positive Institutions* and *inferential reasoning*, when applied to the ordinance of *baptism*, is untenable—(Chap. II.) That the general nature and use of baptism is to *exhibit* and *confirm* the blessings of the covenant, as the *seal* of God, affixed to his own merciful grant—(Chap. III.) That it is the *will of Christ*, that the infants of believing, or christian parents, should be baptized—(Chap. IV.) That the words *baptize* and *baptism* are *generic terms*, comprehending different specific modes of application—(Chap. V.) We have also answered the most capital *objections* and *evasions* of our opponents—and (Chap. VI.) Endeavoured to point out some important *practical uses* of Pædobaptism.—From the whole

I venture to deduce this concluding corollary, viz.

Coroll. THAT infant baptism is not only agreeable to the Will of Christ, but also is, in its own nature, of a very *useful, practical tendency.*

As this work was not undertaken or prosecuted, with a view to foster a *party spirit*, but to promote the *union of christians*; not so much to maintain a *tenet*, as to investigate *truth*; not to promote the honour of a particular denomination, but to subserve, with his blessing, the glory of God our Saviour; I now humbly dedicate the whole to the DIVINE INSTITUTOR, being firmly persuaded that he will accept it, however imperfect, as a *Defence of Truth*—
“ a work of faith and labour of love.”

A P P E N D I X

CONTAINING

AN EXAMINATION OF SOME OBJECTIONS

ADVANCED

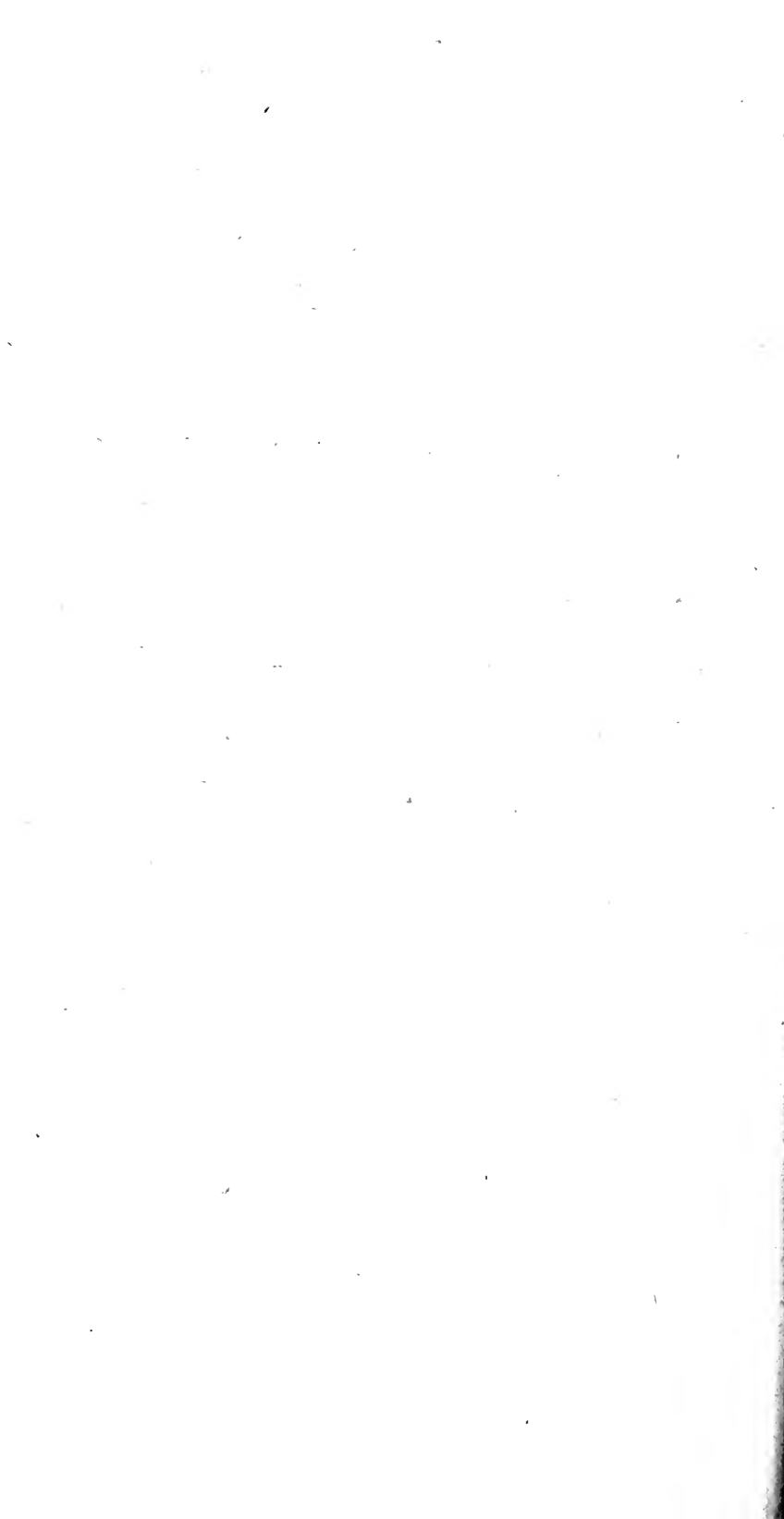
BY MR. BOOTH,

IN

THE SECOND EDITION OF

HIS

PÆDOBAPTISM EXAMINED.



Contents of the Appendix.

§ 1. *Introduction.* (I.) *The first class of objections about the MODE.* § 2. *Passages objected to.* § 3. *Mr. B's Exordium, retorted.* § 4. *His seeming denial, that learned men are divided in their judgment about the term baptism, unreasonable and contrary to plain fact.* § 5—15. *Objections, answered.* § 16—30. (II.) *The second class of objections about the SUBJECTS answered.*

§ 1. **S**OME time after Mr. B. published his *first* edition of *Pœdobaptism examined*, I published a new edition of Mr. MORRICE'S "*Social Religion Exemplified*," with *Notes*; in which notes I dropped a few remarks, as occasion offered, on the subjects and mode of baptism, and took notice, with due respect, of Mr. B.'s publication. In his *second* edition, greatly enlarged, he takes particular notice of my observations. Now, tho' I think he has not brought one objection of plausible force, which is not virtually and fairly answered in the preceding pages, yet since he has honoured my remarks, with a pretty close attention, and at some length, it may be expected that a more express and direct reply be made to his principal exceptions.

It may be necessary also to observe, that the Rev. Mr. JOHN HORSEY had published, after Mr. B.'s *first* edition came out, a Sermon, intitled, "Infant Baptism stated and defended." This Discourse and one of my Notes, containing expressions of a similar tendency, Mr. B. takes occasion to introduce us together, like brother tradesmen of the same *firm*, thus: "Messrs. WILLIAMS and HORSEY," or "Messrs. HORSEY and WILLIAMS*." His first class of objections refers to the *mode*.

§ 2. (I.) I HAD expressed myself (*Social Relig.* p. 131) as follows: "As the most eminent criticks, commentators and lexicographers are divided in their verdict, respecting the acceptance of the verb *Baptizo*, and consequently the intention of our Saviour's command to *baptize*; and as the *practice* of the disciples, whence we should gather in what sense they understood it, is attended with considerable difficulty, when reduced to any one invariable method—we should vary it according to circumstances, and in proportion as demonstrable evidence is wanting, refer the mode to the private judgment of the person or persons concerned." Mr. HORSEY had observed (*Inf. Bapt. Stated and Def.* p. 15, 16, 17. Ed. 2d.): That the word *baptism* is "an equivocal, open, general term."—That nothing is determined by it further than this, "that water should be applied to the subject in some form or other"—That "the mode

of

* *Pædob. Exam.* Vol. I. p. 104, 105, &c.

of use," is "only the ceremonial part of a positive institute; just as in the supper of our Lord, the time of day, the number and posture of communicants, the quality and quantity of bread and wine, are circumstances not accounted essential by any party of christians"—That "sprinkling, pouring, and plunging are perfectly equivalent, equally valid—And, that "if our Lord had designed to confine his followers to a particular mode, exclusive of all others," he would hardly have used "an open general term (Βαπτίζω)," but "a word decided and limited in its import." He adds, "The Greek language would have furnished him with terms indisputably precise and exact. Of this kind have been reckoned, and I think properly, καταβυθίζω, καταπονήζω, καταδύω or καταδύω, not to say δύνω and βυθίζω." This was what we honestly exposed to the public eye, and Mr. B. employs his plausible pen for about *forty pages* in depreciating our commodity.

§ 3. IN general, by way of exordium, he represents them as *strange things*. "Such are the "views," says our opponent, "and such is the "language of Messrs. WILLIAMS and HORSEY: "to whom I may say, as the Athenians to "Paul, *You bring certain STRANGE THINGS to "our ears, we would therefore know what these "things mean* †." In reply to this, in general, we cheerfully inform our Querist, and all whom it concerns, that, with Paul, we care not how

strange

† Ibid. p. 105.

strange these things may found in the ears of —our opposers, provided they be *true* things. We moreover add, in the language of that noble champion with whom we are honourably classed, *mutatis mutandis*, “Ye *Antipædobaptists*, we perceive that in all *these* things ye are too superstitious.” However, let us proceed to particulars.

§ 4. I HAD asserted: “That the most eminent writers are *divided* about the acceptation of the term *baptizo*.” This position Mr. B. seems not to allow. But is it not truly astonishing, that this adept in baptifinal researches, makes the least hesitation respecting a *fact* so notorious that he who runs may read it! If my position be not just, it must be owing to either of these two things — that Mr. B. on behalf of himself and fraternity, rejects the compliment therein designed them, as being in the number of the *most eminent* writers; — or else, that “the greatest men that ever filled the professor’s chair, or adorned the Protestant pulpit,” are a set of *ignoramuses* or downright *hypocrites*. If he does not choose to abide by either of these consequences, he is obliged to admit the force of my position. For what can be more evident, on the one hand, than that Mr. B. the Doctors STENNETT, GILL, GALE, &c. contend that the term in question signifies *only* and *exclusively* to *dip*; and, on the other, that a far greater number of the most eminent Pædobaptists strenuously affirm, that a subject on whom water is *poured* or *sprinkled* is properly

perly baptized. Is not this a *divided* opinion? Nay, can any two propositions be more contradictory than these? A subject sprinkled *is* baptized; and, a subject sprinkled *is not* baptized. The one party contends that baptism is a *generic* term, the other that it is a *specific* term. Now those who hold the term to be a *genus*, denoting a ceremonial purification by water, must of course allow that *dipping* agrees with their definition. And so does *affusion*. And what is the inference? That a great number of the most eminent writers, and not a few of those produced by Mr. B. in favour of his hypothesis, differ *essentially* from all the patrons of the *essentiality* of dipping in baptism.

OUR Author's *most weighty* objections, as they appear to me, may be arranged in the following manner.

§ 5. (1) HIS first *objection* is, that our account of the word *Baptizo*, if true, "would greatly impeach the legislative character of Jesus Christ*." To this I reply, That such methods of vindicating the legislative character of Jesus Christ, that discover so fond a predilection for hypothesis as to fly in the face of *stubborn facts*, seem more officious than solid, and better adapted to make and confirm infidels, than to reflect honour on the Legislator. The "*ambiguity* we speak of" we apprehend to be *fact*; and whatever our Lord enacted in fact, is acknowledged to have been from *design*; and
whatever

* Ibid. p. 105.

whatever he designed therein, must be holy, just and good; as *all his* laws are. It therefore follows, that our *ambiguity* (if this term must be palmed upon us) is such as excludes all *real defect*. But let Mr. B. know, that we do not suppose, nor will admit, that there is *nothing certain* to be gathered from the term. And let him further know, that all the *uncertainty* we acknowledge, begins precisely at the point where he and we *differ*. Our worthy friend must allow, that to *baptize* imports a *religious use of water*; so far we *agree*. But he goes *further*, and contends that *plunging* in water is *essential* to the term; in this we *differ*.

IN hopes of *narrowing* rather than widening the difference between us and our brethren, I proposed, "to *vary* the method according to circumstances." For instance, if any through a conscientious scruple *preferred* immersion for their children, or for themselves, if not baptized before, that for peace' sake, we comply. This was proposed from a principle of tenderness to well-meaning persons who thought for themselves. And it was also suggested as a way of manifesting a liberal impartiality. But this well-meant conciliating plan seems to have excited my opponent's peculiar displeasure. The manner in which this idea has been received, makes me, though reluctant, to infer, that the more moderate and candid our attempts are for a friendly accommodation, the more shall we be resisted, except the conversion be complete.

§ 6. (2) Our

§ 6. (2) OUR author again objects : Our Lord “ gave a command *to baptize* ; by which it is universally understood, that he designed the performance of a *single action* ; for nobody supposes that sprinkling, pouring, and plunging, must all be *united* to constitute baptism*.” But who does not see that this is a mere quibble ? Now in *what sense* does this law require a *single act* of obedience ? It seems in this—that sprinkling, pouring, and plunging, are *not all united* to constitute baptism, but must be *used* singly. But does my opponent mean to substitute this sophistical shuffling of terms for argument ? Does not every generic term *necessarily* terminate in a *single action*, as the terms *to purify*, *to anoint*, *to consecrate*, *to sanctify*, *to proselyte*, *to teach*, *to wash*, &c. ? Yet no one will say, that such a term is specifically *limited* to one action, so that it is the *only* action that could have been used. The objection has no force but in proportion as the objector begs the question in debate, viz. That the command *to baptize* requires a *single act* of obedience in such a sense, that it *could not* have terminated upon any *other* specifically different. It is therefore incumbent on him to prove, if he can, (for this he has not done *hitherto*) that βαπτίζω *excludes* every idea but that of dipping, in its legislative meaning. Nor is he thereby called to prove a negative ; for the question being about the acceptation of a word, and eight out of ten criticks, to speak within moderate bounds, are
against

* Ibid. p. 107.

against him; it remains for him to prove them either *incompetent judges*, or *abandoned rebels* against the authority of Christ, before his point can be established.

§ 7. (3) ANOTHER objection is, "That to suppose *baptism* to be a general term, is to impute to the divine command such *obscurity* as is incompatible with the general *principles of law*; especially a positive law." Hence we are reminded, That "a law *designedly obscure* is fitted for nothing so much as to multiply crimes and punishments. Such a law is *unjust* and *cruel*; consequently, could not proceed from our divine sovereign*." To this we reply,

1. THAT a law *designedly obscure*, without any penal sanction, is the most innocent thing in the world. If it argues any thing bad in the legislator, it is *folly*, not cruelty and injustice.

2. OUR opponent must allow, that it is not only possible, but a *real fact*, that the best of laws, human and divine, are indeterminate or *obscure* (if you please) in *some respects*, while they are sufficiently explicit in *others*. What a wise legislator *intends* should be understood and complied with, he will make sufficiently clear and determinate; but what is not so, does not, properly speaking, make a part of the statute. And this is eminently the case in those laws that are called *positive*.

IN perfect consistence with this remark, we regard the law of baptism. We are *certain* it implies

* Ibid. p. 106.

implies a *ceremonial purification by water*; but see no reason to conclude, that it signifies *immersion exclusively*. While then we consider the last idea as *uncertain*, or rather *very obscure*, it is no part of our duty to comply with it. As far as the law is plain, it claims obedience; but as far as it is indeterminate, it leaves the subject free. Therefore, as far as the *essentiality* of dipping does not appear in the divine mandate, we are right in opposing this baptist principle as a species of will-worship. Let any use dipping, and that invariably, in *preference* to any other mode, but do not make that *essential* to the ordinance, and we have no controversy with them. We have to do only with those who make that a part of binding authority, which our Lord has left *designedly obscure*. A *wise* legislator, in proportion as he would have his laws understood and obeyed, will enact them in a plain and determinate manner; Jesus Christ is such a lawgiver; but as Mr. B.'s import of the term appears to by far the greatest number of competent judges *very obscure*, the inference is plain,—the essentiality of dipping in baptizing was never intended by Christ to be a part of *his law*. We do not say, “that such a law should be exploded as *obsolete*;” but that “in regard to us it *never was promulged*.” For “can it be supposed that our Lord would give a positive law of divine worship; a law that is obligatory on the most illiterate of his real disciples, in the very first stage of their christian profession; and yet express it in such *ambiguous* language

language, that the most wise and eminent of all his followers cannot now understand it." He that can believe it, let him.

§ 8. ARISTOTLE well observes, That "those things are *probable* that appear so to *all*, to *the most*, or to *the wise*; and to *all* these, to *most* of them, or to those who are best known, and reputable*." If this be a true *criterion*, may we not venture to say, that *probably* our Lord *never enacted* what Mr. B. contends for, viz. That every idea but that of immersion is *excluded* from the Christian rite in question; or if he did intend it, that it is left *very obscure*. Again: "Baron MONTESQUIEU observes, The stile [of laws] should be *plain* and *simple*; a direct expression being always better understood than an indirect one.—It is an essential article that the words of the laws should [be adapted to] excite in every body the same ideas †." If these remarks be conformable to the true *spirit of laws*, we again insist, that Mr. B.'s hypothesis was never divinely enjoined. "For to what purpose is a law considered as obligatory, when the most learned, sagacious, and impartial cannot understand it?" It is plain, "no positive law is obligatory till promulged: in other words, it is not a *law*. For what is meant by the term *law*, but

* Ενδοξα δε, τα δοκασια πασιν; η τοις πλειστοις, η τοις σοφοις και τετοις, η τοις πασιν, η τοις πλειστοις, η τοις μαλιστα γνωστοις, και ενδοξοις. ARISTOT. Topic. Lib. I. Cap. i. § 7.

† Spirit of Laws, B. xlix. Ch. xvi. and Pædob. Exam. Vol. I. p. 105.

but a rule of action prescribed by sovereign authority? It cannot however be a rule of action, any further than it is made known." Agreeable to this, is the following language of Sir WILLIAM BLACKSTONE; "A bare resolution confined in the breast of the legislator, without manifesting itself by some external sign, can never be properly a law. It is requisite that this resolution be notified to the people who are to obey it*." Hence it follows, by ARISTOTLE's rule, that the essentiality of dipping in christian baptism has not, with regard to us, been promulged. "If the trumpet gives an uncertain sound, it is all one as if it were not sounded." But we intreat of Mr. B. not to forget, that we speak of a want of clearness, and consequently non-obligation, only with respect to that very point wherein he and we, and I may add, he and most of his Pædobaptist witnesses differ, viz. That βαπτισμα in the New Testament, that is, in the ceremonial and sacramental sense of it, absolutely excludes all other modes of purification but that of immersion.

§ 9. (4) It is again urged, "That supposing the word baptism, in different connections, is used in various acceptations; such as immersion, washing, pouring, and sprinkling; yet that is not a sufficient reason for pronouncing the word equivocal. Otherwise we shall find comparatively but few terms in any language that are not

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equivocal

* Comment. Vol. I. Introd. Sect. ii. and Pædob. Exam. Vol. I. p. 106, 107.

equivocal and of dubious meaning." On this I would observe,

THAT all *generic* terms in the laws of God and men must *necessarily* be equivocal and dubious, so far as we contend with respect to the term baptism, viz. That they do not fix the *mode* of action; as contradistinguished from those of determinate specification. Terms being reducible to this twofold distribution, it is evident that a *wise* legislator will use one or the other sort according to the *design* he has in view. If he means to require of his subjects the performance of a duty in a certain *specific manner*, he will employ *specific terms*. Thus if our Lord's design had been, in the case before us, to enjoin the christian purification by water in the way of *sprinkling exclusively*, we should have had a word conveying that idea; or *perfusion exclusively*, the term would have been accordingly; or *plunging exclusively*, the expression would have been such as could agree, in the connection where found, with no other action. If the language in which the law is promulged does not afford such a word as absolutely confines the subject to one specific action, the remedy lies easy in a circumlocution, or an explanatory clause. If the duty, *in general*, be required, without specifying the manner of performance, it is evident that the subject is *designedly* left at liberty to adopt any manner in which the general duty may be performed. And positive duties being no further enjoined than they are made known, it is plain that the

law

law of nature, or some *prior revelation* is our guide, where the former is not excludingly restrictive.

LET us suppose, for illustration' sake, that God, by one of his prophets, should of old enact, That all the priests in the holy land were to PURIFY *by water* all the families of Israel, on a certain day, as preparatory to some solemn transaction. The mandate goes forth, and the advantages connected with compliance are clearly signified. Accordingly, the obedient priests and tribes observe the divine signal; and immediately turn their attention to *the manner* of doing what is thus indefinitely commanded. Some observe that the *manner* is very *immaterial*, for this plain reason, that no *particular mode* of purification by water was specified. They also observe, that religious purification by water was wont to be performed either by *washing the whole body*, or by *sprinkling* it only. Some therefore are purified by *one mode*, and some by *another*; the *design* of the law is equally answered by each, and the lawgiver is well pleased. But there are some in the land who take it into their heads, that by the phrase *purify by water* is meant *spiritual* purity, and reject the idea of *material* water. Others, who fixed upon the mode of *washing the whole body* in some river or bath, reckoned their neighbours, who adopted that of *sprinkling water on the body*, or a *part* of the body, yet *unclean*; and thus argued, "This purification is an emblem of moral purity, which Jehovah requires in all that approach him; now that purity

must be either partial or complete. Not the former, our neighbours themselves being judges. It must, therefore, be the latter. Of perfect purity, then, this purification is either an *expressive* emblem, or it is not. If not, why such a ritual service appointed in preference to any other that might have exhibited the blessing in a far more striking point of light. Besides, the command to *purify* by water must intend the performance of a *single action*; and to suppose it means either *this, that, or the other*, must proceed from the *designed* obscurity of the law itself; and such a law is fitted for nothing so much as to multiply crimes and punishments; nay, such a law is unjust and cruel; consequently, could not proceed from our divine Sovereign." The others reply: "We admit yours to be valid, and only claim from you the same indulgence; you know that *both* modes have been long in use, and the law does not specify either. Had *your* mode been *essential*, or had it been exclusively *designed* by our Great Sovereign, he would have taken care to inform us of it. But since he has not, we are *unreasonably* compelled by your act of uniformity. Besides, Jehovah himself has appointed the mode of sprinkling as an emblem of moral purifying, and pronounces the persons so purified, "*clean*." I ask common sense, whether there is any thing unreasonable in such a law? And whether the conduct of the former party be not strongly marked with rigid, unreasonable singularity,

gularity, notwithstanding their pretence of honouring the authority of the lawgiver?

§ 10. (5) WE are again asked: "In the name of common sense and common impartiality—Why should that emphatical and enacting term βαπτίζω, be singled out as remarkably *equivocal*? Why represented as *obscure* to such a degree, "that the most eminent criticks, commentators and lexicographers are divided in their verdict about"—what? Its *primary* meaning? far from it. Here we think Mr. WILLIAMS is under a gross mistake." In answer, I observe,

I. THAT the epithets *equivocal* and *obscure* are none of mine. Mr. HORSEY indeed says that the word baptism is "an *equivocal*, open, general term;" nor is he singular in using the first of these three: for he might plead in his defence precedents of no mean rank. Two of these at present occur to remembrance, which I shall here insert. The first comes from the pen of Dr. JOHN OWEN, one of the greatest divines the last century produced. Having quoted Mark i. 8. John i. 33. and Acts i. 5. he observes: "In every place it [the term βαπτίζω] either signifies to *pour*, or the expression is *EQUIVOCAL**." The other example comes recommended by such a company of *literary criticks* as stand in a high rank among the *literati* of the present age. The MONTHLY REVIEWERS, who cannot be suspected of prejudice against immersion, as appears from their *Literary Journals*, much less can they be

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charged

* Tract on Inf. Bapt. and Dipping. Ap. Collect. of Serm. p. 581.

charged with notorious incapacity to form a judgment on the meaning of a Greek word, write thus: "We cannot *wholly* subscribe to this opinion; [i. e. that there must be an immersion to constitute baptism, whether that immersion be total or partial;] though we acknowledge there are many authorities to support it among the ancients. The word *baptize* doth certainly signify immersion, absolute and total immersion, in JOSEPHUS, and other Greek writers. But this word is in some degree EQUIVOCAL; and there are some *eminent Greek scholars* who have asserted that immersion is not *necessarily* included in baptism." After having made some critical observations they add these remarkable words: "We have not yet seen any thing on this subject that hath *thoroughly satisfied* us*." Whether the present publication, if they shall think proper to read it, will contribute any thing towards their "thorough satisfaction," is to me uncertain.—Again,

2. SUPPOSING I had said, that the most eminent writers are divided about the *primary* meaning of the controverted term, I deny the charge of having been under a gross mistake; in support of which denial it would be easy to produce numerous instances. But to avoid repetitions, (vid. Chap. iv. *passim*) I would only remark, that Mr. B. and some others, on the one hand, consider the *primary* meaning to be *dipping*, or *putting in water*, &c.; and many of the first rate criticks, on the other hand, consider the

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* Monthly Review, Vol. LXX. p. 396.

primary, obvious, natural import to be *general*, as to *tinge*, to *wet*, to *wash*, &c. And that this is the real signification of it, even in a *primary philological* sense, I think has been fully proved. I say, “*primary philological*,” because

3. THERE is a manifest and important difference between a *primary philological* or etymological, and a *primary legal* meaning. The one by no means implies the other. On the contrary, we are fully of opinion with the learned GUSSETIUS, who, when speaking of the two Hebrew roots *Mul* and *Namal*, very properly shews, and we think beyond all contradiction, that the divine Legislator in enacting his laws has actually deviated from that very rule which Mr. B. would have us believe is invariably observed and inviolably sacred. And this in the matter of a *positive law*; yes, that very law which enjoins the observance of what St. Paul files “*a seal of the righteousness of faith.*” With the assistance of a certain ingenious writer, let us hear him speak in English, concerning these two Hebrew roots, thus: “*Though they do not occur in the conjugation Kal, except in the sacramental or typical signification of circumcising; yet this is not to be considered as their primary, but only as a species of their general signification of cutting; which, therefore, is their proper meaning — The genuine, general signification is to be fetched from Psalm xc. 6. and cxviii. 10.**”

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* Comment. Ebraicæ, sub Rad. *Mul*, and Pædob. Exam. Vol. I. p. 115, 116.

As a proof, that it is not necessary the words of a divine law should be interpreted according to their *primary* acceptation, we may further observe, with the translator of the above passage, That the word "*Arelah* is used for the *foreskin*; but its *general* and *leading* idea is, as Dr. TAYLOR informs us, a *superfluous incumbrance*; and Mr. JULIUS BATE says its *PRIMARY* meaning is, *the top, or protuberance**." To which we may add Mr. LOCKE's remark; "What words are there not used with *great latitude*, and with some deviation from their *strict* and *proper* significations †," even in *divine* laws? It does not, then, follow, as Mr. B. insinuates, that the *primary* and *legal* meaning must be the same; for these instances demolish the supposition. Supposing therefore, without granting, that the primary acceptation of βαπτίζειν is to *dip*, does it thence follow, that the *sacramental* import must be so too? No; for Mr. B. himself has furnished us with incontestible instances to the contrary. Let us then remember, that the primary etymological acceptation of a term, is no certain rule to determine its primary legal force. What then must determine? We answer—The meaning is to be sought from the most probable design of the Legislator, collected from former statutes, or the apparent nature and intention of the thing enjoined, that is, from the *circumstances of the case*.

§ II. (6) WE

* *Ib.* p. 116.

† *Essay on Human Underst.* B. II. Chap. xxxii. § 1.

§ II. (6) WE are moreover told, "That the manner of using water, when baptism is administered, is not a mere circumstance, but baptism itself; for no minister of Christ can consider his performance of sprinkling, of pouring, or of plunging, in the sublimest of all names, as any thing but the very act of baptizing. If the manner of using water be a circumstance of baptism, what in the world can baptism itself be? Now as according to Mr. HORSEY, the manner of using water is only a circumstance of baptism—and as according to Mr. WILLIAMS, the most eminent authors are divided in their verdict about what our Lord meant by it; all we can learn concerning the ordinance is this: Baptism is an unknown something, which has a connection with water*." To this I reply,

I. THAT our account of baptism is sufficiently intelligible at least to any who consider it impartially. If not, sad is my case that I have taken so much pains in shewing what baptism is, and after all, my readers may perhaps mistake it for *Leviathan!* which also is an unknown something that has a connection with water. We say that baptism is a christian ordinance, which implies a ceremonial purification by water. The proximate genus is purification, the specific difference is, that it is a purification by a ceremonial or religious use of water. And I maintain that the proper sacramental import of the

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word

* Pædob. Exam. p. 126—129.

word βαπτισμος, in the New Testament is exhausted by this definition, without descending lower in the *differentia*; nor are we to wonder that there is not in our language any *one word* of the same import; for as Mr. LOCKE well remarks: It is “obvious to observe *great store* of words in one language, which have not any that answer them in another. Which plainly shews, that those of one country, by their customs and manner of life, have found occasion to make several complex ideas, and give names to them, which others never collected into specific ideas. The terms of *our law* which are not empty sounds, will hardly find words that answer them in the *Spanish* or *Italian*, no scanty languages; much less, I think, could any one translate them into the *Caribee* or *Westoe* tongues.—Nay, if we look a little more nearly into this matter, and exactly compare different languages, we shall find, that tho’ they have words which in translations and dictionaries are supposed to answer one another, yet there is scarce *one of ten* amongst the names of *complex ideas*, especially of mixed modes, that stands for the same precise idea, which the word does that in dictionaries it is rendered by*.” What confirms the propriety of applying these observations of Mr. LOCKE to the term in controversy, is this, That most translators of the original scriptures into other languages found it necessary to preserve in their translations the words

* Essay on Human Understanding, B. III. Chap. v. § 8.

words βαπτίζω and βαπτισμος, only giving them a different termination, as *baptismus*, *baptism*, *baptême*, &c. Indeed the British words *bedyddio* and *bedydd*, used in that version, form a remarkable exception; I say remarkable, because they are neither the original words themselves with a different termination, nor yet are ever used to denote exclusively any one specific action whatever, as plunging, perfusion, sprinkling, or the like. They are *generic terms* that signify, more exactly than any others I know, the ideas conveyed by the original terms, as we have defined them.—I again remark,

2. THAT what our opponent himself says on this head, will help if necessary to explain our meaning. For thus he writes; “That various particulars relating to baptism are merely circumstantial, we readily allow—But it is quite otherwise, as to *the solemn use of water*. For if *that* be omitted, *baptism itself* is wanting †.” It is a rule with logicians, that the definition and the thing defined are convertible. Here Mr. B. calls baptism, “The solemn use of water;” and again, *this*, he says, is “baptism itself.” We cannot help wishing that he will always abide by this definition, in hopes that it might help to introduce an amicable union.

If it be again asked, *What mode* of this *solemn use of water*, is preferable? We reply, Such a mode as was *already established* in the church, for ceremonial purification, in connec-

tion with the scriptural design of the ordinance. And TURRETINUS assures us, "that in the time of Christ, it was not possible for any Jew either to *spea*k of βαπτίζειν, in reference to a sacred rite, or to *understand* it when spoken of, any otherwise than concerning the act of *washing, immersion, or affusion**." As to Mr. B.'s ludicrous supposition, that water may be applied, on our principles, to the forehead, the eyes, the ears, the nose, the mouth, &c. we think it an answer better than it deserves, when we say, *We have no such custom, nor the churches of God.*

3. WHEN our Examiner, says, "that immersion, pouring, and sprinkling, are not *mere circumstances* of the appointment under dispute," we partly believe him, and partly disbelieve him. For if we consider the term "*circumstance*" with regard to the one particular manner of observance which is actually adopted, then we may say that *this act* is not a circumstance, but an essential part of the *baptism itself*; but if we consider it in reference to a *different manner*, which, on the supposition, might have been adopted; then the using of one mode in *preference* to another, must needs be a *circumstance*. For the mode actually declined makes no *part* of the service, and yet, on the supposition, *might*

* "Alia vero temporis, quo vivebat Christus; quo βαπτίζειν de ritu sacro neque dicere, neque dictum intelligere quisquam Judeus aliter poterat, quam de *tinctionis, immersionis, aut affusionis actu.*" Theol. Loc. XIX. Quæst. xviii. § 4.

might have made a part. What I here defend is not the strict propriety of the word "circumstance," but the idea evidently intended by it as now explained. If we only substitute the term "*species*," and all Mr. B.'s reasoning on the expression "*mere circumstance*," as "contrary to scripture, to fact, and to common sense," is quite disarmed.

BUT "the Roman Catholics have been constantly told by Protestants, that a *participation of wine* at the Lord's table is not a "mere circumstance," but an essential part of the institution; yet not more so, says Mr. B. than THE USE OF WATER in baptism, let the mode of use be what it may." Here we think our opponent fails entirely in serving his own cause. He compares a *participation of wine*, to the *use of water*, as is very natural: and when we reject the USE OF WATER, then, we will submit to the charge of Popish mutilation.

§ 12. (7) "IF plunging, pouring, and sprinkling, be *equally valid*, it must be because they are *equally enjoined* by divine law. But they are three *different* actions—How then shall a single term, understood in its proper and primary sense, *equally* respect three different actions?—Before Mr. HORSEY pretends to evince that this word βαπτίζω has this plenitude of signification; we wish him to prove, that any term, in any language, either *does* or *can* equally or naturally signify three different actions. — Theologians and civilians have seldom taken it into their heads

heads to contend, whether the legislator had *three* meanings or only *one*, in any enacting clause." In answer to this objection, observe,

1. THAT these actions being *different*, does not hinder their being equally *enjoined*, and therefore equally *valid*. The different actions are only different *means* of attaining a proposed *end*. This end is *purification by water*, to which *either* of the mentioned means *equally* lead. For *each* is included in the general term; wherefore, *either* of them must needs be *valid*.

2. OUR meaning is greatly misrepresented in the objection. An unwary reader may be ready to think, that the present question is, Whether the enacting term has *three primary* meanings? And Mr. B.'s reasoning derives all its force from the supposition. I know not that ever it was disputed, and probably never will be, whether any enacting term has *three primary* significations. We maintain, as well as the worthy author, that there can be but *one primary legal* signification; but insist, notwithstanding, that if the word be *general*, and designedly chosen as such, it is not only *capable* of two or more different *modes* of observance, but must *necessarily* agree in meaning with as many modes, as there are *species*, or different *manners* of discharging the general duty; and these PERFECTLY EQUIVALENT, EQUALLY VALID.

CONSIDERING, therefore, the *general* import of the term — considering the *persons* to whom the command was first given — the religious use
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of water to which they had been *accustomed*—the perpetual and universally extensive obligation of the law, in every age and every *climate*—the various ways in which men eminently qualified to judge, have performed the duty required, with the sincerest protestations of impartiality— I am convinced more and more, as an accountable creature, in the awful presence of my Law-giver and Judge, that of two ministers, one *sprinkling* and the other dipping proper subjects, neither of them *essentially* deviates from the import of the law; nay that they are *perfectly equivalent, equally valid*. And if each answer the Legislator's requisition, what pity they, and their respective partizans, *fall out by the way!* “The honour of our Master, and zeal for his more important cause, forbid it!” I am fully of opinion with TURRETINUS in this matter; who, when discussing this question, “Whether, in the church of Rome, the true doctrine of baptism is retained,” distinguishes thus: “The *truth* of the doctrine of baptism should be considered with respect either to its *essence*, or to its *accidents*, such as the rites and ceremonies used therein. In the former sense we acknowledge that, thro' a singular divine providence, the true doctrine of baptism remains in the church of Rome; because the *matter* of true baptism, water, is retained in it, also the *formula* prescribed by Christ, according to which it is administered in the name of the holy Trinity; for which reason, the baptism

baptism administered in that church is thought VALID, and NOT to be REPEATED*.” Again,

3. WHAT we contend for, is very common in laws human and divine. This we hold against the objection, and the following remarkable passage, which is of the same cast. “If Mr. HORSEY be right, the law of baptism is a leaden rule, that will bend and take any form: rather it is *no* law—it is *no* rule; and with regard to the use of water, every one may do that which ~~seems~~ right in his own eyes. But as it is absurd to suppose, that the *primary* sense of the same word will *equally* apply to three different objects; so it must be incongruous for any to imagine that the same enacting clause or term of a law, can equally require *three different* actions, and at the same time be completely satisfied with *any one*, of them. Before Mr. HORSEY had inadvertently fixed an imputation of this kind on a positive law of Jesus Christ, he should have well considered, whether the whole history of legislation (sacred, civil, or ecclesiastical) could have furnished him with a *single instance* of such a fact. That many *tyrants* and *fools* have given laws to secular kingdoms, and have even presumed to legislate for Jesus Christ himself, is a fact; that some of their laws have been marked with tyrannical subtilty, and others with egregious folly, is also a fact; but that any of them ever were so crafty, as to contrive a law which, by a single enacting

* Infit. Theol. Loc. XIX. Quæst. xviii. § 1.

enacting term, equally required *three different* acts of obedience; and yet were so compliant as to feel themselves perfectly satisfied with having *any one* of those acts performed, I do not believe †." Astonishing language from a British divine, a Protestant Dissenter! " *Absurd* to suppose that the primary sense of the same word will *equally apply* to different objects?—*Incongruous* to imagine that the same term equally requires *three different* actions, and at the same time be completely satisfied with *any one* of them? Not a *single instance* of such a fact? Such a law beneath the craft of *tyrants* and *fools*?" In the name of common sense, in the name of common and statute law, what can Mr. B. mean by such language?

WE suppose there is hardly a single act of the British Parliament, contained in the statutes at large, but would furnish ample sufficiency to confront and entirely enervate the force of this passage. And this must be inevitably the case, when a *generic* term is made use of, and left without restriction. Is not this the case when such words as these occur—to *indict*, to *try*, to *execute*; *recruiting*, *enlisting*, *marching*; *consecration*, *ordination*, *induction*; and innumerable others? Are not such words commonly found in our laws, without their enumerating the complex ideas contained under them in the same statute? Nor can it be otherwise, except we say, that

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a statute ought to be a *dictionary* as well as a *rule of action*.

§ 13. FOR instance; if a law enjoin, that the subjects of Great Britain should RESORT to their respective parish churches, or some other lawful place of worship, on the Lord's day; a formal explanation of the word *resort*, and the particular *mode* of resorting, when that mode was, on the supposition, indifferent, would be needless and impertinent. Obedient subjects, unbiassed by subtle distinctions and a cavilling humour, immediately comply, without perplexing themselves or others, whether they must *walk* or *ride*? Others, of a contrary turn, lay great stress on the *manner* of resorting; and speak in a decisive tone in favour of *walking* as the most *primitive*, simple, self-denying mode. And seeing infants and young children cannot *walk* to church, they should be left at home till they are able to perform this most excellent method of *resorting*. Besides, "the word *resort*, it might be urged, cannot equally apply to different objects, as walking and riding, and at the same time be completely satisfied with any one of them."

If a sovereign cause a general *fast* to be proclaimed, it is not to be expected that the specific ideas contained under that term be at the same time explained. Some overscrupulous persons may puzzle themselves about the *manner* of observing the royal mandate. It is not enough, they say, that we observe a *religious humiliation*.

humiliation in general, but we must take the word *fast* in its *primary* acceptation, and that is *abstinence from food*, which ought not to be partial but complete. This is not sufficient, says another, we must follow scriptural *precedents*, and put on sackcloth. Nay, says a third, this is not enough neither, we cannot keep an acceptable fast without extending our abstinence further; for thus the scripture says: "Let neither man nor *beast*, herd nor flock, taste any thing; let them not feed nor drink water." Hold your peace, says a fourth, ye know nothing at all; this royal order, is a *positive command*; and in such cases it is not only unlawful to go *contra statutum*, but also *supra statutum*; for positive commands imply their negatives. The principal enacting term has no obscurity, is not equivocal; and our sovereign being neither a fool nor a tyrant, being neither crafty, weak, nor wicked, what can be plainer than that he means, his *loving, obedient, dutiful* subjects should *abstain from food all that day*. All *short* of this, *beyond* this, all *different* from this, is wrong. And what can be clearer, than that *infants*, and young children, are *excluded*, because not expressly mentioned in the positive mandate.

AMONG the Romans, the solemn rite of *marriage* might be effected by *three different* ways, and at the same time the law was completely satisfied with *any one* of them. "We must note, says GODWYN, that *three manner of ways* a woman became a man's lawful wife; *usu, confarreatione,*

*farreatione, coemptione**." That is, *either* of these three ways were PERFECTLY EQUIVALENT, EQUALLY VALID.

AN ecclesiastick is *inducted* into a benefice by *different modes*, PERFECTLY EQUIVALENT, EQUALLY VALID. "*Induction* is performed by a mandate from the bishop to the arch-deacon, who usually issues out a precept to other clergymen to perform it for him. It is done by giving the clerk *corporal possession of the church*; as by holding the ring of the door, tolling a bell, or the like; and is a form *required by law*, with intent to give all the parishioners due notice, and sufficient certainty of their new minister, to whom their tithes are to be paid.—He is then and not before, in full and complete possession, and is called in law *persona impersonata*, or parson imparsonne †."

WHEN a general gives orders to his officers *to march* from one station to another, it is not necessary that he explain to them what he means by the word *to march*, being already well known. And how ridiculous would it be for any to contend that because the word *primarily* signifies "*to walk* in a grave, deliberate, or stately manner;" the command is not to be extended to the *cavalry*, or if it does, that they are not to *ride* but walk and lead their horses. But the *legal force* of the word is of a more *general nature*, implying, "*to move in military form*;"

and

* Rom. Antiq. Lib. II. Sect. ii. cap. 20. And KENNETT'S Antiq. Part. II. B. v. chap. 9.

† BLACKST. Comment. Vol. I. B. I. Ch. xi. §.

and includes many specific ideas, well known by custom.

BUT what need multiplying examples in so plain a case? The reader may easily furnish himself with instances innumerable. All laws, whether civil or sacred, in every age and every country, from the very nature of things, *suppose* a previous knowledge of some parts, terms, &c of what is enacted, and it is our wisdom, instead of raising a dust about what laws *ought* to be, especially the laws of our Maker, to employ the most proper *criteria* for distinguishing the true meaning of what is enacted for our observance. And to this end, the following *most judicious* remarks, as applicable to all laws, may be serviceable. “The fairest and most rational method to interpret the *will* of the legislator, is by exploring his *intentions* at the time when the law was made, by *signs* the most natural and probable. And these signs are either the words, the context, the subject matter, the effects and consequence, or the spirit and reason of the law.—*Words* are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar, as their general and *popular use*.—If words happen to be still *dubious*, we may establish their meaning from the *context*; with which it may be of singular use to compare a word or a sentence, whenever they are *ambiguous, equivocal, or intricate*.—Of the same nature and use is the comparison of a law with

with *other laws*, that are made by the same legislator, that have some affinity with the subject, or that expressly relate to the same point.—As to the subject matter, words are always to be understood as having a regard thereto; for that is always supposed to be in the eye of the legislator, and all his expressions directed to that end.—As to the effects and consequence, the rule is, that where words bear either none, or a very absurd signification, if *literally* understood, we must a little deviate from the received sense of them.—But, lastly, the most universal and effectual way of discovering the true meaning of a law, when the words are *dubious*, is by considering the *reason* and spirit; or the cause which moved the legislator to enact it. For when this reason ceases, the law itself ought likewise to cease with it.” This is the language of good sense, of sound judgment, and is of universal use in its application. And whether it be not more favourable to that interpretation of the law of baptism, which I am defending, than the contrary, let the reader judge.

§ 14. Dr. SAMUEL JOHNSON, as every one knows, cuts no mean figure in the annals of English literature, and stands eminently conspicuous as a lexicographer; one would expect, therefore, he could not fundamentally and *essentially* mistake as to the primary acceptation of a word, than which hardly any his famous dictionary contains had been more controverted.

And

And yet this celebrated author has actually erred in that manner, if our opponents are in the right. He considers the word *baptism*, and we believe with great propriety, not as confined to any one *specific* action, as to *sprinkle*, to *dip*, or the like; but as a term of *latitude*, according to its biblical and sacramental use; and this he might naturally suppose from the *nature* of the ordinance to which it refers. "To *baptize*," says he, "is to *christen*; to administer the sacrament of baptism to one.—*Baptism*; an external *ablution* of the body, with a certain form of words." But lest it should be supposed that this account sprung from popular prejudice in favour of the general practice, and against our brethren's distinguishing mode, the suspicion is immediately removed, if we consult him on the word *dipping*, where he quotes thus: "The person to be baptized *may be dipped* in water; and such an immersion or dipping ought to be made thrice, according to the canon." Now, if our martyrs and divines were mistaken, in darker or more improved ages, must we pronounce JOHNSON, so much the honour of a nation enlightened with science; JOHNSON, with regard to philology, his favourite branch; and with regard to a term so long and fiercely controverted; must we pronounce him in *this* affair, (whatever he was in some others)—"A being darkly wise and rudely great?"

§ 15. (8) GREAT advantages have been boasted of from another consideration, viz. "That

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as *we allow* dipping to be proper baptism, our opponents must be right, whether sprinkling be valid or not." But if this matter be fairly examined, our opponents will have little cause of triumph, as it is evidently against them. For when we admit dipping to be baptism, it is because that is a *mode of purification by water*; though neither so eligible, for its own sake, so expressive of the things signified, or so conformable to the genius of judaism or christianity, as the mode of affusion. We have, I suppose, at least eight out of ten of the most eminent writers on our side. Admitting the suffrage of these numerous voices, who have undoubtedly a right to be heard about the meaning of a term, to have a preponderation of evidence, we are *probably* right in whatever scriptural way we use water: but admitting further our principle to be *true* respecting the legal import of the term, we have the *fullest certainty* that we are in the right. Not so Mr B. For while he holds the *essentiality* of dipping, rendering null and void every other mode of using water, it is incumbent on him to prove all the Pædobaptists who hold the former principle, and among them an illustrious troop of those who adorn his pages, either *incompetent* or *abandoned*; but this is incompatible with what he says of them, that they are among "the most eminent that ever filled the professor's chair, or adorned the Protestant pulpit." And it is worthy of remark, that by how much the
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more he swells his catalogue, and the more eminent the writers, proportionably will his contracted principles be condemned. It is impossible to evade this consequence but by proving them either *weak* or *wicked*; which also he cannot do without contradicting himself.

MR. B. needs not to be informed how similar his inference from our concession is, to that of the Romanists, when they conclude, that they must surely be on the *safest* side of the question; because we charitably grant, there *may be* salvation to them in their communion, while they *deny* any to us in ours. And this condemning of Protestants, while the latter are not so peremptory and presumptuous in condemning them, is what CHILLINGWORTH calls "THEIR ONLY GREAT ARGUMENT †."

I THINK we may at length ask, "If the term baptism do not determinately signify what we contend for, *ceremonial purification*, we should be glad of information what other expression *could* have conveyed that idea?"

BEFORE I conclude this part, give me leave to introduce the following judicious remarks of Mr. LOCKE: "Sure I am, that the signification of words in all languages, depending very much upon the thoughts, notions, and ideas of him that uses them, must *unavoidably* be of great uncertainty to men of the *same* language and country.—But when to this natural difficulty in every country, there shall be added

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† Religion of Protest, Dedicat. to the King.

different countries and remote ages, wherein the speakers and writers had very different notions, tempers, customs, ornaments, and figures of speech, &c. every one of which influenced the signification of their words then, tho' to us now they are lost and unknown; *it would become us to be charitable one to another in our interpretations or misunderstandings of those ancient writings*: which tho' of great concernment to be understood, are liable to the unavoidable difficulties of speech, which (if we except the names of *simple ideas*, and some very obvious things) is not capable, without a constant defining the terms, of conveying the sense and intention of the speaker, without any manner of doubt and uncertainty to the hearer. And in discourses of religion, law, and morality, as they are matters of the highest concernment, so there will be the *greatest difficulty*. The volumes of interpreters and commentators on the Old and New Testament, are but too manifest proofs of this. Tho' *every thing* said in the text be *infallibly true*, yet the reader may be, nay *cannot chuse but be* very fallible in the understanding of it. Nor is it to be wondered, that the *will of God*, when clothed in *words*, should be liable to that doubt and uncertainty, which *unavoidably* attends that sort of conveyance; when even his SON, whilst *clothed in flesh*, was subject to all the frailties and inconveniences of human nature, sin excepted. — Methinks it would become us to be
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—less magisterial, positive, and imperious, in imposing our own sense and interpretations*.”

§ 16. (II.) WE come now to examine some of Mr. B.'s strictures, contained in his *second* volume, relative to the SUBJECTS of baptism. In a note on *Social Religion* I had expressed myself as follows: “Whatever there may be in the ordinance of baptism of a *positive* consideration, there is nothing relative to the *subjects* of it so merely positive as to be independent on all moral grounds;—nay further, whatever relates to the qualification of the subjects, is of a nature *entirely* moral,—and to say otherwise must imply a contradiction. Baptism, therefore, is an ordinance of a *mixed* nature, partly positive and partly moral. As far as this or any such ordinance, partakes of a *moral* nature, the reason and design of the law, or if you please the *spirit* of it, is our rule of duty;—and only so far as it partakes of a positive nature is the letter of the law our rule. As what relates to the qualification of the subjects is of *moral* consideration, we are necessitated to seek in them the reason and intention of the command; but infants partaking of the great *primary* qualification, which the evident design of the ordinance requires, ought to be baptized; and it must imply a breach of duty in a minister to decline it. To argue on this principle—*Baptism IS a positive rite*, and therefore OUGHT to be express, full and circumstantial—is, on

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the

* Essay on Human Underst. B. III. Chap. ix. § 22, 23.

the principles, concessions and practice of Anti-pædobaptists, demonstrably fallacious. For the law of baptism is evidently, in FACT, not circumstantial and determinate; and therefore is not, cannot be an institution *entirely* positive." I had also said; "should any ask me why, as a christian minister, I baptize an infant? I can truly answer, that I have the *very same reason* for doing it that John the Baptist had for baptizing penitent sinners in Jordan and Enon; the *same* reason that Jesus, by the ministry of his disciples, had, for baptizing a still greater multitude; and, finally, the same reason that our Baptist brethren have, or ought to have, and which they profess to have in the general tenor of their practice, for baptizing adults.' This is the *brief*, now let us hear council. Mr. B. thus begins:

§ 17. "BAPTISM then, according to Mr. WILLIAMS, is of a *mixed* nature; an ordinance partly moral, and partly positive. This to me is a new idea: for, of all the writers quoted in this work, of all the authors I have perused, not one occurs to remembrance who has thus represented baptism." He very properly adds, "If, however, the evidence produced be *valid*, the novelty of his notion is not material. His principal reason in favour of the position is; *Whatever belongs to the qualifications of the subjects is entirely moral.* But will this prove," adds he, "that baptism is not strictly speaking, a positive institute? Will it not

not apply with all its force to the Lord's supper? On this principle, we have no ordinance *entirely positive* under the New Œconomy; because it is plain the qualifications for that appointment are all of the moral kind." In answer let me observe,

1. THAT the two last consequences are admitted; The position *will* apply with all its force to the *Lord's Supper*; and, We have no ordinance *entirely positive* under the New Œconomy. My opponent seems to regard these consequences as dishonourable to christianity, or somehow a defect; on the contrary, I consider them as reflecting honour on it, being real excellencies. My reasons are assigned elsewhere, (See Chap. I. § 31—34.)

2. THE first question, "Will this prove that baptism is not strictly speaking a positive institution?" This question, I say, which implies a denial of my position, I shall now fairly examine. And towards solving it, and proving the consequence—"baptism is therefore an ordinance of a *mixed* nature"—I shall first take notice of some particulars wherein we *agree*; and then investigate Mr. B.'s *chief argument* against my principle.

WE agree then in our *definition* of a positive institute; "A positive institute is that, the reason of which we do not see, prior to external command, but which originates *entirely* in the sovereign will of the legislator." To this idea, I apprehend Mr. B. can have no objection.

My opponent, moreover, accedes to my antecedent, viz. "Whatever belongs to the qualifications of the subjects is entirely moral." But as to this latter agreement, perhaps it is more in words than ideas. By *moral* qualifications I understand, "those qualifications which God, as the moral Governor and Judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures, according to their various circumstances, independent of positive authority, and which are *not measurable by any positive rule.*" And I accede to the following declaration, a little qualified: "To constitute any branch of religious worship purely positive, it is enough that the rite itself, the manner of performing it, the qualifications of the subject, the end to be answered by it, and the term of its continuance, depend entirely on the sovereign pleasure of our divine Legislator;" in proportion as that sovereign pleasure is made known, and determinable by a *positive standard.* These things I hold as perfectly consistent with my principle. And, thus far, we seem to travel the same road.

§ 18. Mr. B.'s objections are now to be considered. "Many," he tells us, "are those theological writers who have more or less treated on positive institutions; some of whose books I have seen and perused with care. But I do not recollect any author, who so defines or describes a religious appointment merely positive, as to exclude every idea of what is moral from the

the qualifications of its proper subjects." Very probably; but that does not affect my position. What follows is more directly to the point. "The *nature* of the qualifications, whether moral or not, makes no part of those *criteria* by which the definition of a positive rite should be directed." If this, in the view it is urged, be a true assertion (for we have nothing else) my consequence, as such, fails; if not, it stands firm against the attack. But, be it remembered, that the proposition itself, "Baptism is an ordinance of a mixed nature," is demonstrable from *other* premises, (as the reader may see, Chap. I.) independent of this argument. However, it is my present business to shew, that the *nature* of the qualifications of the subjects, in the present case, *does* make a part of those *criteria* by which the definition of this positive rite should be directed. And to this end observe,

1. IF the nature of the qualifications required be such as do not, nor possibly can, admit of a *positive standard* to determine them, it is absurd to say, that the qualifications themselves, be they what they may, make any part of the *positiveness* of an institution. But all *moral* qualifications are such.

2. IF the qualifications required be such in their nature, as are *infinitely variable*, according to the infinitely variable circumstances in which the subject may be, it would follow, that none could be proper administrators of baptism, on our author's principles, but such as possessed in-

finite knowledge! But the moral qualifications of faith, repentance, knowledge, &c. which our opponents contend for, are such: Therefore, the qualifications cannot be ranked as any part of a positive institute, but upon this supposition, that God communicates to the administrators what is incommunicable, which is an exact knowledge of the moral state of their fellow creatures in circumstances infinitely variable, which is absurd.

§ 19. If Mr. B. thinks to evade this by saying, “It is sufficient to constitute an institution merely positive, that those qualifications, tho’ entirely moral, are *absolutely dependent on the sovereign pleasure of God* ;” the evasion is of no service: for it is in effect to say, If it be the sovereign pleasure of God, he can appoint impossibilities and contradictions. The evasive objection supposes, that tho’ the qualifications be moral, yet the appointment of *some* moral qualities rather than others, for instance *faith* and *repentance*, is a positive consideration. That is, it is not the *nature* but the *appointment* of such qualifications which constitutes them *positive*. But is there any propriety in calling that a positive *appointment* which neither has, nor can have a positive *rule*? nay, whose rule must be necessarily infinitely variable in its application? For supposing, without granting, the qualifications of faith, repentance, &c. to be alone entitled to baptism; or that the absence of a credible profession of these, debars from the ordinance; yet even

even then, such a demur ensues, or liableness to mistake, as is absolutely incompatible with an appointment *merely positive*, as to subject and mode. It is impossible for Mr. B. in virtue of any *positive appointment*, properly so called, to determine the qualifications of the subjects, in assignable instances of cases *ad infinitum*; and when innumerable persons assignable are actually baptized, to determine, whether they are *duly* baptized or not. And while my opponent holds that as a *sacred rule*, which never was, nor can have existence, as appears from his own *concession*—“the qualifications of the subjects are *entirely moral*”—it is no wonder that he holds all the Pœdobaptists in Christendom as *unbaptized*. And be it further noticed, that if my principle be not admitted, in opposition to his, nothing would hinder, but Atheists, Deists, or blasphemers might be the *proper* subjects of the Messiah’s kingdom, as contradistinguished from believers and penitents, *antecedent* to the institution. And whether this just consequence be not sufficiently *absurd*, and of course the principle from which it is deduced, needs no proof.

§ 20. THE truth is; Jesus Christ, as the supreme Head of his Church, gave to his ministers a commission to *disciple all nations*; to bring *all the world*, by all lawful means, and especially by preaching the gospel, under his government. The *nature* of his kingdom had been clearly ascertained before; partly, from his own mouth, and partly, by the light of preceding dispensations.

dispensations. His merely *explaining* to them the nature and extent of his kingdom, affords no *positive rule* of conduct; but it opens and ascertains *new relations*, whence arise fresh obligations of moral dispositions and obedience. The *extent* to which their commission reached, implied a *dissolution* of a former positive restriction, and gave them an unlimited scope in their work. This argued *sovereign authority*, for no other could repeal what was before enacted by divine law. The *known nature* of his kingdom, was a sufficient directory, without any *positive rule*, respecting the preparatory *qualifications* of his subjects. The doctrine of *profelytism* was well known to the parties, which they could no otherwise than observe, as far as it was consistent with the design of the Messiah's kingdom, if not countermanded. Common sense, common prudence, former œconomies of the covenant, in connection with the genius of christianity, furnished them with ample means of information about *who* should be admitted into this extensive kingdom, independent of all positive injunction. Consequently, it follows, from the very definition of positive law, that the *qualification* of the subjects formed no part of the *positiveness* of the law of baptism. *That* is evidently founded on the revealed nature of the gospel church, and easily ascertained *without* the supposition of external command; and therefore is not reducible to the class of positives. To *purify by water*, in the name of the Father, and so on, was
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of a positive nature; but what kind of moral qualifications (and no other are supposed) were suitable, for a participation of the ordinance, *needed* no positive standard to determine. Or were they in danger of *rejecting* the humble and obedient, and of *receiving* and caressing blasphemers as the most proper? To say that the believing and penitent are noticed, as those who ought to be baptized, no more argues that these *exclusively* are to be baptized, than that these *exclusively* are to be admitted to heaven; and therefore make no part of the positiveness of the law of baptism. A moral duty may be *positively* enjoined, but that alone will not constitute a *positive institute*, according to the definition; else the love of God and our neighbour, may be forced into the same rank. So neither will it follow, that because believers and penitents are represented as suitable subjects of the Redeemer's Kingdom, therefore *no other* part of the human race are to be so reckoned.

§ 21. FROM the premises it follows; that "whatever relates to the qualifications of the subjects, is of a nature entirely moral—that the law of baptism affords no *positive rule* for determining who are proper subjects—consequently, that the ordinance of baptism is of a *mixed* nature, when we comprehend under the term *ordinance*, the *subjects* as well as the purification itself.

Now that the reader may see, that the charge of *novelty* upon my principles, as questioning

the absolute positiveness of the law of baptism; or my calling it a "*mixed* ordinance," because the qualifications of the subjects make no part of its positive nature, is of little weight; may easily appear from the following excellent remarks of Dr. JOHN OWEN: "There are two sorts of laws whereby God requires the obedience of his rational creatures, which are commonly called *moral* and *positive*: it is greatly questioned and disputed, to whether of these sorts doth belong the command of a sabbatical rest. Positive laws are taken to be such, as have no reason for them in themselves, nothing of the matter of them is taken from the things themselves commanded, but do depend *merely* and *solely* on the sovereign will and pleasure of God. *Moral laws* are such as have the reasons of them taken from the nature of the things themselves required in them. For they are *good* from their respect to the nature of God himself, and from that nature and order of all things, which he hath placed in the creation. So that this sort of laws is but *declarative* of the absolute goodness of what they do require; the other is *constitutive* of it, as unto some certain ends. *Laws positive*, as they are occasionally given, so they are esteemed *alterable* at pleasure. Being fixed by mere will and prerogative, without respect to any thing that should make them necessary antecedent to their giving, they may by the same authority at any time be taken away and abolished. Such I say are they in their own nature,

ture, and as to any *firmitude* that they have from their own subject matter. But with respect unto God's *determination*, positive divine laws, may become eventually unalterable. And this difference is there between legal and evangelical institutions. The laws of both are positive only, equally proceeding from sovereign will and pleasure, and in their own natures equally alterable. But to the *former*, God had in his purpose fixed a *determinate time and season*, wherein they should expire, or be altered by his authority; the *latter* he hath fixed a perpetuity and unchangeableness unto, during the state and condition of his church in this world. The other sort of laws are *perpetual and unalterable* in themselves, so far as they are of that sort, that is *moral*. For altho' a law of that kind, may have an *especial injunction* with such circumstances as may be changed and varied, (as had the whole *Decalogue* in the commonwealth of Israel) yet *so far* as it is moral, that is, that its commands and prohibitions are *necessary emergencies*, or expressions of the *good* or *evil* of the thing it commands or forbids, it is invariable. —It is pleaded by some, that these kinds of laws are *contradistinct*; so that a law of one kind, can in *no sense* be a law in the other. And this doubtless is true *reduplicatively*, because they have especial formal reasons. *As far*, and *wherein*, any laws are *positive*, they are not *moral*; and *as far* as they are purely moral, they are not formally positive, tho' given after the manner of positive commands. Howbeit, this

this hinders not but that some do judge, that there may be and are divine laws of a MIXT NATURE. For there may be in a divine law, a foundation in, and respect unto somewhat that is moral, which yet may stand in need of the superaddition of a positive command for its due observation unto its proper end. Yea, the moral reasons of the things commanded, which arise out of a due natural respect unto God, and the order of the universe, may be so deep and hidden, as that God, who would make the way of his creatures plain and easy, gives out exprefs positive commands for the observance of what is antecedently necessary by the law of our creation. Hence a law may *partake of BOTH these considerations*, and both of them have an equal influence into its obligatory power. And by this means, *sundry duties, some moral, some positive*, are as it were COMPOUNDED in one observance. Hence the *whole law* of that observance becomes of a MIXT NATURE, which yet God can separate at his pleasure, and taking away that which is positive, leave only that which is absolutely moral in force. And this kind of laws, which have their foundation in the nature of things themselves, which yet stand in need of further direction for their due observation, which is added unto them by positive institution, some call MORAL POSITIVE*." Mr. B. and especially Dr. S. who, if I am rightly informed,

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* On the Sabb. Exercit. III. § 2, 3.

is a *seventh day* Baptist, with those of the same mind, would do well to consider these distinctions *thoroughly*, in reference to the *Causes of the Sabbath*, and the Pædobaptist controversy.

§ 22. Mr. B. objects next against the moral qualification of children, which I had asserted: "But how should an infant of a few days, or of a month old, be a partaker of such qualifications, to render it a proper subject of baptism?"

ONE would be tempted to think, from the contemptuous light in which our brethren place infants, that they make no part of the human species; agreeing with a certain professor of logic and philosophy who defined a human being, "A creature that could draw an *inference*;" and as infants cannot draw an inference, they are not human beings. But as the pupils of the same professor, when applying their master's rule to a *limner*, who declared he could not *draw an inference*, did not make him less than *human*; and again, when applying the same rule to an *able horse*, which, his owner had assured them, could draw *any thing in reason*, they did not make him any thing but a brute; so, I believe it will never be in the power of Anti-pædobaptists, with all their *inferences* against infants, to make them otherwise than *subjects of moral obligation*. To deny them this character, it is incumbent on our opposers to shew, that they are not affected with original sin, nor are even capable of it; for this implies, at least, a privation of some *moral* quality which they

they ought to possess, and therefore argues them the subjects of a moral state, and of course of moral obligation. Again, if no infants are the subjects of what may "with propriety be termed *moral*," then no infants are the subjects of *grace*, which is a *moral* quality. Moreover, if not subjects of moral obligation, they are not *accountable* creatures; are not capable of being *judged*; of being condemned or acquitted, of moral happiness or misery in a future state.

§ 23. AND what is Mr. B.'s reason for pronouncing infants *incapable* of moral *obligation* and moral *qualifications*? He replies: Because "not capable of moral *agency*;" because "morality, in all its branches, is nothing but the *discharge* of moral obligation; or a conformity of heart and of life to the rule of duty." And then adds; "Parents may have the requisite moral qualifications for the ordinance; but I cannot conceive how their new born offspring, for whom our author pleads as proper subjects of the rite, should be so qualified."

IT is readily granted, that *natural* incapacity excuses from such *acts* as would otherwise be incumbent on the subject; for this obvious reason, that natural impossibilities make no part of the divine requisitions, and consequently of the creature's duty. But here observe,

THAT a natural incapacity for moral *agency*, by no means excuses from all moral obligation; for that would be the same as to say, Children are incapable of sin and grace, bliss or woe; need

need no imputed righteousness to screen them from the latter, or to entitle them to the former. For the imputing of a Redeemer's righteousness, by an act of *mercy*, supposes *demands* from *justice*; and such demands being always equitable, and never requiring what is not necessary, it follows, that the infant of a day, if made the subject of it, was under some *obligation* to justice, which I presume no one will deny is *moral* obligation. (See Mark x. 15. and Luke xviii. 16, 17.)

§ 24. BUT the most plausible objection is: "Supposing such qualifications to exist, by what means are they to be discovered? What is there *discernible*, that can with propriety be called *moral*, in one that is not capable of moral agency?" I had said, *Infants partake of the great primary qualification which the design of the ordinance requires, and therefore should be baptized.* On which my opponent exclaims: "*Infants*—what, in general? Of all mankind? He will not, I presume, assert it.—I take it for granted, however, that he means the infants of professed believers. But there is no more of a moral temper, or of a moral conduct, in the mere infant of a real christian, than there is in that of a Jew, or of a Turk."

It is allowed, there is no discriminating moral qualification discovered in one infant more than another; nothing discernible of a moral difference between the children of professors and of profane. Mr. B. therefore is mistaken in his

his conjecture, that I mean, the children of professed believers *only* are *possessed* of the moral qualification I speak of. But is nearer the truth when he says; "Our Author's position requires that the infants *themselves* possess moral qualifications, to render them the subjects of baptism."

WHAT I maintain as alone essential to the subjects of baptism, is a *moral suitableness* to the nature and design of the institution. What falls short of this, is defective; what amounts to this, quite sufficient. It is evident, on the least reflection, that criminal ignorance, impenitence, unbelief, and the like, are excluded from all claim to such a moral suitableness; for how can they be proper subjects, who are professed rebels against the government of the King of Zion? On the other hand, when we consider the baptismal rite as a SEAL of God's appointment, exhibiting to the subject the blessings of the New Covenant, and thereby laying him under corresponding obligations of duty, (in confirmation of which see Chap. II. § 22. &c.) the rite must be applicable to infants equally with penitents and believers; that is, they have all the qualification that is *essential* to proper subjects. As the moral qualities of faith, repentance, and the like, are essential to *salvation* in certain *circumstances* only of human life, so in certain circumstances only are the supposed existence of these qualifications essential to *baptism*.

§ 25. ACCORDING

§ 25 “ACCORDING to him,” says my opponent, “nothing is plain, determinate, or certain, relating to either the mode or the subject.” He might have almost as well said—that there are no certain, determinate, and plain properties of a triangle *in general*, because the *precise dimensions* are not ascertained. ARISTOTLE’S *Edita quasi non edita*, therefore, is impertinently applied in the present case.

I HAD said, *The law of baptism is evidently and in fact not circumstantial and determinate, and therefore cannot be an institution entirely positive.* That is, as the connection shews, it does not bear the *signs* of a mere positive law; the qualifications of the subjects being reducible to no *positive standard*. Even as the command to “preach the gospel to every creature,” is not so determinate and circumstantial, as not to require for its due execution, the aids of moral inference and analogy. And now with respect to the command of “preaching the gospel,” I would ask, whether *that* be not a part of the divine statute? If not a part of *positive* law, by what criterion shall we distinguish? If it be, it is either *wholly* or *partially*; if the latter, by what rule shall we discriminate? if the former, how comes it to pass that the Antipœdobaptists, perhaps more than any other denomination of christians, are *at this day* so much divided about the import of this command, “*Go—preach the Gospel to every creature?*” Not to mention the perpetual clashing of opinions, about
What

What the Gospel is, and what is implied in preaching it?

I AM far from thinking, however, that this affords the least room for the infidel to triumph with impunity, or that an infallible head on earth should be sought: on the contrary, I am persuaded that the more firmly we adhere to the merely positive scheme, rigidly insisting that every *punctilio* relative to gospel order is to be adjusted according to a *positive standard*, the greater handle is given to watchful infidelity, and the greater the pretended need of an infallible pastor, falsely so called.

OUR Author *imagines* he sees a contradiction between the above declaration, and another I had advanced elsewhere, viz. "Nothing should be considered as an established principle of faith, which is not in some part of scripture delivered with *perspicuity*." (Social Religion, p. 368.) To apply this last *axiom* to the subject before us. As the scripture delivers with *perspicuity*, that those in all nations who are deemed by the commissioned ministers of Christ *suitable subjects* should be dedicated in the name of the Father, and so on, by the solemn use of water, it should be considered as an established principle of faith. But as it is so *obscure* with respect to the *essentiality* of dipping, teaching, faith, repentance, &c. that only Mr. B. and a few more geniuses superior in penetration to many of the most eminent "that ever filled the professor's chair, or adorned the Protestant pulpit,

pit," can discover the latent mystery—it should not be considered as an established principle of faith, or of practice.

§ 26. OUR Author is very fond, on several occasions, of charging those who plead and practise contrary to his peculiar principles, as guilty of symbolizing with the Papists. Among others I am honoured in this way. "Tho' I take it for granted, says he, that Mr. WILLIAMS is not a stranger to the popish controversy, relating to positive ordinances of holy worship; yet I cannot help thinking that he quite overlooked it, when penning his Notes concerning baptism: because that want of perspicuity and of precision which he charges on a positive law, is much more becoming the creed of a *Papist*, than that of a Protestant Dissenter."

SINCE party names do not operate on my mind, as bugbears and hobgoblins do on the minds of children, I take this from my worthy antagonist with perfect good humour. As to the fact he takes for granted, I shall only say; "Many are those writers who have treated on this subject of controversy; some of whose books I have seen and perused with care." With respect to the other part of the stricture, tho' I readily excuse the freedom of the language, I must *protest* against the charge of symbolizing with Rome, as totally ill-founded and unjust; if thereby be meant a detertion of those grand principles by which our fore-fathers were justifiable in withdrawing from that communion.

Want

Want of perspicuity and precision in a positive law, is popish. I answer with CHILLINGWORTH: "It is requisite to a rule, SO FAR AS IT IS A RULE, to be *evident*; otherwise indeed it is *no rule*, because it cannot serve for direction." And again, "Tho' Protestants, being warranted by some of the Fathers, have called scripture the *judge of controversies*:—yet to speak properly, as men should speak when they write of controversies in religion, the scripture is not a *judge of controversies*, but a *rule only*, and the only rule for Christians to judge them by. Every man is to judge for himself with the *judgment of discretion*.—Now the scripture, we pretend, in things *necessary*, is plain and perfect.—If God's will had been we should have understood him *more certainly*, he would have spoken *more plainly**."

ONE principal fruit of my attention to the Popish controversy is this, That I discovered, or thought that I discovered, this maxim as the *quintessence* of popery—*That one party of professing christians make those things to be terms of christian communion, and of true religion, which Christ hath not made so.* Hence the *necessity* of seven sacraments; the *necessity* of tradition; the *necessity* of an infallible interpreter, &c. and the *necessity* of believing and complying with all, as terms of communion. And their bigoted, intolerant principles are maintained by an appeal to Christ's *positive* injunctions.

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* Relig. of Protest. Chap. ii. § 6, 11, 84.

The Want of perspicuity and precision in positive law, becomes the creed of a Papist. He might have said, the *creed of an INFIDEL!* For what is a positive law? Is it any thing else, *can it be any thing else, than a law delivered with perspicuity and precision, founded on the sovereign pleasure, and enforced by the mere authority of the Legislator?* “If you would have more light added to the Sun,” to use the words of CHILLINGWORTH, “answer me then to these questions.” Can that be a law *merely positive*, which does not possess any such properties, as all the world allows to be necessary for that purpose? Or can any portion of scripture possess them, *in that sense* which some thousands of the most eminent characters for learning, for grace, for a disinterested freedom of inquiry, that ever the christian world beheld, proclaim by their immortal writings and their conscientious practice, they do not and cannot discover? Yes, ye Protestant Champions now in glory, who have shaken the foundation of St. Peter’s by your zealous efforts in favour of christian purity of doctrine and worship, ye were all *unbaptized* we are assured. And ye living Pœdobaptists far and near, hear it, and let your ears tingle, ye are *more corrupt*, respecting the introductory ordinance to your holy religion as christians, than your fore-fathers or yourselves ever thought the *Mother of harlots* to be! “He that can believe it, let him believe it.”

ONE might be led to think from Mr. B.’s insinuations

insinuations and language, that *his* principles are admirably calculated to stem the torrent of papal superstition; but on closer examination, we have reason to fear, that if one be *Scylla*, the other is *Charybdis*; the remedy is little better than the disease. His hypothesis, indeed, may cut off the *excreffence* of superstition, but instead of healing the wound, it would leave behind, as the inevitable effect, the *gangrene* of bigotry.

IF the scripture be only a *rule*, who is to be the *judge* of controverted subjects? I answer— not the *pope* as an infallible interpreter, nor any other man, who having “a pope in his belly,” (in LUTHER’S homely phrase,) would determine for others; not any *church* on earth, however infallible or *positive* its pretensions; but—*each man for himself*, as he would answer for his decision and conduct before the eternal Judge. Duly weighing the difference between “a moment and eternity,” between the authority of Christ and will-worship, let him cautiously judge, and boldly act, as a man,—an *immortal* man—and as a christian, looking into the perfect law of evangelical liberty.

§ 27. I AM further told, “I must act upon a conjecture extremely shrewd and uncommonly happy, if at any time I really *baptize* an infant for the very *same reason* that John or the Apostles baptized multitudes of penitent sinners—except I can prove, that a command to *immerse* penitents, is equally an order to *sprinkle* infants.” Nay, this is no fair conclusion; for it

is

it is enough that I should prove, (which I think is now done,) that infants are equally *qualified* for baptism and equally *intended* as penitent sinners; and that the word *baptism* is a *generic* term alike applicable to affusion as immersion. Besides, Mr. B. himself being judge, when I *dip* an infant, I *baptize* it. For, however he may be displeased with my charitable effort to *lessen* rather than increase the difference between us, I am not so bigoted but I occasionally “*vary* the mode of administration, according to circumstances.” If, therefore, *baptizing* be neither more nor less than *dipping*, I have the *certainty* of at least sometimes BAPTIZING infants. And if *such* are dipped a *second* time, all the world must know they will be ANABAPTISTS.

SURELY it can be no matter of surprise, that “our grand reason for baptizing infants should be the very same which is given by our opponents for immersing penitent sinners.” For can they have, or desire to have, a better reason than that they act in obedience to the WILL OF CHRIST? Now if Pædobaptism be according to our divine LEGISLATOR’S WILL, which I have attempted to demonstrate, who sees not, that the *grand reason* is the *very same* as what they assign. In proportion as our practice is *right*, we fulfil the *royal pleasure* of our common Lord, that is, we can *truly* say, our grand reason, than which it is needless to seek a better, is precisely the *same* with what our friends urge for their own practice.

§ 28. "IF Mr. WILLIAMS, however, should at any time write professedly against the Baptists, it may be expected (unless he gives up this point) that his *grand reason* for sprinkling infants, will be the *very same* which is given by us for immersing penitent sinners: and then the author of a certain *Apology* for Clerical Conformity [Rev. Mr. NEWTON] will have an humble imitator*."

WELL, in one respect I am much obliged to my antagonist, that he has not put me in *worse company*, nay that he has coupled me with so worthy a character (as before with my good friend Mr. HORSEY) with whom I have the pleasure to agree in the most important concerns. I cannot help thinking, however, but that, with regard to the merit of our respective subjects as controvertists, we are *unequally yoked*. It is of little moment in how many things I agree with the Apologist, but it would be easy to shew, wherein my method of defending Pædobaptism *differs essentially* from his, in apologizing for his ministerial conformity.

Mr. B. observes in a note: "If the apologist's reasons for clerical conformity be solid, those ministers that were ejected in the year sixteen hundred and sixty-two must be considered as a set of *maniacs*." It is undeniable that most of those who swell the Bartholomew list, were men who acted on principle; the real as well as the ostensible reason of their non-conformity was, they could not conform with a

good

* Pædob. Exam. Vol. II. p. 67.

good conscience. Every one knows, they not only insisted on the impropriety of one party of christians *imposing* on all others in a nation, a system of uniformity under pain of excommunication, fines, and imprisonments, but also pointed out those *particular parts* of the system that gave them offence. It is evident, the baptizing of *infants* makes a part of the system; and it is equally evident, that *this part* of it was not objected to, by the greatest luminaries for learning and piety among them. Now I ask; If Mr. B.'s hypothesis be true, "that infant baptism is unscriptural, superstitious, absurd, a *daring* impeachment of Christ's legislative authority, &c." can we look upon these ministers in a much better light than as a "set of maniacs?" What, could they be in their right mind, to quarrel with such comparative trifles as a surplice, a gown, or a band; and yet embrace, practise, defend, a "pillar and part of popery?" But, "being loth to impeach the intellects of about two thousand persons, who suffered so much for the sake of a good conscience, I cannot forbear suspecting that Mr. B.'s *positions* are an insult on the understandings of Pædobaptists."

§ 29. AMONG Mr. B.'s concluding Remarks, we have the following which deserves notice: "I will here present the reader with a plain popular argument.—We assert, that positive institutions depend entirely on the sovereign will of God. It is true, say our Pædobaptist Brethren, and censure the *Papists* for presuming to

alter them.—We maintain, that the term baptism properly signifies immersion. It is true, say they, but, many of them add, it *also* signifies *washing*, where there is no immersion.—We maintain, that there is no *express* command, nor plain example, for infant baptism in the sacred scripture. It is true, say they; but it may be *inferred*, &c.—Finally: Do we solemnly immerse those who profess faith in the Son of God? they cannot, they dare not deny that we have divine authority for it. The reader will now judge, from the foregoing pages, whether this be a fair state of the case; and if it be, I appeal to him, whether *ours* be not the *safer side* of the question*.” This is a *popular* argument. We heartily pity those people who will suffer such language to pass for argument. I shall ease myself of the trouble of confuting it, by transferring the task to a *triumvirate* who are perfectly qualified to retort upon Mr. B. in his own way. The first is a *Socinian*: “We assert, that Jesus Christ is properly a man. It is true, say you who boast of superior orthodoxy, and censure the *Gnostics*, *Apollinarians*, &c. for presuming to deny it. But not satisfied with this, you make him to be God *also*. You allow with us, that he is an excellent example, and has taught many sublime truths, but you must moreover make his death meritorious. I appeal to yourselves, whether ours be not the *safer side* of the
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* Ib. 527, 528.

the question." The second is a *Jew*: "You Mr. B. are a christian; you therefore believe with us, that the God of Abraham is the true God; but you ascribe divine honours to one who was ignominiously crucified. The writings of Moses and the prophets are the word of the Lord. It is true, say you; but there is *another* volume which you say must be *added* to the former, which you call the New Testament. Now every one should choose the *safer side*, and we are right by your own confession, in worshipping the God of Abraham, and admitting the inspiration of the Old Testament." The third is a *Deist*: "You Jews and christians are all wrong; and this appears from your own concessions. We maintain, that there is one God, who made and governs the world, and who has given man the distinguished and excellent faculty of reason, as a guide to truth and a rule of actions. It is true, say you; and yet you must, forsooth, add to this acknowledged rule *another*, which you call divine revelation. To which I may add, that many of you christians, you Mr. B. in particular, are not content with a creed that only avows one divine Being, but contend, often from the *formula* of baptism, that this divine Being subsists in three personalities, Father, Son, and Spirit—*perfectly equal*. Now, surely, from your own concession we have the *safer side*."

If this method of talking be conclusive against our theological principles, then, and not till then,

will Mr. B.'s *popular* argument be a *conclusive* one.

§ 30. "ACCORDING to modern custom, the *principal* part was passed over in silence." That is, on our principles, there is no room left for *adult* baptism. He might have mentioned another instance of *deviation* from apostolick practice, viz. That we form our churches of those who are brought up in the bosom of christianity, and not of heathen idolaters converted to the faith: Tho' I believe our opposers would hardly wish a *complete conformity* in this matter. It is sufficient that we imitate the apostles and evangelists when providence calls us to *similar circumstances*. When our missionaries among the Heathen, for instance, establish churches, their *immediate* concern is with adults. And were it not that some of these keep professedly exact journals of their proceedings, and particularly the *number* of persons baptized from time to time, we should not probably have heard of infants and children as baptized subjects. To satisfy himself on this head, the reader may consult, among others, the Life and Journals of Mr. DAVID BRAINERD, which at the same time may afford him more important information and advantages. And now I have mentioned this excellent person and his journal, I beg leave to make two remarks upon them, in reference to the subject in hand.

1. PARTICULAR as the account in this journal is, no one can learn from it the *mode* of baptizing

baptizing he used. The only way to determine this appears to be, to learn his connections in the christian church. The words *baptize* or *baptism* throw no light on the point. In like manner we should consider the religious connections and customs of the apostles and evangelists as Jews, and the nature of what were called their *baptisms*.

2. CONSIDERING the *religious character* of this servant of Christ, who, in proportion to his standing in religion and the ministry, had few equals on the other or this side the Atlantic, in that which constitutes the chief glory of a christian minister; considering this, I say, is not his conduct, in baptizing the infants of Indian converts, perfectly unaccountable, on the principles of our opposing brethren? For on these principles, the *act* of baptizing infants is unscriptural, absurd, antichristian, &c. Now that a man of this character, so much of a pilgrim and stranger on earth, so conscientiously attentive to the *will of Christ*, so prayerful, so watchful over the motives of his practice in the minutest things, and so wonderfully owned by his Lord and Master;—that such a person should be guilty of a thing *evidently wicked* as, we are told, the baptizing of infants is; should deliberately fly in the face of the Lawgiver to affront him, after wrestling and agonizing like Jacob for hours for the exact knowledge of his will and universal submission to it—this, I confess, appears to me somewhat incredible.

THAT

THAT saints on earth (I mean such as are not *perfect*) should differ about *smaller* matters, is not to be wondered at; that Mr. B. for instance, should be so far influenced by conscientious scruples as to omit baptizing children, is a very possible and accountable case; and that such characters as Mr. BRAINERD, or his celebrated Biographer Mr. JONATHAN EDWARDS, that professors WITSIUS and TURRETINUS, Doctors OWEN and MANTON, Bishops LATIMER and LEIGHTON, Reformers LUTHER and CALVIN, and a thousand more of the same spirit, should baptize infants, is not wonderful, on *our* principles: but that such persons as these should be guilty of an *enormous crime*, a practice so *evidently absurd*, that he who runs may read it—deliberately, habitually, in their *most serious* moments, and for a long series of years to their dying day—is what I cannot digest. But he that *can*, let him.

WE are sometimes informed by our friends, that they have *received light* to discover the path of duty in rejecting their infant baptism, and adopting adult plunging as *essential* to the ordinance. What this bright convincing *light* is, I cannot pretend to say, it having not yet enlightened my darkness; but this I may venture to affirm, that it is a *light* by no means necessarily attendant on sound learning, genuine grace, the indwelling presence and influence of the Holy Spirit, great tenderness of conscience, a diligent inquiry into the whole of christian duty,

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in short, great eminence in real religion. Wherefore, being a light that often times subsists *without* these excellencies, most clearly it does not derive its *being* from them; tho', it must be owned, they do not always exclude its illuminating rays. This being the case, it is but fair to propose a Query: Is this wonderful favour, so partially conferred upon the children of the same family, and so much boasted of by the recipients, any thing else but—*evidence* without truth? or, peradventure, *light* without evidence?

My dear Friend and Brother—in bonds infinitely more precious than those of water baptism—farewell.

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