The image shows a vertical strip of marbled paper. The pattern consists of dark, irregular spots and blotches of varying sizes, some containing smaller white specks, set against a lighter, greyish background. The overall effect is reminiscent of a biological or microscopic view. A white, rectangular label with slightly irregular edges is positioned in the lower-left quadrant. It contains the text 'BAP' on the top line and 'S6494' on the bottom line, both in a bold, black, sans-serif font. The label is partially overlapping the marbled pattern.

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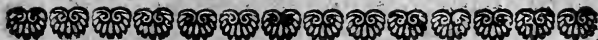
Mr. *Smith's*

D E F E N C E

O F T H E

Doctrine of Believer's Baptism,

By Immersion only.



THE
OFFICE OF THE
SECRETARY OF THE
NAVY
WASHINGTON, D. C.
NOVEMBER 1918

DOCTRINE

Of Believer's Baptism,

By Immersion only ;

Afferted and maintained, against the Attempts
of Mr. JONATHAN PARSONS, A. M. to
invalidate it, in two Sermons preached at
Haverhill West-Parish, Lord's-Day *April*
the 28th. 1765 : And since published.

By HEZEKIAH SMITH, A. M.

Late of Nassau-Hall in *New-Jersey*.

Minister of the Baptist-Church in *Haverhill*.

“ Go ye into all the World, and preach the Gospel
“ to every Creature. He that believeth, and is bap-
“ tized, shall be saved.”

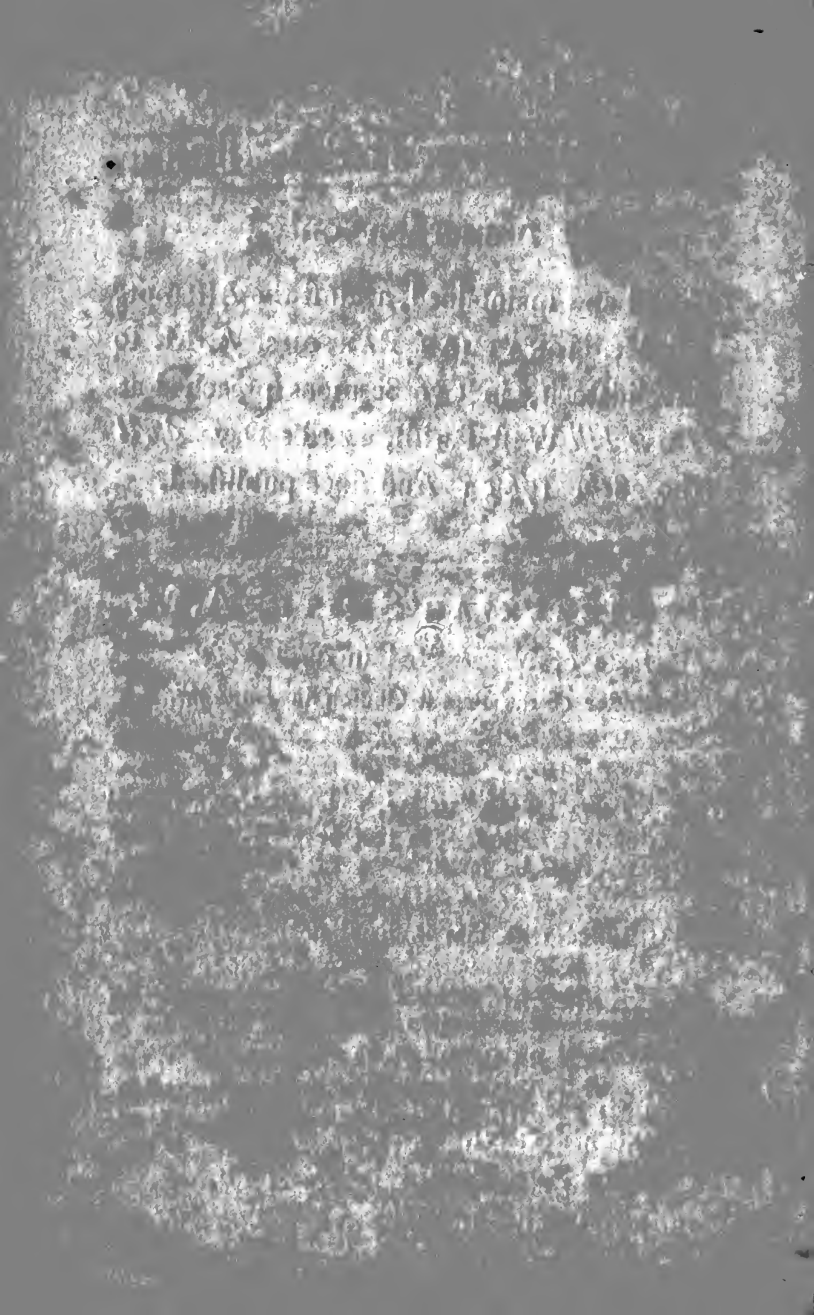
EVANGELIST.

“ Buried with him in Baptism.”

PAUL.

B O S T O N :

Printed for, and Sold by PHILIP FREEMAN, in Union-
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T H E

P R E F A C E.

SINCE a good Name is rather to be chosen than great Riches, none can reasonably blame me, for thus appearing in public, to vindicate my Character from the heavy, and unjust Charge alledged by Mr. Jonathan Parsons, in his Discourses preached last Spring, at Haverhill, West Parish, on the Subject of Infant Baptism; which he hath since printed: Nor for appearing in Vindication of the sacred Ordinance of Believers-Baptism, against his unscriptural Representations. Yet my disinclination for engaging in Controversy, would have prevented these Sheets; had not the Solicitations of my Friends, my own Character, and the honour of God, prevailed above every other Consideration.

Before I proceed to remark upon his Arguments set down in Favour of Infant Baptism, I shall briefly touch upon the Charge just hinted at.* “Haverhill West
“ Parish had been for some Months A-tiptoe after
“ a zealous Anabaptist Teacher, who contrary to
“ his

* Marginal Note, P. 12.

“ his Engagements to me, has set up the practice
 “ of rebaptising, and openly denying the Right of
 “ Infant Baptism. How he will reconcile this to
 “ the Gentleman, or the Christian, after he had
 “ promised to keep those Notions private to him-
 “ self, I know not.” *My Name indeed is not men-
 tioned in the place referred to ; yet from the Circum-
 stances related, all agree that I am pointed at. The
 Charge I totally deny : For to the best of my Know-
 ledge, Mr. P. never required such an Engagement of
 me, and surely I should have been very unwise to have
 entered into it, unless it had been required ; neither
 would his making such a Request, and my Compliance
 with it, have reflected any Honour or Credit, on his
 Piety or my Wisdom. I am at a loss to devise (if he
 believes what he has asserted) from what he could ga-
 ther it, unless it was from my Expectation of travel-
 ling further to the Eastward, and saying I had no Tho'ts
 of settling in those Parts, &c. which I might proba-
 bly have told him, as that was the Case. But will
 my saying I did not expect to settle in those Parts, but
 travel further to the Eastward, amount to an En-
 gagement that I would not ? Or will it amount to a
 breach of Promise, if being providentially detained, I
 have altered my Purpose ? Let the Reader judge.*

*If a particular Relation of the concurring Circum-
 stances, which caused me to alter my Purpose, would not
 have swelled this Preface beyond due Bounds, I should
 have related them here : But if the Public should mani-
 fest a Desire to hear them, they may be gratified hereaf-
 ter. In the mean Time, it is sufficient for me to have
 maintained a good Conscience in those Respects, notwith-
 standing all the ill Usage I have received from those,*

of

of whom better Treatment might have been reasonably expected.

In the Course of my Remarks upon the foremention- ed Discourses, I have made use of several Authors; to the most of which I have given sufficient Credit. And since Mr. P. in his Preface gives us no Reason to expect any thing new upon the subject of Baptism, he cannot reasonably find fault with me, if I should produce nothing new in his Confutation: Especially since the Arguments produced by him, have been judi- cially, and clearly refuted already by abler Hands. But why this Entrance upon the Controversy, if nothing was to be expected new? Are his personal Engagements he talks of, from countenancing an "Anabaptist Minister" sufficient? Or does his In- fluence extend so far, that nothing short of public Re- monstrances, could prevent the supposed Mischief; that would ensue in Consequence of the Countenance he gave that Minister? The Sermons preached (even before they were printed) together with the many hard Sentences thrown out by him; and his Assiduity amongst those he could influence, had prejudiced the Minds of a great Number of People, against that Minister's Principles and Conduct. So that I verily think, we must seek for some other Motive, exciting to the Undertaking, besides the pretended Countenance he gave a certain "Anabaptist Minister" ~~Undertaking~~: And it would be well if amusing the Minds of unwary Readers, and to keep them from forming their Principles from the Bible, was not the impulsive Cause.

I shall submit my Esteem of the Covenant of our God to the Reader's Judgment, as he will find my Sense of it expressed in the following Pages: So by
comparing

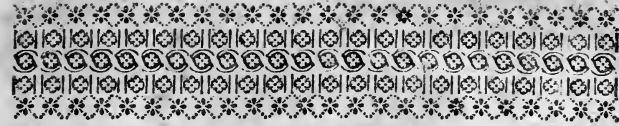
comparing it with Mr. P—'s Sense of the Covenant, he may judge which of us thinks and speaks most consistently and worthily of it. How plain his Evidence for the Truth is ; and how calmly he has treated the Subject, may be better determined by carefully perusing and comparing it with the Bible. And now to the candid Reader, I submit what is written ; desiring the Blessing of him, whose Cause these Sheets are humbly designed to promote ; and who himself was baptized by John in Jordan.

H. S.



The





The Doctrine of Believer's Baptism,
by Immersion only.



THIS defensive piece makes its appearance, not with an expectation of entertaining the curious ; nor from an ambitious desire of being seen in public ; but to remove the mask, under which the sermons which occasioned it, came into the world : That truth might appear in its simple, artless dress ; stript of all those sophistical arts, designed to decoy the unwary reader.

WE find in Acts 16. 32, 33, & 34.—That the Jaylor, and all that were in his house, had the word of the Lord spoken unto them : After which they were baptized, not in his house, altho' it was about midnight, when the ordinance of baptism was administered to them ; but out of his house : It is probable in the river near the city of Philippi, Acts 16. 12, 13. *And when he had brought them into his*
B *house,*

house, he sat meat before them, and rejoiced, believing in God with all his house. We may learn from hence, that the custom of the Apostles was to baptize *abroad*, out of a house, as did John in a river ; and to baptize such who were capable of being instructed, and of believing ; which is evident by the Jaylor and all his house rejoicing together. Joy being the effect of the believer's obedience in baptism, which was the case with the Eunuch, Act. 8. 39. *And when they were come up out of the water—he went on his way rejoicing.* And such who thus obey Christ, have reason to rejoice in his person, offices and righteousness : Whose example in this ordinance of baptism they are enabled to observe, by stepping into the watry-grave. Which example being viewed by faith, gives us a lively view of Christ's death, burial and resurrection ; as well as our death unto sin, and being raised unto newness of life : All which are pointed out in the mode of baptism ; *therefore we are buried with him by baptism into death*, Rom 6. 4. The mode of baptism, which the Apostle evidently alludes to here, is not only pointed out ; but likewise the burial, and resurrection of Christ, as the head and representative of all his people ; of which burial and resurrection, baptism is a lively emblem. Now since believers had a representative being in Christ, before they had a personal existence in the world, Eph. 1. 4.—2 Tim. 1. 9. Surely the reason of their being Christ's disciples, can't be because they are the children of believing parents, as Mr. Parsons asserts ; neither can their good qualities or moral duties be the procuring cause of such a favour : Consequently it must be owing to the
good

good will of a gracious God, in the display of his love, by choosing them in his son, who is God's elect in whom he delighted, Isa. 42. 1. and with whom he early made a covenant, which covenant was to be sealed with his own blood : Hence we have it, *By the blood of thy covenant I have sent forth thy prisoners out of the Pit*, Zech. 9. 11. This covenant had certain conditions to be performed by Christ, who is termed *the messenger of the covenant*, Mal. 3. 1. And in consequence of the fulfilment of these conditions by Christ, the way is open for the prisoners to be sent forth out of the pit of ruin, and to enjoy all the blessings and privileges of the covenant. This covenant is that which is usually called the covenant of grace.—Which, says Mr. P. “ was primarily and principally with the Lord Jesus Christ, as the second Adam, and therefore he is called the surety of the covenant of grace, to adjust and make up the difference between God and his people. But altho' the covenant of grace is primarily made with Christ, as the representative of his seed, yet in him, it is made with believers or with his seed.” And thus the Assembly of Divines express themselves, “ The covenant of grace was made with Christ, as the second Adam ; and in him with all the elect, as his seed.”—From this view of the covenant of grace, we may readily see, the mistake of Mr. P. in affirming “ baptism to be the initiating seal of the covenant of grace.”* Thus : “ But when Christ came, and would introduce a new dispensation of the covenant of grace, he appointed baptism with water to be the seal of initiation.” If baptism initiates

* P. 36. and in P. 8.

us into the covenant of grace, then we may thank the minister that baptized us ; or our parents who were the means of it ; or ourselves who voluntarily complied with it : And not Christ who is the mediator of that covenant. In the 9th page, referring to Acts 10. 45—48. he says, “ But *Peter* “ virtually teaches us, that water baptism is the “ door of admission into the visible church now, “ as circumcision was formerly.”

It may be observed, that *Peter* don't pay any regard there to the old admission into the *Jewish* church, by circumcision : But speaks of the *Jews* admission into the gospel church-state ; and now finding the same qualifications in the *Gentiles*, which were required of them before baptism, viz. faith and repentance, he asks, who can forbid water ? &c.

I would further remark, If baptism is a door into the gospel church, in the same sense, and to be administered to the like subjects ; as circumcision was to the *Jewish* church ; we must make the church national ; and *children* as well as *adults*, and *unbelievers* as well as *believers*, must have a right to all the privileges of the gospel church, consequently to the *Lord's supper*, that being one of its great privileges. For under the former dispensation, the *passover*, with the other privileges of that church, belonged to the members of it, whether young or old ; unless prohibited by reason of some ceremonial pollution. And this is carrying matters to the length which they prevailed, when *Infant Baptism* first took its rise.

See

See *Ree's* upon baptism,* where he quotes *Cyprian's* own words for communicating infants. This *Cyprian* is one of the three, whom Mr. P. mentions, to prove the antiquity of *Infant Baptism*. Mr. *Stennet* quotes *Suicerus*, asserting the same. † “It was thought fit in like manner to give it (viz. the Lord's supper) to infants, after the introduction of *Infant Baptism*.”

LET US now take notice of Mr. P—'s arguments for *Infant Baptism*. The first is, “If the infants of visible believers do also belong to the visible church themselves, then they are to be baptized; but the infants of visible believers are also members of the visible church themselves: Therefore the infants of visible believers are to be baptized.” I think this syllogism would comport much better with scripture, had it been formed thus: If the infants of visible believers do not belong to the visible church themselves, then they are not to be baptized; but the infants of visible believers are not members of the visible church themselves: Therefore the infants of visible believers are not to be baptized. This is obvious, both from their not having the badge of membership put upon them; and their not being such in a qualified sense; altho' Mr. P. says they are so in a qualified sense. “As a son born in the army is the King's soldier, or a child born in the King's dominions is the King's subject, tho' the former is not actually enlisted, nor the latter formerly declared to be so.” I desire to know from whence those qualifications do arise, which
make

make the infants of visible believers, members of the visible church. Are they from their parents? No, for we find a profession of faith and repentance required, before even the sign of membership, or introduction into the visible church was to be granted, Acts 2. 38. & 8. 37. Now if they were members in a qualified sense, without the prerequisite just mentioned, then doubtless they would have a right to the badge of their membership: But they have no right to the badge of membership, without a profession of faith & repentance, as is evident from the passages just quoted: Therefore they are not members in a qualified sense. I would enquire, whether they are members in a qualified sense, from their capacity to receive the sign of membership? The *Heathens* are capacitated for the same; so they are from this, as much members of the visible church in a qualified sense, as the infants of visible believers. Again, does their membership spring from an inherent principle of holiness, with which they are born, the improvement of which, would cause them to grow more and more in grace, until they should arrive to a sufficient degree of holiness, exclusive of the work of regeneration? This is arminianism—bad divinity—dangerous doctrine—and inconsistent with orthodoxy.

YET this seems to be his opinion from the examples produced, if they make any thing to his purpose: For it must be granted that a son born in the army has all the parts of a man, or is a man compleat as to his members, tho' not perfect in his growth and strength, for the service of his
king,

king. And as a child born in the King's dominions is the King's subject, by reason of his peculiar right in him as belonging to his kingdom ; and having never forfeited his natural right to the privileges thereof ; consequently when he grows to the stature of a man, by virtue of his engagement of allegiance, he is put in a capacity of being advanced to, and made partaker of the honours, profits and immunities of the kingdom : And that without any internal change wrought in him, seeing he was born a subject in a qualified sense. But surely Mr. P. will not conclude that persons unrenewed have any right to, or capacity for the enjoyments and employments of Christ's spiritual kingdom ; unless after all his zeal for the doctrines of grace, he has a mind to give up the important doctrine of regeneration ; and substitute in its stead, that which is so much more agreeable to the carnal mind, viz. justification by the deeds of the law : And so subvert the very foundation, upon which he himself professed to settle in *Newbury*. If Mr. P. does not like these hints, he must blame himself for not being more guarded in his comparisons ; or for engaging in a cause that requires such methods to support it.

SAYS Mr. P. what is mainly before me upon this argument, is to prove, " That infants of visible believers or church members, are also themselves members of the visible church, and therefore ought to have the seal of induction put upon them."

It may not be amiss to refer the reader to several passages in Mr. P.—'s sermons upon baptism ;

tism; and then leave him to judge of his meaning. In p. 6. he says, "That baptism is, by divine appointment, the badge of all the *disciples* of Christ; and the introduction into the visible church."—In p. 7. "Baptism is the seal of induction into the visible church."—"And hence Christ, having received power from the Father, gave a commission to his apostles, and to all his ordinary ministers, to admit his disciples into the church, by the sacred rite of baptism with water." In p. 9. it is called "the seal of introduction into the christian church"—and "the door of admission into the visible church."—"It was instituted—as the ordinary medium of gathering and preserving the church." In p. 11. "Others, by their appointment, admitted members into the church, by that solemn rite"—i. e. baptism. In p. 13. "The infants of visible believers are also members of the visible church themselves: Therefore the infants of visible believers, are to be baptised:" In the same page. "So the children of visible believers are members of the visible church, as soon as they are born into the world, before they have the badge of membership put upon them." In p. 14. "All the admissions we read of (into the visible church) since baptism was a divine institution, were by this token or seal of the covenant.—P. 23. "Children come into a visible church-state, in the right of their parents."—P. 42. "It always has been the practice of the church, to initiate the infants of believers, by baptism."

FROM these quotations, with others of the like kind, designedly omitted, we may see the difficulty of

of reconciling what is asserted. For according to these citations, being members of the visible church, gives a right to baptism : And baptism is that, by which persons are introduced into the visible church, and so become members.

FROM hence I would argue, If being members of the visible church, gives a right to baptism ; then none but such as are members of the visible church, have a right to baptism : But such as are not members of the visible church, have a right to baptism : Therefore being members of the visible church, don't give a right to baptism. Again, " If baptism is an induction into the visible church, then none but such as are baptized can be members of the visible church ; but baptism is an induction into the visible church : Therefore none but such as are baptized, can be members of the visible church." The confession of faith put out by the Assembly of Divines, in chap 28 informs us, that " Baptism is a sacrament of the New Testament, " ordained by Jesus Christ, for the solemn admission " of the party baptized into the visible church."

Now if thus they are admitted by baptism, then it can't be as Mr. P. asserts, that they are in the church before baptism. In short, you see, as just observed, when it suits him, being in the visible church gives a right to baptism ; and then again, when it serves his turn, " baptism brings persons into the visible church." Thus self-contradictory he speaks.

To gain his point he gives us a description of the covenant of works, and of the covenant of grace.

I am pleased with his description of the covenant of works ; but am at a loss to know what he means by the covenant of grace, as he treats it. The Assembly of Divines, in answer to this question, “ With whom was the covenant of grace made ? ” I think speak to purpose, thus ; “ The “ covenant of grace was made with Christ, as the “ second Adam ; and in him with all the elect, as “ his seed.” * And Mr. P—’s words are ; “ This “ covenant of grace was primarily and principally “ with the Lord Jesus Christ, as the second Adam.— “ Yet, in Him, it is made with believers or with “ his seed.”

WHEN he is speaking concerning the covenant of works, he tells us, the blessings offered in that covenant to *Adam*, and his seed, would have been secured to them had he continued in his integrity. Now I would ask, Since Christ as a public head, has continued in his integrity, and fulfilled all the conditions, properly so called, of the covenant of grace, so that he says, *I have finished the work which thou gavest me to do* ; whether the blessings of the covenant of grace, of which Christ is the head ; are not as secure as those blessings of the covenant of works, of which *Adam* was the head ; supposing him to have maintained his integrity ? If the blessings of the covenant of grace are not, then Christ, as a public head, must be inferior to *Adam*, as a public head ; which I suppose even Mr. P. would not choose to assert. If they are, then the blessings of the covenant of grace shall be granted to Christ’s seed ; and it is impossible for Christ’s
seed

* Larger Catechism, P. 64.

seed to break the covenant of grace, so as to be ejected from it, as Mr. P. insinuates ; where he says, “ Hence they are said, to enter into covenant ; to keep covenant ; to break the covenant ; and such like expressions ;” quoting Psal. 50. 5. and 25. 10. and Levit. 26. 15.

I WOULD observe, by taking these texts together, as here expressed, strangely confounds the covenant of grace, and the covenant of works. By reading the 26th chapter of *Levit.* we may readily see, the covenant mentioned in the 15th ver. is not a covenant of grace, but chiefly respects temporal things.—Immediately upon so quoting this text in *Levit.* as to make his readers believe the covenant of grace is there meant—he adds, “ And parents that are believers, have their children taken into covenant with them.” By which it appears that he would have us think, that all the children of believing parents, are with their parents, taken into the covenant of grace. But before we can believe that, we must be convinced either that *Ismael* was taken into the covenant of grace with *Abraham* ; and *Phineas* and *Hophni* with their father *Eli* ; and *Abfalom* and *Ammon* with *David*, and so saved ; and that all the children of believers are better than the children of unbelievers : Or, that persons may be in the covenant of grace, and enjoy its blessings, such as, effectual calling, justification, adoption and sanctification, &c. and afterwards be finally lost by breaking the covenant.

In p. 17. after telling us what the *Antinomians* will object and say (and by his own concessions it

is judged he makes himself one) he says, All “ be-
 “ long either to the first or the second Adam. It
 “ is impossible for a person to be under both cove-
 “ nants at once ” I would here ask, how those
 who belong to the covenant of grace can break it,
 so as to be finally ejected ? For if believers have
 their children taken into this covenant with them,
 then they must be saved ; or find some way to break
 it, so as to be utterly cast out of it : But we have
 just shewn that some were out of it, viz *Ishmael*,
Phineas, *Hophni*, *Ammon* and *Absalom* ; hence they
 must either never have been in it, or have ejected
 themselves. From hence the inconsistency of
 this writer is very evident ; and will ever appear,
 unless he retracts what he has affirmed, that be-
 lievers children are taken with them into the co-
 venant of grace, by virtue of the r parent’s faith ;
 and that they are able to break the covenant of
 grace, &c — Such inconsistencies, are no small
 proof, that he wanted scripture to maintain his
 scheme : And a principle which must be support-
 ed without scripture for its foundation, ought to
 be rejected by all the lovers of truth.

WE are informed, * “ That outward privileges
 “ avail nothing to special grace, any further than
 “ means of God’s appointing ” Let it be observed,
 that *Infant Baptism* is not appointed by God ; so
 is not to be reckoned among the means of grace.

WE now come to observe what he says
 upon the *Abrahamatical* covenant. † “ The
Abrahamatical covenant, including the seed of
 visible believers, is the covenant of grace.” This
 he

* P. 18.

† P. 18.

he endeavours to prove, and concludes " that none who have any tolerable understanding of the two covenants, and read with unprejudiced attention, can doubt whether it be the covenant of grace." Let the unprejudiced reader judge for himself, after observing

1. ACCORDING to the Assembly's larger catechism, " The covenant of grace, was made with Christ, as the second Adam ; and in him with all the elect, as his seed, Gal. 3. 16. Rom. 5. 15. to the end. How does this agree with making *Abraham* the head of the covenant ? 2. None of the descendants of *Adam* were ever saved out of the covenant of grace ; but a number of them were believers, who were not included in *Abraham's* covenant : Therefore they could not be saved, according to Mr. P. because the covenant of grace was made with *Abraham*. Where then is *Adam*, *Abel*, *Enoch* and *Noah*, who were before *Abraham's* day, with many others ? 3. None can be lost who are included in the covenant of grace : But all *Abraham's* natural seed were included in the covenant made with *Abraham*, which Mr. P. affirms to be a pure covenant of grace ; therefore according to him, none of *Abraham's* natural seed are lost. This as evidently contradicts the scripture, as to say none before *Abraham's* day were saved, because not included in *Abraham's* covenant, altho' they were righteous persons.

To unlock this riddle we want the same key which the excellent Mr. *Morgan* mentions in his first book against Mr. *Finley* ; * which he calls Mr.

Finley's,

* P. 18.

Finley's, and *Mr. Flavel's*. “ They could neither
 “ be justified nor condemned in this life : Justifi-
 “ ed they could not be, for they were out of *Abra-*
 “ *ham's* covenant ; condemned they could not be,
 “ for they were righteous persons. But this is not
 “ all ; in the world to come they could neither go to
 “ heaven nor hell : To heaven they could not go,
 “ because out of *Abraham's* covenant ; to hell they
 “ could not go, because justified. But still it is
 “ more wonderful to consider, that they must be
 “ fully [and personally] justified, and fully con-
 “ demned at the same time : Fully justified, be-
 “ cause the scripture says as much ; fully condemn-
 “ ed, because out of the covenant made with *Abra-*
 “ *ham*.—What an odd shaped covenant of grace
 “ is this, that some believers or gracious persons
 “ must be left out ; and some carnal unregenerate
 “ ones taken in !” For *Mr. P.* affirms, that all
 church members and their seed, are in the cove-
 nant of grace. *

To confirm his assertion, he produces this passage ; “ I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee.” This promise respects either all *Abraham's* natural legitimate seed, or all his spiritual seed, or both. If all his natural seed are meant, then this covenant must respect temporal things and external privileges ; for we can't suppose all his natural seed were saved ; which would have been the case, if the blessings of the covenant of grace are pointed out in it for all

* P. 18.

all his natural seed. If his spiritual seed are meant, then we may readily find out who they are, viz. such who have faith in Christ. *They which be of faith are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed and heirs according to the promise,* Gal. 3. 9.—29.—This promise you have in Gen. 12. 3. or 17. 7.—But if this covenant ~~represents~~ both his natural & spiritual seed, *respect,* then it must be a mixt covenant, consisting of spiritual and temporal blessings.

Now judge, whether it is proper to call the *Abrahamical* covenant a pure covenant of grace, or not. In the 21st page we have it, “The grant in the *Abrahamical* covenant, made to his seed, has never been repealed.” Upon this in the language of Mr. *Morgan*, I would observe, “That law which gave being to infant membership and circumcision, is abolished by divine authority, as a part of the former administration; this must be granted, or else circumcision is yet in force. Now methinks it is a self-evident truth, that when a law which gives being to an ordinance or appointment, is abrogated, that ordinance or appointment is repealed. Again, that very covenant administration, whereby the *Jewish* nation was taken into a visible church-state, is now waxed old, and vanished, *Heb.* 8. 8, 9. And further, that church-state wherein infants were admitted as members and materials, is now abolished. Since then we make appear from scripture, that the same divine authority, which gave being to every particular, which you insist upon in defence of your principles, the same divine
“ authority

“ authority hath now disannulled every one of
 “ them, it remains therefore, for you to produce
 “ exprefs scriptures to prove that infants are the
 “ subjects of baptism, and members in the New
 “ Testament church, otherwise they have no right
 “ there by virtue of any former appointment.”

MR. P. says, * the reason why the *Abrahamical* covenant is called *everlasting*, is because it was the covenant of grace. For an answer to which, see Jer. 31. 31, 32, 33. and Heb. 8. 7, 8, 9. *For if that first covenant had been faultless, then should no place have been found for the second, &c.* And ver. 13. *In that he saith, a new covenant he hath made, the first old; now that which decayeth and waxeth old, is ready to vanish away.* By these sacred passages it is readily seen, that the *Abrahamic*-covenant in all its parts was not to be *everlasting*, taking the word *everlasting* in its strict sense.—But by the word *everlasting* there, understand to the end of the former administration: Thus it was with the *Priest's* office, it should be *Aaron's and his son's for a perpetual or everlasting statute*, Exod. 29. 9: And so it was with the sacrifices, *It shall be a perpetual statute*, Lev. 3. 17: And so with the atonement made once a year, *It shall be an everlasting statute*, Lev. 16. 34.

NAY, if that covenant was not abrogated, then *circumcision* would still be in force; but *circumcision* is not in force: Therefore that covenant is abrogated. Say some, baptism comes in the room of *circumcision*. But I deny it; for the scripture

no

* P. 20.

no where informs us it does. The next remark is upon the olive tree, * alluding to *Rom. 11. 16, 17.* For if the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off, &c. There “ by first fruits the first converts among the Jews under the gospel dispensation, are meant; it being usual with the apostle so to call them; see *Rom. 16. 5. 1 Cor. 16. 15.* And an allusion is to the offering of the first fruits to the Lord, and the two wave loaves, *Levit. 23. 4—17.* whereby the whole lump was sanctified, for after use throughout the year following,” &c. † Hence those persons who were first converted among the Jews, were presages of the whole body who should hereafter be called in, when holiness should be written upon the bells of the horses, *Zech. 14. 20, 21.* And the branches broken off were such, as were left out of the gospel church gathered among them; into which gospel church, the Gentiles were grafted, and not into the Jewish national church. Hence the root and fatness which they partook of, are not the privileges of the Jewish national church; but the privileges of the new testament church, of which Christ is the root or foundation stone: And believers are the materials, or lively stones built up a spiritual house, *Eph. 2. 20. 1 Pet. 2. 5.* Now the materials which formed the new testament church, were lively stones, who were so made by the spirit of God; and the prerequisite to any person’s being received into this church, was faith, or a profession of it, *Mark 16. 16. and Acts 8. 37.* Which

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plainly

* P. 22,

† Dr. Gill in Loc.

plainly shews us, that infants were not the materials of the new testament church at first. And I would ask, by what command they are now brought into the church? By God's command? No. Hence I must conclude it to be a mere human invention, without benefit to the child, or command of God. This considered, the fallacy of this assertion is readily seen, * "That children
 " come into the visible church-state, in the right of
 " their parents, &c.—and continue members of the
 " visible church, unless by their own actual sins,
 " they cut themselves off." Children can't as formerly under the old administration, be brought into the church by their parents, in obedience to a divine command; because there is no command for it now. A profession of faith is required of the subjects themselves, before they are to be admitted into the christian church: But it was not so with the *Jewish* church, under the former dispensation.

THE next thing to be considered, is, † "The
 " infants of visible believers, or such as are mem-
 " bers of the visible church, are disciples of Christ."
 How does this agree with what Christ says, ‡ *If
 any man come to me, and hate not his father, and
 mother, and wife, and children, and brethren, and
 sisters, yea, and his own life also, he cannot be my dis-
 ciple.—And whosoever doth not bear his cross and
 come after me, cannot be my disciple.—So likewise,
 whosoever he be of you, that forsaketh not all that he
 hath, he cannot be my disciple?* He grounds his
 assertion

* P. 23. † P. 24. ‡ Luke 14. 26, 27—33.

assertion upon the commission, * and to establish it, quotes Gal. 3. 8, 9.—Upon which quotation I would observe, that the apostle there alludes to that covenant in Gen. 12. 3. which was renewed in the 17th chap. to understand which, see Gal. 3. 16. *Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.*—And in ver. 9. *So then they which be of faith, are blessed with faithful Abraham* And before we are to be reckoned his seed, we must be believers in Christ, ver. 29. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* From these texts, we may see, the promised blessings of the covenant of grace, were not designed for *Abraham's* natural seed as such But for him and all his spiritual seed; which seed may be known, by their faith on Christ, in whom all spiritual blessings are, Col. 1. 19. *For it pleased the Father, that in him should all fulness dwell.*—*Who is the mediator of a better covenant, which was established upon better promises,* Heb 8. 6. This is the covenant of grace which has taken place, and shines with such clearness, that it dazzles the eyes of those who adhere to the old covenant, spoken of in Heb. 8. 13.

THIS new covenant, the ministers of Christ are to teach all nations, and shew wherein its superior excellency lies: And when they are so taught, that they believe on Christ who is *Abraham's* seed, to whom the promises are, Gal. 3. 16. and who is the head of the covenant; then they are to be baptized, which is according to the com-

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mission,

* Matth. 28. 19, 20.

mission, *Go and teach all nations, &c.* “The commission is, (says he *) to make all nations disciples, that were willing to enter into Christ’s school” Let it be observed, that the disciples must be willing to enter into Christ’s school. Can this be said of infants, who are incapable of instruction, or manifesting any willingness to enter into Christ’s school? But in the same page, I am sorry to find him inverting the very order of the same commission, and virtually denying what he just affirmed; thus, “And the first thing the apostles and ministers of Christ have in charge, is to baptize and teach.” Thus you see how he twists, turns and changes the order of the commission, to make good his practice. Tenets which can only be vindicated by such unrighteous methods as these, in my judgment, reflect no great honour upon the ministers engaged to support them.

I SHALL here take liberty to quote Mr. Stennet, upon Christ’s commission to baptize, † with some alterations. Mr. P—’s notion on this text seems to be, “that here is a general command to disciple all nations; and then the way to execute it, particularly expressed, first by baptizing, and then by teaching: So that according to him, those are disciples who are baptized, tho’ they have never been taught, nor are yet capable of instruction; and he seems to lay a great stress on this for infant baptism, therefore I shall answer it the more largely.— 1. I shall deny that any can be made disciples without being taught, till

* P. 25.

† Stennet against Ruffen, p. 16, 17.

“ till an instance from the holy scripture be pro-
 “ duced of some disciple made by Christ, or by
 “ any of his ministers without teaching ; and such
 “ teaching or instruction, as implies great and good
 “ effect on their souls, viz. their faith in Christ,
 “ and subjection to his gospel, or a profession of
 “ it : For who can pretend to make disciples any
 “ other way than after the primitive manner ? 2.
 “ That none can be a disciple of Christ without
 “ this, appears by the words of our blessed Saviour
 “ himself, already quoted, Luk. 14. 26. 27—33.
 “ Now if Christ says no man can be his disciple,
 “ without being so taught by him, and so learn-
 “ ing of him as to take up his cross and follow
 “ him ; and Mr. P. says he may be a disciple
 “ without teaching ; whom are we to believe ?
 “ 3. I would ask, to whom are the ministers of the
 “ gospel ordered to administer baptism ? Is it to
 “ all men in general in all nations, or to those
 “ only who are made disciples in all nations ? If
 “ all men in general are to be baptized first, and
 “ then taught ; then all adult persons as well as
 “ infants, ought to be baptized before they are
 “ taught (which I suppose no one will assert) if
 “ only those who are made disciples in [all nations
 “ are to be baptized, then there is something re-
 “ quired to make disciples before baptism ; and
 “ what can this be but teaching ? If there is any
 “ other way, let it be shewn. 4. Our Saviour’s
 “ way, and that of *John the baptist*, was to make dis-
 “ ciples first, and then to admit them to baptism ;
 “ for the text expressly tells us, that *Jesus made and*
 “ *baptized more disciples than John*. Here seems a
 “ plain distinction between making disciples, and
 “ baptizing

“ baptizing them : And who gives Mr. P. license
 “ to invert the order of Christ’s words ?—5. The
 “ commission, as expressed in a parallel text by
 “ another Evangelist, plainly directs that teaching
 “ ought to precede baptism : *Preach the gospel to*
 “ *every creature : He that believeth, and is baptized,*
 “ *shall be saved.* Which words shew the exact
 “ order that is to be observed ; first there must
 “ be *preaching*, then *believing* (*for faith comes by*
 “ *bearing*) and then baptizing. 6. The practice of
 “ the apostles abundantly confirms this ; for we
 “ find they first taught the people to whom they
 “ came, exhorting them to repentance and faith,
 “ and then to be baptized : And we read of none
 “ admitted to baptism, but those who made a
 “ solemn profession of repentance and faith.—If
 “ then the order and method which Christ has
 “ established is not to be inverted, why does Mr.
 “ P. take the liberty to invert it, by telling us,
 “ that ministers are first to baptize, and then to
 “ teach ; tho’ Christ bids them first to teach, and
 “ then baptize ?”

To gain his point, that infants of visible believers are the disciples of Christ, he quotes Acts 15. 10. *Why tempt ye God to put a yoke upon the neck of the disciples ?* Scripture is a chain beautifully linked together, hence one part can’t cross or contradict another. I have shewn already in the scripture sense, that infants can’t be disciples. Neither are infants here meant by disciples : But such persons who had embraced the truth. To prove which, see ver. 1—14.—31.—by which we learn they were capable of being *taught, subverted* from the

the truth, and of *rejoicing for the consolation.*—
Which characters don't belong to infants.

His third argument concerning federal holiness, now comes under notice. * “Those children, says he, that are federally holy, are to be baptized; but the infants of visible believers, are federally holy: Therefore the infants of visible believers, are to be baptized.” In my opinion, this syllogism would have been consistent with truth, had he form'd it thus: None but those children that are federally holy, are to be baptized; but neither the infants of visible believers, nor any other infants, as such, are federally holy: Therefore no infants are to be baptized.—To his syllogism he subjoins, “Perhaps no sectary, that allows christian sacraments, will deny, that federal holiness gives a visible right to baptism.” This is to be denied, and will be, while we find it is not what Mr. P. calls federal holiness, which is required in the bible, of persons to be baptized: But a profession of their faith in Christ. As already observed, Mark 16. 16. Acts 8. 37. & 16. 31, 32, 33. This profession of faith made by the proper subjects of baptism, is very different from federal holiness, and quite another thing. It may be observed, that even being in the covenant of grace, don't give a right to an ordinance of God; but only his divine command: Much less then does federal holiness give a right to any. That a right to an ordinance of God, depends upon God's command, may appear from *Melchisedeck, Lot*, with others, who were in the covenant of grace, but had
had

* P. 27.

had no right to circumcision. Why so? because not commanded.—Nay, tho' *Abraham* was in the covenant of grace which was made known to him, twenty four years before he was circumcised, Gen. 12. 3. and 17. 1—4. yet he had no right to that ordinance till he received it from God by command.

Now I argue, if being in covenant did give no right to circumcision, but God's command; that being in covenant now, don't give a right to baptism, much less a federal holiness: But God's command, in which is included every prerequisite to that ordinance. Now no infants are commanded to be baptized; therefore have no right to it.—Under this argument Mr. P. tells us of the covenant made with *Abraham* and his seed, which we have already considered; to which I would add, 2 Sam. 23. 5. *Altho' my house be not so with God; yet he hath made with me an everlasting covenant ordered in all things and sure.* It may be remembered that *Amnon*, *Absalom* and *Adonijah*, are fragrant proofs, that Mr. P—'s way of reasoning will not do. Who says; "The covenant of grace is made "with parents and their children."

THIS federal holiness, which he thinks gives the children of believing parents, a right to baptism, I suppose he takes from 1 Cor. 7. 14. *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.* Which holiness he thinks, is not a principle of grace, nor a matrimonial, but a federal holiness.

Note,

Note, he now makes federal holiness, that, which gives a right to baptism. But a few pages past, it was persons being in the church which gave that right ; and what he will pitch upon next, I know not : Unless he should add to the holy scriptures, which require a profession of faith and repentance previous to baptism. * *If thou believeth with all thine heart; thou mayst.* † *Repent and be baptized every one of you in the name of Jesus Christ.* ‡ *He that believeth, and is baptized, shall be saved.*

I MUST upon this text fall in with Mr. Stennet, Wilson, Jerom, Ambrose, Erasmus, Camerarius, Musculus, and many others ; who judge a matrimonial holiness to be meant. What I understand by matrimonial holiness, is legitimacy : And by uncleanness there, illegitimacy ; seeing the prophet when speaking against poligamy, § calls the issue of a lawful marriage a godly seed ; in opposition to a spurious or illegitimate seed ; which seed sprang from the *Jews* cohabitation with other nations, contrary to God's command : || Which wives they were ordered to put away. ¶

THE act of marriage, in the language of the *Jews*, is expressed by “ being sanctified ; many instances to confirm this might be produced from the *Misnic, Talmudic* and *Rabinnic* writings, as well as from *Mamonides* : Hence it can't be such a *sanctification* as to communicate internal holiness, nor federal holiness ; but that which renders

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“ the

* Acts 8. 37. † Acts 2. 38. ‡ Mar. 16. 16.
 § Mal. 2. 15. || Deut. 7. 3, 4. ¶ Ezra.
 10. 3.—66, 11.

“ the offspring lawfully begot, and not bastards,
 “ as these were formerly accounted, who sprung
 “ from the cohabitation of *Jews* and *Gentiles*.”*
 Mr. *Stennet* against *Russen*, † says, “ Seeing the un-
 “ believing parent is said in this text to be sancti-
 “ fied by the believer ; without which, according
 “ to the apostle’s argument, their children could
 “ not be holy ; the holiness of the children here
 “ spoken of must be derived, as well from the
 “ sanctification of the unbelieving parent, as that
 “ of the believer ; and therefore must regard the
 “ lawfulness of their conjugal relation. And if
 “ they are said to be sanctified in this respect, the
 “ sanctity of the children, which is derived from
 “ it, can rise no higher than the source from whence
 “ it flows, and may well be understood of their le-
 “ gitimacy. Whatever holiness is ascribed to the
 “ children, one of whose parents is a believer ; the
 “ apostle does not here suggest in the least that
 “ infants ought to be baptized : Nor can this be
 “ inferred, for we have proved before, that a credi-
 “ ble profession of faith and repentance, ought to
 “ be made by all those who are admitted to bap-
 “ tism, before they can justly be accounted proper
 “ subjects of that ordinance.”

I WOULD add, if it is a holiness which gives the
 children a right to baptism, upon one of their pa-
 rents embracing christianity ; then all the children
 of such parents must have a right to it, from the
 qualification derived from their parents, let them
 be of any age whatsoever, even fifty years old :
 For the text don’t say, or else were your *infants*
 unclean ;

* P. 248.

† Dr. Gill in Loc.

unclean ; but else were your *children* unclean ; but now are they holy.—And children remain children, thro' every period of life. Again, if children have a right to baptism, by virtue of this holiness, then surely the unbelieving parent must have a right to baptism too, since this holiness which is said to give a right to it, is derived as much from the unbelieving parent, as the believing parent.—And the sanctity derived, can't excel the source from whence it springs.

HAVING shewn what this holiness is, we pass to his *fourth* argument, * “ That doctrine which infers all infants to be in the visible kingdom of satan, is certainly false doctrine. But the doctrine that denies all infants to be members of the church, infers them to be members of the visible kingdom of satan : Therefore it is false doctrine.” If Mr. P. means by the visible kingdom of satan, all who are not in the scripture sense, members of the gospel visible church, then the enquiry is, whether infants are taken into the gospel visible church or not ? This must be decided, not by one asserting they are, and another they are not : But by the infallible word of God. It has been already prov'd, that in the scripture sense, the meet subjects of the gospel church are such, who are capable of professing their faith in Christ, which infants cannot do. The gospel churches, mentioned in Acts 1. 14. and 2. 42. and chap. 8. make nothing *for* our opponents ; but rather *against* them ; seeing they were only men and women, and such as were capable of continuing in *prayer and the apostle's doctrine.*

I CAN find no account of any infants being baptized and received into the church, neither in sacred or profane history, till the latter end of the second, or beginning of the third century. When the man of sin prevailed much, and corruptions crept very fast into the church—communicating infants, with baptising bells, meeting houses, and what not, with infant baptism, then took place according to history. It is the scripture-doctrine then, according to Mr. P. which is false ; because it will not join with him to admit infants as members of the visible church : Consequently, in his language, they are the “ members of the visible kingdom of satan.” For he asserts, there is no medium between the visible kingdom of Christ, and the visible kingdom of satan. One would have thought a gentleman who adheres to the human device of half-way membership, would have held to a medium between Christ’s visible kingdom and satan’s ; but it seems he does not. He tells us, “ the only ground of hope that we can have of “ their (viz. infants) being the members of Christ, “ by a real and vital union with him, arises from “ their visible membership.” I am sorry to find one, who has violently withstood the torrent of *Arminianism*, in these parts heretofore, now so publicly to patronize it, and give it such a kind reception as he does here.

HERE observe, he makes the ground of our hope, for our children, not to arise from God’s electing love ; nor from the covenant of grace, in which all the elect were included ; nor from Christ’s satisfaction made for sin, and procuring a
 righteousness

righteousness for all that the father gave him : But either from what they derive from their believing parents, by their birth : For according to him, they are born members of the church ; or, from what the parents or some friend, with the minister, have done for them. This is excluding free grace to a great degree, and strikes directly against the following texts, *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.* * *Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* † Instead of embracing such passages of sacred writ, this must be the tenor of his doctrine ; either by natural descent from believing parents, or rather by our baptismal work, all our hopes for our children, dying in infancy, arise. This is not only corrupt, but very dangerous doctrine, which suits the arminian taste, upon which doubtless many will feast : And may cause them to argue in this sort, If we can do so much for the salvation of our children, surely we may do something for our own, &c. which would be just reasoning from such a tenet.

To render his argument more plausible he quotes Matt. 19. 14. *Suffer little children and forbid them not to come unto me : for of such is the Kingdom of heaven.* This I think will not serve his end, if we consider the 13th ver. which informs us, for what end they were brought to Christ, not to be baptized, for *Christ baptized none.* Joh. 4. 2. *But that he should put his hands on them and pray.* These children

* Tit. 3. 5

† Joh. 1. 13.

dren might have been either diseased, and for that end brought to Christ to be cured ; or, might have been brought to him, as some great prophet, to be blessed by him, according to the antient custom. Gen. 40. 14, 15, 16. By whom they were brought, is uncertain ; whether by their parents or nurses ; whether by moral or immoral persons ; whether by church members or not. I think “ This is to
 “ shew his humility, that he was not above taking
 “ notice of any ; and to teach his disciples to re-
 “ gard the weakest believers, and such as were but
 “ children in knowledge : And to inform them
 “ what all ought to be who expect the king-
 “ dom of heaven ; for it follows, *forbid them not to*
 “ *come unto me, for of such is the kingdom of heaven :*
 “ Forbid them not, now, or at any other time.”
 And it is, as if the Lord should say, “ Don’t
 “ drive away these children from my person or pre-
 “ sence ; they are lively emblems of the proper
 “ subjects of a gospel church-state, and of such as
 “ shall enter into the kingdom of heaven. By
 “ these I may instruct and point out to you, what
 “ converted persons should be, who have a place
 “ in my church below, and expect to enter into
 “ my kingdom and glory above ; that they are or
 “ ought to be, like such children, harmless and
 “ inoffensive ; free from rancor and malice, meek,
 “ modest, and humble ; without pride, self-con-
 “ ceit, and ambitious views, and desires of gran-
 “ deur, and superiority. Christ’s entire silence a-
 “ bout the baptism of infants at this time, when
 “ he had such an opportunity of speaking of it to
 “ his

“ his disciples, had it been his will, has no favourable aspect on such a practice.” *

LET us now remark upon his fifth argument, †
 “ That doctrine which renders the privileges of
 “ the *christian* church, less than the privileges of
 “ the *Jewish* church, is certainly false doctrine :—
 “ But the doctrine which excludes the infants of
 “ visible believers from the initiating seal of the
 “ covenant of grace, viz. baptism, makes the pri-
 “ vileges of the *christian* church less than the pri-
 “ vileges of the *Jewish* church ; therefore it is
 “ false doctrine.” Here he makes baptism to
 bring infants into, and seal them in the covenant
 of grace. If it is so, then all the children of vi-
 sible believers who are baptized, must be entitled
 to the blessings of that covenant, which are justi-
 fication, adoption, sanctification, and the gift of
 the holy Ghost, &c. But will any one dare to
 affirm, that every baptized infant has these, or are
 entitled to them ? No, unless he holds that they
 who were once in the covenant of grace may
 finally fall from it. In this place he insinuates
 that baptism brings the children of believing pa-
 rents into the covenant of grace ; and before, ‡
 that they were taken into the covenant of grace,
 because they were believers children : “ And pa-
 rents that are believers, have their children taken
 into covenant with them.” The reader may easily
 see, another inconsistency here ; for if they are
 brought into the covenant of grace on their pa-
 rents account, then not by baptism ; or if by bap-
 tism, then not on their parents account : For there
 can't

* Dr. Gill in Loc. † P. 35. & 36. ‡ P. 16.

can't be two opposite ways to bring the same person or persons into the covenant of grace. I suppose if he should treat upon some other subject, he would tell us, that the elect were not taken into the covenant of grace, by parents, nor by baptism, nor by any works of their own, but were included in it, when first made with Christ from everlasting.

As to the privileges of the *christian* church being less than the privileges of the Jewish church, because of the denial of infant baptism; is mere noise without any substance. For we believe they are by far greater, agreeable to 2 Cor. 3. 10. *Even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.*

1. UNDER the present dispensation, the blessings of the covenant of grace, which were darkly exhibited by figures, types and shadows under the former, shine in their unclouded lustre.

2. THE gospel church far exceeds the *Jewish* church in glory: The *Jewish* church was made up of lively and dead materials, but the gospel church, of professed lively materials, 1 Pet. 2. 5. *Ye also as lively stones are built up a spiritual house.*

3. INFANTS were circumcised and so bound to keep the whole law, from which bondage we are now delivered. Gal. 5. 1,—3. *Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.* Which yoke some of the *judaising teachers* had a mind to impose

impose upon the disciples of Christ, as may be seen in Acts 15. 1,—5,—10. but *the apostle withstood* them, and asked them *why they tempted God to put a yoke upon the neck of the disciples?* Now if infant baptism did come in the room of circumcision, is it not likely at such a time as this, when there were such warm disputes about it, as in the chap. just quoted, that mention would have been made of it? It might have readily silenced the *Judaizing Teachers*; but not a word of this: which is a strong argument that it did not come in the room of it. Nay those who affirm that baptism come in the room of circumcision do it without any divine warrant, there being no text in the whole bible to prove it.

4. But the *Pedobaptists* say we lessen the privileges of the gospel, by not admitting infants into the gospel church, seeing the infants of the *Jews*, were admitted into the *Jewish* church. — Upon which I would observe, 1. It was a privilege to the children of the *Jews* to be admitted into the *Jewish* church, in their infancy, by circumcision: but it is no privilege to our children to be admitted into the gospel church in their infancy by baptism. 2. The *Jewish* infants were admitted into their church in consequence of God's command: but there is no command to baptize our infants. 3. By baptizing our children and taking them into the gospel church, we lessen the glory of the building, which is to consist of *lively stones*; but infants, as such, are dead materials: Hence have no right there, and do mar the glory of it. 4. The privileges of God's children are lessened by admitting improper subjects, to partake of them. 5. I can't find that it does infants any good t

baptize them ; or that such have any superior privilege (which will be of any real service to them) to those who are not baptized. 6. The partition wall is now broken down between *Jews* and *Gentiles*, and God's church not confined to one nation as formerly.

HAVING thus considered his fifth argument, the sixth now comes in course. “ If it was the
 “ approved practice of the church in the apostle's
 “ days, and so downward, to introduce the children
 “ of visible believers into the christian church, by
 “ the seal of baptism ; then the infants of such
 “ parents ought to be baptized : But it was the
 “ approved practice in the time of the apostles,
 “ and so downward thro' all periods of the church,
 “ therefore the children of such parents ought to
 “ be baptized.” This syllogism might have been better expressed, thus : If it was not the approved practice of the church in the apostles days, and so immediately downward, to introduce the children of visible believers into the christian church, by baptism ; then the infants of such parents ought not to be baptized : But it was not the approved practice in the time of the apostles, and so downward, therefore the children of such parents are not to be baptized—and if not such, then no other infants.

Mr. P. to prove the first part of his syllogism, “ That it was the approved practice in the time
 “ of the apostles, and so downward, to introduce
 “ the children of visible believers into the christian
 “ church, by the seal of baptism,” tells us of *Zaccheus* : * “ By virtue of his interest in the cove-
 “ nant

* Luke 19. 9.

“nant which God made with *Abraham*, Christ applied the promise to his house, i. e. to his children whether young or old.” He should have first told us, that *Zaccheus* was a married man, and had children, and then proved it, before he asserted the promise was made to his children. This looks much like the argument to maintain infant baptism, taken from *Lydia* and her household. The good woman, no one can prove, was ever married or had any children. Poor foundation to maintain a practice of such a solemn nature upon! Again, “This day is salvation come to this house, for as much as he also is the son of *Abraham*.” Is it not very common, if but one soul is converted in a family, to say salvation is come to such a house? And from thence we don’t conclude, that every individual in such a family is converted, or become related to Christ. I suppose by this text we are to understand either Christ’s personally going to *Zaccheus*’s house; or his spiritually entering into his heart by his grace. If the first, the reason is here given, because he is the son of *Abraham* by natural descent, so that the *Jews* could not reflect upon him for going to one of another nation, since he was sent only to the lost sheep of the house of *Israel*.—If the second, the reason is, because he is the son of *Abraham* in a spiritual sense; who is termed the *father of the faithful*. This seems to be the sense which *Mr. Whitefield* puts upon it, when he says, * “The conversion of the person referred to in the text, I think will be of no small service to us in this matter.”

In this sixth argument, he calls baptism a seal; “by the seal of baptism;” as he did in his fifth

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argument

* His Sermon upon *Luk. 19. 9, 10.*

argument — “ Initiating seal of the covenant of grace, viz. baptism,” Mr. Rees may speak here : *
 — “ However Mr. W. freely and frequently
 “ calls it a seal of the covenant of grace : Whereas
 “ the gospel is a stranger, not only to the phrase, but
 “ to the idea annexed to it, for baptism will secure
 “ or seal none to eternal life : Such only shall be
 “ saved, who thro’ grace are interested in the blood
 “ of the everlasting covenant. Therefore let not
 “ parents flatter themselves, and their children in
 “ this point ; nor suffer themselves to be deceived
 “ by the empty appellations, and groundless no-
 “ tions, that their teachers may have instilled into
 “ them ; for according to the gospel, the holy
 “ Ghost is the only one ; and his grace the only
 “ qualification, that can be said to seal the cove-
 “ nant of grace, to those who are saved. Eph. 1.
 “ 13. *In whom also, after that ye believed ye were*
 “ *sealed with the holy spirit of promise.* Chap. 4. 30.
 “ *And grieve not the holy spirit of God, whereby ye are*
 “ *sealed to the day of redemption.* 2 Cor. 1. 22. *Who*
 “ *bath also sealed us, and given us the earnest of the*
 “ *spirit in our hearts.* Simon Magus had a clearer
 “ right to baptism, in *Foro Ecclesie* ; in the account
 “ of the church, than any infants can pretend to.
 “ For he was admitted upon profession of faith,
 “ and yet his baptism was far from being a seal of
 “ the covenant of grace to him ; for the man was
 “ still in the *gall of bitterness, and bond of iniquity.*
 “ Acts 8. 13,—23. And there are too many de-
 “ plorable instances, among all denominations of
 “ those who have been baptized, whether in in-
 “ fancy or when adult, who testify by their works,
 “ that

* In Answer to Walker, P. 66.

“ that they are utter strangers, to the grace of the
 “ covenant of faithful *Abraham*. I shall only add,
 “ that I am well aware that divers of the fathers
 “ styled baptism, the seal ; but does the scripture
 “ call it so ? Some of the fathers made it necessary
 “ to salvation, but does it therefore follow, that it
 “ is so ? The *Romish* church is indeed of that o-
 “ pinion, but very few *Protestants* who have bet-
 “ ter studied the scriptures, will offer to maintain
 “ such a doctrine. But to close this head, a seal
 “ was only one of the familiar but arbitrary names,
 “ which the antients gave to baptism. And who-
 “ soever will consult *Grégory Nazianzen’s* fortieth
 “ oration, will find a catalogue of such names, to-
 “ gether with the reasons they thought proper to
 “ assign for them, in those days ; and the particu-
 “ lar reason he gives, why baptism is called a seal,
 “ is, in his own words, delivered thus : *A seal, as*
 “ *keeping and denoting dominion*. What signifi-
 “ cancy there is in these expressions, I must leave
 “ for the reader to judge.”

I FIND under this argument, *Cornelius* and the
Jaylor mentioned : Here let the reader take no-
 tice, that *Cornelius* and his household, were all ca-
 pable of hearing, and in hearing, to *receive the*
Holy Ghost, and *speak with tongues and magnify God*,
 Acts 10. 33—44. 46. Which characters don’t a-
 gree with infants. And as to the jaylor and his
 household, they were capable of hearing and re-
 ceiving instruction ; which is evident from the a-
 postle, speaking to him and all his house, and their
 being able to rejoice and believe in God, Acts 16.
 32,—34. *And they spake unto him the word of the*
Lord,

Lord, and to all that were in his house. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house. Which characters agree not to infants. So from these texts there is no ground for infant baptism: But rather to the contrary. After Mr. P—'s quoting, "Walk before me, and be thou perfect; and I will establish my covenant between me and thee, and thy seed after thee, to be a God to thee, and to thy seed after thee." He says, * "The utmost intended by these promises is, that they should enjoy the blessings of church privileges, and the external means of salvation; and on these accounts be distinguished from all others." I don't find that there is one privilege, or any means of salvation, which baptized children, as such, have; that unbaptized children have not: And should be glad, if our opponents would inform the world of their superior privileges and means, if there be any; and if they can find none, it's time to drop this trite assertion, just to amuse the ignorant. I acknowledge it was an advantage to the *Jewish* infants, to be circumcised; for unless they were, they were to be cut off from the privilege of partaking of the *Passover*, and of hearing the law and prophets expounded; which the apostle points out to be the chief profit of circumcision. †

In this our privilege is much enlarged under the present dispensation; for the gospel is to be preached to every creature, without any previous qualification in the hearer, and upon hearing and believing they are to be baptized, *Mark* 16. 15, 16.

And

* P. 40.

† Rom. 3. 1, 2.

And those who believe, are such, whom the Lord our God calls ; to whom the promise is. Acts 2. 39. *For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call.* Hence it is evident, if it should be asked, to whom is this promise in Acts 2. 39 ? The answer is ready : To all, both *Jews* and *Gentiles*, whom the Lord shall call.—The promise is the same to the children, parents, and to them afar off : Hence to argue from this text, that believing parents are to get their children baptized, because the promise is to them, don't appear to be the design of the holy Ghost in it. We might as well argue from this text that the promise is to their children, so those who are afar off are to be baptized ; or the promise is to them afar off, and so the parents are to be baptized ; as to say, because the promise is to the parents : Therefore the children are to be baptized.—For the promise is no more, to one than to the other ; and they are brought to possess the promise, by being effectually called.

AND let it be further observed, that the persons here spoken to, were but now awakened ; in great distress about their souls, nor as yet were comforted, or had professed their faith in Christ : Hence how very improper is it to draw any argument for the baptism of believers children from thence ?

MR. P. * says, “ According to the most authentic church history, infant baptism was practised
 “ in the days of the apostles, and in the places and
 “ churches

* P. 49.

“ churches to whom *Paul* wrote his epistles,” &c. I would ask, if any church history is as authentic, as the history which we have from God, viz. the bible ? Or, are we to rely upon church history for a divine ordinance, which sacred history is silent about ? *Paul*’s epistles speak for themselves.— Whether there is one word in all of them about infant baptism, I leave the reader to judge. But since church history is referred to, and great stress laid upon it ; it may not be amiss to examine the testimonies of the primitive writers, three of whom are mentioned by Mr. P. and the synodical decree.

THE first is *Origin*, whom he asserts lived about 100 years after the apostle *Paul*. Mr. *Rees*,* speaks of two of these men as “ testimonies produced by Mr. W. and informs us that *Origin* “ flourished about 230 years after Christ, and that “ the quotations are not *Origin*’s own words, but “ a translation of him, of which translation there “ are grievous complaints among learned men, “ because his works are so corrupted and interpolated, that one scarcely knows, whether he reads “ him, or some other officious commentator in his “ room ; and that the most strict searchers into “ his own proper works, which remain, are not “ able to produce out of him any thing in favour “ of infant baptism, And *Cyprian*, A. D. 250, “ pleaded for infant baptism, tho’ in his day an *African* “ *can* Bishop (*Fidus* by name) was uneasy to know “ the proper time to baptize infants, which was to “ be determined by a Synod (which synodical de-
“ cree

* Against Mr. Fowler Walker. P. 152, 153.

“cree I suppose Mr. P. refers to). This is
 “sufficient to give the impartial reader a very
 “strong suspicion that this was a novel practice,
 “now to be regulated by a synodical decree ;
 “whereas if the practice had been handed down
 “from the apostle’s days, as many do pretend,
 “what need was there for this decree ?” *

THE writers of the first century are, *Barnabas*,
Hermas, *Clemens Romanus*, *Ignatius*, and *Polycarp*. †
 The learned Mr. *Stennet*, against *Russen*, quotes
 some expressions from *Barnabas* and *Hermas*. ‡
 “They are blessed, who fixing their hope on the
 “cross, have gone down into the water.”— And
 a little after—“We descend into the water full of
 “sins and defilements, and come up out of it,
 “bringing forth fruit, having in our hearts the fear
 “and hope which is in Jesus.” *Hermas*, in his
 vision of the building of the church triumphant,
 represented by a tower, has these words con-
 cerning the explication that was made to him :
 “What are the rest of the stones which fall by the
 “water’s side, and could not be rolled into the
 “water ? They are such as have heard the word,
 “and were willing to be baptized in the name of
 “the Lord ; but then they call to mind that ho-
 “liness is required in those who profess the truth,
 “withdraw themselves, and again walk according
 “to their own wicked inclinations :” And more
 to the same purpose, shewing that they used then

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to

* This Quotation varies in Expression, in some Sen-
 tences, tho’ it is the same in Sense.

† Dr. Gill, against a Pamphlet entitled, *Divine Right
 of Infant Baptism*. P. 20. ‡ P. 142, 143.

to require a profession of holiness, or faith before they were baptized by immersion, denoted by the stones rolled into the water.

NOT one word in all these first writers, according to those who have carefully read them, is to be found for infant baptism. “ The christian writers of the second century, which are extant, are *Justin Martyr, Athenagoras, Theophilus of Antioch, Tatian, Minutius Felix, Irenæus, and Clemens of Alexandria.* * Of all these writers there is not one that says any thing of infant baptism.” There is but one pretended to, by what I can learn, and that is *Irenæus*, who is represented by our opponents as saying, *That the church received a tradition from the Apostles to administer baptism to little children, or infants.* Which “ Dr. Gill charges as a forgery : “ There being no such passage in all the works of *Irenæus* ; and defies the whole literary world “ to produce or point out any such passage “ in him.” This *Irenæus*, with *Cyprian* and *Origen*, are the three testimonies which Mr. P. produces.

I HAVE read, that in the third century, infant baptism was spoken of ; but the first that mentions it speaks against it, viz. *Tertullian* : And that it was then moved for. And in the fourth and fifth centuries, it got much established, and so prevailed till the reformation : Tho’ thro’ the several intermediate centuries, there are testimonies to be found against the baptism of infants.—Which may be seen in *Crosby’s* history of the English-Baptists, and

* Dr. Gill just cited, P. 21.

and in the writings of Mr. *Stennet*, and Dr. *Gill*. Thus the reader sees, how truth from history preponderates upon the Baptist's side, and elucidates the point so much contended for.

HAVING thus weighed the arguments, which Mr. P. says are very imperfectly handled; and finding them light, when put in the scales of the sanctuary: — We now proceed to notice the objections, which, says he, are pleaded by our adversaries.

OBJECTION 1. “ Our adversaries plead, as they say, for believers baptism; and they argue to this effect, viz. infants are not capable of faith: “ But there is no warrant to baptize any, but those that profess their faith in Christ, and therefore “ no infants may be baptized.” To remove this objection, he thinks the same might have been said, “ Against circumcising children, under the “ legal, as against baptizing them under the christian dispensation of the covenant of grace.” This mistake of his may be easily seen by considering 1. Under the law a profession of faith was not required, as a previous qualification to circumcision: But under the gospel a profession of faith, by the subjects to be baptized, is required, as a previous qualification to baptism. 2. God under the former dispensation pointed out male infants, as proper subjects of circumcision: But he no where under the present dispensation points out infants, as being proper subjects of baptism. 3. He makes a grand mistake in quoting Rom. 4. 11. and endeavours to make out that circumcision was a seal of the righteousness of faith to all its subjects, and

so that baptism is now to all a seal of the righteousness of faith, upon whom it is administered : But it is time for him to learn, that neither circumcision, nor baptism, is any where in the holy scriptures called a seal of the covenant of grace, or of their righteousness.

THE text just mentioned, is wrongly quoted by Mr. P. thus ; “ they had yet being uncircumcised :” Which is, *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, &c.* It was a seal to *Abraham* : But not to his posterity.—

OUR opponent is not quite satisfied with letting the world know, that the Baptists are wrong, differing from him : But charges our Saviour, the apostle *Peter* and *Paul*, with a mistake ; if his notion is not right in this point, “ that parents making profession of their faith, bring in their children with them into a church membership :” * But we have already proved, that this is repugnant to the word of God. Therefore, according to him, Christ and his apostles have missed it. What will not error lead persons into ! Lord enlighten the dark understanding, and cause the presumptuous and ignorant to see !

THE second objection which he mentions is, “ There is no express command or example for “ baptizing infants.” To remove this objection, he first puts us upon proving by command or example, that women have a right to the Lord’s supper ;

* P. 44. you have it at large.

per ; and then the religious observance of the Lord's day. That women have a right to the Lord's supper, see Acts 1. 13, 14. Chap. 2. 41,—47. and Chap. 5. 9, 14. And as to the religious observance of the Lord's day, we are inclined to it from the resurrection of Christ, on that day, and the example of the apostles and primitive churches meeting to perform some of the most solemn duties and acts of worship on that day, Acts 20. 7. 1 Cor. 16. 2. Now let the *Pedobaptists* give us such proof for infant baptism. Again, says he, " We have an express command, which has never been reversed, to administer the initiating seal of the covenant, to the children of visible believers." It would have been well for him to have informed us what he means by the initiating seal ; if by it he means circumcision, then I would argue that circumcision has been either reversed, or it is yet in force : But it is not in force, therefore it has been reversed or repealed, and the same authority that commanded it to be, has remanded it not to be, as we have already shewn. The initiating seal of the covenant of grace so often mentioned, is antisciptural, and I apprehend used by many without any proper meaning. For as to the covenant of grace, we have shewn it to be sealed by Christ's blood ; and as to the promises contained in it they are sealed to the soul by the holy Ghost : Hence baptism can neither seal any spiritual or temporal blessings. And were we to grant, which we don't, that baptism is a seal, then to administer it to an infant, would be like putting a seal upon a blank piece of paper.

MR. P. thinks if a missionary to the Indians should write to us that he had baptized such an Indian & his house; and another should write to us that he had baptized the head of such a family and all his, we should very readily understand them. * I believe we should, for if one of our baptist ministers was the missionary, we should conclude the families were capable of hearing, receiving and obeying the word, as did Cornelius and his family, Lydia and her household, and the jaylor and his; who heard the word, believed and rejoiced in God. We are under no necessity of supposing infants, to be included in the idea of a household; since we can find many households, in which there is not one infant.

WE will now pass on to make some remarks upon the application of his discourses; and should we find a bitter spirit running thro' it, and now and then severe reflections upon the baptists, we must conclude, those are to serve for want of arguments; and is what is common when all other refuge fails; and the pains which are the effect of truth, are often discovered by bitter invectives, agreeable to what one says, "When arguments drive the opponents into passions and excesses, like strong purges, it is a proof of their operation, that they cause griping pains, in the very bowels of the patient." † In his first use we find him hoping to be kept from a censorious spirit in all that he should say of the baptists, (wrongly called by him and others *Ana-baptists*) and I can assure him it would have pleased me to have found less of that spirit running thro' his performance, and more of the spirit of Christ, for
whose

* P. 47.

† Bap. Hist. Vol. 2. P. 376.

whose ordinance we are contending. Under this use he blames us for "taking parents into covenant without their children," and don't hesitate to say, "that God never made such a covenant, and its a human device." I suppose he means the covenant of grace. I would ask, was *Cain* taken into the covenant of grace with his father *Adam*? Was *Ismael* taken into the covenant of grace with *Abraham* his father? Or did *Isaac* take with him *Esau* into the covenant of grace? Or were all *David's* children taken into this covenant with him, when in his last Words we hear him say; *Altho' my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure?* Why I judge he means the covenant of grace, is from his asserting *Eve* to be a "covenant mother, as *Abraham* was the covenant father of us all:"* And he affirms that "the *Abrahamical* covenant, including the seed of visible believers, is the covenant of grace." I never before knew that a woman was ^{one} of the two parties between whom the covenant of grace was made. I desire to know how many covenants of grace Mr. P. can inform the world of? He has told us of three, and if he means by *Noah's* covenant a covenant of grace, which he brings in upon mentioning *Eve's* and *Abraham's* covenant: then he makes four. 1. He says the covenant of grace was primarily and principally with the Lord Jesus Christ, as the second Adam and with his seed. †— 2. It was with *Abraham*. ‡— 3. It was with *Eve*. §— 4. With *Noah*: And yet || he tells us of "two covenants represented to us in the holy scriptures." The reader may easily see the confused notions he has

* P. 48. † P. 16. ‡ P. 18. § P. 48. || P. 15.

has of the covenant, and as such needs not, much wonder at his error, in trying to make the world believe, that children are always taken into the covenant of grace with their parents. This opinion of his is too repugnant to scripture, to palm upon the world ; since all the children of *Adam* were not taken into the covenant of grace with him ; which covenant was revealed to him soon after his fall ! For if this had been the case all his posterity would have been saved, (but perhaps it would have suited Mr. P. better to have mentioned *Eve*, since he makes her to be the covenant head.) Also *Abraham* had an excluded *Ishmael* ; *Eli* had a wicked *Phineas* and *Ophni* ; and *David* an ungodly *Ammon* and *Absalom* : so that we see the covenant of grace which was revealed unto *Adam*, *Abraham*, *Eli* and *David* into which they were taken, and to whom it was confirmed, did not include all their children. Indeed *David* and all *Abraham's* spiritual seed * may well rejoyce, in that their Names are written in the Lamb's book of life ; but not so their natural seed, as such.

Uzziab's offence which Mr. P. mentions, is that which I would earnestly recommend to his consideration ; his blinded zeal without a divine warrant, moved him to touch the ark and try to keep it up, which touch was fatal.

I MUST deny that “ the *Abrahamatical* covenant is the foundation of ordinances,” † for it is God's command which gives being to them, and which must be the foundation of them, and not *Abraham's* covenant, or else how can we account for *Abraham's* having

* Gal. 3. 29. † P. 50.

having the covenant made to him twenty four years before the ordinance of circumcision took place*? Why did he remain so long after the covenant was made with him, before he and his were circumcised? because he had no divine command for it, consequently no right. If ordinances originate from the Abrahamic covenant, why was not the passover sooner observed? Yea, why was it so long before baptism and the Lord's supper were practised?

IN P. 50. "He informs us, that it is a great injury done to the children of believing Parents, to deny them the right of baptism." This injury he makes to consist in their being cut off from the covenant and privileges of it, into which God has grafted them. It would be well to observe. 1. If God has grafted them into the covenant, man cannot pluck them from or out of it. 2. If it is God's work to graft them into the covenant, then man cannot do it, neither by baptism, nor by virtue of his faith, which in the first sermon he so earnestly contends for: Hence we may conclude it to be mere noise without any substance, respecting our excluding children from the covenant, or not bringing them into it. Mr. P. and all the men in the world cannot cut off one person from the covenant of grace, whom God has grafted into it: God's work is sure, whose purposes vain man cannot frustrate. As to the Legacy which he mentions being left to children in the new testament, by Christ the Testator; what is it to them as such? Just nothing. What is it to them as believers children? Not baptism nor the Lord's supper; for the scripture is silent about any such thing.

IN a marginal note † he speaks of re-baptizing, and wants to know how often it may be repeated. We don't hold to re-baptizing, so Mr. P. will excuse me for not answering his question. The mode of baptism by dipping then is introduced, which he endeavours to overthrow. Upon the mode let us a little dwell. † "As to the
H "lexi-

* Gen. 12. ^{4.} 3, and 17. 1, 2, &c. † P. 62. † Dr. Gill against Dickenson.

“ lexicographers and criticks, upon the greek language,
 “ they agree that the word *Baptizo*, signifies in its
 “ first and primary sense, to dip or plunge; and
 “ only in a secondary and consequential sense, to wash;
 “ but never to pour or sprinkle, there being no proper
 “ washing but what is by dipping; and for this we appeal
 “ to all the writers of this kind.—*Scapula* renders
 “ *Baptizo*, by *mergo, seu immergo, ut quæ tingendi, aut*
 “ *abluendi gratia aquæ immergimus*, to dip or plunge
 “ into, as what for the sake of dipping or washing we dip
 “ into water.” Item. “ *mergo, submergo, abruo aqua,*
 “ also to plunge, plunge under, overwhelm in water.”

Stephens gives the same sense of the words, and so
 “ *Schrevelius*, who renders *Baptizo*, by *baptizo, mergo,*
 “ *lavo, baptize, plunge, wash.* *Parson* only renders it *bap-*
 “ *tizo, baptize.*—— And *Leigh* in his *critica sacra*, ob-
 “ serves, that the nature and proper signification of it,
 “ is to dip into water, or to plunge under water;” “ and
 “ refers to *Joh. 3. 22,* *Matt. 3. 16.* *Acts 8. 38.* and
 “ cites *Casaubon, Bucanus, Bulinger* and *Zanchy*, as agree-
 “ ing and testifying to this sense of it: And *baptisma* he
 “ says is dipping into water, or washing with water: To
 “ which I may add the *Lexicon* compiled by *Budæus,*
 “ *Constantine*, and others who render the word *Baptizo,*
 “ by *immergo, mergo, &c. plunge, plunge into, &c.*”
 And other greek criticks might be produced who affirm
 the same tho’ these at present may suffice. Indeed Mr.
 P. “ says the words used for baptism signify aspersion
 as plainly as immersion,” but quotes no proof for it.
 His criticism on *baptizo*, to form aspersion from thence,
 gives the world as plain a specimen of his accuracy and
 knowledge in the Greek language, as that does on *auton*.*
 He tells us, it “ is a pronoun relative, and signifies others
 that he brought in the light of his own faith.” Every
 smatterer in the Greek language may know *auton* is a
 pronoun relative, and must relate to some antecedent,
 which antecedent in *Acts 16. 33.* is the *Jaylor* in person,
 and not in action; so that the unlearned reader need

NOT

not be deceiv'd by his false gloss upon it. His criticism on the prepositions *apo* and *eis* in Matt. 3. 16, and Acts 8. 38. is obsolete and of little service to his cause, which (says he) "ought to be rendered *from* the water, and *to*, or *unto*, or *towards*." I must confess this is a pretty way to impose upon the unlearned, and lead them to an implicit faith, as is the case with the Roman Catholics: But I would have the reader know that those texts are rightly translated, and Mr. P. himself must confess that *apo* & *eis* signify into and out of in the following, as well as many other passages. Mat. 8. 31, 32. Mark 5. 13. Luk. 4. 35,—41. and 8. 29,—33. and Matt. 25. 46. Who will dare to say the unclean spirits were not *in* the man, but only by his side or *near* to him; and so did not go *out of* but *from* him? And who will say the Devils only went *to* the swine, and not *into* them, and that the swine run, only down *to* the water, and not *into* it? And—the righteous only go *to* and not *into* eternal life? And the wicked only go *to* and not *into* everlasting punishment? None but such who deny that *apo* & *eis* signify *out of* and *into*.

Is it not evident that Christ was baptized of John *in* the river Jordan, when we here the Evangelist say that *Jesus — was baptized of John in Jordan?* * Many of the *Pedobaptists* confess that immersion was the primitive mode of baptism. † "Bishop Burnet, upon the commission, in Matt. 28. 19. by the first teaching or making of disciples, that must go before baptism, is to be meant the convincing of the world that Jesus is the Christ, the true Messias, anointed of God with a fullness of grace and the holy Spirit without measure; and sent to be the saviour and redeemer of the world; and when they were brought to acknowledge this, then they were to baptize them, to initiate them to this religion, by obliging them to renounce all idolatry and ungodliness, as well as all secular and carnal
H 2 "lusts

* Mark. 1. 9. † In his exposition upon the 39 Articles, P. 300.

“ luffs, and then they led them into the water ; and with
 “ no other garments but what might cover nature, they
 “ at first laid them down in the water, as a man is laid
 “ in a grave, and then they said these words, I baptize
 “ or wash thee in the name of the Father, Son and holy
 “ Ghost : Then they raised them up again and clean gar-
 “ ments were put on them : From whence came the phra-
 “ ses of *being baptized into Christ's death*, of *being buried*
 “ *with him by baptism, into death* : Of our *being risen*
 “ *with Christ*, and of our *putting on the Lord Jesus Christ*,
 “ of *putting off the old man*, and *putting on the new*. After
 “ baptism was thus performed, the baptized person was to
 “ be further instructed in all the specialties of the chri-
 “ stian religion : And in all the rules of life that Christ
 “ had prescribed.”

MR. *Richard Baxter*, in his paraphrase on the new
 testament with notes, upon the following texts speaks
 thus, Matt. 3. 5, 6. “ So glad were the people to hear
 “ that the kingdom of the Messiah was at hand, that they
 “ all flock'd to him to be baptized, professing repentance,
 “ that they might be prepared for the kingdom. Note 1.
 “ We grant that baptism then was by washing the whole
 “ body : and did not the differences of our cold country
 “ as to that hot one, teach us to remember [I will
 “ have mercy and not sacrifice] it should be so here.—
 “ And on Rom. 6. 4. Therefore in our baptism we are
 “ dipped under the water, as signifying our covenant pro-
 “ fession, that as he was buried for sin, we are dead and
 “ buried to sin, that as the glorious power of God raised
 “ him from the dead, so we should rise up to live to him
 “ in newness and holiness of life. —Likewise on Col'os.
 “ 2. 12. And its more than a circumcision of your luffs
 “ that you have in Christ ; they are dead and buried with
 “ him : for so your baptism signifieth, in which you are
 “ put under the water, to signify and profess that your
 “ old man, or fleshy lust is dead and buried with him ;
 “ and you rise thence to signify and profess that you
 “ rise to newness of life, and heavenly hopes, thro' the
 “ belief of God's works that raised Christ from the dead.”
 Mr.

Mr. *Burket*, on Rom. 6. 4. and the famous Dr. *Witsius*, with a number mentioned by Mr. *Stennet* against *Ruffen*, some of whom are, *Daille*, *Monseur Morus*, *Philippus a Limbroch*, *Joseph Mede*, Dr. *Taylor*, Bishop of Down and Conner, Dr. *Barrow*, Archbishop *Tillotson*, Dr. *Burnet*, Dr. *Fowler* Bishop of Gloucester, Dr. *Cave*, Dr. *Towerfon*, Dr. *Whitby*, all give in that immersion was the primitive mode of baptism. And Dr. *Floyer* in his "Appeal to Dr. Addison the Dean, Dr. *Hutchinson*, Dr. *Chaundeler*, and Dr. *Brinckes*, and Mr. *Hymberly*, Canons Residentaries of the cathedral church of Litchfield, asserts that immersion continued in the church of England 'till about the year 1600. And he cites several Authors to prove that christianity was planted in England by immersion, and that it continued in England after the reformation, during the reign of *Edward* the sixth, and *Queen Elizabeth*; among others he mentions *Bede*, who relates in his second book, that *Paulinus* baptized King *Edwin* in York, in the year 627; and at the village Rigin, in the province of the Bernicii, he baptized a great number of people in the river glem, &c."

I WOULD not omit what the assembly of divines in their exposition assure us, "On Matt. 3. 6. were baptized] washed by dipping in Jordan — this was by special commission, Joh. 1. 33." They speak of the mode of baptism likewise as fully in expounding "Rom. 6. 4. Are] Gr. were buried with him by baptism] see Coloss. 2. 12. In this phrase the apostle seemeth to allude to the antient manner of baptism, which was to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life."

MR. *Whitefield's* testimony for the mode should not be omitted, in his sermon from Phil. 3. 10. he says—"this we have shadowed out by the custom of baptizing by immersion in the primitive church."—Mr. P—'s criticism upon *udata polla*, translated in the English Bible, much

much water, which he says ought to be *many waters*, makes nothing for his practice; for “the words *polla udata*, many waters, signify a large quantity, great abundance, both in the literal and metaphorical sense of the phrase, as it is used by the evangelist John elsewhere. See Rev. 1. 15. and 17. 1—15. And by the Septuagint interpreters, it is used even for the waters of the sea. Psal. 77. 19. and 107. 23. and answers to *Mayim Rabbim*, in Cant. 8. 7. *many waters cannot quench love*: Which surely must refer not to a small, but a large quantity of water; and which phrase there the Septuagint render by much water, as we do the phrase here.”*

THE *Israelites* passing thro’ the red sea, he thinks makes for sprinkling, and not for dipping, which may be judged by the reader, after he observes them descend into the channel, having the waters as walls on both sides of them, and overshadowed with a cloud. † Is not this a lively emblem of a burial? Doubtless it is.

HE † charges the *Baptists* with that which perhaps he must confess the *Pedobaptists* to be the procuring cause of (viz.) excommunicating the reformed churches in the world. The *Baptists* do not excommunicate them, tho’ they do not admit them into their churches, till they have been baptized according to the scripture mode. It might not be amiss to quote what the excellent Mr. Morgan says on this point. § “If it be the truth which we hold, and if it is by practising it, we unchurch all the *Protestant* world, no matter how soon it is unchurched. If not, it is not possible we should do it—unless the *Protestant* world unchurch itself, by embracing our principles—and if a number of the *Protestant* world are excluded from the church, it is the principle of infant sprinkling, and not we that excludes them; for if there is an exclusion at all in the matter, that is the
“ cause

* Dr. Gill against Dickenson, P. 102.

† Exod.

14. 22.

‡ P. 55.

§ Against F. 2d Vol.

P. 172.

“ cause of it in fact : We can do it only doctrinally.—
 “ How dreadfully evil then must that principle of infant
 “ sprinkling be !—Surely that principle cannot be
 “ true, which in fact has such ill nature and tendency.

His second use now comes under notice, he begins it thus : “ Learn hence that it is a plain duty to beware
 “ of those zealots who set themselves up against our
 “ christian practice of *Infant Baptism*, to draw away dis-
 “ ciples after them ; some in the Apostle’s days, and after-
 “ wards, did pervert and strain several scriptures, to make
 “ them patronize their errors.” If he means the denial
 of *Infant Baptism*, to be one of those errors, then it
 cannot be an innovation as some would, with Mr. P.
 make it. The spirit and temper which run thro’ this
 second use, is enough, without any remarks made by me,
 to convince the unprejudiced reader of the badness of his
 cause ; a few passages quoted may serve as a specimen
 for the reader to judge the whole by. “ Of late *Enthu-*
 “ *siasm* and *Anabaptism* have joined hands, and threaten
 “ to sweep away our glory. The *Anabaptists* are almost
 “ every where in a fever, or paroxysm of zeal to make
 “ proselytes to their schismatical, narrow party.—They
 “ have already set up the notorious schismatical practice
 “ of excommunicating all reformed churches, that do not
 “ run their dangerous lengths : And what further may
 “ not be feared, when enthusiasm, instead of real christi-
 “ anity, leads and governs any part whatever ? Would
 “ to God those that are seized with this party fever,
 “ might be duly sensible of the aims and ends that go-
 “ vern them.” &c. &c. &c.

BEFORE I conclude, since Mr. P. introduces the *Ana-*
baptists in Germany, to render the *Baptists* contemptible
 now ; I would observe, that the insurrection there, by
 what I can learn, was first began by the *Pedobaptists*, and
 then some of the *Baptists* joined them, whose evil actions
 none of us approve of. Mr. Stennet against *Russen*, * says,
 “ It

* P. 236.

“ It seems plain from the history of those times, that the
 “ *Papists*, as well as *Protestants*, and of these the *Pedobap-*
 “ *tists*, as well as *Anabaptists*, were concerned in them ;
 “ and that the vindication of their civil liberties was the
 “ chief occasion of their rising.”

I DON'T at present, recollect any thing material in Mr. P—'s sermons, but what has been briefly considered. And now to all, into whose hands this piece may come, I wish much grace and wisdom, seriously and thoroughly to examine into, and weigh those arguments for *Believer's Baptism* ; and the invalidity of those for *Infant Baptism*. So prayeth him, who was compelled thus publickly to speak, and whose endeavours to promote the cause of God, are now left to the blessing of the all-wise Jesus, who instituted this ordinance, and honoured it by paving the way into the liquid grave, wherein his humility and example gloriously shine.

F I N I S.

