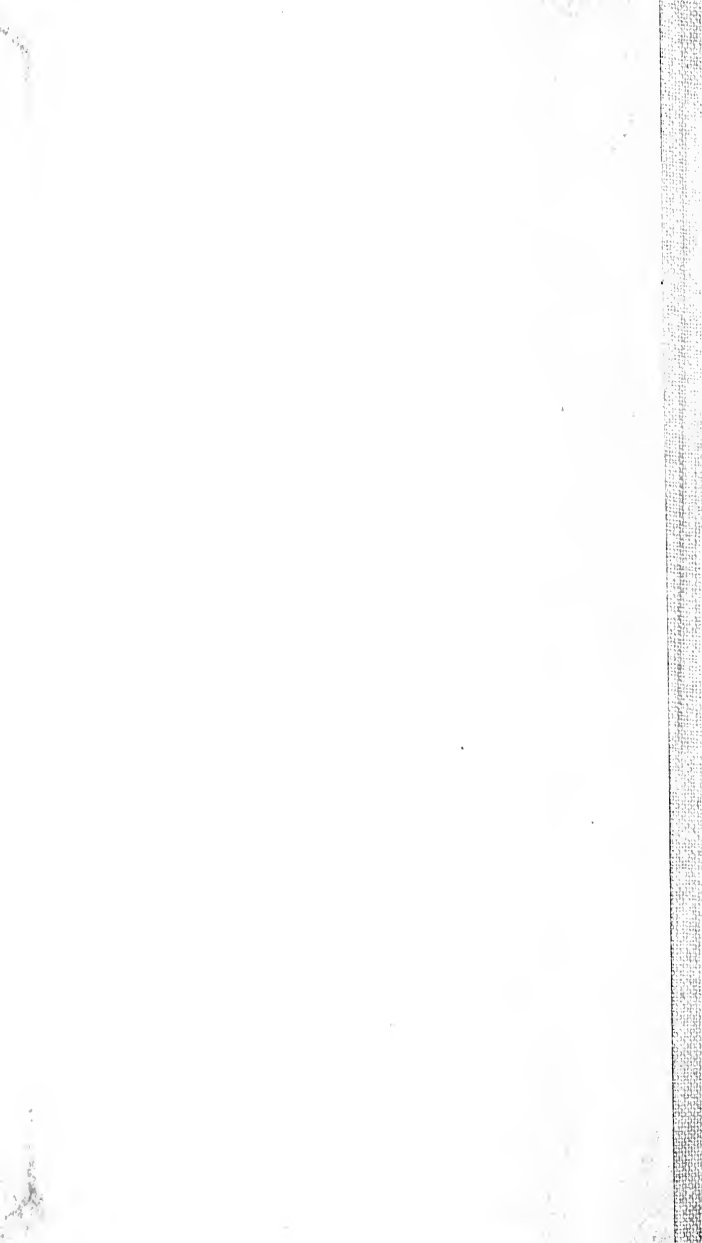


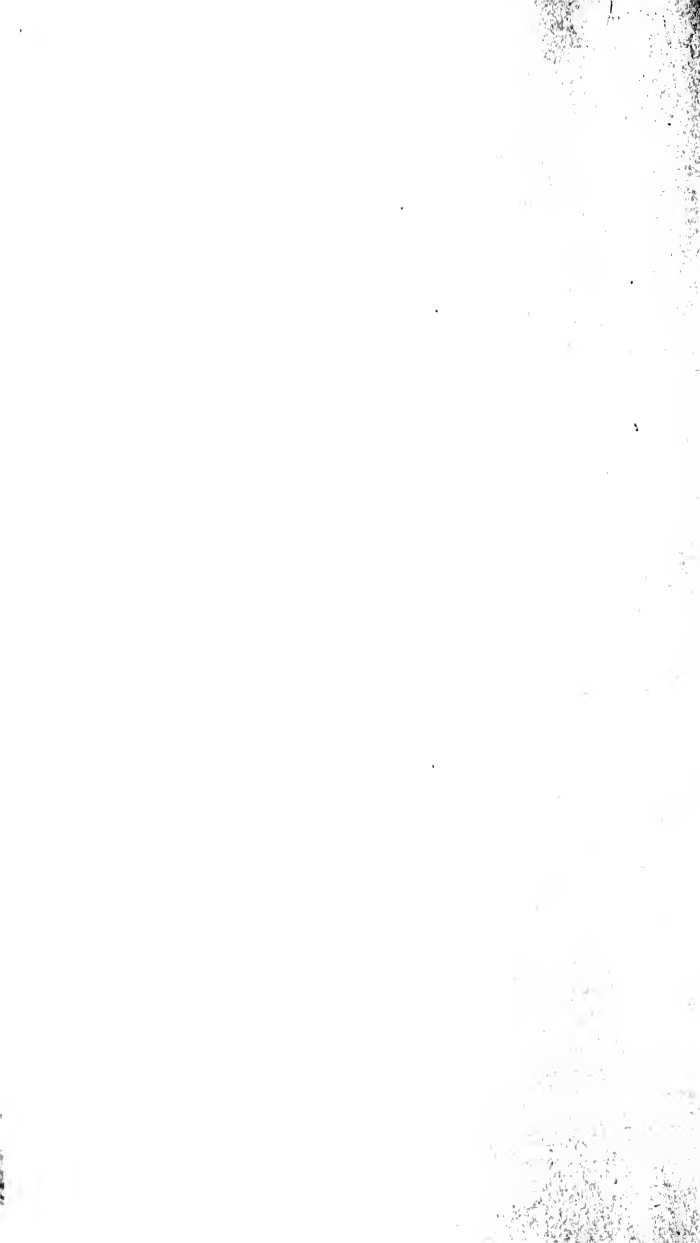
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ESSAYS

ON

CHRISTIAN BAPTISM.

By JOSEPH SAMUEL C. F. FREY.

FIFTH EDITION.

CAREFULLY REVISED AND GREATLY ENLARGED.

PREFIXED BY THE AUTHOR'S PORTRAIT.

"If ye love me, keep my commandments."

NEW YORK:

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INTRODUCTION.

THE cause of the BIBLE is the cause of God, and the only noble cause of men.

The individual who contributes *anything* to the more wide diffusion of the light which is from heaven, among the inhabitants of the earth, promotes that cause, elevates the human character, and brings the world under obligation to him as a benefactor ; at the same time he adds a note to the anthem once sung by angels : “ *Glory to God in the highest ! On earth peace ; good will toward men.*” In order to do this, it is not indispensable that *new* truth be discovered. The *bible* contains an entire and perfect theology ; and to take of the things of Christ and show them to men, is enough. This the Christian may do, as the instrument of the Holy Spirit.

It is a no less noble or useful work to help a Christian brother to clearer and brighter light, than to reflect the light on the darkness of unregenerated minds. The main design of this book is, to communicate important truths to scholars already in the school of Christ.

The title of the work seems to limit the expectation of the reader to the single subject of *baptism* ; which, though it claims the serious regard of every Christian, borrows its principal value from the connexion in which it stands with all the doctrines of our religion, and the prosperity of the church ; it being part of the revealed

will of our great Lawgiver, and intended by Him, like every other part of his religion, for the helping of all the rest. No man acquainted with the history of the church, can consider the subject of baptism an indifferent subject. It is not treated as such, *in practice*, by Christians of any denomination ; and it claims its due share of attention among the important things of the kingdom of Christ.

But it is due to the author of this book to remark, that he has done much in elucidating the great principle of *all* reformation, viz. : “ *The bible is the only and the sufficient rule of faith and of practice.*” There have always been those who would either entirely discard this principle, or so modify it that *reason* might be exalted to a pre-eminence over Scripture. The same disposition is plainly discernible in our times and country.

While the lovers of bible truth are faithfully striving to give it diffusion, there are men of high literary attainments, and some who stand up in the public view as preachers of Christianity, who do *not* regard the Scriptures as a *perfect* and the *only* standard of religious opinions and moral practices. These hold the Scriptures loosely, and sometimes warn their hearers of a certain danger in submitting their opinions *too implicitly* to the the bible. The following language has recently been employed : “ It is plain that his (Milton’s) *error* was founded on his *reverence for Scripture.*”* If there is any meaning in this language, it is that “ *reverence for Scripture*” is dangerous. It will be seen that these Essays are written on a different principle ; and we blush not to say that they uniformly exhibit the highest “ *reverence for Scripture.*” Such, at least, is their claim. They claim to be tried by the Scripture before they are condemned ; and

* Dr. Channing.

if they endure not this test, they "refuse not to die." We believe that the time approaches when the Protestant maxim will universally prevail; when it will be admitted that "*all* Scripture is given by inspiration of God, and is *profitable*." "*I love thy commandments above gold, yea, above fine gold. Therefore I esteem ALL thy precepts concerning ALL things to be right; and I hate EVERY false way.*"

The *first* of the following Essays will be read with interest by every Christian, whether his opinions on the subject of baptism accord with those of the author or not; for it applies with equal propriety and force to every requirement of God.

C. P. G.

Boston, February, 1829.

P R E F A C E .

DEAR READER : The substance of the following Essays was originally delivered in three sermons, which were occasioned by the change of my views on the subject of baptism. No sooner was the change publicly known, than two questions were naturally and frequently asked, viz. : What arguments produced this change ? and what circumstances led to it *now*, rather than formerly ? The following Essays answer the first query ; and the circumstances which led me to investigate the subject *now*, rather than formerly, are briefly these :

The reader is probably already informed that I was brought up in the Jewish faith until I was twenty-five years of age. Some time after I had made a public profession of the Christian religion I was received a student in the Missionary Seminary, at Berlin, in Prussia. In 1801 I went to England at the request of the London Missionary Society. A few months after my arrival in London the directors resolved that I should preach to the Jews. To prepare myself for that work, I was sent to their seminary, at Gosport, under the care of the late venerable *Dr. Bogue*. Here I spent the four happiest years in my life.

During this period my time was taken up with the investigation of the general doctrines of Christianity, and particularly the subjects of controversy between Jews and Christians. Baptism was considered a subject of comparatively little importance. In the doctor's MS. Theological Lectures the arguments in favour of

sprinkling and infant baptism are represented in a strong light, while those of the opposite party are but slightly mentioned. The view given of the subject as analogous to circumcision, and to the sprinkling of water and of blood, the Christian church to be a continuation of the Jewish church, was peculiarly pleasing to my natural attachment to Judaism, and prevented any farther inquiry into the truth of the statement.

The fact of my being a convert of the Jewish nation, together with my situation as a missionary or agent to promote the conversion of the Jews, has called me so often to travel and to preach, as to leave me but little or no time for the study of any subjects besides those connected with my immediate labours. But that which had the most powerful influence to keep my conscience at rest on this subject was the idea so commonly advanced, that baptism is a mere *ceremony*, and, therefore, of no importance ; for having, as a Jew, been so long led astray by *Jewish* ceremonies, I paid no attention to the controversy on baptism till the occurrence of the following circumstance :

At the christening of one of my children, together with others, the minister exhorted us to bring up our "children in the nurture and admonition of the Lord." This Scriptural, solemn, and affectionate exhortation was enforced by observing, "*These children are now members of the church, adopted into the family of God, &c.*" These declarations were forcibly impressed upon my mind, as if I had never heard them before. They appeared to me at that moment inconsistent with the doctrine of perseverance. I resolved, therefore, not to present another child of my own, nor to baptize the children of any others, before I had thoroughly investigated the subject.

Ever after, for more than two years, I introduced the subject in conversation with ministers in my travels, almost in every place where I preached, for the purpose of obtaining information. The general notion, that the Christian church is a continuation of the Jewish church, illustrated by the olive tree and the parable of the tares and the wheat, formed peculiar difficulties in my mind, and I expressed them freely to my brethren, as some will doubtless remember. In June, 1827, the Lord blessed me with another child. Immediately my resolution to investigate the subject of baptism before I could present another child, came to my recollection. Accordingly, I gave myself to reading, meditation, and prayer. After carefully comparing the best books on both sides of the question with the Word of God, I came to the full conviction that *believers are the only subjects of baptism, and that immersion is the only Scriptural mode.* I now felt it my duty to obey the command of my Lord and Saviour, to be baptized, *i. e., immersed.* Therefore, without conferring with flesh and blood, or fearing the consequences, I proposed myself as a candidate to the Baptist church, in New York, under the pastoral care of the *Rev. A. Maclay*, by whom I was baptized on Lord's day, August 28, 1827.

I was aware that the subject would excite much attention; that many of my best friends would be displeased, and others would not hesitate to ascribe my conduct to improper motives, especially to that of "filthy lucre." But surely, if such had been my motives, I not only acted most basely, but also most foolishly, in leaving the large, rich, and respectable body of Presbyterians, among whom I have everywhere met with the greatest hospitality and friendship, to join a denomination who are said "to be only the poor and despised among the peo-

ple," and who have been everywhere spoken against, hated, and persecuted, often, even unto death.

To whatever motives, however, my change may be ascribed by others, it is an unspeakable comfort to my own mind that I have done it as a solemn religious duty, and can cheerfully leave the consequences to my covenant God, whom I have the honour and privilege to serve in the gospel of Christ, "who is over all God blessed for ever."

I cannot omit mentioning in this place a circumstance which, considered by itself, might appear trifling, but, in its connexion, has become an important link in the chain. Among the books which I read, alluded to above, was the original work of the reverend and venerable *Abraham Booth*, "*Pedobaptism Examined*." These two volumes he himself presented to me in 1805, when I resided in London, a near neighbour to him, saying, "Accept these books as a token of respect, and read them at your leisure." I thankfully accepted the gift, and kept it carefully in memory of the "man of God," whom I highly esteemed and venerated; but I was totally ignorant on this subject, and, therefore, could not value the rich treasure contained in these volumes, which lay on my shelf covered with dust for the space of twenty-two years. Now, while searching for truth, I began to examine this "*Examination of Pedobaptism*." Here I found the Scripture mode of baptism by immersion, and believers the only subjects, demonstrated and proved, and all objections answered, in such a masterly manner, that I am firmly persuaded these books never can be refuted. It is with peculiar pleasure I take this opportunity of acknowledging myself a debtor to these volumes for much aid in my investigations, and for many of the testimonies from the writings of the most pious and

learned Pedobaptists contained in the following pages. Soon after I had preached on the subject of baptism, the sermons were repeatedly requested for publication. While preparing them for the press, I received several books in favour of Pedobaptism from some of my Presbyterian friends, for which I now publicly thank them. These treatises I have read carefully, and I do most sincerely declare that they have served only to establish me more firmly in my new views on the subject of baptism. This circumstance will account for the enlargement of the work, and for the delay of its publication, and has occasioned its present form. By almost every author I read, the ground on which infant baptism had been placed by a former author was overturned or declared untenable, and a *new* foundation laid. Every new opinion I met with on this side of the question I weighed in the balance of the sanctuary, and found it wanting.

The perusal of *Dr. L. Wood's* Lectures in particular convinced me of the importance of adding the *first* Essay to the original matter. *Dr. W.*, in the beginning of his work, page 11, declares: "It is a plain case that there is no express precept respecting infant baptism in our sacred writings. The proof, then, that infant baptism is a divine institution, must be made out in another way." A want of attention to the nature and obligation of a positive institution of God has left many to take unwarranted liberties in altering the mode of administering the ordinance, and the qualifications of its subjects; and others to neglect it altogether, as a matter perfectly indifferent.

The solemn charge brought against the pious and venerable *Mr. Booth*, that "in his quotations he had misrepresented the sense of the authors," has led me to examine and compare every quotation with the original

work, as far as it was in my power ; and I am happy to say his faithfulness in quoting them is equal to his good judgment and unparalleled industry in selecting and collecting them. This of course required some time, and is another cause of the delay of this book. Although these Essays may afford but little *new* information to those who have already examined the subject thoroughly, yet they are considered by competent judges as calculated to remove prejudices, to diffuse the truth as it is in Jesus, and to put away human inventions from God's holy worship. Notwithstanding the variety of excellent and useful treatises already before the public, yet some are too short to meet every objection, and others are too large and expensive for general usefulness. In the present work a proper medium has been aimed at, and the public will be able to judge how far the author has been successful.

To avoid every expression in the least calculated to give offence, has been my desire and care ; but, as perfection cannot be expected in this life, I hope the reader will ascribe every failure in this particular to inattention rather than design. The reader, and especially the reviewer, will please to remember that the author is a foreigner, and does not profess to be a master of the English language. A sense of his deficiencies in this respect would certainly have prevented him from thus appearing before the public ; but the persuasion of his friends, a conviction of duty "to give a reason" for his conduct, and a desire to be useful to others, have prevailed with him to publish these Essays. Should this humble attempt prove a blessing to the reader, the glory shall be to Jehovah, Father, Son, and Holy Ghost, world without end. Amen.

Newark, February, 1829.

P R E F A C E

TO THE SECOND EDITION.

THE rapid sale of the former edition, the encomiums of reviewers, and the frequent calls for the work, have encouraged the author to revise and publish this edition.

Among the many publications on baptism, the author has met with comparatively few of a practical nature. He has, therefore, added the sixth Essay.

The contents of the work are given at full length, to facilitate a reference to the different parts.

That the work may prove an extensive and lasting blessing to every reader, and greatly promote the glory of Jehovah, is the most sincere prayer of

THE AUTHOR.

Newark, N. J., February, 1830.

P R E F A C E

TO THE PRESENT EDITION.

IN sending forth the fifth edition of these Essays, the author would simply notice :

That, the work having been out of print for several years, and repeated inquiries having been made for it, he consented at last to reprint it.

Having travelled extensively, the author has had many opportunities of hearing objections, both new and old, in justification of their neglect of "Scripture baptism;" these excuses and objections the author has carefully examined and refuted, which has greatly enlarged the work.

He has also added a seventh Essay, containing much information respecting the future prospects of the Jews.

To facilitate a reference to any part of the work, the present edition is furnished with a full contents of the subjects, and an index of quotations from authors, and references to passages of Scripture.

That the Holy Spirit may enable the reader to receive the truth contained in this work with meekness and with love, is the prayer of

THE AUTHOR.

New York, March, 1843.

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ESSAYS ON BAPTISM.

ESSAY I.

General Observations on Positive Laws or Institutions.

1. THE nature of a positive law essentially differs from that of a moral law. The *matter* of a moral law, whether it be of the nature of a requirement or of a prohibition, commends itself as holy, just, and good, and must, therefore, be unchangeable, and of perpetual obligation ; but a positive law, whether to do or to omit, has nothing either of good or evil in itself, and is binding only by virtue of its being enacted ; and, therefore, may be changed at the will and pleasure of the lawgiver. Thus the moral law contained in the ten commandments, written by the finger of Jehovah on two tables of stone, and comprised by our Lord and Saviour in two commandments or constitutional principles, viz., love to God and love to men, is so reasonable and so necessary that heathen philosophers, who had never been favoured with the light of Divine Revelation, taught and enforced the observance of many of the duties enjoined in it. Rom. 1 : 19-32.*

* The fourth commandment, so far as it relates to the particular day of the week, and the part of time to be devoted to the worship of God, is of the nature of a positive institution, and was, therefore, liable to be changed by the Institutor ; but the keeping of some

Positive laws are such as the prohibition from eating of the tree of the knowledge of good and evil ; or the command to sprinkle the blood of the passover lamb on the door-posts. It is obvious that Adam's eating or not eating of that tree might have been a thing as indifferent to good or evil as the eating or not eating of any other tree in the garden ; but, because God had positively forbidden it, the eating of it became a crime, the awful consequences of which are felt to the present day. In like manner, the mere sprinkling of blood on the door-posts, or the omission of it, had nothing good or bad *in itself* ; but if the Israelites had neglected the doing of it in that night in which Jehovah had positively required it, their omission would have been criminal, and their " first-born " would have been exposed to the sword of the destroying angel. The same distinction is evident in the two laws given to Moses on Mount Sinai ; the moral law and the ceremonial law. The former is of perpetual obligation upon all rational beings. Men were as much bound to love God and their neighbour before that law was engraven upon the tables of stone, as afterward. But the ceremonial law was binding on the children of Israel exclusively, and that only during a certain period ; for there was no *intrinsic* value in it. Hence God himself testifies that " these statutes were not good," i. e., there was no good in themselves, only as they were to answer a certain end ; and, when that end was accomplished, their observance was no more needed than before their appointment. This brief statement we think sufficient to justify our next observation, viz. :

time holy, or the duty of worshipping the Creator, is of a moral nature, and is, therefore, unchangeable and perpetually obligatory. The *first* day of the week, or the Lord's day, has been substituted by him for the *seventh* day.

2. That the obligation to obey a positive law arises *solely* from the authority of the lawgiver.

Our obligation to obedience arises not from the nature of the law, but from the *authority* and *will* of the legislator. If God commands a thing which was before indifferent, it is as much a law as if it were ever so good in its own nature. As soon as we are satisfied that an institution is divine, it is our duty to observe it, although we may not see its necessity or utility. The command to Abraham to sacrifice his son was a positive order, and a very strange one too ; seemingly opposite to some moral orders given out before ; and yet his disposition to obey, when he was sure of a divine warrant in the case, has placed him at the head of all the believing world ; as hero of faith, the father of the faithful, and the friend of God.

“Moral precepts,” says the learned *Bishop Butler*, “are precepts, the reason of which we *see* ; positive precepts are precepts, the reason of which we do *not see*. Moral duties arise out of the nature of the case itself prior to external command ; *positive* duties do not arise out of the nature of the case, but from external command ; nor would they be duties at all, were it not for such command, received from Him, whose creatures and subjects we are.” *Analogy of Religion*, Part 2, ch. 1.

The pious *Jonathan Edwards*, whose praise is in all the churches, justly observes : “Positive precepts are the greatest and most proper trial of obedience ; because in them the mere authority and will of the legislator is the sole ground of the obligation, and nothing in the nature of the things themselves ; and, therefore, they are the greatest trial of any person’s respect to that authority and will.” *Sermons*, p. 232. *Sermons on Imp. Sub.*, p. 79.

The words of *Dr. Sherlock* shall close this observation: "What is matter of institution depends wholly upon the divine will and pleasure; and, though all men will grant that God and Christ have always great reason for their institutions, yet it is not the reason, but the authority, which makes the institution. Though we do not understand the reasons of the institution, if we see the command, we must obey; and though we could fancy a great many reasons why there should be such an institution, if no such institution appear, we are free, *and ought not to believe there is such an institution because we think there are reasons assigned why it should be.*" *Preserv. against Pop.*, Title 9, p. 419.

3. The *law* of the institution is the *only rule* of obedience. From the preceding observations it is evident that positive institutions in religion derive their whole being from the *sovereign pleasure* of God, and that his pleasure can be known only from his *revealed* will. It follows, therefore, that we cannot know anything about the precise *nature*, the true *design*, the proper *objects* of them, or the right *mode* of their administration, farther than the Scriptures teach, either in plain, positive precepts, or by clear example. For, as *Dr. Goodwin* observes: "There is this difference between doctrinal truths and institutions, that one truth may be, by reason, better fetched out of another, and more safely and easily, than institutions. For one truth begets another, and truth is infinite in *the consequences of it*; but so institutions are not." *Works*, vol. 4. *Government of the Church of Christ*, ch. 4, p. 21.

Moral duty may be proved by illation; for a genuine inference from a moral principle, relating to things of a moral nature, has all the certainty of the principle itself; and it is a just observation of *Dr. Bellamy*, that "the

inspired writings of the Old Testament consider these two maxims, *that we must love God with all our hearts, and our neighbour as ourselves*, as first and fundamental principles : and all the various duties which they urge respecting God or our fellow-men are but so many inferences and deductions from them." *True Religion Delineated*, p. 143. But, when *positive* duties are under our notice ; when either the manner of performing those duties, or the proper subject of them is before us, the case is greatly altered. For, the inquiry being entirely into the sovereign pleasure of God, concerning an article of human duty, which absolutely depends on a manifestation of the divine will, the nature of the case forbids our expecting any intelligence relating to it, except that which arises from divine precept or Scriptural precedent.

How strong and just is the language of *Dr. Sherlock* to the present purpose : " I would not be thought wholly to reject a plain and evident consequence from Scripture ; but yet I will *never admit* of a mere consequence to prove an institution, which must be delivered in *plain terms*, as all laws ought to be ; and, where I have no other proof but some Scripture consequences, I shall not think it equivalent to a Scripture proof. If the consequence be plain and obvious, and such as every man sees, I shall not question it : but remote, and dubious, and disputed consequences, if we have no better evidence, to be sure, are a very ill foundation for articles of faith or ordinances of worship. Let a Protestant, then, tell such disputants that, for the institution of sacraments and for articles of faith, he expects *plain, positive proofs* : that, as much as the Protestant faith is charged with uncertainty, we desire a little more certainty for our faith than mere inferences from Scripture, and

those none of the plainest neither." *Preserv. against Pop.*, vol. 2. Appendix, p. 23.

On this principle all Protestants proceed, when contending with Roman Catholics about their claims of prerogatives and their numerous rites, viz., that nothing short of an explicit grant, a *positive* command, or a *plain* example in the New Testament can prove their divine origin. Instances might be multiplied: a few shall be given hereafter. In like manner do Non-conformists demand of Episcopalians, saying—"Produce your warrant for this, that, and the other from our only rule of faith and practice, a divine precept or an apostolic example relating to the point in dispute." So, when Moses was directed to make the Tabernacle, nothing was left to his wisdom, prudence, or judgment; but "see, saith the Lord, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8: 5. Nor does it appear from the records of the Old Testament that, when Jehovah appointed any branch of ritual worship, he left either the subjects of it or the mode of administration to be inferred by the people from the *relation* in which they stood to himself, or from general *moral* precepts, or from any branch of his *moral* worship, nor yet from any other well-known *positive* rite; but he gave them *special* directions relating to the very case; and those directions they were bound to regard, whether they appeared in a pleasing or a painful light. I shall close this observation in the words of the pious and learned *Bishop Taylor*: "All positive precepts, that depend on the mere will of the lawgiver, admit no degrees nor suppletory and commutation; because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance; and, therefore, it is that *in individuo* which God points at; it is that in which he

will make the trial of our obedience ; it is that in which he will so perfectly be obeyed, that he will not be disputed with nor inquired of *why* and *how*, but just according to the measures there set down : *So, and no more, and no less, and no otherwise.* For, when the will of the lawgiver be *all the reason*, the first instance of the law is *all the measures*, and there can be no product but what is just set down. No parity of reason can infer anything else ; because there is no reason but the will of God, to which nothing can be equal, because his will can be but one." *Ductor Dub.*, B. 2, ch. 3, § 18.

4. The law of a positive institution must be so plain and explicit as to stand in no need of any other assistance to understand it but the mere letter of the law. As a rule must be straight, not bent nor crooked, if we would draw direct lines by it, so must laws be plain, and expressed in words whose signification is well understood, for they are for the direction of the common people as well as for the learned. They must be as the words of a father to his family. Hence our Pedobaptist brethren, in their arguments against popish traditions and superstitions, consider it not only necessary that a positive law should be *plain*, but nothing less than blasphemy to suppose that either Christ or his apostles delivered their mind in words or expressions that are ambiguous, or cannot easily be understood. I will not multiply quotations, but select only a few.

"The term *institution*," says *Dr. Goodman*, "implies a setting up *de novo*, or the appointing that to become a duty which was not knowable ; or at least not known to be so before it became so appointed. For this word *institution* is that which we use to express a *positive* command by, in opposition to that which is moral in the strictest sense and of natural obligation. Now, it is

very evident that all things of this nature ought to be appointed *very plainly* and expressly, or else they can carry no obligation with them: for, seeing the whole reason of their becoming matter of law or duty, lies in the will of the legislator; if that be not *plainly* discovered, they cannot be said to be instituted, and so there can be no obligation to observe them; because, *where there is no law, there can be no transgression*; and a law is no law, in effect, which is not sufficiently promulgated." *Preserv. against Pop.*, Title 8, p. 7.

Baron Montesquieu observes: "The style (of laws) should be *plain and simple*—a direct expression being always better understood than in indirect one; it is an essential article, that the words of the laws should (be adapted to) excite in everybody the same ideas. The laws ought not to be subtle; they are designed for people of common understanding, not as an art of logic, but as the plain reason of a father to a family." *Spirit of Laws*, B. 29, ch. 16.

Mr. Benjamin Bennet: "'Tis a *reproach* to the Law-giver, *blasphemy* against him, to suppose that any of his upright, sincere subjects cannot find out the meaning of his laws, with all their care and diligence, even in the necessary essential points of their faith and obedience." *Irenicum*, p. 60.

Mr. Bradbury: "The words (of our Lord, Matt. 28: 19) ought to be taken in their plain and natural sense, because they are a lasting form to the end of time. For Christ to give us expressions that people cannot understand would be only to *abuse* them. 'Tis unworthy of Him who is the light of the world, in whose mouth there was no guile. (Such) is the plain and natural sense of the words; and, therefore, to twine and torture them with conjectures and *maybes*, is making Christ not

a teacher, but a *barbarian*, by not uttering words that are easy to be understood." *Duty and Doct. of Bapt.*, pp. 150, 173.

Bishop Taylor remarks : " It is certain God put no disguises upon his own commandments, and the words are meant plainly and heartily ; and the farther you remove from their *first* sense, the more you have lost the purpose of your rule." *Ductor Dubitant*, B. 1, ch. 1, p. 26.

From the preceding observations we make the following remark :

5. None but the Lawgiver himself has a right to alter a positive institution. Nothing is more common than for *Protestant Pedobaptists* to urge the *necessity* of adhering, strictly adhering, to the original institution in administering the holy Supper ; and which is common to every positive institution of true religion, the *absurdity* and *iniquity* of departing from it, on account of any supposed inconvenience. 'Thus *Dr. S. Clarke* : " In things of external appointment and mere positive institutions, where we cannot, as in matters of natural and moral duty, argue concerning the natural reason and ground of the obligation, and the original necessity of the thing itself, we have nothing to do but to obey the positive command. God is infinitely better able than we to judge of the propriety and usefulness of the things he institutes, and it becomes us to obey with humility and reverence." *Expos. Church Cat.*, p. 305.

" 'The command of Christ," says the judicious *Turretin*, " ought not to be violated under any pretence whatever ; and in what way soever the thing signified may be received, the *sign* appointed by Christ is always to be retained." *Institut. Loc.*, 19. Quæst., 25, § 22.

The learned *Mr. Heidegger* observes : " 'There is in the church no more power of changing the rites of the

sacraments appointed by Christ than there is power of changing his word or law. For, as his word contains a sign audible, so those rites contain a visible sign of his divine will." See *Dr. De Veil* on Acts 8 : 38.

"All reasoning upon this head," says *Bishop Burnet*, "is an arguing against the institution ; as if Christ and his apostles had not well enough considered it, but that twelve hundred years after them a consequence should be observed that till then had not been thought of, which made it reasonable to alter the manner of it. He who instituted it knew best what was most fitting and most reasonable ; and we must choose rather to acquiesce in his commands than in our own reasonings." *Expos.*, 39 *Art.*, p. 436.

Buddeus declares : "God had the wisest reasons why he would have an appointment administered in this or the other manner. It is not lawful, therefore, for men to *alter* anything, or to mutilate the appointment. Thus the sacraments are to be used, not according to our own pleasure, but in the manner appointed by God." *Institut. Theol. Moral.*, p. 1, ch. 5, § 18 ; p. 2, ch. 2, § 50. *Gerhardus* says : "Seeing that a sacrament depends entirely on the appointment of God, when we do not what God has appointed, it certainly will not be a sacrament." *Loc. Theol.*, tom. 4, de Sacram., § 52.

6. Nothing must be added to or taken from a positive institution. This remark is abundantly confirmed by our Pedobaptist brethren. We are repeatedly told that no man, nor council of men, has a right to add anything to the appointed worship of God ; for the Lord Jesus Christ is very jealous of his honour. Thus the great and pious *Dr. Owen* : "That principle, *that the church hath power to institute and appoint any thing or ceremony belonging to the worship of God, either as to*

matter or to manner, beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself has instituted, lies at the bottom of all the horrible superstition and wars that have for so long a season spread themselves over the face of the Christian world ; and it is the design of a great part of the Revelation (of John) to make a discovery of this truth." *Commun. with God*, P. 2, ch. 5, p. 169.

Memorable are the words of *Arch. Hall* : " God will bless nothing but his own institutions. The inventions of men, in serving God, are as unprofitable as they are wicked and presumptuous. Deut. 12 : 31, 32. We cannot think God will honour the inventions of men, however they may be dignified with the spacious names of *useful, decent, agreeable, or prudent contrivances* ; yet, if they are an *addition* to his system, will he not say, who has required these things at your hands ?" *View of Gospel Church*, pp. 33, 82. Another learned Pedobaptist, writing against popery, justly observes : " We deny that there are any accidental parts of instituted worship ; for, if instituted, (i. e., commanded by Christ,) it cannot be accidental, (i. e., left to our liberty, as what may or may not be done without sin ;) if accidental, it may be a part of something else ; but of the instituted worship of Christ it cannot be. Circumstances of worship (as such) undetermined by the Lord, to be appointed by men, we deny. These circumstances are such as, without which the worship is perfect, or it is not. If the *first*, we need them not ; they are vain, fruitless, we having without them a perfect worship. If the *second*, the worship God has commanded, as it comes out of his hands, without human additaments, is imperfect ; but this is little less than blasphemy. To assert it is lawful to conform to any part of instituted worship

without warrant from the Scripture, reflects sadly upon the wisdom and faithfulness of Christ. For either he was not wise enough to foresee that such a part of worship was or would be requisite, or had not faithfulness enough to reveal it ; though the Scripture compares him to Moses for faithfulness, who revealed the whole will of God, to the making of a pin in the Tabernacle.' *Jerubbaal*, ch. 2, p. 154. Our next remark, arising from the preceding observations, is,

7. That it is highly criminal to neglect or slight a positive institution.

This is strenuously maintained by our Pedobaptist brethren. Thus the pious *Bishop Taylor* : " The positive laws of Jesus Christ cannot be dispensed with by any human power : all laws given by Christ are now made for ever to be obligatory." *Ductor Dub.*, B. 2, ch. 3, p. 334. *Dr. Waterland*, the great champion for truth, saith : " Positive duties stand upon moral foot ; to obey God in whatsoever he commands is the first moral law, and the fundamental principle of all morality. The reason of things, and the relation we bear to God, require that God should be obeyed in matters otherwise *indifferent* ; and such obedience is *moral*, and the opposite disobedience *immoral* : *positives*, therefore, while under precept, cannot be slighted without slighting *morals* also. In short, positive laws, as soon as enacted, become part of moral law ; because, as I said, universal obedience to God's commands is the first moral law into which all laws resolve. Whenever positive duties are so performed as to become true obedience, they are as valuable in God's sight as any moral performances whatever, because obeying God's voice is all in all. Obedience was the thing insisted upon with Adam, with Abraham, with Saul, and with many others, in positive instances ;

and God laid as great a stress upon obedience there as in any moral instance whatever. To conclude, then, moral performances without the obedience of the heart are nothing; and positive performances without the like obedience are nothing; but the sincere obeying of God's voice in both is *true religion and true morality.*" *Scripture Vindicated*, Part 3, pp. 37, 71.

The just reasoning of *Mr. Wadsworth* on the Lord's Supper applies with equal force to any other positive institution. "Some may say," he observes, "*sure God will not be so much concerned with a failure in so small a punctilio as a ceremony.*" True, it (the Lord's Supper) is a ceremony, but it is such a one that beareth the stamp of the authority of the Lord Jesus. If he appoints it, will you slight it, and say *it is but a ceremony?* It is but a *ceremony*; but you are greatly mistaken if you think that, therefore, there is no danger to neglect it. What was the tree of knowledge of good and evil but a ceremony? Yet for disobedience in eating thereof do you not know and feel what wrath it hath brought on the whole race of mankind? And tell me, was circumcision any more than a ceremony? Yet it had almost cost Moses his life for neglecting to circumcise his son; for the angel stood ready with his sword to slay him, if he had not prevented it by his obedience. Exod. 4: 24, 26. So for the Lord's Supper, as much a ceremony as it is; yet, for the abuse of it, some of the church (at Corinth) were sick and weak, others fell asleep, i. e., died: and if God did so severely punish the abuse, how think ye to escape, that *presumptuously neglect* the use thereof? *But I am regenerate and become a new creature; I do not fear that God will cast me away for the disuse of a ceremony.*

"Is this the reasoning of one *regenerate?* Surely

thou dost not understand what regeneration meaneth. Is it not the same with being *born of God*? And what is it to be obedient to the Father but to do as he commandeth? And has he not commanded you, by his Son, to remember your Saviour in this Supper? When you have considered this, then tell me what you think of this kind of reasoning. *I am a child of God; therefore I will presume to disobey him. He bids me remember Jesus in this Supper, and I will not.* Methinks thou blushes at the very mentioning of it. And what if he should not cast thee quite off for this neglect? yet thou hast no reason to think but that either outwardly or inwardly, or both, he will scourge thee for this sin before thou diest." *Supplem. to Morn. Exerc., Cripplegate, p. 243.* I will add but one testimony more.

Dr. Gerard reasons thus: "A total disregard to the positive and external duties of religion, or a very great neglect of them, is justly reckoned more blameable, and a stronger evidence of an unprincipled character, than even some transgressions of moral obligation. Even particular positive precepts, as soon as they are given by God, have something *moral* in their nature. Suppose the rites which are enjoined by them perfectly indifferent before they were enjoined; yet from that moment they cease to be indifferent. The divine authority is interposed for the observance of them. To neglect them is no longer to forbear an indifferent action; or to do a thing in one way rather than another, which has naturally no greater propriety: it is very different; it is to disobey God; it is to despise his authority; it is to resist his will. Can any man believe a God, and not acknowledge that disobedience to him and contempt of his authority is *immoral*, and far from the least heinous species of immortality?" *Sermons, vol. 1, p. 312.*

8. Nor will a wilful or voluntary ignorance in the least diminish the crime of neglecting a positive institution. "The criminal cause," says the eloquent and profound *Dr. Grosvenor*, "of not seeing the evidence of such appointments are, in this case, as in many other cases, non-inquiry, laziness, prejudice, lust, pride, and passion. That an ignorance owing to these causes cannot be pleaded for a neglect of any of God's appointments, is so much the general sense of all casuists, that I shall only add here *that it is at every man's peril how he comes not to know the will of God, as well as not to do it.* We must look to it *how we came not to see the appointment, and must answer that to God and our own conscience.* It is not enough to say, *Lord, I did not know it was appointed*; when the answer may justly be, *You never inquired into the matter; you never allowed yourself to think of it; or, if you did, you resolved in your mind that you would not be convinced. You made the most of every cavil, but never minded the solution to any of your objections.*" *Moral obligation to the positive appointments in religion.*

9. Dear reader, I have now, in as brief a manner as possible, and rather in the very words of our Pedobaptist brethren than in any other way, stated the difference between the nature of a positive and a moral law; and shown that the *authority* of the lawgiver is the sole ground, and the *words* of the institution the *only* rule, of our obedience; and that thence it follows that the rule or words of the institution must be plain, clear, and explicit. I have interspersed a few remarks, and shall now sum up the whole in the few propositions of that dispassionate and powerful reasoner, *Bishop Hoadly*, a zealous Pedobaptist.

I. "The partaking of the Lord's Supper" (and which

is equally applicable to the ordinance of baptism) “ is not a duty of itself, nor a duty apparent to us from the nature of things ; but a duty made such to Christians by the positive institution of Jesus Christ.

II. “ *All* positive duties, or duties made such by institution alone, depend entirely on the will and declaration of the person who institutes or ordains them, with respect to the real design and end of them, and, consequently, to the due manner of performing them. For, there being no other foundation for them with regard to us but the will of the institutor, this will must, of necessity, be our sole direction, both as to our understanding their true intent, and practising them accordingly ; because we can have no other direction in this sort of duties, unless we will have recourse to mere invention, which makes them *our own* institutions, and not the institutions of those who first appointed them.

III. “ It is plain, therefore, that the nature, the design, and the due manner of the Lord’s Supper must, of necessity, depend upon what Jesus Christ, who instituted it, hath declared about it.

IV. “ It cannot be doubted that he himself sufficiently declared to his first and immediate followers the whole of what he designed should be understood by it or implied in it. For, this being a positive institution, depending entirely upon his will, and not designed to contain anything in it but what he himself should please to affix to it, it must follow that he declared his mind about it *fully and plainly* ; because, otherwise, he must be supposed to institute a duty of which no one could have any notion without his institution ; and at the same time not to instruct his followers sufficiently what that duty was to be.

V. “ It is of small importance, therefore, to Christians

to know what the many writers upon this subject, since the time of the evangelists and apostles, have affirmed; much less can it be the duty of Christians to be guided by what any persons, by their own authority or from their own imaginations, may teach concerning this duty. The reason is plain; because, in the matter of an instituted duty, (or a duty made so by the positive will of any person,) no one can be a judge but the institutor himself of what he designed should be contained in it; and because, supposing him not to have spoken his mind plainly about it, it is impossible that any other person (to whom the institutor himself never revealed his design) should make up that defect. All that is added, therefore, to Christ's institution as a necessary part of it, ought to be esteemed only as the invention of those who add to it: and the more there is added, (let it be done with never so much solemnity and never so great pretences to authority,) the less there is remaining of the simplicity of the institution as Christ himself left it.

VI. "The passages in the New Testament which relate to this duty, and they *alone*, are the original accounts of the nature and end of this institution; and the only authentic declarations upon which we of later ages can safely depend." *Works*, vol. 3, p. 845, &c.

10. I have now finished the first Essay on Baptism. The reader will probably say, and what has it to do with baptism? The subject is scarcely mentioned in it. True; neither may the building be seen as yet, although the foundation may have been laid with much care, labour, and expense. Still it is the foundation which supports the whole structure. The principles contained in this Essay are the foundation of the following Essays. And as these principles are recognised by the most eminent Protestant authors as legitimate, and *used* by

them as the most successful weapons in exploding the superstitions of popery, they will be revered by their successors. I shall, therefore, frequently refer to the observations and remarks of this Essay, and the reader is affectionately desired to *keep them in mind*; and may the Great Head of the church write them upon our hearts, and make them the rule in all our religious exercises, until we shall worship him in the heavenly Jerusalem in the beauty of holiness.

ESSAY II.

Believers the only Subjects of Baptism.

DEAR READER : The object of this second Essay is to show that infants are not proper subjects of baptism.

This, I believe, will appear evident from the following considerations: Every religious observance, not sanctioned by divine precept or Scripture example, is unlawful, and displeasing to God. Sacred Scripture affords neither precept nor example for infant baptism; therefore infant baptism is unlawful, and displeasing to God.

1. With respect to the first proposition, viz., that every religious observance, not sanctioned by divine precept or Scripture example, is unlawful, and displeasing to God, few of my readers, except Roman Catholics, I suppose, will have any objection. That the sacred Scriptures are the only rule of doctrine and worship, was the grand principle of the reformation: and Protestants of all denominations have, in theory, adopted the just and excellent maxim, "*The bible only is the*

religion of Protestants." In addition to what has already been stated in the preceding Essay, p. 35, I will quote from a few more of our learned and pious Pedobaptist divines. *Dr. Owen* has assured us "That divine revelation is the only foundation, the only rule, and the only law of all religious worship that is pleasing to God or accepted by him:" and that, "when once a person maintains it allowable to pass over the limits of the divine command, there is nothing to hinder him from running the most extravagant length." *Theol.*, L. 4, Dig. 3, § 8. L. 5, ch. 15, § 2. *Exp. Heb.*, vol. 2, pp. 68, 133.

Bishop Hopkin says: "We ought not to worship God with any other external worship than what himself has commanded and appointed us in His Holy Word. The Scripture has set us our bounds for worship, to which we must not add, and from which we ought not to diminish; for whosoever does either the one or the other, must needs accuse the rule, either in defect of things necessary or of superfluity in things unnecessary; which is a high affront to the wisdom of God, who, as He is the object, so is He the prescriber of all that worship which he will accept and reward." *Works*, p. 107.

Another learned Pedobaptist informs us "That nothing is lawful in the worship of God but what we have *precept* or precedent for; which whoso denies, opens a door for all idolatry and superstition and will-worship in the world." *Mr. Collins*, in *Jerubbaal*, p. 487.

Again we are told, that "Will-worship was always condemned of God; and that it is profane to present to God what he does not require, or to perform worship which he did not appoint." *Christ. Schotanus*, apud *Lomeierum*, de vet. Gent. Lust., Cap. 14.

Mr. Marshall expresses his "astonishment, that ever mortal man should dare, in God's worship, to meddle

any farther than the Lord himself has commanded." *In Jerubbaal*, p. 484.

The words of the eminently pious *Mr. Baxter* shall close this particular. "What man," says he, "dare go in a way which has neither *precept* nor *example* to warrant it, from a way that has a full current of both? who knows what will please God but himself? and has he not *told* us what he expects from us? Can that be *obedience* which has *no command* for it? Is not this to supererogate, and to be righteous overmuch? Is not this also to accuse God's ordinances of insufficiency, as well as his word; as if they were not sufficient to please him or help our own graces? Oh, the pride of man's heart, that, instead of being a law-obeyer, will be a law-maker! For my part, I will fear that God will be angry with me for doing no more than He has *commanded* me, and for sticking close to the rule of His word in matter of worship; but I should *tremble to add or diminish*." *Plain Scrip. Proof*, pp. 24, 303.

Thus you perceive, dear reader, from these testimonies—and many more might have been quoted, all from eminently learned and pious Pedobaptists—that every religious practice, without divine precept or Scripture example, is unlawful, and displeasing to God.

I proceed to show next,

2. That sacred Scripture contains neither precept for, nor example of, infant baptism.

Our authority for baptizing is the *command* of our blessed Lord and Saviour in his commission to his apostles, which the evangelist, *Matt. 28 : 19, 20*, thus recorded: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo!

I am with you alway, even unto the end of the world.”* The Evangelist Mark, being much shorter in all his narrations, has thus related it, ch. 16 : 15, 16 : “ Go ye into all the world, and preach the gospel to every creature : he that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned.”

Hence it is very evident that all those to be baptized must *first* be instructed, believe, and become disciples ; and to baptize any other into the name of God would be unwarrantable presumption ; and we might expect a reproof similar to that which God gave to the children of Israel, saying, “ When ye come to appear before me, who has required this at your hand, to tread my courts ? bring no more vain oblations ; incense is an abomination unto me.” Isa. 1 : 12, 13. I have frequently been told that the words in the commission, “ teach all nations, baptizing them,” should be read “ *disciple* all nations *by baptizing* them :” this is putting the cart before the horse. Those that are to be baptized must be already disciples, and such disciples as are made such by teaching and believing. Hence the Evangelist Mark has the following order: First commission—preaching, believing, baptism, and salvation. This order is acknowledged by many Pedobaptists. *Calvin* says : “ Because Christ requires teaching before baptizing, and will have be-

* I use the word *into* instead of the word *in*, as in the English version, both because it is a better translation of the Greek word *eis*, and better suits the meaning of the baptismal formula, which signifies the *adoption* of the baptized believer into the family of God, by the appropriation of the holy name of the Head to the members. *Dr. Dwight* and other learned men have done the same.

Disciples are said to be baptized into Jesus Christ, and into the name of Jesus Christ, to signify their recognition as disciples. In Rom. 6 : 3, the word *eis* is translated *into*. “ Know ye not that so many of us as were baptized *into* Jesus Christ were baptized, &c.”

lievers only admitted to baptism, baptism *does not seem* rightly administered except faith precede." *Hinton*, p. 88.

Memorable are the words of *Mr. Baxter*, that very eminently pious and learned divine: "As for those that say they are disciples by baptizing, and not before baptizing, they speak not the sense of the text; not that which is true and rational, else why should one be baptized more than another? This is not like some occasional historical mention of baptism, but it is the very commission of Christ to his apostles for preaching and baptizing, and purposely expresses their several works in their several places and order. Their *first* task is, by teaching, to make disciples, which are by Mark called believers. The *second* work is, to baptize them, whereto is annexed the promise of their salvation. The *third* work is, to teach them all other things which are afterward to be learned in the school of Christ. To condemn this order is to renounce all rules of order; for where can we expect to find it, if not here? I profess my conscience is fully satisfied from this text that it is one kind of faith, *even saving, that must go before baptism*; and the profession whereof the minister must expect." *Disput. of right to Sac.*, p. 91, 149, 150.

Neither does the New Testament furnish us with the example of any others but believers. Among the vast multitude that came to John, he would baptize none but those that brought forth fruits meet for repentance. That the apostles and other ministers to whom the commission was originally given understood it to refer to believers, and believers only, is plain from their practice under it. The first instance is that remarkable one which occurred at *Jerusalem* on the day of Pentecost. *Peter* was the preacher, and *Christ crucified* the subject; and the Holy Ghost making application, a vast number

were convinced of sin, and inquired what they should do. The preacher directed that, as proof of their inward change, they should repent (i. e., reform) and submit to Christian baptism; encouraging them also to expect, in the way of obedience, the Holy Spirit as a comforter. "Then they that *gladly received his Word* were baptized." Acts 2: 41.

The next instance occurred at *Samaria*, under the ministry of Philip. "When they *believed* Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both *men and women.*" Acts 8: 12. In the case of the Eunuch we see that faith in Christ was expressly required. Acts 8: 36-38. That the Apostle Paul believed before he was baptized, certainly admits of no doubt. Acts 9: 18. That Cornelius and those with him whom Peter commanded to be baptized, were believers in Christ, no one, I believe, has ever called in question. Acts 10: 44-48. That Lydia and those of her household that were baptized with her, were believers in Christ, appears in that they are called *brethren*, and are said to have been comforted by the apostles. Acts 16: 14, 34. The same appears, and more clearly, respecting the household of the jailer; to *them* as to *him* the apostles "spake the word of the Lord," and *they* as well as *he* believed, and so were the proper subjects of baptism; for "he rejoiced believing in God *with* all his house,"—not *for* them. Acts 16: 34. Such, too, was the character of those at Corinth: they possessed the same faith which the master of the house and others there baptized possessed. "*Crispus*, the chief ruler of the Synagogue, believed on the Lord *with* (not *for*) all his house; and many of the Corinthians, hearing, believed and were baptized." Acts 18: 8.

No mention is made of any infants or children being

brought to him, or baptized by him. Nor do we hear of a child being baptized by the disciples of Christ, though they baptized more people than John : and among the three thousand baptized on the day of Pentecost, we find none but those that were “pricked in the heart, and said, men and brethren, what shall we do ?” “Peter said unto them, repent, and be baptized.” Surely this is not the exercise of infants or children. Nor is there a single instance of the baptism of an infant in all the accounts of the baptisms administered by the apostles. *One such example* of the inspired apostles would be regarded as much as the command of our Lord and Saviour ; but in vain do we search the New Testament for it. They invariably required faith in Christ before they administered this sacred ordinance. Those baptized on the day of Pentecost (as we have just mentioned) were such as were convinced of sin, and “gladly received the Word.” Acts 2 : 41. The Samaritans were *men and women who believed*. Acts 8 : 12. The Eunuch professed his faith, that Jesus Christ is the Son of God. Acts 8 : 36–38. Saul was baptized by Ananias, not only as an adult, but by the express command of Christ, who assured him that Saul was a chosen vessel and a praying soul. Acts 9 : 11, 15. The Samaritans were *men and women who believed*. Acts 8 : 12. “Were there no children in Samaria ? were there no infants in the families of the converted ? Those who can trace out such probabilities, of there being children in the household of an unmarried lady, travelling extensively on account of her business ; can they find no probability that there were children in the families of these *men and women* who were baptized in Samaria ? Oh, no ! Surmise and conjecture all silent here, however reasonably they might be indulged. These families must be

rendered childless by the stroke of a blind criticism, since, if admitted to exist, the admission not only affords no presumption even in favour of infant baptism, but proves that children were not baptized. Why this clause, 'both men and women,' but from the foresight and benevolence of the Spirit of truth to make 'assurance doubly sure' as to the proper subjects of baptism, and cut off all excuse for a practice which is virtually an interpolation of a human alteration in those writings which claim to afford a solid basis of our eternal hopes because they are wholly divine." *Hinton*, p. 94.

Dear reader, I most affectionately entreat you seriously and candidly to examine the account of every baptism mentioned in the New Testament; and I am confident you will clearly perceive that the subjects are characterized as adults and believers. They are either called disciples, or such as have believed, or had received the Holy Ghost, or spake with tongues and prophesied, or were men and women, &c., &c. Yea, many of our most eminent Pedobaptist brethren have confessed that neither precept nor example of infant baptism is to be found in the New Testament. Let us hear a few of them.

Mr. Cawdrey: "The Scriptures are not clear, that infant baptism was an apostolical practice. We have not in Scripture either precept or example of children baptized." *Mr. Tombes' Antipaedo Baptism*, Part 2, p. 84.

Stapferus: "There is not any express command in the Holy Scriptures concerning the baptism of infants." *Theolog. Polem.*, cap. 8, § 1647.

Dr. Wall: "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant; there is no express mention, indeed, of any children baptized by him, i. e., John the Baptist." *Hist. Inf. Bap.*, Introduction, pp. 1, 55.

Mr. T. Boston : "There is no example of baptism recorded in the Scriptures where any were baptized but such as appeared to have a saving interest in Christ." *Works*, 384.

Luther : "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." *Inst. R's. Vanity of Inf. Bap.*, Part 2, p. 8.

Fuller, an Episcopalian minister : "We do freely confess that there is neither express precept nor precedent in the New Testament for the baptizing of infants." *Inf. Bap. Advocated*, p. 71.

Cellarius : "Infant baptism is neither commanded in the sacred Scripture, nor is it confirmed by apostolic examples." *Apud Schyn. Hist. Mennonit.*, p. 168.

Samuel Palmer : "There is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants : there is not a single precept for, nor example of, this practice through the whole of the New Testament." *Answer to Dr. Priestley's Address on the Lord's Sup.*, p. 7.

Limborch : "There is no instance that can be produced whence it may indisputably be inferred that any child was baptized by the apostles. The necessity of infant baptism was never asserted by any council before that of Carthage, held in the year 418." *Comp. Syst. Div.*, B. 6, ch. 22, § 2.

Dr. Towerson : "That which seems to stick much with the adversaries of infant baptism, and is accordingly urged at all times against the friends or asserters of it, is, the want of an express command or direction for the administering of baptism to them. Which objection seems to be the more reasonable, because baptism, as well as other sacraments, receiving all its force from

institution they may seem to have no right to, or benefit by it, who appear not by the institution of that sacrament to be entitled to it ; but rather, by the qualifications it requires, to be excluded from it." *Of the Sacram. of Bap.*, Part 2, pp. 349, 350.

Mr. Baxter : " If there can be no example given in Scripture of any one that was baptized without the profession of a saving faith, nor any precept given for so doing, then must we not baptize any without it. But the antecedent is true ; therefore so is the consequent. In a word, I know of *no one word* in Scripture that gives us the least intimation that ever man was baptized without the profession of a saving faith, *or that gives the least encouragement to baptize any upon another's faith.*" *Disp. of Right to Sacr.*, pp. 149, 151. I will close with the words of the great *Mr. Carson* : " It is impossible to get proof for infant baptism from the bible ; and, though ingenious men may devise conceits that may satisfy prejudice, the Christian will never get solid ground on which to rest the sole of his foot till he returns to the ordinance of Christ. I stand on this commission, and exclude all but those included in it. ' This man comes forth with the Abrahamic covenant in his hand as a passport for his children. I reply, the Abrahamic covenant does not make newly-born infants *believers*. Another speaks of Jewish proselyte baptism. My answer is, Jewish proselyte baptism is not the rule of this ordinance : believers only are rejoined to be baptized. A third speaks of the holiness of the infants of believers. I reply, it is the holiness of faith only that entitles to baptism. A fourth speaks of the households. Such phraseology is consistent with the commission, but the commission is not considered with the meaning ascribed to the phraseology. Return, then, Christians : return to

the institution of Christ! Too, too long have we all in this followed the traditions of men, and made void the law of Christ. To some it may appear a trifling thing, and to be little harm, although it has no foundation in Scripture. It does not appear to me in this light. To cut the hair as a religious ordinance would lay the foundation of Babylon."

Seeing, then, from Scripture, and from the testimony of so many Pedobaptists, that there is neither precept for, nor example of, infant baptism to be found in the New Testament, let me ask, dear reader, whether it be not strange, yea, absolutely unaccountable, that, if our Lord intended infants should be baptized, and if they were actually baptized by the apostles, it should not be so much as once recorded. And the entire silence of the inspired writers on this head is the more surprising, because they were far from being backward, expressly to mention children on *other* occasions of much less importance to the purity of Christian worship, the conduct of believing parents, and the edification of our Lord's disciples. See *Matt.* 2: 16; 14: 21; 15: 38; 19: 13. *Mark* 10: 13. *Luke* 18: 15. *Acts* 7: 19; 21: 5.

3. It having thus been proved that every religious practice, unsanctioned by divine precept or Scripture example, is unlawful, and displeasing to God; and that the sacred Scriptures contain neither precept nor example for infant baptism, the candid reader will not be surprised that I came to the conclusion that infant baptism is without a warrant from Scripture, and cannot but be displeasing to God.

Although the absence of Scripture authority is argument entire and satisfactory against the practice of infant baptism, I think it proper to take some notice of the

history of baptism in the early ages of the Christian dispensation; since certain erroneous statements have been made by some modern writers respecting the practice of those times. The reader's attention is, therefore, invited to the following facts :

First. History records numerous instances of persons, children of pious parents, who were baptized when *adults*, which would certainly not have been the case had infant baptism been in use. *Mr. Lawson* informs us "That *Augustine*, the son of the virtuous *Monica*, being instructed in the faith, was *not baptized* till about the *thirtieth* year of his age. *Ambrose*, born of Christian parents, was instructed in Christian principles, but remained unbaptized till he was chosen Bishop of Milan. *Jerome*, born of Christian parents, was baptized when about *thirty* years old. *Nectarius* was made Bishop of Constantinople before he was baptized." *Mr. Lawson* proceeds to remark: "It seems the doctrine of *Fidus* concerning dipping or sprinkling *children*, was new, and seemed strange to *Cyprian*; seeing he could not ratify nor confirm the same without the sentence and advice of sixty-six bishops. Had it been commanded by Christ, practised by the apostles, and continued in matter and manner to *Cyprian's* days, there had not been a necessity for the concourse of so many bishops concerning the same." *Baptismologia*, pp. 75, 87.

Bishop Taylor says: "St. Ambrose, St. Hierom, and St. Austin were born of Christian parents, and yet not baptized until the full age of a man and more." *In Dr. Wall's Hist. Inf. Bap.*, p. 2, ch. 2, § 10.

The famous *Austin*, in his confessions, having said, "I was then signed with the sign of his (Christ's) cross and was seasoned with his salt so soon as I came out of my mother's womb, who greatly trusted in thee," his

translator, *Dr. W. Wats*, has the following note upon it : " This was the practice of the primitive times, by which religious parents devoted their children unto Christ *long* before their baptism, which in *those days* was deferred till they were able to answer for themselves." *Austin's Confes.*, B. 1, ch. 11, p. 17.

" *Gregory Nazianzen*, born in the year three hundred and eighteen, whose parents were Christians, and his father a bishop, was not baptized till near *twenty-one* years of age." *Du Pin*, Cent. 4, p. 159.

" *Chrysostom*, also born of Christian parents in the year three hundred and forty-seven, was not baptized till near *twenty-one* years of age." *Grotius* apud *Poli Synop.* ad Matt. 19 : 14.

Secondly. Not a few of the most eminent Pedobaptists have acknowledged it. Let the following suffice : *Danverse* : " Infant baptism was not practised until the *third* century, nor enjoined as necessary till 400 years after Christ." *On Bap.*, p. 105. *Mr. Chambers* : " It appears that in the primitive times none were baptized but ADULTS." *Cyclopædia, Article Baptism.* *Venema* : " It is, indeed, certain that Pedobaptism was practised in the second century ; yet so that it was not the custom of the church, nor the general practice ; much less was it generally esteemed necessary that infants should be baptized." *Hist. Eccles.*, tom. 3, secul. 2, § 108. *Dr. Holland* : " In the first plantation of christianity among the Gentiles, such only as were of full age, after they were instructed in the principles of the Christian religion, were admitted to baptism." *In Dr. Wall's Hist. Inf. Bap.*, Part 2, ch. 2, p. 281. *M. De la Roque* : " The primitive church did not baptize infants ; and the learned *Grotius* proves it in his Annotations on the Gospel." *In Mr. Stennett's Answer to Mr. Russen*, p. 188.

Curcellæus: "The baptism of infants, *in the first two centuries* after Christ, was altogether unknown." *Inst. Relig. Christ*, Lib. 1, ch. 12, Diss. Secund. de Pecc. Orig., § 56.

Thirdly. One observation more shall close this part of the subject. Our Pedobaptist brethren farther inform us that none but believers have a right to the ordinance of baptism, or can derive any benefit from it: now, as infants cannot believe, it follows that they have neither a title to baptism, nor can derive any benefit from it.

The celebrated *Cocceius* informs us "That sacraments, properly speaking, were instituted for believers, and given to them; Rom. 4: 11; that is, for those who hunger and thirst after righteousness." *Sum. Doct. De Foed*, ch. 6, § 209. *Limborch*: "The subject of baptism, to whom it is to be administered, is a believer; one who is endued with a true faith in Jesus Christ, and touched with a serious repentance for his past offences." *Syst. Bio.*, B. 5, ch. 22, § 2. *Meierus*: "None have a title to baptism but such as profess faith and the true religion." *Bib. Brem.*, class. 4, p. 169. *Turretin*: "Faith, devotion, and an internal exercise of the mind are required to the efficacy of a sacrament; because the Scripture expressly asserts it; Mark 16: 16; 1 Cor. 11: 27; Acts 2: 37, 38; because without faith it is impossible to please God; Heb. 11: 6; and because the promise, as contained in the sacraments, and faith are correlates. *Insti. Loc.* 19, Q. 8, § 12. *Calvin*: "From the sacrament of baptism, as from all others, we obtain nothing, except so far as we receive it in faith." *Inst. L.* 4, ch. 15, § 15. *Jonathan Edwards*: "'There are some duties of worship that imply a *profession* of God's covenant, whose very nature and design is an exhibition of those vital, active principles and inward exercises

wherein the condition of the covenant of grace consists. Such are the Christian sacraments, whose very design is to make and confirm a profession of, and compliance with, that covenant, and whose very nature is to exhibit or express those uniting acts of the soul." *Hoornbeeckius*: "Without faith, water baptism cannot by any means be lawful; for the command is, *believe* first, then also, and not otherwise, *be baptized*. Mark 16: 16; *he that believeth and is baptized, &c.* Then they that gladly received his Word were baptized. Acts 2: 41. *If thou believest with all thy heart, thou mayest be baptized.* Acts 8: 37. Acts 16: 31, 33." *Socin. confut.*, tom. 3, p. 389. *Dr. Watts*: "Faith and repentance were the great things required of those that were admitted to baptism. This was the practice of John, this the practice of the apostles, in the history of their ministry. Matt. 3. Acts 2: 38; 19: 4; 8: 37." *Berry St. Serm.*, vol. 2, pp. 177, 178.

In closing this Essay, I cannot but express my hope that the candid and conscientious reader will see the impropriety of admitting infants to the sacred ordinance of baptism; seeing that the law of a positive institution is the *only* rule of our obedience, Pedobaptists, eminent for learning and piety, being judges; (*E. I.*, p. 28;) and that in the institution of baptism the subjects are characterized as having been first taught, and, consequently, become, disciples and believers in Christ, which is not applicable to infants or children. They farther declare that every part of religious worship requires a divine precept or Scripture example, but that the New Testament affords neither precept nor example for infant baptism; it follows, therefore, that infants have no right to this sacred ordinance.

I am perfectly aware that our brethren endeavour to

prove the right of infant baptism by Scripture inferences, by analogy of dispensations, &c. ; but how is this consistent with their declarations already cited, (E.I., pp. 28, 29,) that in positive institutions *we have nothing to do with reasoning, inferences, analogy, &c.*, but that the revealed will of the Legislator is the sole authority, and the words of the law the only rule of our obedience? This subject reminds me of the fact, that Hebrew grammarians give rules for the pronounciation of words in one chapter, while in the very next their rules are contradicted and violated by their own pronounciation. Besides, I have diligently examined the arguments in favour of infant baptism, and may show in the next Essay that, when weighed in the balance of the sanctuary, they are found wanting.

ESSAY III.

Arguments in favour of Infant Baptism stated and refuted.

WE are told by our Pedobaptist brethren that their practice of infant baptism is sanctioned by *express Scriptures, by the example of the apostles, by our Lord's conduct toward children, by analogy, and by apostolic tradition.*

First. Express declarations of Scripture are appealed to for sanction.

1. Our Lord's commission to baptize *all nations.* Matt. 28 : 19. "*Go ye, therefore, and teach all nations, baptize them,*" &c.

Here our Pedobaptist brethren reason thus: "All nations are to be baptized; but children are a part of all

nations ; therefore children have a right to baptism." This might be good logic, if our Lord had said no more than " baptize all nations ;" but he has characterized *those* in all nations who should be baptized ; namely, disciples and believers. Those, therefore, who are not capable of learning and believing, are excluded ; and such are infants. (See Essay II., p. 45.) Besides, it is acknowledged by many learned Pedobaptists that those to be baptized, agreeably to our Lord's commission, must first be taught or disciplined ; i. e., be instructed in the first principles of the Christian religion. I shall select only a few of their declarations.

Maccovius : " We assert that our Lord enjoins two different things upon his disciples—to *teach* and to *baptize*." *Loci Com.*, p. 823.

Saurin : " In the primitive church instruction *preceded* baptism, agreeably to the order of Jesus Christ : Go *teach* all nations, baptizing them." *Ser.*, tom. 1, p. 301. *Le Haye, Edit.* 3.

Mr. Samuel Palmer : " There is nothing in the words of the institution respecting the baptism of infants." *Answer to Dr. Priestley's Address on the Lord's Supper*, p. 7.

Gomarus : " In Matt. 28 : 19, our Lord speaks not concerning infants, but adults, who are capable of instruction." *Opera. Theolog.*, p. 148.

Limborch : " They could not make disciples, unless by teaching. By that instruction were disciples brought to the faith before they were baptized." Mark, 16 : 15, 16. *Inst.*, L. 5, ch. 67, § 7.

Calvin : " Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, *except faith precede*." *In Harm. Evang. Comment.* ad loc.

Dr. Barrow : “ What the action itself enjoined is, and what the manner and form thereof, is apparent by the words of our Lord’s institution : *going forth*, saith he, *teach* or disciple *all nations, baptizing them*. ‘The action is baptizing or immersing in water ; the object thereof, those persons of any nation whom his ministers can, by their instruction or persuasion, render disciples ; that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments.’” *Works*, vol. 1, p. 518.

That men are made disciples of Christ by *teaching*, and not by *baptizing*, (as *Mr. Henry* would have us believe : *Treatise on Baptism*, p. 114,) is acknowledged by numerous Pedobaptists.

Dr. Owen : “ By the disciples of Christ I intend them, and them only, who profess faith in his person and doctrine, and to hear him, or to be guided by him alone in all things that appertain unto the worship of God and their living unto him.” *Inquiry into the Orig. Nature of Churches*, p. 120.

Mr. Wilson : “ A disciple is a learner, a scholar, who submitteth himself to another to be taught any learning. Acts 20 : 30. Matt. 11 : 2. One who learneth the doctrine of Christ, that he may believe and practise it.” Acts 11 : 16. Luke 14 : 16. *Christ. Dict., Article Disciple*.

Mr. Baxter : “ *Objection*—Any one is a disciple that is willing to learn of Christ. *Answer*. No such matter. In an improper sense you may so call them, but not in Scripture sense, where a *disciple* and a *Christian* are all one. Acts 11 : 26. But not every one that is willing to learn of Christ is a Christian ; therefore not a disciple. A disciple of Christ is one that will take him for the great prophet of the church, and will learn of him as of the Christ. None are disciples but upon the account of

either saving faith or the profession of it." *Disput. of Right to Sac.*, pp. 95, 183.

"Were there occasion for it," says the venerable *Mr. Booth*, "quotations of this kind might be greatly multiplied: but I forbear, and shall only observe that I do not recollect a single author who, upon any occasion, explains the term *disciple* in such a manner as to exclude the idea of being taught, except with a view to Pedobaptism. Now, must not that be a bad cause which impels wise and learned men to seek a refuge for it in such an acceptance of a capital term of divine law as has no parallel either in Scripture or in common authors; and for which nothing can be pleaded but by mere hypothesis?" *Pedobap. Exam.* II., p. 288.

Is it not astonishing that men, eminent for piety and learning, should be so blinded as to reason as follows?

Dr. Worcester, arguing in favour of infant baptism, says: "In his commission to his apostles his direction was, that *all* nations should be *baptized*, and children constitute a part of every nation." *Letters*, p. 115.

Mr. Henry: "If it be the will and command of the Lord Jesus that all nations should be disciplined by baptism, and children, though a part of all nations, are not excepted, then children are to be disciplined by baptism." *Treatise on Bapt.*, p. 114.

Dr. John Edwards: "This general commission takes in all particulars. *Go baptize all nations* is as much and as full as if Christ had said, *Go baptize all men, women, and children.*" *Theol. Refer.*, vol. 1., p. 568.

Calorius argues thus: "He who commands all men to be baptized, so that none are exempted, of any age, or sex, or condition, would have infants baptized no less than adults therefore." *Socin. Profl. Disp.*, 24. *Contr.* 8, p. 878. Wittenberg, 1652.

The reader will agree that, if this mode of reasoning proves anything, it proves a great deal more than these authors would be willing to practise. If *all* that belong to a nation are to be made disciples by baptism, “without exception of *age*, or *sex*, or *condition*,” by what authority can they refuse baptism to the unbelieving Jew, the deluded Mahomedan, the idolatrous heathen, or any other infidel? Nor ought they to wait till the ordinance is requested; but, as zealous and faithful ministers of Christ, they ought to baptize every one they meet with, without asking any question; for *their* commission is, “Go ye, therefore, and disciple all nations;” i. e., baptizing them, *without exception of age, or sex, or condition*. Farther, to harmonize the account of our Lord’s commission given by Mark with that by Matthew, they must paraphrase it thus: “Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized,” that is, *he that, by baptism, is put into the way of becoming a believer*, without exception of age, sex, or condition, and *without regard* to the future, whether he will really believe or not, “shall be saved; but he that believes not,” that is, he that is not put into the way of becoming a believer, not being baptized, “shall be damned.” Whether this reasoning does not make baptism the only condition of salvation, the reader is able to judge.

2. The promise to children mentioned Acts 2: 38, 39, is produced as authority for infant baptism. When, on the day of Pentecost, those that were “pricked in their heart” asked what they must do, Peter answered, “Repent, and be baptized, every one of you, into the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and *to all that are*

afar off, even as many as the Lord our God shall call." In support of infant baptism, a *part* of Peter's answer is generally quoted, but not the whole, viz., "the promise is unto you and to your children;" and, instead of explaining the nature of the promise, as the apostle did, by referring to the prediction in Joel, it is generally referred to the promise made to Abraham and his seed. But a little consideration of the connexion of this passage will lead to the discovery that it has nothing to do with infant baptism.

On the day of Pentecost,* i. e., the fiftieth day from the resurrection of Christ, the Holy Ghost descended from heaven. The disciples "were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." This remarkable and unparalleled event being witnessed by the multitude who had come up to the solemn feast, they were amazed, marvelled, and were confounded, and doubted, saying one to another, "What meaneth this?" Others, mocking,

* The feast of Pentecost was on the fiftieth day after the first day of the feast of unleavened bread, which time being a week of weeks, or forty-nine days, the feast of Pentecost was called the *feast of weeks*. No servile labour was done on this occasion, but the day was mainly devoted to various sacrificings, and observed in commemoration of the fiftieth day after the deliverance of Israel from Egyptian slavery, when the law was given on Mount Sinai. It is worthy of notice that on the day of Pentecost the law was given to Israel amid the awful sublimities of Sinai; and that on the day of Pentecost was experienced this first and glorious display of divine grace after the Saviour's resurrection from the dead. In the first instance the Israelites received the written law; in the last, the Christian Church was gathered, and recognised under the rules of the gospel. From this time the disciples of Christ "continued steadfastly in the apostles' doctrine and *fellowship*, and in breaking of bread, and in prayers."*

* See my Scripture Types, Lecture 13, *Jewish Festivals*.

said, "These men are full of new wine." Peter, filled with holy zeal, stood up and proved to the one party that "these men were not drunken;" and the other party he informed that this event had taken place as a fulfilment of a prophecy delivered by the prophet Joel, saying, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophecy." Joel 2: 28, 29. This prophecy being referred by the Jews to the days of the MESSIAH, the apostle, in a most affectionate manner, proved to them that Jesus of Nazareth was the promised *Messiah*, inasmuch as he, according to ancient predictions, suffered and died, and rose again, and ascended to the right hand of God. He concluded with a personal address, saying, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." On being thus charged with crucifying the Lord of Glory, they were pricked in their heart, and asked what they must do; to which the apostle gave the answer mentioned in the beginning of this particular. Hence it is evident,

1. That the blessing contained in "the promise," verse 39, is the forgiveness of sins and the gift of the Holy Ghost.

2. That, to remove their doubts and fears, produced by their conviction of having committed the awful crime of crucifying their Messiah, and of having imprecated his blood on themselves and on their children, the apostle reminds them of the promise contained in the

prophecy of Joel, which he had just rehearsed, and which relates both to them and to their children, or *posterity*. To give them additional encouragement to hope for pardon, he assures them that even the Gentiles who "were afar off, and as many as the Lord should call," should obtain the same blessing on the same terms of repentance, and faith, and obedience.

3. It is farther evident that the word *children* does not relate to such as were in a state of childhood or infancy, but to adults, or persons old enough to engage in religious exercises. That such is frequently the meaning of the word in Scripture, as well as in common conversation, needs no proof. How often is the whole congregation of the Jews called the *children* of Israel? And that such is the import of the word children in this passage, is evident from the prophecy from which it is quoted, where the subjects are specified as sons and daughters, &c. ; but no infants are mentioned. Besides, these persons were "to prophecy, see visions, dream dreams," &c., which could not be said of such as are in a state of infancy. "It is urged in behalf of infants that 'the promise is to you and to your children;' true, but it is added, 'as many as the Lord our God shall call.' When children hear, understand, love, and obey the 'call of the Lord our God,' none should hesitate to lead them to follow their Lord." *Hinton*, 91.

4. It appears also that repentance and faith in Christ are necessary to the enjoyment of the blessings promised, and, therefore, this promise cannot refer to infants. "Even as many as the Lord our God shall call."

Such, dear reader, I conceive to be the true meaning of this passage; and in this I am supported by not a few Pedobaptist theologians.

Witsius: "And it shall come to pass afterward that

I will pour out of my Spirit upon all flesh." Joel 2 : 28.
"Concerning which promise Peter speaks." Acts 2 : 39.
"For the promise is unto you and to your children,"
&c. *Exercit. in Symb., Exc.* 11, § 19.

Dr. Doddridge : "Considering that the gift of the Spirit had been mentioned just before, it seems most natural to interpret this as a reference to that passage in Joel which had been so largely cited above, (verse 17, et seq.,) where God promises the effusion of the Spirit on his sons and daughters." Note on the place.

Dr. Owen : "This promise of the Spirit is sometimes called the promise of the covenant. Acts 2 : 39. *The promise is to you* ; which promise is that which Christ receiveth from his Father, ver. 33, even *the promise of the Holy Ghost.*" *Perseverance*, p. 116.

Dr. Hammond : "If any have made use of that very unconcludent argument, (Acts 2 : 39,) I have nothing to say in defence of them. I think that the word children there, is really the *posterity* of the Jews, and not peculiarly their *infant* children." *Works*, vol. 1, p. 490.

Dr. Whitby : "These words will not prove a right of infants to receive baptism—the promise here being that only of the Holy Ghost, mentioned ver. 16–18 ; and so relating to the times of the miraculous effusion of the Holy Ghost, and to those persons who by age were made capable of these extraordinary gifts." *Annot.* on the place.

Limborch : "By *Tekna* the apostle understands, not infants, but children or posterity ; in which signification the word *Tekna* occurs in many places of the New Testament. See, among others, John 8 : 39. And here Peter also comprehends in that expression their unborn posterity ; whence it appears that the argument, which is very commonly taken from this passage for the

baptism of infants, is of *no force, and good for nothing*; because it entirely departs from the design of Peter." *Comment in loc.*

3. Another Scripture sanction for infant baptism is supposed to be, that children are spoken of as holy.

Pedobaptists reason thus: "They that are holy are proper subjects for baptism; but children are said to be holy; therefore they are to be baptized;" and for proof that they are holy, we are referred to the following passages: Rom. 11: 16; "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." 1 Cor. 7: 14; "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."

Dr. Addington, speaking of the first of these passages, says: "The Christian is to his or her family as the root of these branches; and, upon the principles here laid down, he or she being holy, so are they." *Christian Ministers' Reasons*, p. 80.

"This proves that the seed of believers, as such," says *Mr. Henry*, "are within the pale of the visible church and within the verge of the covenant till they do, by their unbelief, throw themselves out; *for if the root be holy, so are the branches.*" *Expos.* on the place. To build on such a foundation indicates a bad cause.

A person must really have clearer eyes than natural and spiritual ones, to see or find anything like baptism in this chapter. Nor is there any allusion to infants or children connected with the apostle's reasoning, either in the first or second of these passages. In the first his design appears to have been to humble the believing Gentiles, and to prevent them from despising the unbelieving Jews; and to encourage their prayers and

exertions for the future conversion of the Jews ; “ *for God is able to graft them in again.*”

In allusion to Jer. 11 : 16, 17, the apostle calls the whole Jewish nation an olive tree, which the Lord had planted when he brought them out of Egypt ; and the means of grace and other privileges with which they had been favoured he styles “ the sap and fatness of the tree.” From these unspeakable advantages the greatest part of the nation has been cut off, and is still destitute of them ; while the Gentiles, who for ages together had been without the knowledge of the true God and all the means of grace, were made partakers of them.

I do not conceive that this passage, or *olive tree*, has anything to do with the *church* of Christ, or with *Christ*, the *head* of the church, or with the *covenant of grace* : the whole *Jewish nation*, as the *congregation* of the Lord, are the olive tree, as I shall have occasion to show more fully hereafter.

Should I, however, be mistaken with respect to the *root and trunk* of the tree, there can be no mistake as it respects the branches ; and with these only have we to do at present. “ These evidently represent such persons, and such only, who were moral agents, capable of believing and of being guilty of unbelief.” They are divided into three classes ; the *unbelieving* Jews, that were cut off from the olive tree, or deprived of the means of grace and other privileges ; the *believing* Jews, who remained in the tree, i. e., in the possession of the means of grace ; and the *believing Gentiles*, who, by faith, became united with the believing Jews. Now, dear reader, you perceive that, as infants are not capable either of believing or of being guilty of unbelief, the passage can have no reference whatever to them, but respects the conversion of Jews, from the days of the apostles

till all Israel shall be saved with an everlasting salvation. The figurative expression in the text is evidently in allusion to the law in Levit. 23 : 14, 17 ; that whereas, by the offering of the first fruits and waving two loaves, the whole lump was sanctified, i. e., all the other produce of the year was made *lawful food*, and might be eaten with the approbation of God ; so in like manner the first Jewish converts were a *sample* and *pledge* of those that should believe hereafter.

That this is the proper sense of the passage, is acknowledged by many of our Pedobaptist brethren. Take a few.

Toletus and *Menochius* : “ Paul here denominates the first Jews that were converted to the faith—namely, the apostles and disciples of our Lord—*first fruits*.” Apud *Poli. Synop. in loc.*

Dr. Doddridge : “ For if the first fruits be holy, so is the lump. The consecration of them was looked upon as in effect the consecration of all. And so would I look upon the conversion of some few of the Jewish nation as an earnest of the conversion of all the rest.”

Paraphrase on the place.

The next passage referred to, where children are said to be holy, has as little to do with baptism as the former.

The children are said to be holy, not because one of the parents is a believer, but because of the lawful marriage of the parents ; who, though married while *both* were *unbelievers*, were sacredly set apart to each other according to the matrimonial ordinance of God.

You will observe that the apostle speaks of *both* partners as unbelievers when united in marriage. He takes a single pair, and says, “ the *unbelieving husband* is sanctified by or to the wife, and the *unbelieving wife*

is sanctified by or to the husband." And, to show his readers that they already admitted this truth, he merely reminds them that they consider their offspring holy or lawful children ; for, admitting this, the parents must admit that their marriage is lawful, though entered into in a state of unbelief, and cannot, therefore, be annulled by the conversion of one of the parties.

The occasion of this part of the apostle's letter to the Corinthians was their scruple of conscience, whether a converted partner may continue to live with the unbelieving partner ; or whether, on the conversion of one of the parties, they must separate. This tender and painful question was very natural. For, by the Mosaic law, Jews were prohibited from marrying a heathen or idolater, (Exod. 34 : 16 ;) and, on their return from the Babylonish captivity, those who had broken this law were obliged to dismiss their wives and their children. Ezr. 9 : 2, 10, 11. The apostle, therefore, informs them that under the gospel dispensation the case is different. The *believing* partner not only *may* continue with his *unbelieving* partner—for "the *unbelieving* husband is sanctified" (i. e., set apart, devoted, and made lawful) "by" or rather *to* "the wife ; and the *unbelieving* wife is sanctified" (i. e., set apart, devoted, and made lawful) "by" or "to the husband"—but they *ought not* to separate, for the sake of the reputation and honour of their children. For, if you separate, you thereby declare your marriage contract to have been unlawful, and your children of course would be "unclean," or illegitimate ; but, by continuing to live together, you still recognise your marriage relation, by which ye were sanctified or made lawful to each other, according to God's institution, and, therefore, your children are holy,

i. e., made lawful to you, to be enjoyed as the gift of God.*

That this is the proper sense of the passage, I might confirm by very many testimonies from the most pious and learned Pedobaptist divines; but two or three must suffice.

Mr. Pooles' Continuator: "The unbelieving husband is sanctified by the wife. I rather think it signifies brought into such a state that the believer, without offence to the law of God, may continue in a married state with such a yoke-fellow; and the estate of a marriage is a *holy* state, notwithstanding the disparity with reference to religion." *Annot.* on the place.

"Paul here treats concerning a mutual participation of such holiness as depends upon conjugal custom, as Chrysostom teaches; a holiness which the believing and the unbelieving partner have in common between themselves. Whence it follows that these things have been *rashly* and *violently* applied by *Calvin, Beza, Paraeus*, and others, to a natural and original holiness of children born of believers." *Biblia illustrata in loc. vid Grotium in loc.*

* The apostle seizes on the powerful principle of parental love, and appeals to the fact, that the children of a lawful marriage are lawful or holy children, which fact both the parents would gladly admit as a good argument to dissuade them from a separation. It will be observed by the reader that the marriage spoken of by the apostle took place when both partners were "unbelieving;" and that the *sanctification* of these persons took place in the same state of unbelief, that is, *in their marriage in unbelief*. It is important to understand this truth, because some persons have spoken of the sanctification here mentioned as though it were the conversion or sanctification of the soul by the Holy Spirit; whereas it can be nothing else than that ceremonial sanctification which always takes place in the marriage of unbelievers as well as of believers.

That the sanctification or holiness in *this passage* does not refer to internal holiness of heart and nature, is farther evident from the well-known use and meaning of the word when used in relation to marriage among the Jews. It is the common form of speech used at the ceremony of espousal and marriage. The man, putting a present into the hand of the woman, says, "With this thou art *mekadashti*," i. e., *sanctified* to me : thou art now set apart as my wife, according to God's institution. The change thus effected is with respect to her relation, but not to her nature. Hence, I suppose, originated the custom in the Episcopal church, that at the marriage ceremony the man puts a ring on the finger of the woman, and says, "With this ring I thee wed," i. e., espouse, unite, and join.

Here it is evident that the holiness of the children must be of the same nature as the sanctification or holiness of *unbelieving* parents ; for the holiness of the children does not flow to them from the *believing* parent, but from the *unbelieving* ; if, therefore, the holiness of the children were *real holiness of heart*, then the *unbelieving parent* must be holy in heart too, notwithstanding he or she still continues an unbeliever. Do our brethren believe this ? Again, if the holiness of the children derived from the *unbelieving, but sanctified, parent* qualifies and entitles them to baptism, then the *unbelieving, but sanctified, parent* cannot be less qualified and entitled to the same sacred ordinance. That our opponents would think it proper to baptize *such a sanctified unbeliever* is at least improbable.

The idea of real holiness being communicated from parents to children, is in direct contradiction of Scripture and fact.

It is farther argued by some that in Acts 15 : 10, chil-

dren are called *disciples*, and, therefore, have a title to baptism. But it is very evident that the disciples in this passage were believing Gentiles, and not infants or children; for the same persons whom some desired to have circumcised are *personally* addressed as brethren, ver. 1, and were also to be commanded to keep the law of Moses, verse 5.

Secondly. The second supposed sanction for infant baptism is the practice of the apostles in baptizing households.

This argument is much insisted on. The word household does not prove that it contains infants or children. We could mention many whole households baptized, in which there were no children. It is the duty of our brethren to prove the affirmative, viz., that in those households mentioned in the Scripture there were infants or children, and that they were baptized. If, indeed, as they say, when parents were baptized, their infant children were baptized and received into the church with them, why is it that not a single instance thereof is recorded? Is it not probable that of the *men* and *women* baptized at *Samaria* some had infants? And that some of the three thousand baptized at *Jerusalem* had infants, cannot reasonably be doubted; yet not a word is mentioned of their being baptized.

The learned *Professor Neander* says: "It cannot possibly be proved that infant baptism was practised in the apostolic age: that mention is made of whole families, proves nothing, for it does not follow that there were infants among them." *Judd's Reply to Stewart*, p. 194.

But, as only a few instances are mentioned in the whole New Testament, we may easily examine them; and I am persuaded the reader will clearly perceive that all the persons in each household are described as moral

agents, capable of exercising their faculties on religious subjects. Thus the household of Stephanas, mentioned 1 Cor. 1 : 13, are said by the apostle, 1 Cor. 16 : 15, to be his "*first fruits* in Achaia, and that they *addicted themselves* to the ministry of the saints.

"This seems to imply," says *Dr. Doddridge*, "that it was the generous care of the *whole* family to assist their fellow Christians ; so that there was *not a member* of it which did not do its part." *Paraph.* in loc. And *Dr. Hammond*, another Pedobaptist, says, "I think it *unreasonable* that the apostle's bare mention of baptizing this household should be thought competent to conclude that infants were baptized by him." *Works*, vol. 1, p. 494.

We notice next *Cornelius* and his household, and those that were with them, mentioned Acts 10. It is evident that those baptized on that occasion were not infants ; for before their baptism *they all heard* the word, and the Holy Ghost fell on them, and they spake with tongues, and magnified God ; and after they had been baptized *they prayed* the apostle to tarry with them. Acts 10 : 33, 46-48.

Lydia and her household invite some attention. Acts 16 : 13-15, 40. The more judicious Pedobaptist divines have honestly acknowledged that no certain argument can be drawn from this transaction in favour of infant baptism : for, as it has been observed, none has ever proved that *Lydia* was a married woman, or had a husband then living. The contrary is more probable, because she had come from *Thyatira*, a distance of about 300 miles, to sell purple at *Philippi*. And if she was a married woman, it cannot be proved that she had any children ; and if she had any, it cannot be proved that any of them were in a state of childhood or infancy ; and if she had any infants, it is not at all likely she

would have brought them with her all that distance. Besides, it is evident, from ver. 40, that her household consisted of persons who are called "*brethren*," and stood in need of consolation. In confirmation of these ideas, the reader will please to attend to the opinion of some of our Pedobaptist brethren.

Assembly of Divines : " And entered into the house of Lydia, doubtless to confirm them in the faith which they had preached to them : Lydia and HERS, hearing of their miraculous deliverance, could not but be *comforted* and confirmed in the truth." *Annot. on Acts 16 : 40.*

Dr. Whitby : " And when she and *those of her household* were instructed in the Christian faith, and in the nature of baptism required by it, she was baptized, and her household." *Paraphrase of the place.*

Limborch : " An undoubted argument, therefore, cannot be drawn from this instance, by which it may be demonstrated that infants were baptized by the apostles. It might be that all in her house were of a mature age ; who, as in the exercise of a right understanding, they believed, so they were able to make a public profession of that faith when they received baptism." *Com. in loc.*

We notice, in the last place, the baptism of the Philipian jailer and *his household*, Acts 16 : 29-34. Had I not been *myself* blinded by prejudice, I should think it almost incredible that any one could read these verses and suppose that an infant was included in the number baptized in this family ; since it is expressly declared that the apostles spake the word of the Lord, not only to him, but also *to all that were in his house* ; and that the jailer rejoiced, *believing in God with all his house.*

I have been credibly informed that a Pedobaptist brother, in a sermon lately delivered, attempted to prove that the faith of a parent entitled his infants to baptism ;

for, said he, "the jailer *only* was directed to believe, and yet *all his* were baptized." Is my brother aware how far this mode of reasoning would lead him? Suppose that a member of his church should request him to baptize his unbelieving wife, several children, and some unbelieving servants; could he refuse? Might not the man justly plead, "Sir, you have taught me to reason thus: the apostolic example must be followed. By this example we are informed that, the master of a family professing faith, his *entire household* were baptized with him. But his adult offspring and his domestics, whether converted or not, were part of the household, and, consequently, were baptized. Therefore, as I, the master of my family, have been baptized and made a profession, my wife, my *children, and my servants* also are entitled to baptism, whether they be converted or not." I leave my brother to answer whether he would comply with such a request. 'To build infant baptism on such proofs is exceedingly dangerous and pernicious. For, upon the same principle, and from the self same passage, it would follow that the eternal happiness of all that were in the jailer's house was secured because of his faith only; for the apostle said *to him only*, "Believe on the Lord Jesus Christ, and thou shalt be saved, and *thy house*:" yet, as fallacious and erroneous as this argument is, still it is not *new*, for *Bishop Horsey* and others have reasoned in the same manner. For instance; *Mr. Blake*, a noted advocate for infant baptism, speaks thus; "We have examples not to be contemned of the baptizing whole households; and, whether infants were there or no, as it is not certain, though probable, so it is not material. The precedent is *a household*. He that followeth the precedent must baptize households. It appears not that any *wife* was there; yet he that follow-

eth the precept must baptize wives ; and so I may say *servants*, if they be of the household." *In Tombe's Examin.*, p. 141.

The most eminent of our Pedobaptist divines, however, have acknowledged that the *jailer's* household was composed of *believers* only.

Calvin : " Luke commends the pious zeal of the jailer, because he dedicated his whole house to the Lord ; in which also the grace of God illustriously appeared, because it suddenly brought the whole family to a pious consent." *Comment.* in loc.

Mr. Henry : " *He rejoiced, believing in God with all his house.* There was none in his (the jailer's) house that refused to be baptized, and so made a jar in the harmony ; but they were *unanimous* in embracing the gospel, which added much to the joy." *Expos.* Acts 16 : 34. Thus, dear reader, we have examined *all* the instances of household baptism mentioned in the New Testament ; and I agree with the judicious *Mr. Limborch*, himself a Pedobaptist : " *The argument is of no force, and good for nothing.*" See Essay III., p. 65. We will, therefore, proceed to the

III. *Third* sanction pleaded for infant baptism, derived from our Lord's conduct to children, recorded Mark 10 : 14. " Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of God." Matt. 19 : 14.

The reader will please to notice that not a word is said in the whole of this transaction respecting baptism ; nor could these children have been brought to Christ for that purpose ; for *he* baptized no person whatever ; John 4 : 2 : and if the disciples had been in the habit of baptizing infants, they would no more have rebuked those that brought them than our Pedobaptists

would do. Besides, we are expressly informed that they were brought *that Christ might touch them*. This was done, not in obedience to a religious institution, but in conformity with the usual custom of the Jews ; for, in imitation of Joseph having brought his two sons to Jacob to bless them, so, whenever a person of renown for learning, piety, &c., arrives in a place even at the present day, parents and guardians bring their children to him to receive a blessing from his hands. This argument, therefore, like the former, has long been abandoned by the most learned and pious of our opponents. Thus *Poole's Continuator*s : " We must take heed we do not found infant baptism upon the example of Christ in this text ; for it is certain he did not baptize these children." *Annot. on Matt. 19 : 14.*

Dr. Doddridge : " I acknowledge, these words of themselves will not prove infant baptism to be an institution of Christ." *In loc.*

Mr. Burkitt : " They were brought unto Jesus Christ, but for what end ? Not to baptize them, but to bless them." *Expos. Notes* on the place. " We must take heed we do not found infant baptism upon the example of Christ in this text ; for it is certain that he did not baptize these children. Mark only saith, he took them in his arms, laid his hands on them, and blessed them. The argument for infant baptism from this text is founded upon his words uttered on this occasion, and not upon his practice." *Poole's Continuator*s.

Fourthly. Having examined the arguments *generally* adduced in favour of infant baptism, I will now, in the *fourth* place, invite your attention to that particular argument more frequently and more confidently relied upon as a divine sanction for their practice, viz., *analogy between the Old and New Testament dispensations.*

But allow me to assure the reader that it is the most difficult part of the whole subject ; not because of the strength of the argument, but because such is the variety and opposite nature of the opinions by which it is illustrated and supported, that it leads into a labyrinth without a ray of light from the volume of divine revelation.

I have, however, endeavoured, in the most conscientious and faithful manner, to unite and comprise the substance of what has been advanced, and will express it thus :

“ Religion is the same in all ages, and differs only in the *outward* mode or dispensation : the privileges of the Christian dispensation, it is allowed on all sides, are superior to those of the Old Testament ; but under the Old Testament dispensation children were interested in those privileges, and circumcision was the sign and seal thereof ; therefore the children of believers under the New Testament dispensation must be interested in the same, and baptism is the sign and seal thereof ; and if it were not so, we should expect to find an express law excluding them.”

As this proposition consists of many members, it will be necessary to dissect it, for the better examination of them, to see how far we agree or differ. To the first two particulars we can have no objection ; but before we can decide on the third, viz., that “ under the Old Testament children were interested in those privileges, and circumcision was the sign and seal thereof,” we ought to know the nature and extent of those privileges. We are told by Pedobaptists “ that the children were members of the *covenant* and of the Jewish *church*, and were, consequently, entitled to the blessings promised in the former and the privileges enjoyed in the latter ; and that, as baptism has come in the place of circum-

cision, and the Christian church being only a continuation of the Jewish church, therefore children of believers are entitled to the blessings of the covenant and the privileges of the church." The reader will easily perceive that this answer, instead of explaining the nature and extent of the blessings and privileges, rather obscures the subject, and leaves it in still greater uncertainty and confusion. For, as the Scripture speaks of *two* covenants made with Abraham, we must inquire into the nature of each, to see how far children were interested; and whether the children of Christians and of Jews are entitled to the *same* privileges. We must also inquire whether there ever was such a thing as a *Jewish* church, and, if there were, how far the *Christian* church is connected with it.

I will, therefore, endeavour to give a Scriptural statement of these subjects; and then show that the sentiments of our Pedobaptist brethren are inconsistent with such statement.

It appears from the sacred volume that Abraham was peculiarly favoured with the knowledge of, and interest in, *two* covenants. The former is generally styled the "Covenant of Grace," i. e., the way of salvation by grace, to distinguish it from the covenant made with *Adam*, commonly called "the Covenant of Works." This covenant of grace was revealed to our first parents immediately after the fall, in the promise that the seed of the woman should bruise the head of the serpent; and its nature was explained by the immediate institution of sacrifices. Gen. 3: 15, 21.*

When Jehovah was pleased to call Abraham from Ur of the Chaldees, from the worship of idols, to serve the true God, he made an additional revelation concerning

* See my *Joseph and Benjamin*, vol. 1.

this covenant, viz., that the Mediator of the covenant, or the Messiah, should descend from him. And Abraham “believed in the Lord, and He counted it unto him for righteousness.” Gen. 15 : 6. Hence he became the “father of all them that believe,” whether Jews or Gentiles. Rom. 4 : 4–12. To make it impossible for any of my Presbyterian brethren even to suspect a misrepresentation of the nature of this covenant, I will describe it in the language of their own confession of faith. “The covenant of grace was made with Christ as the second *Adam*, and with him all the *elect* as his seed.” Gal. 3 : 16. Isa. 59 : 21. Zech. 6 : 13. Luke 22 : 29. 2 Sam. 23 : 5. Rom. 5 : 15, &c. “The grace of God is manifested in the second covenant ; in that he freely provideth and offereth to sinners a Mediator, and life and salvation by him, and requiring faith as the condition to interest them in him, promiseth and giveth his Holy Spirit to all his elect, to work in them that faith with all other saving graces.” Gen. 3 : 15. Isa. 63 : 6. John 6 : 27. 1 Tim. 2 : 5. 1 John 5 : 11, 12. John 3 : 16. Prov. 1 : 23. 2 Cor. 4 : 13. Gal. 5 : 22, 23. *Larger Catechism*, Questions 31, 32.

Here the reader will please to observe that the *subjects* of this covenant are the *elect* ; that they become interested in this covenant by *faith* ; that this faith is wrought in them by the *Holy Ghost* ; and that the Holy Ghost is *promised* and *given* to them : hence the salvation of the elect is secured by the *promise* of God ; and it is, therefore, impossible that one of them interested in this covenant shall ever perish. Again, it is also secured by the *intercession* of Chris : for we are informed “Christ maketh intercession by his appearing in our nature continually before the Father in heaven, *in* the merit of his obedience and sacrifice on earth ;

declaring his will to have it applied to all believers." Heb. 9 : 24 ; 1 : 3. John, 17 : 9, 20, 24. Ibid., quest. 55. Now, as the Father heareth him always, the *merit* of his obedience and sacrifice must be applied to them. The *blessings* procured by the merit of Christ are, "redemption and all other benefits of the covenant of grace." Heb. 9 : 12. 1 Cor. 1 : 30. Ibid., quest. 57. Another benefit belonging to the subjects of this covenant is, that "they are spiritually and mystically, yet *really* and *inseparably*, joined to Christ as their head and husband." Eph. 2 : 6-8. 1 Cor. 6 : 17. John 10 : 28. Eph. 5 : 23, 30.

Once more, we are told that "the subjects of *this* covenant cannot fall away from the state of grace." "True believers, by reason of the unchangeable love of God, and his decree and covenant to give them perseverance, their inseparable union with Christ, his continual intercession for them, and the spirit and seed of God abiding in them, can neither totally nor finally fall away from the state of grace, but are kept by the power of God, through faith, unto salvation." Ibid., quest. 79. Thus it appears that all the subjects of this covenant will be saved with an everlasting salvation.

When Abraham was *seventy-five* years old he received the covenant of *grace*. Twenty-four years after that the Lord was pleased to make a covenant with him, called the *Covenant of Circumcision*, the charter of which reads thus : "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me, and be thou perfect. And I will make my covenant between me and thee ; and will multiply thee exceedingly. And Abram fell on his face : and God talked with him, saying, As for me, behold, my covenant is with thee, and thou

shalt be a father of many nations. Neither shall thy name any more be called Abram ; but thy name shall be Abraham : for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee ; and kings shall come out of thee. And 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 to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee : Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations ; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, THAT SOUL SHALL BE CUT OFF FROM HIS PEOPLE ; HE HATH BROKEN MY COVENANT."

Gen 17 : 1-14. From the tenour of this covenant, it is obvious that its subjects were Abraham and his natural seed in all their generations. The blessings promised them were all of a temporal nature, viz., that God would increase and multiply them exceedingly ; and be their God in a peculiar sense, affording special protection, provision, direction, &c., and giving them a certain

described territory for an inheritance. To this covenant was annexed the rite of circumcision as a sign of carnal descent, a mark of national distinction, and a token of interest in those temporal blessings which were promised to Abraham. A neglect of this rite was punished with *excommunication*. And, although the inheritance was restricted to the posterity of Abraham, yet all males that belonged to his domestic establishment must be circumcised, without any regard to personal character, conduct, or faith.

This statement of the covenant of circumcision might be confirmed by many testimonies from the writings of some of the most eminent Pedobaptist divines. I will appeal to a few only.

Witsius : "Circumcision was the sign of a covenant with God, undoubtedly made with Abraham and his family only, exclusive of other nations, and a seal of those benefits which he intended to be peculiar to Abraham's posterity : and, therefore, according to divine appointment, it was used to distinguish the seed of Abraham from the nations of the world. Whence the sons of Jacob thought it unworthy the dignity of their family that their sister should be given in marriage to one that was uncircumcised." *Egyptiaca*, L. 3, ch. 6, § 5.

Carpzovius : "The covenant of circumcision is very closely connected with the promise of multiplying Abraham's posterity ; of bestowing on them a large country and very great honours ; and *it was a mark of difference by which they might be distinguished from other nations*. Whence it followed that, the Jewish republic being abolished and the land of Canaan lost, *this covenant expired* at the same time. Nay, it by no means agreed to the times of the Messiah, in which, according to the predictions of the prophets, the distinction between the

natural descendants of Abraham and other nations being removed, both became one people under the Messiah, and afterward were to have all things common." *Apparat. Hist., Crit. Antiq., Sac. Annotat.*, p. 605. I cannot conceive from what premises the author draws his conclusion, that the covenant of circumcision has expired. "Because the Jewish republic being abolished, therefore the covenant expired at the same time." Let it be observed that the Jewish nation did not become a *republic* till four hundred years after the covenant of circumcision had been established; and, as it existed before that of a *republic*, so it may still be in force, although the relation of republic may have ceased. Again he says: "The land of Canaan being lost, therefore this covenant expired at the same time." Upon what authority does this author assert that the land of Canaan is lost? because the Jews do not possess it? Neither did they possess it while in Babylon; yet it was not lost, for in due time they repossessed it, and in like manner, in due time, they will possess it again. "For the gifts and callings of God are without repentance." Rom. 11: 29.

Hence circumcision, which is the seal and sign to the Jew of his right and title to the land of promise, is as faithfully practised by the Jews as a nation at this time as at any former period. Another mistake this author makes, in confounding the believing and the unbelieving Jews. The former will cheerfully give up their title to the land of Canaan, seeking a better country, even a heavenly, and unite with believing Gentiles of every nation; but the unbelieving Jews will return as a nation to their own land in an unconverted state, and remain as distinct from all other people until after their conversion as they have been for these many centuries.

From this plain statement the candid reader will easily perceive that Abraham was interested in *two* covenants, viz., the *covenant of grace* and the covenant of circumcision; and that these covenants were entirely distinct in their *nature, privileges, duration, and subjects*. The want of keeping in view the distinction of these covenants has been the cause of much confusion. It has been justly observed by *Dr. Cox*, "That neither he nor they (i. e., *Dr. Wardlaw* and his Pedobaptist brethren) can ever find the passage in which the covenant of circumcision is called the covenant of grace; nor can they point out the text wherein the temporal blessings given to Abraham are mentioned in the covenant of grace; nor can they show, if the terms were identical, how Melchizedek, Lot, and others, should be included in the covenant of grace, which none will deny, yet were not in the covenant of circumcision; or how Ishmael and Esau should be in the covenant of circumcision, yet had no portion of the covenant of grace: nor is it possible for them to obviate the difficulty, that, if Abraham were the federal head of his natural and spiritual seed, or of the covenant of grace, and Christ is confessedly the head of the same covenant, there must be two heads of that covenant, having, in fact, as such, a conflicting title of superiority. It is the first and great mistake respecting the covenant itself that perplexes the whole subject, pollutes all the subsequent reasonings, and confounds together things which essentially differ." *On Baptism*, p. 134. We therefore repeat the inquiry, viz.: What do our brethren mean when they say that children were interested in the covenant made with Abraham, and that circumcision was the sign and seal thereof? They certainly cannot mean that all that were circumcised were interested in

the covenant of grace ; for their own confession of faith, as we have shown, informs us that all interested in that covenant will *certainly* be called, adopted, justified, sanctified, and glorified ; but multitudes who were circumcised proved, by their life and conduct, that they had neither part nor lot in these matters, and, therefore, were not interested in the covenant of grace. They must, then, mean the covenant of circumcision ; be it so. But this covenant was made with Abraham and his natural posterity *exclusively* ; and, whether it be abrogated or not, it certainly can afford no argument in favour of their opinion, that the infants of believers are entitled to baptism, and that baptism seals to them the blessings of the covenant of grace, because the Jewish children were interested in the covenant of circumcision. If there were any propriety in such a mode of reasoning, surely the descendants of Abraham might have argued with greater propriety, that, “ as Jehovah was pleased to favour them with the blessings of a *peculiar* covenant, in which no others had any share, he would certainly not exclude them from the covenant of grace, which was for all nations.” Such, indeed, dear reader, seems to have been the foundation on which the carnal Jews rested their hope of salvation, *that they had Abraham to their father.*

Perhaps it will be said that the Jewish children must have been interested in spiritual blessings sealed to them by circumcision, because the apostle calls it “ a sign and seal of righteousness.” In this garbled manner the passage is, indeed, frequently quoted ; but the whole verse reads thus : “ And he received the sign of circumcision, a seal of *the righteousness* of the faith which *he* had yet, being *uncircumcised* ; that he might be the father of all them that believe, though *they* be not circumcised ;

that righteousness might be imputed unto them also.' Rom. 4 : 11.

If the reader will have the goodness to refer to his bible, he will find that this first verse is a part of the conclusion of a chain of arguments which commences at the beginning of the second chapter. The apostle, having in the first chapter shown that the Gentiles were without a justifying righteousness, proceeds to show that the Jews, though circumcised, had no advantage in this respect, viz. : that they could no more be justified by the deeds of the law than the Gentiles ; but that the only way of any sinner's justification at the bar of Jehovah was faith in the Messiah ; and this he proves from the example of Abraham, who himself was justified by faith *before* he had received the law of circumcision. Circumcision, therefore, instead of being the procuring cause of gospel justification, was only a sign and seal to Abraham that *he had already* been justified by faith ; for his *implicit* obedience to that *positive* law, which had nothing but the authority of the lawgiver for its recommendation, was a convincing evidence of the *purity* and strength of his faith. And the reader will please to notice that this is the only place in the bible where circumcision is called a sign or seal of righteousness ; and that it was so to *Abraham, and no other*. Besides, facts show that multitudes who were circumcised in the flesh have never been justified by faith. It is evident, therefore, that circumcision, though " a *token* " of temporal blessing, yet was neither a sign nor a seal of spiritual benefit to *Jewish children*. The inference, therefore, that baptism is a sign and seal of spiritual blessings to the children of believing Gentiles, is without foundation, and must fall of itself.

Besides, the Scriptures nowhere teach us that either

circumcision or baptism is the seal of *any covenant*. The *children of God* are, indeed, sealed, not with baptism, but with the Holy Ghost ; not in infancy nor before they believed, but afterward. Eph. 1 : 13.

On the supposition, that baptism is a seal of the covenant of grace, what is the consequence ? Why, instead of being an argument in favour of infant baptism, it would absolutely exclude infants from the solemn ordinance. With entire confidence, we submit the case to a jury selected from their own most eminent divines. But, instead of a foreman, let us hear several of the jurors express their sentiments.

The great *Mr. Charnock* : “ God seals no more than he promises, nor in any other manner than as he promises. He promises only to faith, and, therefore, only seals to faith. Covenant graces, therefore, must be possessed and acted before covenant blessings can be ratified to us.” *Works*, vol. 2, p. 781.

The pious *Mr. Bradbury* : “ We call these two institutions of the New Testament the seals of the covenant ; but they never seal what you have not, nor can they seal anything you did not.” *Duty and Doct. of Bap.*, 13.

Mr. Hebden : “ Was circumcision a seal of justification or remission of sins to *such* as Abraham was, or sincere believers ? So is baptism now.” *Baptismal regenerat. disproved*, p. 50.

Calvin : “ Baptism is, as it were, the appendix of faith, and, therefore, posterior in order ; and then, if it be administered without faith, of which it is a seal, it is both an injurious and a gross profanation.” *Com. in Acts* 8 : 36.

Hence it appears that the jury is perfectly agreed that infants are not proper subjects for baptism, and that it would be “ an injurious and gross profanation ” to ad-

minister it to them. And who can disapprove their principles and arguments? God seals only what he promises; he promises only to faith, and that personally—not by proxy, such as parents and other sponsors, (see *Bradbury*;) but infants cannot believe, therefore they have no right to the seal.

But it is high time to proceed to the consideration of the next part stated in the reply, viz. : *That baptism has come in the place of circumcision*; and that, as this rite was performed on all the *male* posterity of Abraham, so baptism is to be administered to *all* the children of believers. Notwithstanding the frequency of this assertion, and the great confidence placed in it, yet I cannot believe it, for want of evidence. “If *Dr. Wardlow*,” says *Dr. Cox*, “will point out any individual passage in the Scriptures, in *Genesis* or in *Romans*—in *Moses* or in *Paul*—where baptism is represented as substituted for circumcision, ‘we will believe it.’” *On Baptism*, p. 149. When *Moses* only added circumcision to the ceremonies of the law, it was by a divine command, and the infant subject was specified. Lev. 12: 1–3. And when that right had been for a time neglected, *Joshua* did not presume even to require it, until God directed him to do so. Joshua 5: 2–9. How much less, then, can it be supposed that any man, or class of men, fearing God, would have presumed, without his order, to substitute in the room of his institution a *something else*, or something bearing no resemblance to it; and, moreover, to extend this substitute to a description of subjects to which the original itself did not belong, i. e., to females! Yet we hesitate not to affirm that no divine command for, nor sanction of, such substitution can be produced. If, indeed, such a substitution was divinely authorized, must not the Apostle Paul have known it? And why,

then, did he not avail himself of it when complained of, as he was, for teaching the Jews that *they should not circumcise their children?* Acts 21 : 21. Why did he not say, I teach them so because, baptism having come in the room of circumcision, their children, instead of being circumcised, are to be baptized? Again, under the law for circumcision, instances are recorded of its application to infants as well as to adults, (Gen. 21 : 4. Exod. 4 : 25. Luke 1 : 59 ; 2 : 21.) Upon the supposition, then, of the alleged substitution, why is it that in all the New Testament there is not even a solitary instance of infant baptism upon record?

I am aware that Col. 2 : 11, 12, is generally quoted as a proof. But let us read it : “ In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ : buried with him in baptism, wherein also ye are risen with him through the *faith* of the operation of God.” Does not the reader perceive that the persons here spoken of are adults, who *believed, mortified the deeds of the flesh, &c.* ; and that this passage has, therefore, nothing to do with infant baptism?

Besides, does it follow that, because there seems to be in these words a comparison between baptism and circumcision, therefore the one is come in the place of the other? We know that there was some similarity between Noah’s Ark and the ordinance of baptism ; 1 Pet. 3 : 21. Do any of our brethren, therefore, believe *that the latter has come in the place of the former?*

The eminently learned *Venema*, though a Pedobaptist, acknowledges “ that the Scriptures nowhere affirm that baptism holds the place of circumcision. Nor from that place of Paul, Col. 2 : 11, 12, can anything else be inferred than that the two sacraments answer one another ;

for it is not there asserted in express words. The apostle simply asserts in those words that baptism answers to *spiritual* circumcision." *Diss. Sacrae*, L. 2, ch. 15, § 6, 7.

Besides, wherein does the striking similarity or analogy consist? There are no doubt a few particulars in which baptism may be compared to circumcision, but there is a striking dissimilarity in very many of the most important parts. As we have shown before, that the covenant of grace and the covenant of circumcision differed essentially in nature, subjects, promises, and duration; so likewise do the ordinances of baptism and circumcision differ. Circumcision was a bloody and painful ceremony; baptism is the immersion of a person in water, as a solemn religious ordinance, administered to such as believe in the name of the Father, and of the Son, and of the Holy Ghost. The subjects of the one are only *male* children eight days old; the subjects of baptism are not infants, but "both *men* and *women*" capable of making a credible profession. The design of circumcision was chiefly to keep the descendants of Abraham a distinct people from all other nations; baptism is to be administered to believers of every nation without exception.

The defect of this analogy has been acknowledged by not a few Pedobaptist divines. *Cattenburgh*: "Though apparently there is a great similitude between circumcision and baptism, yet it does not thence follow that this comes in the place of that; because, on the same principle, a person might argue that bread and wine in the sacred supper succeeded in the place of manna and of water from the rock. Is it to be believed, on supposition of this assertion concerning baptism being admitted, that John the Baptist, in his preaching, would

not have signified something of this kind ; and that our Lord himself would not have taught his disciples concerning such an appointment ? We may add, when so sharp a controversy was agitated about circumcision, (Acts 15,) not so much as a title occurs relating to such a succession ; which, nevertheless, on that occasion, ought principally to have been mentioned. Farther, besides the difference of circumstances mentioned by the learned *Limborch*, and that most evident argument, *none but male children were circumcised, therefore they only are to be baptized* : others add, circumcision was performed by a knife, but baptism is administered in water. The circumcision of infants was urged by the Lord with such great rigour that Moses himself was threatened with destruction for its neglect, *Exod. 4 : 24* ; and, fathers neglecting that rite, it was lawful for mothers to circumcise their sons, *Exod. 4 : 25*, which the reformed prohibit to women, or do not permit in regard to baptism. Circumcision was not performed in the name of any one as baptism is, *in the name of the Father, and of the Son, and of the Holy Ghost*. Circumcision was performed upon one member only ; whereas in baptism the whole body is ordered to be immersed. Principally, circumcision was a *discriminating* mark of the Jews from other nations ; whereas baptism tends to *unite* all nations in one body." *Spicileg. Theolog.*, L. 4, ch. 64, § 2, 22. See large extracts to the same purpose, from *Venema*, *Limborch*, and others. *Booth, Ped. Bap. Exam.*, vol. 2, ch. 4, § 3.

I call not in question the sincerity of our brethren in professing to believe "that the Christian church is a continuation of the Jewish church, and that baptism has come in the place of circumcision, and, therefore, infants have a right to baptism;" but where is their consistency ?

Upon their principle they are bound by the law of God to baptize every man-child, whether parents are believers or unbelievers. It is also an act of disobedience to God to baptize before the eighth day, or delay baptism beyond it. They must also baptize the man-servant born in the house or bought with money : God has not released them from this obligation ; and they cannot, without contempt of the law, baptize a female. They must also admit infants into church membership, as all Jewish children were received into the Jewish church, (congregation ;) and they must receive all baptized persons without any profession of repentance and faith, or whatever may be their moral character to partake at the Lord's table : an exclusion of the baptized, though they may be manifestly destitute of true godliness, will be contrary to the covenant of circumcision.

I hope the reader will pardon my dwelling so long on this argument of our brethren ; but, as this doctrine of analogy is so frequently and so confidently appealed to, I considered it due to truth to show its fallacy. I will add only one or two particulars more, and then proceed.

It has already been shown (Essay I., p. 28) that, in the observance of a positive institution, we are to be guided by the express law of the institution. Baptism is a positive institution ; therefore its own law is to be the rule of our conduct, and not analogy. Such is the acknowledged sentiment of many Pedobaptist divines. In addition to those already cited in the first Essay, I will quote one more. *Mr. Ball* : " In whatever they (circumcision and baptism) agree or differ, we must look to the institution, and neither stretch it wider nor draw it narrower than the Lord has made it : for he is the institutor of the sacraments, according to his own good pleasure ; and it is our part to learn of him, both

to whom, how, and for what end the sacraments are to be administered ; how they agree and wherein they differ. In all which we must affirm nothing but what God hath taught us, and as he has taught us." *In Mr. Tombes' Exam.*, p. 23. Besides, to argue from analogy, our brethren tell us, is of very doubtful and uncertain authority. *Dr. S. Clarke*, speaking of the analogy of baptism and circumcision, says : " Whether this analogy be rightly drawn or no, and be a sufficient and adequate foundation for what has been built upon it, is a controversy." *Ser.*, vol. 1, ser. 38, p. 241, fol. ed.

Lord Brooke : " The analogy which baptism now has with circumcision in the old law is a fine rhetorical argument to illustrate a point well proved before ; but I somewhat doubt whether it be proof enough for that which some would prove by it ; since, besides the vast difference in the ordinances, the persons to be circumcised by the positive law are so express that it leaves no place for scruple. But it is far otherwise in baptism, where all the designation of persons fit to be partakers, for aught I know, is only SUCH AS BELIEVE : for this is the qualification that, with exactest search, I find the Scripture requires in persons to be baptized ; and this it seems to require in all such persons. Now, how infants can be properly said to believe, I am not yet fully resolved." *Discourse on Episcopacy*, § 2, ch. 7, p. 97.

Nay, let our brethren but for a moment lose sight of infant baptism, and they will most loudly exclaim against the doctrine of analogy, and show with the greatest facility how it has opened a floodgate to errors and superstitions.

" If it be once granted to the doctors of the Romish Communion," says *Vitringa*, " that the order and worship of the gospel church are conformable to those of

the Jewish economy, (*to which the Papists always look for the chief support of their numerous errors.*) they will plausibly defend the whole of their ecclesiastical polity." *De Synog. Vet.*, pp. 15, 16.

Mr. Tombes has observed: "It is the common complaint of Protestants and anti-prelatists that, in imitation of the Jews, under pretence of *analogy*, a new-named Judaism has been brought into the Christian church." *Anti-pedobap.*, Part 2, p. 17. It is from this very fruitful source, *analogy*, that the *Papists* endeavour to prove the lawfulness of *women* baptizing in cases of approved necessity, because the wife of Moses performed the rite of circumcision on her son; that the church of Christ should have a *visible Head*, because the Jewish church had a high priest; that the true church must be *infallible*, because the ancient high priest, by consulting Urim on certain occasions, delivered oracles; and that there must be *seven* sacraments, because the number seven makes a conspicuous figure in the Hebrew ritual, &c. The English Episcopalians have tenaciously retained this doctrine of analogy to sanction the establishment of a national church, the strict alliance between the church and the state, the divine right of tithes for the support of Christian ministers, Canonical habits, their holydays, &c.

"Whence is it," says the venerable *Mr. Booth*, "except on the same foundation, that Christian ministers assume the character of *priests*, call the Lord's table an altar, and the holy supper a *sacrifice*? On what principles but those of Judaism do people plead for sumptuous places of worship, and the consecration of them; for alternate singing and various amusing ceremonies in public devotion? Whence is it, except on principles peculiar to the ancient theocracy, that any plead for the

interference of *civil magistrates* in affairs that are purely religious, and for the *persecution* of real or of suspected heretics? These and other particulars are defended, if defended at all, by Scripture, on the appointments, privileges, and laws of Judaism; for the kingdom of Christ not being *of this world*, the New Testament knows nothing of them. Thus the constitution and government, the order and worship of the gospel church are degraded and corrupted, to make them agree with the Mosaic economy: as if the Christian church were in a state of minority, like that of the Jews; as if the disciples of Christ were to be amused with ceremonious pomp and *carnal ordinances*, with *beggarly elements* and puerilities, as were the descendants of Abraham before the time of reformation. Gal. 4: 1-11, 21-31. Heb. 8: 6-13; 9: 9, 10. Few mistakes in theology have, indeed, either so extensive or so pernicious an influence upon the church and worship of the New Testament as those which tend to confound the Christian church with the Jewish synagogue." *Pedob. Ex.* 2, p. 263.

Dear reader, I have now at considerable length shown that the assertion, that baptism has come in the place of circumcision, is without any proof, and, therefore, we cannot believe it. But there are other reasons which might be stated at large. I will only name them. If baptism had come in the place of circumcision, why were they both in practice at the same time? Why did Paul circumcise Timothy after he had been baptized? Why did they not settle the sharp controversy about circumcision by telling them that baptism came in its place; and that, when the substance has come, the shadow is no more needed? Since our brethren are so certain that baptism came in the place of circumcision by divine appointment, we can scarcely suppose that the

apostles and the apostolic churches were ignorant of this change: their silence, therefore, on such important occasions, would be unaccountable. We conclude, therefore, that infant baptism was not known in the days of the apostles, nor the succession of baptism in the place of circumcision.

We now proceed to the examination of the next assertion, viz., that the Christian church is a continuation of the Jewish church; and, therefore, the children of pious parents are members of it, as the Jewish children were under the Old Testament.

To show the fallacy of this proposition, I shall endeavour to describe the nature and character of the church of Christ, or the New Testament church; and the reader will be able to judge whether there was such a church under the Old Testament or not.

Our first inquiry is into the meaning of the term *church*. The Greek noun *ecclesia* in the New Testament, rendered by our translators *church*, is derived from the verb *eccaleo*, which signifies "to call out, to call forth, to summon." Hence the simple and plain meaning of the noun is, "an assembly of people called together," without any reference to the *qualifications* of the persons assembled, the *design* for which they are collected, or the *means* by which the meeting has been effected. Hence the word is applied to a riotous mob, collected without authority, Acts 19: 32, 41, to an assembly convened by the authority of a civil magistrate, Acts 19: 39; for a congregation, i. e., a number of persons meeting together for the purpose of worshipping God, similar to our congregations, consisting partly of such as have made a public profession of religion, and others who have not. Heb. 2: 12. This passage is a quotation from Ps. 22: 22, where it is, "In the midst of the con-

gregation will I praise thee ;” and in ver. 25 it is the *great* congregation, i. e., in the great assembly of the Jews in the temple at Jerusalem, where there was a mixture of good and bad. Acts 13 : 1. 1 Cor. 4 : 17 ; 14 : 4, 19, 28, 35. But in the New Testament it is used in a religious sense ; for the invisible church, i. e., the elect of God, “ the general assembly and church of the first-born, which are written in Heaven.” Heb. 12 : 24. Acts 20 : 28. Eph. 1 : 22 ; 5 : 24, 25, 27. Col. 1 : 18, 24, &c. This is the church which Christ has purchased with his own blood ; this is the bride which he loved, and gave himself for her. It is called the *invisible* church because its members are invisible *to us* ; seeing it includes all that have already gone to glory, or are now scattered over the earth, or shall yet be born. This church commenced with the first believer, and has continued hitherto, and will do so till the last of the elect shall be brought to glory.

It is used for the *visible* church, i. e., an assembly of persons who had united with each other as a society after giving satisfactory evidence of possessing those qualifications required by the great Head of the church. Acts 2 : 47 ; 14 : 23, 27 ; and, because the admission and reception of each individual member into the society was in an open and public manner, it is called the *visible* church. The reader will now perceive that the mere term *ecclesia* in the original, and the word *church*, by which it is often translated in the New Testament, leave it undetermined whether we mean a congregation, or the church invisible, or the visible church. Our present business is neither with the first nor the second, but with the last. I shall, therefore, proceed to describe the *nature* and *constitution* of the *visible church*. From the description already given of the visible church, it is

evident that certain qualifications were required in each individual before he could be admitted a member.

These, I conceive, may be comprised in the following particulars, including all others :

1. Regeneration, or to be born of God.
2. A general knowledge and firm belief of the leading doctrines of revealed religion.
3. A determination, in dependance on the grace of God, to live a life of obedience to all the commandments of Christ.
4. Submission to the ordinance of baptism.

That such qualifications are required of a person before he is admitted a member of a Christian church, or is permitted to partake of the Lord's supper, is abundantly acknowledged by our Pedobaptist brethren. Let the following extracts suffice :

The confession of Helvetia : " A church, i. e., a company of the faithful, called and gathered out of the world ; a communion, I say, of all saints—that is, of them who do truly know and rightly worship and serve the true God in Jesus Christ the Saviour."

Confession of Basil : " We believe a holy Christian church—that is, a communion of saints—a gathering together of the faithful in spirit, which is holy and the spouse of Christ, wherein all they be citizens which do truly confess that Jesus is the Christ, the Lamb that taketh away the sins of the world, and do show forth that faith by the works of love."

Confession of the French Church : " The church is a company of the faithful, which agree together in following the word of God and in embracing pure religion."

Confession of Belgia : " We believe and confess that there is one Catholic or universal church, which is the true congregation or company of all faithful Christians,

which do look for their whole salvation from Christ alone.”

Confession of Augsburg: “To speak properly, the church of Christ is a congregation of the members of Christ; that is, of the saints which do truly believe and rightly obey Christ.”

Confession of Saxony: “The visible church, in this life, is a company of those which do embrace the gospel of Christ and use the sacraments aright.”

Confession of Sueveland: “The church or congregation of Christ is the fellowship and company of those which addict themselves to Christ, and do altogether trust and rest in his protection. These only, if we will speak properly, are called the church of Christ and the communion of saints.”

Church of England: “The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached and sacraments be duly administered, according to Christ’s ordinance in all those things that of necessity are requisite to the same.”

Dr. Cotton Mather: “A church, as the Greek name for it allows us to think, is to consist of a people *called out* from the ways of sin by the powerful and effectual work of God upon their souls. Regeneration is the thing, without which a title to the sacraments is not to be pretended. Real regeneration is the thing which, before God, renders men capable of claiming sacraments; and visible and expressed regeneration is that which, before men, enables us to make such a claim.” *In Mr. Backus’ Church History of N. Eng.*, vol. 2, pp. 1, 2.

Dr. Chauncy: “The foundation part of a visible church is the credible profession of faith and holiness. It is men and women, not doctrine, that are the matter of a church; and these professing the faith and prac-

tising holiness. The members of churches are always called, in the New Testament, *saints, faithful, believers*: they were such that were added to the churches." *Preface to Dr. Owen's True Nature of a Gospel Church.*

Mastricht: "A church is no other than a congregation of men efficaciously called or converted to Jesus Christ." *Theol.*, L. 7, ch. 1, § 5.

Anonymous: "Every true, visible, particular church of Christ is a select company of people, called and separated from the world and the false worship thereof by the Spirit and Word of God, and joined together in the fellowship of the gospel by their own free and voluntary consent, giving up themselves to Christ and to one another, according to the will of God." *Jerubbaal*, p. 422.

Mr. John Cotton: "The church is a mystical body, whereof Christ is the Head; the members are saints called out of the world and united together into one congregation by a holy covenant, to worship the Lord, and to edify one another in all his holy ordinances." *True Constitution of a Particular Church*, p. 1.

That eminently learned divine, *Dr. Ridgley*, in defining the visible church, says: "A church is a number of visible professors, called to be saints, united together by consent, and testifying their subjection to Christ. It is necessary that all the members thereof embrace the true religion, and, in particular, that they deny none of those fundamental articles of faith which are necessary to salvation. A mind rightly informed in the great doctrines of the gospel, with a conduct of life answerable thereunto, is to be insisted on as a term of church communion." Speaking of the bond of church union, he saith: "It is neither the profession of faith nor a conversation agreeable thereunto that constitutes a person a member of a particular church; for, according to the laws of

society, there must be a mutual consent to walk together, or have communion one with another in *all* the ordinances which Christ has established. As the materials of which a building consists do not constitute that building, unless they are cemented and joined together ; so the union of professing Christians, whereby they are joined together and become one body by mutual consent, is necessary to constitute them a church, as much as their professed subjection to Christ to denominate them a church of Christ." *B. D., Quest. 52.* I shall add only one quotation more.

The pious *Mr. Brown* says : " The visible church on earth is a society of *believing* and *holy* persons, whom God, by the gospel, has called from among mankind to fellowship with his Son, Jesus Christ. They are *spiritual*, formed by the Holy Ghost, through and for ordinances and services of a spiritual nature, and of men made spiritual, blessed with spiritual blessings, living on spiritual provisions, and built up a spiritual house for God. In order *to be received* into church fellowship, it is necessary that men *profess* their faith in Christ and obedience to him, and be apparently holy. 1. They must manifest no prevailing inclination to any kind of wickedness. 2. They must have escaped the corruption that is in the world through lust, and manifest a readiness to receive Christian reproof from neighbours or church rulers. 3. Having received the knowledge of the truths of God revealed in his Word, they must profess to esteem and love them. 4. In consistency with the habitual tenour of their practice, they must make an open and judicious profession of the subjection of their conscience *to the authority of Christ in the gospel*, and of their readiness to yield obedience to all his institutions. The *end* of such persons uniting in

church fellowship ought to be, 1, the maintaining and exhibiting a system of sound principles. 2. The maintaining the ordinances of gospel worship in their purity and simplicity. 3. The impartial exercise of church government and discipline. 4. The maintaining and promoting holiness in all manner of conversation. The embracement or profession of nothing but what is really divine truth, and tends to promote peace and holiness and order, ought ever to be made a *term* of admission to church fellowship. The forming church connexions upon this ground consists in *mutual, judicious, and candid covenanting*, express or implicit, with or without an oath, to make a joined profession of the faith of the gospel, and to walk together, each in his station, in the order of the gospel, as becomes saints." *Nat. and Revealed Religion*, 526, 527.

From these few quotations, which might have been greatly multiplied, the candid reader will easily perceive that it is the opinion of our most eminent Pedobaptist divines that the members of the visible church must, 1, *possess* certain qualifications to fit and entitle them to become members; such as a *new nature, spiritual knowledge, faith in Jesus Christ, holiness in heart, lip, and life; obedience to all Christ's commandments, and devotedness to his cause, &c., &c.* 2. That they must actually join the church, by giving satisfactory evidence of their being possessed of the necessary qualifications, before they are considered members, and permitted to partake of the privileges of the visible church. 3. That the end of this union is altogether spiritual, viz., the honour of Christ, the extension of his kingdom, and the mutual edification of the saints.

Such being the nature and constitution of the *visible church*, let us now search the Scriptures for its origin.

In the history of the first period of the world, i. e., from Adam to Abraham, we read, indeed, of several individuals, such as Abel, Enoch, Noah, &c., who doubtless were interested in the covenant of grace, and members of the *invisible* church; but there is not a shadow of a visible *church* to be seen. Nor is there any more evidence of the existence of such a church in the second period, i. e., from the call of Abraham to the giving of the law on Mount Sinai. True, we are certain that Abraham, the father of the faithful, and many of his spiritual seed, belonged to the invisible church; but where and when was the origin of a *society* composed of spiritual members, admitting to their number none but such as possessed the qualifications described above. We are, indeed, told by almost every Pedobaptist writer that the visible church began in Abraham's family, when God gave him the covenant of circumcision; and that every one who had the token of God's covenant in his flesh, whether *regenerated or not*, was reputed a member of this church.

That Jehovah made such a covenant with Abraham for wise and holy purposes, has already been stated, (p. 81,) and none does deny; but who can believe that it was the beginning of the *visible* church, seeing it essentially differed from it in nature, privileges, design, duration, and subjects. All that can be granted is, that it was the first appearance of a *typical* representation of the visible church.

I proceed now to search for the visible church in the third period of the world, i. e., during the Mosaic dispensation. Here, indeed, we meet with something *like* a visible church, but it is not the *thing itself*. It is a *shadow*, but not the *substance*. Soon after the children of Israel had come out of Egypt, Jehovah was pleased

to enter with them into a covenant, generally called the Sinaitic covenant, which, in its nature, subjects, privileges, extent, design, and duration, differed but little from the covenant of circumcision, except that the one was made with Abraham and his natural seed as a *family*, but the other as a *nation*, with the addition of laws and ceremonies suited to that dispensation, in which Jehovah was their political king, as well as the object of their national worship; and both relations were typical of the New Testament dispensation, in which the *Lord Christ* is both the king of his church and the object of spiritual worship. In him, indeed, "church and state" are united, but they are both *spiritual*, and not of this world. His church and state are one spiritual kingdom. I am persuaded that the more a person examines the history of the Jews, the more he will be convinced that there was no such thing as a *visible church* among them, either during their journeying in the wilderness or after their settlement in the Land of Promise. Hence, the word *church* is never used by our translators in the Old Testament. The whole nation is invariably called "*the congregation*." And, as the *Martyr Stephen*, Acts 7 : 38, spake of the same assembly, our translators ought not to have used the word *church*, but *congregation*.* This is he that was in the *congregation* in the *wilderness*. This congregation was composed of all the descendants of Abraham that came out of Egypt, both adults and infants, without any regard to their moral and spiritual state; and Jehovah acknowledged all those for his people,

* A similar instance of calling the *congregation* of Israel a *church* we find in Heb. 2 : 12. "In the midst of the *church* will I sing praise unto thee." This is a literal quotation from Ps. 22 : 22, where our translators have it, "In the midst of the *congregation*." I suppose this was to favour the idea, that the Christian church is a continuation of the Jewish church.

and himself as their God, who performed an external obedience to his commandments, even though in their hearts alienated from him. This congregation was perpetuated by a regular succession of their natural offspring, for every child was born a member of it, and entitled to all its privileges ; and circumcision was a public *token* thereof. Hence, we never read of such a thing as a *church meeting* to examine a son of Abraham for membership, nor of an examination by a *session* for the purpose of " putting himself under their care." And, when a Gentile became a proselyte, nothing more was required of him than submission to circumcision, and to walk in external obedience, as required of the Israelites. Not a word is said about the necessity of *regeneration*, or the other *qualifications* required of the candidate of the church of Christ. No doubt there were many true believers mixed with this congregation. These belonged to the *invisible* church ; but a *visible church* was not known in Israel. Hence it is very evident that there is as great a difference between the Christian church and Jewish congregation, or national establishment, as there is between the covenant made with Noah and the covenant of grace. In the Jewish congregation all was *carnal* ; in the Christian church all is *spiritual*. " The law was given by Moses, but grace and truth came by Jesus Christ." John 1 : 17. " My kingdom," saith the Redeemer, " is not of this world." Now, if Christ's kingdom, or *church*, be spiritual, *such* must necessarily be its subjects. Hence they are members of the body of Christ, of which he is the Head ; and the members of the church which he has purchased with his blood, and are characterized as regenerate and holy ; born of God, born of the Spirit ; believers, disciples. Nothing, therefore, can be more clear than that to become a mem-

ber of this kingdom or church must be a *personal* act, and not by descent or proxy. No one can profess faith, put on Christ, obey God, or perform a duty which is enjoined as a public expression and avowal of any Christian principle for another.

This statement of the *national covenant*, made with the whole house of Israel, is abundantly confirmed by our Pedobaptist writers. They clearly distinguish it from the visible church, by calling it a *carnal* institution, composed of *carnal* worshippers in a *worldly* sanctuary, &c. ; but they perplex the subject by calling it a *Jewish church* instead of *congregation*. The reader will attentively peruse the memorable words of the great and learned *Dr. Owen* ; “The institutions of the law were, in their nature, *carnal*, as our apostle declares, Heb. 7 : 16 ; 9 : 10. The subject of them all, the means of their celebration, were *carnal things* beneath those pure, spiritual acts of the mind and soul, which are of a more noble nature. And as *they* were carnal, so they might be exactly performed *by men of carnal minds*, and were so for the most part. *Regeneration* is expressly required in the gospel to give a right and privilege unto an entrance into the church or kingdom of Christ ; whereby that kingdom of his is distinguished from all other kingdoms in and of the world, unto an interest, wherein never any such thing was required ; neither the church nor its privileges (being) continued and preserved, as of old, by *carnal generation*.” *On Heb. 7 : 11. Nature of Gospel Church*, pp. 3, 17. The judicious *Dr. Jennings* informs us that “the Jewish church was a divine establishment ; and all persons born in the land of Israel, and of Jewish parents, being considered as members of it, were, therefore, bound to conform to its rites and worship : but is there a divine establishment of any

national church under the gospel dispensation? If the New Testament gives us no other idea of the churches of Christ but their being *voluntary societies*, uniting under the laws of Christ for public worship and other purposes of religion, then is no man *born* a member of a church." *Jewish Atiq.*, vol. 2, pp. 62, 63.

Mr. Arch. Hall: "The church is a *spiritual* society. Her ordinances and services are spiritual. This constitutes a grand and lasting distinction between the New Testament church and the church state of the Jews, whose ordinances were *beggarly* and their worship *carnal* and *shadowy*." *Gospel Church*, p. 18. *Dr. Whitby*: "No man is, indeed, a member of Christ's kingdom who is not truly regenerate." *Note on John 3: 3*. *Dr. Watts's* sentiment shall close this part of our subject: "The bulk and multitude of the visible nation of Israel, which was the visible church, were generally great sinners; and, with all their glorious titles of external and typical holiness and divine favour, they were inwardly wicked, and belonged really to the kingdom of Satan, and not to the invisible church of God." *Jewish and Christian Churches*, *Discourse 5*.

Having shown at length that the visible church had no real existence under the Old Testament, either in the Patriarchal, Abrahamic, or Mosaic dispensation, I might now point out the exact period of its commencement under the gospel dispensation. This, however, is not necessary at *present*. I perfectly agree with the learned *Dr. Pierson*, who fixes the day of Pentecost for its commencement. "Our Saviour," saith he, "first speaking of it, mentions it as that which then *was not*, but afterward was to be; as when he spake to the great apostle, 'thou art Peter, and upon this rock *I will build* my church;' but when he ascended into heaven, and the

Holy Ghost came down—when Peter was made an instrument of the conversion of 3000 souls, which were added to the former disciples—*then* was there a church ; for after that we read, ‘the Lord added to the *church* daily such as should be saved.’” *On the Creed.* Matt. 16 : 18. Acts 1 : 15 ; 2 : 41, 47 ; 4 : 4 ; 8 : 1.

The reader, I trust, will now perceive that the Christian church is not a continuation of a Jewish church, seeing there never was a Jewish church, but a mere congregation, composed of a mixture of hearers, all professing to be Israelites, i. e., not Gentiles, as our congregations profess to be *Christians*, and not Jews nor Mahomedans. Our brethren would be much nearer the truth if they should argue thus : All Christian congregations are but a continuation of the congregation of Israel ; but the Jewish children were members of the congregation of Israel, and entitled to all its privileges ; therefore the Christian children are also members of the congregation, and entitled to its privileges. But this would not entitle infants to the sacred ordinance of baptism ; for it is acknowledged on all hands, that baptism is only to be administered to persons *spiritually qualified* for membership in the visible church ; but, from the description we have given of it, it is evident that infants do not possess the requisite qualifications for membership.

Fifthly. It is farther argued that infant baptism is an apostolical *tradition* ; and, though the Scriptures are silent in the case, the uninterrupted tradition and usage of the church make up that defect. This argument of all others has the least weight with me. I dread it as a burned child dreads the fire. It was by the vain *traditions* received of the fathers that I was so long kept in ignorance of the truth as it is in Jesus. These traditions are considered by the Rabbins of greater authority

and utility than the Word of God itself. The former they compare to wine, the latter to water : and who knows not that the same principle has been adopted by the *Roman hierarchs*, as the sanction and authority of the innumerable errors in doctrine and practice so prevalent and so firmly believed in that denomination? Besides, it is abundantly acknowledged by all Protestants, (some Episcopalians excepted,) and was the ground of the reformation and non-conformity, that mere tradition, without divine precept or Scripture example, is no sufficient warrant either for doctrine or practice.

Again, the ground of this argument is as fallacious as the argument is weak. Tradition concerning infant baptism has never been traced as far back as the apostolic age. It has been proved, and, I believe, beyond the power of contradiction, that Origen, who flourished in the beginning of the third century, was the first who asserted infant baptism to be an apostolical tradition ; and it is equally acknowledged that Origen embraced several dangerous errors, and that his writings, translated by Ruffinus, were so corrupted that the reader is very uncertain which is Origen's or Ruffinus'. See this subject fully discussed by *Danverse on Baptism*, pp. 133-150. *Booth, Pedob. Exam.*, vol. 2, pp. 97, 421.

Dear reader, we have now examined all the arguments of our Pedobaptist brethren in favour of infant baptism : and I most sincerely confess that the more I examine this subject, the more I am convinced that there is no sanction for it in the Scriptures ; and that, therefore, it must be displeasing in the sight of God. The objections against this Essay will be answered hereafter.

ESSAY IV.

Immersion the only Scriptural Mode of Baptism.

HAVING in the preceding Essays pointed out the proper subjects of baptism, I proceed now to show that immersion is the only Scriptural mode.

My first argument is drawn from the signification of the word used by the sacred writers to express the act of this ordinance. The reader will please to observe,

1. That in the Greek, as well as in other languages, there are distinct words to express the variety of uses to which water may be applied. *Rhantizo*, (from *rhaino*) to sprinkle; *ekcheo*, to pour out; *louo*, to wash; *baptizo*, (from *bapto*,) to immerse or cover in water or any other fluid. The latter of these, with its derivatives, is invariably used through the New Testament in relation to this ordinance. If washing, pouring, or sprinkling had been sufficient, it is certainly worth our inquiry, Why did the inspired writers *always* use one and the same word, acknowledged by all to signify, *primarily* and constantly, to immerse? Now, as we never mean to *sprinkle* when we say to *immerse*, so when our blessed Lord said *baptizantes, immersing them*, he did not mean *rhantizantes, sprinkling them*.

As it is by the meaning of words we judge of the nature and design of a law, the *primary* meaning of the words used in that law must be taken in interpreting it. This is a universal maxim. Hence, we are told by the learned *Mr. Ferguson*, "If men may be permitted to forsake the natural and genuine sense of words where the matter is capable of it, they may, notwithstanding

their declaring themselves to believe the gospel, yet believe nothing at all of the Christian faith. *We are not to forsake the genuine and natural signification of words, unless there be the highest evidence that the author did otherwise intend them*, saith the civil law. And, as Austin says, ‘*the proper signification of words is always to be retained, unless necessity enforces us to expound them otherwise.*’ Every Scripture expression, word, and phrase is to be taken properly, and according to its original and immediate meaning, if nothing of absurdity, nothing repugnant to faith, or disagreeable to the common notions of mankind arise or ensue upon such an acceptation. There is no bounding of a roving fancy, which loves to sport itself with the ideas and phantasms itself has raised, without confining ourselves within the aforesaid limits. What better evidence can we have of the sense of a place than that, had an author intended such a meaning, he could have used no plainer expression to declare it.” *Interest of Reason in Religion*, pp. 328, 333, 462.

Now, as the evangelists, in recording the commission of our Lord, (Matt. 28 : 19, and Mark 16 : 16,) doubtless have used the words of Christ, and as the language is not a mere allusion to baptism nor an incidental use of terms, in which case words are often applied in a laxer sense ; but it is the *institution* of that ordinance—it is divine law ; therefore the expressions contained in it must be understood in their *natural* and *obvious* meaning.

2. That the word *baptizein* (rendered to baptize) signifies, primarily, to *immerse*, is acknowledged by all lexicographers, ancient and modern. ‘Take the following : *Stephanus. Baptizo*, to dip or immerse. *Scabula. Baptizo*, to baptize, to dip or immerse as those things

that we immerse in water for the sake of dying or washing. *Schrevelius*. *Baptizo*, to baptize, plunge, wash. *Hederic*. *Baptizo*, to dip, immerse, or plunge in water. *Parkhurst*. *Baptizo*, to dip, immerse, or plunge in water. *Schleusner*. *Baptizo* properly signifies to immerse, to dye by dipping, to overwhelm in water. *Ewing*. *Baptizo*, in its primary and radical sense, I cover with water. It is used to denote, first, I plunge or sink completely under water. That it is never used in the New Testament to signify *pouring* or *sprinkling*, will not easily be denied; and is confessed by many Pedobaptists, men most eminent for learning as well as piety. *Mr. Booth* has collected from their writings more than *eighty* testimonies, from which I have selected but a few, which are affectionately recommended to the serious consideration of the candid reader.

Witsius: "It cannot be denied that the *native* signification of the word *baptein* and *baptizein* is, to *plunge*, to *dip*." *Oecon. Foed.*, L. 4, ch. 16, § 13.

Buddeus; "The words *baptizein* and *baptismos* are not to be interpreted of aspersion, but always of immersion." *Theol. Dogmat.*, L. 5, ch. 1, § 5.

Calvin: "The very word *baptize*, however, signifies to immerse; and it is *certain* that immersion was the practice of the ancient church." L. 5, ch. 15, § 2.

Vitringa: "The act of baptizing is the *immersion* of *believers* in water. This expresses the force of the word. Thus also it was performed by *Christ* and his *apostles*." *Aphorismi Sanct. Theol. Aphoris.*, 884.

Zanchius: "Baptism is a Greek word, and signifies two things: *first*, and *properly*, immersion in water; for the proper signification of the word *baptizo* is, to immerse, to plunge under, to *overwhelm* in water; and this signification properly agrees with our baptism, and

has a resemblance of the thing signified." *Opera.*, tom. 6, p. 217.

N. B. *Mr. De Courcy* tells us "that the opinion of *Zanchius* is worth a thousand others." *Rejoinder*, p. 261.

Venema : "The word *baptizein*, to baptize, is *nowhere* used in the Scripture for sprinkling ; no, not in Mark 7 : 4." *Inst. Hist. Eccl. Vet. et Nov. Test.*, tom. 3, *Secul.* 1, § 138.

Alstedius : "*Baptizein*, to baptize, signifies *only* to immerse ; not to wash, except by consequence." *Lex. Theol.*, ch. 12, p. 221.

Dear reader, consider these plain and explicit testimonies of these and a thousand other Pedobaptists, that the primary meaning of the word *baptizein* is, to immerse, and you will, I trust, no longer believe that mere sprinkling is enough.

You are requested, however, to look at the following admission of a learned Pedobaptist writer of the seventeenth century :

"The *native* and *proper* signification of it (*baptizein*) is, to *dip into* water, or to *plunge under* water.

"John 3 : 22, 23. After these things came *Jesus* and his disciples into the land of *Judea* ; and there *he* tarried with them and *baptized*. And *John* also was baptizing in *Ænon*, near to *Salim*, because there was much water there ; and they came and were baptized. Also *Matt.* 3 : 16, and *Acts* 8 : 38." *Critica Sacra*, by *Edward Leigh*.

The reader will observe that this writer admits that "the native and proper signification of it (*baptizein*) is, to dip into water, or to plunge under water ;" and, to show this "native and proper signification," he adduces the practice of "*Jesus*," and "*John*," and "*Philip*."

And yet this man was so much a Pedobaptist as to say, "Christ nowhere requireth dipping, but only baptizing." That is, if I understand the meaning of words, "Christ nowhere requireth *dipping*, but only *dipping*."

The following quotation shall close this part of our argument :

"That the word *baptizo* has the same meaning in the Greek classics as it has in the New Testament has been fully established by *Gale, Stennett, Gill, Booth, Riply, and Judd*, and above all, in the unanswerable work of *Mr. Carson*. Take the following extract as a specimen: '*Bapto* is never used to denote the ordinance of baptism; and *baptizo* never signifies to dye. The primitive word *bapto* has two significations; the primary to *dip*, the secondary to *dye*. But the derivative is formed to modify the primary only; and in all the Greek language I assert that an instance is not to be found in which it has the secondary meaning of the primitive word. If this assertion is not correct, it will be easy for learned men to produce an example in contradiction. That *bapto* is never applied to the ordinance of baptism, any one can verify who is able to look into the passages of the Greek Testament, where the ordinance is spoken of.' Now, if this observation is just, it overturns all those speculations that explain the word, as applied to baptism, by an allusion to *dying*; for the primitive word that has this secondary meaning is not applied to the ordinance; and the derivative word, which is appointed to express it, has not the secondary signification of *dying*. *Bapto* has two meanings; *baptizo*, in the whole history of the Greek language, has but one. It not only signifies to dip or immerse, but it never has any other meaning. Each of these words has its spe-

cific province, into which the other cannot enter ; while there is a common province in which either of them may serve. Either of them may signify to dip generally ; but the primitive cannot specifically express that ordinance to which the derivative has been appropriated ; and the derivative cannot signify to *dye*, which is a part of the province of the primitive. The difference is precise and important. Most of the confusion of ideas on both sides of the question, with respect to the definite meaning of the word baptism, has arisen from overlooking this difference." *Baptism in its mode and subjects considered*, p. 13. See *Hinton, Hist. of Bap.*, p. 17.

Beza, on Mark 7 : 4, observes : " Christ commanded us to be baptized, by which word it is certain immersion is signified. *Baptizesthai* in this place is more than *niptein* ; because *that* seems to respect the whole body, *this* only the hands. Nor does *baptizein* signify to wash, except by consequence ; for it properly signifies to immerse for the sake of dying. To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism." *Epistola* 11 ; *ad Thom. Tillium. Annot. in Mark. 7 : 4, &c.*

Curtlerus : " To baptize, among the Greeks, is undoubtedly to immerse, to dip ; and baptism is immersion, dipping." *Institut. Theol., Cap. 38, § 108, &c.*

The following quotations are from the *Christian Review*, vol. 3, p. 96, &c. :

Professor Fritsche, a disciple of Herman, in his *Com.* on Matt. 3 : 6, says : " That baptism was performed, not by sprinkling, but by immersion, is evident, not only from the nature of the word, but from Rom. 6 : 4."

Augusti, vol. 5, p. 5 : " The word baptism, according to etymology and usage, signifies to immerse, submerge,

&c. ; and the choice of the expression betrays an age in which the latter custom of sprinkling had not been introduced.”

The author of the *Free Inquiry*, respecting baptism, Leipsic, 1802, says: “Baptism is perfectly identical with our word immersion or submersion, (*tauchen oder untertauchen.*)

Professor Rost, the principal Greek lexicographer now living, in his standard German-Greek lexicon, revised with the assistance of a native Greek, put down, as the primary signification of all such words as *plunge*, *immerse*, and *submerge*, (*tauchen, eintauchen, untertauchen,*) *bapto*; but under the words *wash*, *wet*, *pour*, and the like, (*waschen, beneizen, giessen, begiessen,*) though he gives copious definitions in Greek, he never employs the word *bapto*, nor any of its derivatives.”

It is important to put every reader of the New Testament, however uninstructed in even the letters of the Greek alphabet, into a method of ascertaining for himself, independently of the criticisms and declarations of men of learning, what is the mind of Christ as revealed in his Word in regard to this institution. Let him adopt the following process; it will conduct a meek and enquiring mind to a satisfactory result: Let him substitute whatever word is offered as containing the true import of to baptize, for this in all the passages in the New Testament relating to this ordinance; if it be the proper representative of the word, it will translate it in every instance; if it fail to do this, it may be rejected as improper. What then is its true meaning?

Is it to *sprinkle*? John also was *sprinkling* in Ænon, near to Salim, because there was *much* water there. John 3: 23. Therefore we are *buried* with him by

sprinkling. Will this word express the meaning of the writer ?

Is it to *pour* ? Jesus came from Nazareth to Galilee, and was *poured* of John in Jordan. Repent and be *poured*, every one of you. And they went down both into the water, both Philip and the Eunuch, and he *poured* him. This represents Philip to pour the Eunuch, and the water on him. The common sense of mankind will decide against this translation of the word.

Is it to *wash* ? Arise and be *washed*, and *wash* away thy sins. As many of us as have been *washed* into Christ have put on Christ. We are *buried* with him by *washing* into death. Can the sincere inquirer be satisfied with this ?

Is it to *immerse* ? To immerse or dip will translate every passage relating to this ordinance ; and no word will, which does not include this idea. John was *immersing* in Ænon, near to Salim, because there was *much* water there. The reader may go through the New Testament, and readily decide the question for himself. What reasonable doubt can this trial leave respecting the true meaning of the word ?

3. I am perfectly aware that, in opposition to all these authorities, we are told “ that the word baptism is an equivocal, open, general term ; that nothing is determined by it farther than this, that water should be applied to the subject *in some form or other*.” Could this assertion be proved, it would seem greatly to impeach the legislative character of our Saviour. For, as *Baron Montesquieu* observes, “ The style (of laws) should be plain and simple ; a direct expression being always better understood than an indirect one. It is an essential article, that the words of the laws should (be adapted

to) excite in everybody *the same* ideas. The laws ought not to be subtle ; they are designed for *common* understanding—not as an art of logic, but as the plain reason of a father to a family.” *Spirit of Laws*, B. 29, ch. 16.

“ Now, can it be supposed,” says *Mr. Booth*, “ that our Lord would give a positive law of divine worship ; a law that is obligatory on the most illiterate of his real disciples in the *very first stage* of their Christian profession ; and yet express it in such ambiguous language that the most wise and eminent of all his followers cannot now understand it ? Love to his character and zeal for his cause forbid the thought ! That ambiguity, of which our brethren speak, must, if real, have arisen in our great Legislator’s conduct either from *incapacity*, from *inadvertency*, or from *design*. Not the *first* ; for he was undoubtedly able clearly to have expressed his own meaning. Not the *second* ; for no incogitancy could befall Him in whom are *all the treasures of wisdom and knowledge*. Not the *last* ; for it would ill become one who declared himself possessed of *all authority in heaven and on earth*, to give a law of perpetual obligation, with an intention that nobody now should understand it.” *Pedob. Exam.* 1, 105.

In addition to what has already been said on the necessity of a positive law being plain, clear, and explicit, &c., (Essay I.,) the reader will please seriously to consider the following declarations of some of our learned Pedobaptist writers.

Mr. Bradbury : “ The words (of our Lord, Matt. 28 : 19) ought to be taken in their plain and natural sense, because they are a lasting form to the end of time. For Christ to give us expressions that people cannot understand, would be only to *abuse* them. ’Tis unworthy of

him who is the *light* of the world, in whose mouth there was no guile ; (such) is the plain and natural sense of the words ; and, therefore, to twine and torture them with conjectures and *maybe's* is making Christ, not a teacher, but a *barbarian*, by not uttering words that are easy to be understood." *Duty and Doct. of Bapt.*, pp. 150, 173.

Mr. Benj. Bennet : "'Tis a *reproach* to the Lawgiver, *blasphemy* against him, to suppose that any of his upright, sincere subjects cannot find out the meaning of his laws, with all their care and diligence, even in the necessary, essential points of their faith and obedience." *Irenicum*, p. 60.

Turretinus : "It is not lawful to suppose that Christ, in a very important affair of Christianity, would so express himself that he could not be understood by any mortal." *Instit. Loc.* 19, *Quæst.* 18, § 4.

Dr. Ridgley : "In order to our yielding obedience, it is necessary that God should signify to us in *what* instances he will be obeyed, and the *manner how* it is to be performed ; otherwise it would rather be fulfilling of our own will than his." *Body of Divin.*, *Quæsts.* 91, 92.

4. It farther appears that the word constantly used for the act of baptism signifies immersion, "from the fact, that almost every version of the bible existing, ancient and modern, previous to 1820, has invariably either *not translated the word at all*, or else rendered it by a term equivalent to *dip*."

"The *Old Syriac*, or *Peshito*, is acknowledged to be the most ancient version extant. It was translated as early as the beginning of the second century, where Syriac and Greek were both perfectly understood ; and in the very country where many of the apostles spent most of their lives. This version uniformly renders

baptizo by *amad*, which all authorities agree in its ordinary meaning to be identical with immerse.

“The same is true of the Ethiopic or Abyssinian, the Amharic, the Armenian, both ancient and modern, the Coptic, the Arabic, the Persian, the Turkish version, translated at different periods, from the third to the seventeenth centuries.

“The Gothic renders *baptizo* in all cases by *daupyan*, to dip; the German uses the word *taufen*; (that *taufen* means dip, in the quotation from *Luther*, at the end of Essay IV. ;) the German Swiss uses *taufen*; Lower Saxon the same; Belgian, *doopan*; Danish, *dobe*, a form of *daupyan*; Swedish, *dopa*; Welsh, *bedyddois*; all meaning to dip.” *Hinton*, p. 45. How contradictory the language and the practice of the ministers when “christening” the child. It reminds me of a curious but solemn fact. Many years ago I attended the Dutch church at the English Settlement, near Hackensack. After church I dined with a friend, and the lady said, “Our domino told a lie.” Her husband, checking her, exclaimed, “My dear, what do you mean?” “Why,” said she, “he took the child, and said, ‘I *doop thee*,’ and then he *sprinkled*.”

Notwithstanding my admiration of the general correctness of the translation of our English bible, yet I cannot but deeply regret that the translators adopted the Greek word with a mere English *termination*, rather than give us the proper English word. Had they acted as faithfully in this instance as they did in general, we should have the word *immerse* instead of *baptize*, and no other; for they were men too learned to be ignorant of its true signification, and too pious intentionally to lead the people into an error. Had this been the case, much confusion, controversy, and ill will would have

been prevented ; for the commission of our blessed Saviour would have read thus : “ Go teach all nations, *immersing* them.” “ He that believeth and is *immersed* ;” and who would have dreamed or dared to say that sprinkling is enough ? But now the common English reader finds it difficult himself to determine the proper meaning of the word baptize, and is, therefore, liable to be misguided by the instructions or information he receives from others.

Convinced of the excellent character of our translators, I was utterly unable to account for the reasons which led them to adopt or transfer the Greek word rather than translate it, until of late I have learned that these holy men of God were shackled by certain laws, rules, and regulations drawn up by the Bench of Bishops and sanctioned by *King James*, which actually prohibited the translation of the word in every instance relating to the ordinance of baptism. I would not be understood to mean that the restriction of King James was *confined* to the word *baptize*, for it extended to several other important words, as the reader may learn from the history of the several translations of the bible, by *Rev. John Lewis*, chaplain to the Right Honourable Thomas, Earl of Malton, and Minister of Margate, Kent, p. 317, 3d ed., London, 1818.

A similar transaction took place a few years ago. When the London Society for promoting Christianity among the Jews commenced the translation of the New Testament into pure Hebrew, they soon met with the word under consideration, and which occasioned not a little difficulty ; not with respect to the primary meaning of the word, nor to find a proper corresponding Hebrew word ; but the difficulty was, how to avoid giving offence. Had they adopted the word *taval* or *tabal*, to

immerse, or *rachatz*, to wash, (which words are nearly synonymous ; for washing implies dipping or immersion, as nothing can be washed, unless it be covered first with water,) while they would have done justice to the original, they would have given offence to the mass or bulk of Pedobaptists. On the other hand, had they used the word *shaphach*, to pour, or *zarak*, to sprinkle, besides doing violence to the original, they would not only have given just offence to the whole large and respectable body of Baptists, but even many pious and conscientious Pedobaptists would have condemned their conduct. *Policy*, therefore, led them not to translate the word at all, but to metamorphose the Greek word into Hebrew for the use of the text, and in the margin they put the words *taval*, to immerse, and *rachatz* to wash ; but nowhere did they use the word *shaphach*, to pour, or *zarak*, to sprinkle. Different has been their conduct in their next edition : now the word *taval*, to immerse, is invariably used in the text. At this I am much pleased ; for as soon as the Jew sees the word *taval*, he knows that the ordinance is to be administered by *immersion*, and in no other way. The reason of this alteration is, that, when the Jews saw the metamorphosed word *jochenan haptist*, they were shocked, and exclaimed, “ This is not Hebrew,” and they refused to touch it. Besides, as the New Testament is chiefly designed for the Jews in Germany, and particularly in Poland or Russia, no danger is to be apprehended of giving offence ; for we have already shown that in the German bible the word *taufen*, which signifies immersion, is used, and in Russia baptism has never been administered in any other way.

5. The metaphorical use of the word furnishes another proof that it signifies immersion.

Our Lord, speaking of his approaching *sufferings*,

calls them a *baptism*. “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” Matt. 20 : 22. “I have a baptism to be baptized with, and how am I straitened till it be accomplished?” Luke 12 : 50. These sufferings include all that he felt in the garden and on the cross. When being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground ; and when he cried, with a loud voice, “My God, my God, why hast thou forsaken me ?” Sprinkling is no representation of all this. He was plunged in sorrow : he was overwhelmed with distress. The same metaphor is used by the Psalmist : “Save me, O God, for the waters are come into my soul. I sink in deep mire, where there is no standing. I am come into deep waters, where the floods *overflow* me.” Ps. 69 : 1, 2. Dipping or immersing is the only proper representation of the unparalleled sufferings of the Saviour of sinners.

Not a few of the most eminent of our Pedobaptist brethren acknowledge that our Lord made use of this metaphor, to show the greatness and abundance of his sufferings. For, as in baptism the person is plunged into water, is covered with it, and continues awhile under it, and then is raised out of it, and which, being once done, is done no more ; so the sufferings of Christ were so many and so great that he was, as it were, overwhelmed with them, and he continued under them, and under the power of death and the grave for a time ; and, being raised from the dead, he dies no more ; death has no more dominion over him. Thus baptism, if administered by immersion, is full of instruction. It reminds us that our blessed Saviour was immersed in an ocean of sufferings. But how trifling would the suffer-

ings of Christ appear, if baptism meant mere *sprinkling*. We all know the great difference between being immersed in, and overwhelmed with, water, and being merely sprinkled with a few drops. "No lover of Jesus can bear to think of his being sprinkled with a few drops of suffering. All who know his history, perceive that he was immersed in sufferings; but, sustained by divine power, did not sink in the deep sea of trouble." *Hinton*, p. 38.

The reader will please to notice the sentiments of the following Pedobaptists :

D. Martin : "Jesus has here (Mark 10 : 38) used this expression in the same sense as the prophets have mentioned gulfs and great waters, metaphorically to represent great afflictions." *Notes Sur. Marc* 10 : 38.

A. H. Frankius : "The baptism of Christ represented his sufferings, Matt. 20 : 22 ; and his coming up out of the water, his resurrection from the dead." *Pogrammata Progr.* 14, p. 343.

Bp. Reynold : "There are two words which signify suffering of afflictions, and they are both applied unto Christ. Matt. 20 : 22. 'Are ye able to drink of the cup that I shall drink of, or be *baptized* with that baptism that I am baptized with?' He that drinketh, has the water *in* him ; he that is dipped or plunged, has the water *about* him ; so it notes the *universality* of the wrath which Christ suffered." *Works*, pp. 226, 407.

Dr. Doddridge on Luke 12 : 50, says : "I have, indeed, a most dreadful baptism to be baptized with, and know that I shall shortly be *bathed*, as it were, in blood, and *plunged* in the most overwhelming distress."

Thus the Israelites are said metaphorically to be baptized in the sea and in the cloud ;" 1 Cor. 10 : 2 ; because of the waters which stood on each side of them.

like high walls, and the cloud which covered them all over like one immersed in water. Worthy of notice are the words of two very eminent Pedobaptists, viz. :

Turretin : “ The passage of the Israelites through the Red Sea wonderfully agrees with our baptism, and represents the grace it was designed to express. For as, in baptism, when performed in the *primitive* manner, by immersion and emersion, *descending* into the water, and again *going out* of it, of which descent and ascent we have an example in the Eunuch, Acts 8 : 38, 39 : yea, and what is more, as by this rite, when persons are immersed in water, they are overwhelmed, and, as it were, buried, and in a manner ‘ *buried together with Christ* ;’ and again, when they emerge, seem to be raised out of the grave, and are said ‘ to rise again with Christ ;’ Rom. 6 : 4, 5. Col. 2 : 12 ; so in the Mosaic baptism we have an immersion and an emersion ; *that* when they descended into the depth of the sea, *this* when they went out and came to the opposite shore. The former was an image of death ; the latter of a resurrection. For, passing through the bottom of the sea, were they not near to death ? and, escaping to the opposite shore, were they not as if revived from the dead ? As in *former* times the persons to be baptized were immersed in the water, continued under the water, and emerged out of it ; Matt. 3 : 16. Acts 8 : 38 ; so the old man died in them and was buried, and the new man arose.” Rom. 6 : 4. Col. 2 : 12. *Disp. de Bap. Nubis and Maris*, § 24. *Inst. Theol.*, tom. 3, Loc. 19, Quæs. 11, § 14.

Witsius : “ How were the Israelites baptized in the cloud and in the sea, seeing they were neither immersed in the sea nor wetted by the cloud ? It is to be considered that the apostle here uses the term baptism in a figurative sense ? The cloud hung over their heads ; and

so the water is over those that are baptized. The sea surrounded them on each side ; and so the water in regard of those that are baptized." *Oecon. Foed.*, L. 4, ch. 10, § 11.

The supposition, " that the Israelites were sprinkled with spray from the sea and rain from the cloud," is altogether destitute of evidence, and too fanciful to deserve attention. It is refuted by the very Scripture on which it is built, viz., Ps. 68 : 9. " Thou, O God, didst send a *plentiful* rain, whereby thou didst confirm thine inheritance when it was weary." If to be baptized in the cloud means to be wetted by a *plentiful* rain, it would prove immersion rather than sprinkling : nor is it easy to conceive in what sense " God's *weary* inheritance was *confirmed* " when baptized in a *plentiful* rain ! We should suppose this was more calculated to enfeeble and discourage the strong, than to confirm and encourage the weary. How true it is that " a drowning man will grasp at a straw ! " " All the efforts," says *Mr. Hinton*, " Pedobaptists have made have not been able to draw rain from this cloud. The noble column which was a cloud of fire by night and of shade by day, rode triumphantly in the heavens for other and higher purposes than that of affording a last hope to the advocates of sprinkling. It was the separating effect of the cloud and the miraculous passage of the Red Sea, which divided Israel from the Egyptians, and designated them before all nations as God's chosen people, in its analogy to baptism, which in like manner separates the church from the world, and designates it as God's spiritual Israel, that the apostle, in the early part of this chapter, seeks to enforce ; and then at the sixteenth verse takes up the other ordinance, the Lord's supper, for the same high object. It is the moral effect, therefore, rather than

the physical act of baptism, that is here referred to : and, instead of affording the least pretence for sprinkling infants, it proves satisfactorily that, being as yet no part of the spiritual Israel, it is a grievous perversion of the ordinance to administer baptism to them even by immersion." P. 39.

Farther, believers also are said to have *put on Christ* in baptism. Gal. 3 : 27. In allusion to the long robe or garment worn in the east, with which the *whole* body is covered, so in baptism the whole body is covered or immersed in water.

Thus *Beza* : " ' *Ye have put on Christ ;*' this phrase seems to proceed from the *ancient* custom of *plunging* the adult in baptism." *Annot. ad Gal. 3 : 27.*

Again, to show the necessity of a holy life and conversation, the apostle puts the believing Romans in mind of their baptism, the profession they made in it, and the obligation they took upon themselves to live according to the truth which the ordinance did plainly signify. Now, if baptism means immersion, the writer's reasoning is beautiful and cogent ; but exceedingly feeble, and very unlike the strong reasonings of this apostle, if sprinkling or pouring were the mode of baptism.

" A person, when he was to be baptized, put off his clothes. This, as St. Paul observes, represents the putting off of sin, every disorderly and vicious affection. He then descended into the water, and stooped or laid down in it. This represents death and the grave ; the literal death of Christ, undergone for our sakes ; and the figurative death of every Christian ; a death to sin, and to the vain and wicked world. His ascending out of the water, under which he had been hidden, represented the resurrection of Christ for our justification, and the new

life and second birth of the baptized person, who was thenceforward to live to God and to good works." *Dr. J. Jortin, Ser.*, vol. 7, 3d ed., p. 7.

The *Rev. Daniel De Superville*, formerly pastor of the French Protestant Church at Rotterdam, speaking of the figurative expressions crucified with Christ, &c., &c., he says: "In general, these expressions of our apostle have some reference to the ceremony of baptism, and to the engagement into which baptized persons used to enter. You know that in ancient times baptism was administered by immersion, so that the person who was baptized, being entirely plunged into the water, appeared for a moment as one dead and buried; after which, emerging from the water, he seemed as one rising from the dead. Hence the language of the apostle, Rom. 6: 3, 4. Col. 2: 11, 12." *Ser. translated by J. Allen, London, 1834.*

Professor Lange, on infant baptism, of 1834, p. 81. says: "Baptism in the apostolic age was a proper baptism—the immersion of the body in water." "As Christ died, so we die (to sin) with him in baptism. The body is, as it were, buried under water, is dead with Christ; the plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen."

The author of the *Free Inquiry on Baptism*, p. 36, says: "The baptism of John and that of the apostles were performed in precisely the same way," i. e., the candidate was completely immersed under water." Speaking of Rom. 6: 4, and Gal. 3: 27, he says: "What becomes of all these beautiful images when, as at the present day, baptism is administered by pouring or sprinkling?"

Dr. Hammond: "It is a thing that every Christian

knows, that the immersion in baptism refers to the death of Christ; the putting of the person baptized into the water denotes and proclaims the death and *burial* of Christ, and signifies our undertaking in baptism, that we will give over all the sins of our former lives, which is our being buried together with Christ, or baptized into his death; that so we may live that regenerate, new life, answerable to Christ's resurrection, which consists in a course of all sanctity, a constant Christian walk all our days." *Paraphrase*, Rom. 6 : 4.

George Whitfield : "It is certain that in the words of our text (Rom. 6 : 3, 4) there is an allusion to the manner, which was by *immersion*."

Mr. John Wesley : "Buried with him; alluding to the ancient manner of baptizing by *immersion*."

Dr. Whitby : "It being so expressly declared here, (Rom. 6 : 4,) and in Col. 2 : 12, that we are buried with Christ in baptism by being buried under water; and the argument, to oblige us to a conformity to his death by dying to sin, being taken thence; and this *immersion being religiously observed by all Christians for thirteen centuries*, and approved by our church; and the change of it into *sprinkling*, even without any allowance from the author of its institution or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use." *Comment.* on Rom. 6 : 4.

"How can we be placed in a condition of likeness to his death? By being buried with him in baptism. How are we to go down with him into the grave? By imitating the burial of Christ in baptism; for the bodies of the baptized are, in a sense, buried in water. For this reason the apostle speaks figuratively of baptism

as a laying aside the works of the flesh : ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ; buried with him in baptism, which, in a manner, cleanses the soul from the impurity of its natural carnal affections, agreeably to this saying, ‘ wash me, and I shall be whiter than snow.’ This is not like the Jewish purifications, washing after every defilement ; but we have experienced it to be one cleansing baptism, one death to the world, and one resurrection from the dead, of both which baptism is a figure. For this purpose the Lord, the giver of life, hath instituted baptism a representation of both life and death ; the water overflowing as an image of death, the spirit animating as an earnest of life : thus we see how water and the spirit are united. Two things are proposed in baptism ; to put an end to the life of sin, lest it should issue in eternal death, and to animate the soul to a life of future sanctification. The water exhibits an image of death, receiving the body as into a sepulchre ; the spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be ‘ born from above of water and the spirit ;’ as if by the water we were to be put to death, and by the operation of the spirit brought to life. By three immersions, therefore, and by three invocations, we administer the important ceremony of baptism, that death may be represented in a figure, and that the souls of the baptized may be purified by divine knowledge. If there be any benefit in the water, it is not from the water, but from the presence of the spirit ; for baptism doth not ‘ save us by putting away the filth of the flesh,’ but by ‘ the answer of a good conscience toward God.’” *Robinson’s Hist. Bapt.*, pp. 65, 66.

Burmannus : “ Immersion was used by the *Jews*, the

apostles, and the primitive church, especially in warm countries. To this various forms of speaking used by the Apostles refer. Rom. 6 : 3, 4. Col. 2 : 12. Gal. 3 ; 27. *Synob. Theolog*, tom. 2, Loc. 43, ch. 6, § 9. Although the various proofs already produced abundantly show that the word *baptizo* signifies nothing less than the *dipping* or *immersing* of the *whole body*, yet I cannot omit the following testimony : “ Now, if baptism does, indeed, mean *immerse*, as all admit, it must (to say the very least) be doubtful whether it can also mean to *sprinkle* or *pour*. Immerse, sprinkle, and pour are three distinct ideas, expressed by different words in all languages. No man in his right mind would think of immersing an object, and saying he sprinkled it ; or of sprinkling an object, and saying he immersed it. This remark is as applicable to the Greek as to the English. Indeed it is well known that the Greek excels in the precision and fidelity with which it expresses different ideas, and even different shades of the same idea, by different words.

“ While I filled the professorship of ancient languages in the university of Georgia, I had occasion to compile a table of passages, where the word dip, pour sprinkle, and wash, in their various modifications, occur in the English bible, with the corresponding term used in the Greek of the New Testament and the Septuagint. *Dip* I found in twenty-one passages. In all of these, except *one*, *bapto* or *baptizo* is found in the Greek. The one exception is in Gen. 37 : 31, where Joseph’s brethren took his coat and *dipped*—*emolunan* (smeared or daubed)—it in the blood of a kid. Mark the great accuracy of the Greek here ; the idea is that of smearing or daubing, and the Septuagint so expresses it. *Sprinkle*, in some of its forms, I found in twenty-seven passages.

In not a single instance is bapto or baptizo used in the Greek. I found wash in thirty-two cases, where reference was had, not to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was bapto or baptizo found, but nipto invariably." President Shannon, of the College of Louisiana. *Christian Preacher*, vol. 3, p. 158.

To close this part of the subject, I adopt *Mr. Hinton's* inquiry: "If the great Head of the church *had* designed to use a term prescribing immersion as specifically as possible, does the Greek language afford a word equally as specific as baptizo? In other words, has not our Saviour employed that very word which was employed by all the writers of the Greek language, when for any purpose they directed immersion? So far as I am aware, this question has never been answered in the negative." Page 44.

Secondly. My next argument is derived from the places selected for the administration of the ordinance and the phraseology used on the occasion.

The first place in which we read baptism was administered was *the River Jordan*. To this place all Judea flocked, and our Lord and Saviour himself went from Galilee to *Jordan* to be baptized of John; and when "he was baptized he went *up* straightway *out of the water.*" Matt. 3: 16. Now, if sprinkling or pouring could have answered the end of the institution, what need would there have been for going to a distance, or down into a river? Some have ventured to suppose that during a great part of the year the Jordan did not contain water enough to immerse a human body. *Mr. Robinson* justly observes on this: "The River Jordan, far from wanting water, was subject to two sorts of floods; one periodical, at harvest time, in which it resembled the

Nile, in Egypt, with which some suppose it had a subterranean communication. When this flood came down, the river rose many feet and overflowed the lower banks, so that the lions that lay there in the thickets were roused and fled. To this Jeremiah alludes: 'Behold, the King of Babylon shall come up like a lion from the swelling of Jordan;' 50: 49. 'The other swellings of Jordan were casual, and resembled those of all other rivers in uneven countries.' *Rob. Hist.*, p. 9.

The next place where John baptized was *Ænon*; and the reason why he selected this place was, because "there was *much water* there." John 3: 23. But if sprinkling or pouring had been equally right and good, what necessity would there have been for *much water*? Was it ever known that any of our Pedobaptist brethren "went down to a river" to sprinkle or pour water in the administration of the ordinance of baptism? Surely not. Nor should we have heard of going down into the water and coming out of the water, if the apostles had administered the sacred ordinance by pouring or sprinkling. How strange it would sound to say, Jesus was *poured* in Jordan; or Jesus went down into Jordan, and was *sprinkled* of John! But nothing could be more intelligible and natural than to say, Jesus went down into the water and was *immersed* by John in Jordan.

Dear reader, permit a short digression on the baptism of our Lord and Saviour, not as it respects the act or mode to have been by immersion, for that is already established as firm as the rock of ages; but as it respects the *design* of his baptism. This is a subject that deserves our notice. Some have asserted that Christ was baptized initiatory to his priestly office, like as Aaron, the high priest, was anointed and washed. "There was a kind of baptism," says *Dr. A. Clarke*, "among

the Jews, viz., that of the priests at their consecration ; Lev. 8 : 6. Now, as Christ had submitted to *circumcision*, the initiating ordinance of the Mosaic dispensation, it was necessary he should submit to the initiating ordinance of the Christian dispensation, instituted by the same authority. But it was necessary on another account. Our Lord represented the high priest, and was to be the high priest over the house of God : now, as the high priest was initiated into his office by *washing* and *anointing*, so must Christ be ; hence he was baptized and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of high priest, and thus was prepared to make an atonement for the sins of mankind." *Comment.*, Matt. 3. Now, if Christ needed to be baptized in imitation of the high priest, to fulfil all righteousness, he need also to have been dressed in all the splendid and peculiar garments of the high priest, and performed the high priest's duties on the day of Atonement. But surely our dear brethren must have forgotten that our blessed Saviour was not a high priest after the order of Aaron, but "after the order of Melchizedek." "As a Jew," *Mr. Hinton* well observes, "it would have been criminal, instead of praiseworthy, for our Lord to have appropriated to himself any of the ceremonies belonging solely to the tribe of Levi ; and no one has pretended to affirm anything respecting the washing of Melchizedek. Indeed, not being of the tribe of Levi, it would have been a direct violation of the ceremonial law for Christ to have partaken of any of the ceremonies peculiar to the Levites."

As one sin generally leads to the commission of another, so does error. The mistaken idea, that Christ submitted to be baptized only a high priest, has led

others to affirm that "Christ's submission to baptism is no more an example for our imitation than his having been circumcised or having kept the passover." Alas! the good old path is forsaken, being too narrow and troublesome. Because improvements are making in all arts and sciences, it is thought the way to heaven may also be improved and made much easier. The present generation think themselves wiser than the ancients were. The most pious and learned divines in former ages considered the baptism of our blessed Lord and Saviour as a most striking instance of his condescension, and a most powerful argument to enforce obedience. "For this reason," says *Calvin*, "Christ dedicated and sanctified baptism in his own body, *that he might have it in common with us*, as a most firm bond of the union and society which he has condescended to form with us." *Institut.*, vol. 3, p. 425.

The very learned and pious *Witsius* observes: "Our Lord would be baptized, that he might conciliate authority to the baptism of John; that by his own *example* he might cement and sanctify our baptism; that men might not be loath to come to *the baptism of the Lord*, seeing the Lord was not backward to come to the baptism of a servant; that by his baptism he might represent the future condition, both of himself and his followers—first *humble*, then *glorious*; now mean and low, then glorious and exalted; *that* represented by *immersion*, *this* by *emersion*; and, finally, to declare, by his voluntary submission to baptism, that he would not delay the delivering up of himself to be immersed in the torrents of hell, yet with a certain faith and hope of emerging." *Miscel. Sac.*, p. 2. *Exer.* 15, § 63.

To hasten, dear reader, to our subject, I close this digression by cheerfully adopting the benevolent wish of

Mr. Hinton: "May all who have hitherto neglected or hesitated to follow their Lord, not only *say* with *Mr. Polhill*, 'the pattern of Christ and the apostles is more to me than all the human wisdom in the world,' but *act* upon this principle; and, though the Spirit may not be seen to light upon them, nor the voice be heard, 'I am well pleased,' (for these were honours appropriated to our great example;) yet shall 'the answer of a good conscience toward God,' and the inward 'witness of the Holy Spirit, lead them to rejoice that they have known the way of God more perfectly.'" *On Baptism*, p. 82.

Nor ought we to overlook the baptism of the Eunuch. Acts 8: 26-40. Directed by the Lord, Philip met the Eunuch, and preached Jesus to him. When they came to a *certain water*, the Eunuch desired to be baptized; and, having declared his belief "that Jesus Christ is the Son of God," "he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him; and when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more, and he went on his way rejoicing." Had sprinkling been sufficient, they needed not to have gone down into the water, for a little water would have sufficed. "And they went down both into the water, both Philip and the Eunuch, and he baptized him." "It might well be deemed impossible that any statement could be more specific than this. Does any baptist minister require any other words to describe correctly the administration of the ordinance as practised by him? Suppose I were writing to a friend respecting the baptism of a young man: 'We both walked into the waters of our magnificent lake, and there I baptized (immersed) him in the name of the triune Jehovah; and he came up out of the water.;

the smile of heaven was depicted on his countenance.' I ask, is it possible any human being, capable of understanding the English language, can misapprehend in any point the physical act performed? If perfectly intelligible in one case, how can the same language be obscure or doubtful in the other?

“ But of all the absurdities in the defence of error, the assertion, that there is the same evidence that both were immersed as that the Eunuch was, is the most childish, not to say disgraceful. Who ever affirmed that persons were baptized (immersed) by ‘ simply ’ going down into the water, without any farther action? They both went down into the water, and ‘ *he* ’ baptized him. Clearly, therefore, but one person was baptized or immersed, and that person the Eunuch. It is ordinarily necessary, (in rivers or pools at least,) whether essential to the validity of the ordinance or not, for the administrator, as well as the subject, to go into the water, in order that the latter may be immersed; but who can possible imagine that it is necessary for two persons ‘ to go down into the water,’ in order that the one may sprinkle the other?

“ The last refuge is, that the Greek prepositions do not necessarily mean ‘ into ’ and ‘ out of,’ but ‘ to ’ and ‘ from.’ It is a hard case if Pedobaptists translate the bible, (thirty of them, with a royal patent, a strenuous rankler for sprinkling as their overseer,) and then deny the correctness of their own translation in a point where their translators would gladly have pleased them if their consciences, already burdened with royal restrictions, could have endured it. All that need be said is, these said prepositions are generally used to mean ‘ into ’ and ‘ out of;’ and that, if that meaning has not been expressed, the Greek language has no prepositions which will

express it. *Dr. Doddridge*, and many others, wholly despise such subterfuges, and hesitate not to avow views of the baptism of the Eunuch perfectly concurring with those here advanced. ‘It would be *very unnatural* to suppose that they went down to the water merely that Philip might take up a little water in his hand to pour on the Eunuch. A person of his dignity had, no doubt, many vessels in his baggage on such a journey through a desert country; a precaution absolutely necessary for travellers in those parts, and never omitted by them.’” *Doddr. Family Expos.*, Acts 8. See *Hinton*, pp. 97–99.

That this is a convincing argument to prove that John and the apostles baptized by immersion, is acknowledged by a cloud of witnesses from our Pedobaptist brethren themselves. I have selected but a few out of many.

Le Clerc: “John has been called the *Baptizer* rather than *Baptist*, because the latter word is a proper name in the modern languages; whereas in this place (Matt. 3: 1) it is an appellation to signify a man that *plunged* in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life.” *Remarks sur Nouv. Test.*, a Matt. 3: 1.

Piscator: “*Hudata polla* signifies many rivers; as *hudor*, in the singular number, denoted the River Jordan. This is mentioned to signify the ceremony of baptism, which John used; i. e., *immersing* the whole body of a person standing in the river. Whence Christ, being baptized of John in Jordan, is said to *ascend out of the water*; Matt. 3. The same manner was observed by Philip; Acts 8: 38.” *ad John* 3: 23.

Calvin: “From these words, John 3: 23, it may be inferred that baptism was administered by *John* and *Christ* by plunging the whole body under water. Here we perceive how baptism was administered among the

ancients; for they immersed the *whole body* in water." *Com. in Joan.* 3: 23. Acts 8: 38.

Marloratus: "From these words (John 3: 23) it may be gathered that baptism was performed by John and Christ by plunging of the whole body. *Com. ad Joan.* 3: 23.

Memorable is the testimony of that eminent scholar, *Dr. Doddridge*: "Surely nothing can be more evident than that *pollu udatu* (many waters) signifies a large quantity of water, it being some times used for the Euphrates, Jer. 51: 13, (Septuagint,) to which, I suppose, there may also be an allusion, Rev. 17, 1; Comp. with Ezek. 43: 2; and Rev. 1: 15; 14: 2; 19: 6, where *the voice of many waters* does plainly signify the roaring of the high sea." *Family Expositor*.

Thirdly. Observe, in the third place, the practice of the primitive churches as another argument in favour of immersion. As the apostles of Jesus Christ were to form and organize his visible church, our blessed Lord continued with them after his resurrection forty days, "speaking of the things pertaining to the kingdom of God." Among other subjects, baptism, the door of entrance to that kingdom or his church, was doubtless fully explained to them; and when they entered on their commission to preach, teach, or disciple, and to baptize, a part of their teaching would certainly consist in pointing out the nature, design, the mode, and subjects of baptism. And as it has already been proved in the preceding pages from the sacred Scriptures, as well as from the concessions of Pedobaptists, that the word *baptism* throughout the whole of the New Testament signifies immersion *only*; and that John and Philip administered by immersion; and that the Lord Jesus Christ himself *went down into the water*, and, being immersed by John

in the River Jordan, he straightway came again *up out of the water*; and as the Saviour, the great Head of the church, in his commission, used the word *baptism*, to immerse, in preference to those words which signify to wash, pour, or sprinkle; and as the apostles themselves, when speaking of his ordinance, invariably used the same word, *to immerse*; we may certainly conclude that immersion was the only mode used in the churches they planted; and that it continued unchanged for some time.

Nor are we at a loss to produce unimpeached testimonies on this subject. Not a few Pedobaptists, whose praise is in all the churches, have honourably confessed that immersion was the constant mode in the primitive church. The reader will have observed in the preceding paragraphs that this was the opinion of *Calvin, Vitringa, Frankius, Turretin, Beza, Burmannus, Le Clerc, Pictetus, Piscator, and Marloratus*. (See § 2, 5, 6.) I will add only a few more.

Salmanius: "The ancients did not baptize otherwise than by immersion, either once or thrice." See *Wit-sius, Oecon. Foed.*, L. 4, ch. 16, § 13.

Heidanus: "That John the Baptist and the apostles immersed, there is no doubt, (Matt. 3: 6, 16. John 3: 23. Acts 8: 38,) whose example the ancient church followed, as is most evident from the testimonies of the *Fathers*." *Corp. Theol. Christ.*, Loc. 14, tom. 2, p. 475. *Bishop Smith*, of Kentucky, hath lately publicly affirmed "that, after the most careful investigation and mature reflection, he considers immersion to be the only apostolic mode of baptism, and recommends the church of which he is an eminent and highly-esteemed minister, to delegate one of its number to procure immersion at the hands of a Greek priest; that, having received it

in undoubted succession from the apostles, he may be authorized to administer baptism in its ancient purity to all his brethren on this side of the Atlantic." *Hinton on Baptism, Pref.*, p. 14, note *h*.

Zanchius : "The ancient church used to immerse those that were baptized. Thus Christ went down into Jordan and was baptized ; as also others that were baptized by John. *Opera*, tom. 6, p. 217. In answer to the question, "how baptism ought to be performed," *Dr. J. Jortin* says : "At the beginning it seems to have been performed usually, but perhaps not always, by being plunged into the water. The Christian world has changed this practice for that of sprinkling or pouring water on the face ; so few persons excepted, who not only contend for retaining the ancient method of dipping, but hold it to be of absolute necessity, and will not allow those who have been sprinkled to be truly baptized, or to be members of the church of Christ. But in this they appear to be superstitious, and ignorant of the true nature of ceremonies and the difference between moral and ritual ordinances. Moral laws are the same yesterday, to-day, and for ever ; they are immutable and eternal, and admit of no variety or relaxation : but ritual laws, which are made sacred only by appointment, are capable of suspension or alteration ; and when, by a concurrence of circumstances, they become impracticable, or extremely inconvenient, it is to be supposed that the rigour and the letter of the law yields to the intention of the Lawgiver, which was not to burden and distress any one by minute and scrupulous ordinances. Baptism was at first instituted in mild or hot climates, where bathing or washing the body was a general practice. Afterward, in northern climes and colder countries, it was judged to be troublesome and dangerous ;

and so by degrees pouring or sprinkling was introduced in its stead." *Ser.*, vol. 7; 3d ed., p. 10.

Is it not wonderfully strange that a man of *Dr. Jortin's* mind should be thus blinded by mere prejudice of education. He acknowledges that the original mode and practice was immersion, but that "*afterward*," for certain reasons, "it was judged to be troublesome and dangerous; and so *by degrees* pouring or sprinkling was introduced in its stead." The Lawgiver only has a right to change a positive institution. That this is the sentiment of the most learned Protestants, we have already shown. (Essay I., § 5.)

Dear reader, seriously attend to the just remark of the studious and pious *Mr. Booth*, who, having made many quotations from Pedobaptist writers, closes with the following words: "Is it not strange, strange to astonishment, that so many eminent men should thus agree in bearing testimony to immersion as the apostolic example, when it was notorious that their *own* practice was very different? Yes, is it not a wonderful phenomenon in the religious world that such a number of the most learned Lutherans, Calvinists, and Arminians, Presbyterians, and Independents should all unite in one attestation respecting the primitive mode of administering this ordinance, even while they opposed the Baptists for considering immersion as absolutely necessary to a compliance with the divine command; and while they greatly differ among themselves in respect of several particulars relating to the subjects and design of baptism? To what can this remarkable agreement with us, as to the primitive mode of proceeding, be ascribed? And what is the reason of their differing so much among themselves? The true reason I take to be this: when they unite in declaring their views of the apostolic

pattern, they have clear, strong, indubitable evidence, arising from the meaning of the name which the ordinance bears, and the inspired narrative of the first Christian churches. Each of them feels the ground on which he treads. Hence their union; and here they agree with us. On the other hand, when they differ among themselves about the foundation of an infant's claim on the ordinance; concerning the degree of necessity and the utility of Pedobaptism; about sponsors, the sign of the cross, and so on; they argue on general principles and moral considerations. This kind of argumentation is quite foreign to the nature of *positive rites*, as has been shown. (Essay I.) And yet, by a long train of deductions from such principles, they infer their various rules of proceeding in the administration of baptism. Hence they differ among themselves. Nor need we wonder; for, whenever ideas of moral fitness, of expediency, or of necessity usurp the place of divine precepts and apostolic examples relating to positive institutions of the Christian church, the most learned and the best of men will always differ in their conclusions, and that in proportion as their notions of what is fitness, expediency, or necessity vary. For it is notorious that, while one esteems this or the other thing extremely proper and highly useful to the cause of religion, another despises it as absurd or detests it as injurious. But when our divine Lord, addressing his disciples in a positive command, says, 'it *shall* be so;' or, when speaking by an apostolic example, he declares, 'it is thus,' all our own reasonings about fitness, expediency, or utility must hide their impertinent heads. The finest powers of reason have nothing to do in this case but only to consider the natural, the obvious import of his language, and then submit. To reason any far-

ther here, is only to seek a plausible excuse for rebellion against the sovereign majesty of him who is King in Zion." *Pedob. Exam.* 1, 226.

Fourthly. That immersion is the proper mode of baptism, appears from the constant and uninterrupted practice of it in the Greck church. The Greeks certainly understand their own native tongue, in which the New Testament was originally written, better than any foreigners; therefore their administering the ordinance by immersion evidently shows the correct signification of the Greek word *baptizo*. Hence, the learned *Dr. Campbell*, speaking of terms which rarely occur in the Greek Testament, remarks: "This is one of those cases wherein the interpretation given by the earliest Greek fathers deserves particular notice. There are so many advantages which people have for discovering the import of a term or phrase in their mother-tongue, unusual, perhaps, in writing, but correct in conversation, above those who study a dead language solely by the means of books extant in it, that no reasonable person can question that some deference is in such cases due to their authority." *Trans. of Four Gospels*, Pref., Diss. 4, § 8. The sensible remark of *Mr. Robinson* also deserves a place here: "Whether John the Baptist and the apostles of our blessed Lord baptized by pouring on water or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by his own knowledge of the Greek language, and an illiterate man by the best evidence he can obtain from the testimony of others. To the latter it is sufficient to observe, that the word is confessedly Greek; that native Greeks must understand their own language better than foreigners, and that they have always under-

stood the word baptism to signify *dipping*; and, therefore, *from their first embracing Christianity to this day, they have always baptized by immersion.* 'This is an authority for the meaning of the word baptize infinitely preferable to that of European lexicographers; so that a man who is obliged to trust human testimony, and who baptizes by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action." *Hist. of Baptism*, p. 5.

'That the whole Greek church, from the southern provinces of Greece to the northern extremity of the Russian empire—a church which, in point of territory and population, embraces nearly one-half of Christendom; that this church has, from the first introduction of the gospel to the present time, invariably practised immersion, is confessed by all and denied by none.

Deylingius: "The Greeks retain the rite of immersion to this day." *De Prudent. Pastoral*, Pars. 3, ch. 3, § 26.

Buddeus: "That the Greeks defend immersion, is manifest, and has been frequently observed by learned men: which *Ludolphus* informs us is the practice of the Ethiopians." *Theolog. Dogmat.*, L. 5, ch. 1, § 5.

Venema: "The Greeks immerse the whole man in water." *Hist. Eccles.*, tom. 6, p. 660.

Dr. Wall: "All the Christians in Asia, all in Africa, and about *one-third* part of Europe are of the last sort, (i. e., practice immersion,) in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia, and so on; and even the Muscovites, who, if *coldness of country* will excuse, might plead for a dispensation

with the most reason of any." *Hist. Inf. Bap.*, P. 2, ch. 9, p. 477.

In the Latin church, too, immersion only was practised. We give an example of the pope himself performing the ordinance by immersion :

"The pope went on to the baptismal hall, and, after various lessons and psalms, consecrated the baptismal water. Then, while all were adjusting themselves in their proper places, his holiness retired into the adjoining chapel of St. John the Evangelist, attended by some acolothists, who took off his habits, put on him a pair of waxed drawers and a surplice, and then returned to the baptistery. There three children were waiting, which was the number usually baptized by the pontiff. Silence was ordered. When the first was presented, he asked, What is his name ? The attendant answered, John. Then he proceeded thus : John, dost thou believe in God the Father Almighty, the creator of heaven and earth ? I do believe. Dost thou believe in Jesus Christ his only son, our Lord, who was born and suffered death ? I do believe. Dost thou believe in the Holy Ghost, the holy Catholic church, the communion of the saints, the remission of sins, the resurrection of the body, and life eternal ? I do believe. John, do you desire to be baptized ? I do desire it. I baptize thee in the name of the Father, (dipping him once,) and of the Son, (dipping him a second time,) and of the Holy Ghost, (dipping him a third time.) The pontiff added : May you obtain eternal life. John answered, Amen. The same was then repeated to Peter and Mary, the other two. Attendants with napkins received the children, and retired to dress them. The attendants of his holiness threw a mantle over his surplice, and he retired. The rest of the catechumens were baptized by deacons,

who, in clean habits and without shoes, went down into the water and performed the ceremony as the pontiff had set them an example. After all was over, and the children dressed, they waited on the pope in an adjacent room, where he confirmed them, and delivered to each a chrism and a white garment." *Hinton*, p. 186.

Fifthly, lastly. The principal design of the ordinance—to represent the *death, burial, and resurrection* of Christ; the *communion* his people have with him in these momentous facts; and *their interest* in the *blessings* thence resulting—is accomplished much clearer and fuller, and more impressively, by immersion than could be done in any other mode whatever. This also is abundantly confessed by Pedobaptists.

Buddeus: "Immersion, which was used in former times, as we have before declared, was a symbol, and an *image* of the *death* and burial of Christ; by which we are taught that the remains of sin, which are called the *old man*, should also be put to death; that is, as Paul elsewhere speaks, our *flesh, with its affections and lusts*, should be *crucified*: for in that way we, as it were, die and are buried with Christ, which Paul expressly shows, Rom. 6: 4. An emersion out of the water follows, (Matt. 3: 16,) which exhibits a most beautiful image of the resurrection of Christ; and at the same time it affords matter of instruction concerning that spiritual resurrection which is effected by daily renovation." Rom. 6: 4. *Theolog. Dogmat.*, L. 5, ch. 1, § 5, 8.

Witsius: "Our Lord would be baptized, that he might conciliate authority to the baptism of John; that he might manifest himself to be equally the head of those who are baptized as of those who are circumcised; that he has communion with both, and came, that of

both he might make one ; that by his own example he might commend and sanctify our baptism equally as other sacraments, to which he submitted ; that men might not be loath to come to the baptism of the Lord, *seeing the Lord was not backward to come to the baptism of a servant* ; that by his baptism he might represent the future condition both of himself and of his followers ; first *humble*, then *glorious* ; now mean and low, then glorious and exalted ; *that represented by immersion, this by emersion* ; that, by the use of this sacrament, the promises of the covenant which was between himself and the Father, might be confirmed to him concerning the entire expiation of those offences which he took on himself, the justification of those persons whom he represented, and concerning a glorious resurrection, by which he should soon emerge out of the waters of tribulation, Ps. 110 : 7 ; and finally, to declare, by his voluntary submission to baptism, that he would not delay the delivering up of himself to be immersed in the torments of hell, yet with a certain faith and hope of emerging.

“ Immersion into the water is to be considered by us as exhibiting that dreadful abyss of divine justice in which Christ for our sins, which he took on himself, was for a time, as it were, absorbed ; as in David, his type, he complains, Ps. 69 : 3. More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ, while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of humiliation ; when, being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emersion out of the water exhibits an image of his resurrec-

tion, or of the victory which, being dead, he obtained over death in his own dark domains ; that is, the grave. All these things the apostle intimates, Rom. 6 : 3, 4,

“ Baptism also represents those *benefits*, both present and future, which believers obtain in Christ. Among the present benefits the principal is, communion with the death, burial, and resurrection of Christ, and, which is consequent upon it, the mortification and burial of our old, and resurrection of our new man, in virtue of the blood and spirit of Christ. For immersion into the water represents the death of the old man in such a manner as shows that he can neither stand in judgment to our condemnation nor exercise dominion in our bodies, that we should obey his lusts. In respect to the former, the death of the old man pertains to our justification ; in regard to the latter, it belongs to our sanctification. The continuance under the water represents the burial of the body of sin, by which all hope of its revival is cut off ; so that it shall never be able afterward either to condemn the elect, or to reign over them.” *Miscel. Sac.*, tom. 2, Exer. 15, § 63. *Oecon. Foed.*, L. 4, ch. 16, § 25–29.

Estius : “ The ceremony of immersion was anciently more common, as appears from the unanimous language of the *Fathers* as often as they speak about baptism ; and in a more expressive manner represents the death, burial, and resurrection of our Lord, and of us.” *Apud Knatchbul. Animad. in lib. Nov. Test.*, p. 181.

Pictetus : “ It was usual in ancient times for the whole body to be immersed in water ; and it must be confessed that such a rite most happily represented that grace by which our sins are, as it were, drowned, and we raised again from the abyss of sin.” *Theol. Christ.*, L. 14, ch. 4, § 17.

Vossius : “ All the particulars that we have mentioned concerning the signification of baptism will appear with sufficient perspicuity in the rite of *immersion* ; but not equally so if mere sprinkling be used.” *Disp. de Bap.*, Disp. 3, § 10.

I shall close this Essay with the testimony of the great Reformer, *Dr. Luther* : “ The term baptism is a Greek word. It may be rendered a *dipping*, as when we dip something in water, that it may be *entirely* covered with water. And, though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water,) nevertheless, they *ought to be wholly immersed*, and presently to be drawn out again ; for the etymology of the word seems to require it. The Germans call baptism *tauffe*, from *depth*, which they call *tieff* in their language ; as if it were proper those should be *deeply immersed* who are baptized. And truly, if you consider what baptism signifies, you shall see the same thing required : for it signifies that the old man of our nativity, that is full of sins, which is entirely of flesh and blood, may be *overwhelmed by divine grace*. The *manner* of baptism, therefore, should correspond to the *signification* of baptism, that it may show a certain and plain sign of it.” *In Dr. Du Veil on Acts* 8 : 38.

Dear reader, I have now endeavoured to show that the Scripture mode of baptism is by *immersion only*, from the *signification of the word used to express the act of the ordinance* ; from the *places selected for the administration of it*, and the *phrases used on the occasion* ; from the *practice of the primitive church* ; from the *constant and uninterrupted mode of the Greek church* ; and from the *principal design of the institution*. The objections against these arguments will be answered in the next

Essay : and in the meantime I pray that the Spirit of truth may guide you in the right way, for his name's sake, Amen.

ESSAY V.

Objections Answered.

1. WHY do Baptists require a divine precept or Scripture example for infant baptism, since they admit *females to communion*, and observe the *first* day of the week as the Christian sabbath, when there is neither a divine precept nor Scripture example for either.

Answer. With respect to *female communion*, we have authority from the law of the institution and from the practice of the church. In the positive command of our Lord to commemorate his death in the ordinance of the supper, the subjects are characterized as *disciples*, without any regard to *sex*. It is true, when the apostle directs the Corinthian church to a proper celebration of the supper, he says : " Let a man examine himself." 1 Cor. 11 : 28. But it will not be denied that the word *anthropos*, *man*, includes females as well as males. Thus : (John 3 : 3, 4 :) " Except a man be born again, he cannot see the kingdom of God." 2 Cor. 5 : 17. " If any man (tis, any one) be in Christ, he is a new creature." 1 Tim. 2 : 5. " One Mediator between God and men." Besides, the Lord's supper was celebrated by the whole church, which was composed of males and *females* : for we read that the *females* as well as males, men and women, on their profession of faith, were *baptized*, were together with the disciples, and continued steadfastly in the apostle's doctrine, and in fellowship, and in *breaking*

of bread, and in prayers. See Acts 1 : 13, 14 ; 2 : 42, 44 ; 8 : 12. 1 Cor. 10 : 17. Women are spoken of as *disciples*, baptized, *in the church* ; all the disciples were in fellowship or *communion* ; all were together “ in breaking of bread,” &c. ; but the New Testament is *silent on infant baptism*.

With respect to change of the sabbath from the seventh to the first day of the week, I would observe, that this change was alluded to by the prophet Isaiah, 65 : 17, 18. “ Behold, I create new heavens and a new earth ; and the former shall not be remembered, nor come into mind ; but be ye glad, and rejoice for ever in that which I create : for behold, I create Jerusalem a rejoicing, and her people a joy.” “ This passage,” says *Dr. Dwight*, a zealous Pedobaptist, “ appears to me to place the fact in the clearest light, that a particular, superior, and extraordinary commemoration of the work of redemption by the Christian church, in all its various ages, was a part of the good pleasure of God ; and was designed by him to be accomplished in the course of his providence. But there neither is, nor ever was, any public, solemn commemoration of this work by the Christian church, except *that* which is holden on the *first day* of the week, or the day in which Christ completed this great work by his resurrection from the dead. This prophecy has, therefore, been unfulfilled, so far as I see, unless it has been fulfilled in this very manner.” *Theol. Serm.*, 106.

Farther, it was predicted that the day of the resurrection of the Messiah was to be a peculiar day. Ps. 118 : 22–24. “ The stone which the builders refused, is become the headstone of the corner : this is the Lord’s doing ; it is marvellous in our eyes. This is the day which the Lord has made ; we will rejoice and be glad

in it." This prediction is applied to the Messiah in the New Testament oftener than any other. Matt. 21 : 42. Mark 12 : 10. Luke 20 : 17. Acts 4 : 11. Eph. 2 : 20, and 1 Pet. 2 : 4. The Jewish writers also applied it to the Messiah. It is evident, therefore, that Jesus Christ is the *stone* here mentioned ; that he was rejected and set at naught by the chief priests and Pharisees ; but, being chosen of God, and precious to him, this most valuable stone, thus despised and rejected of men, thus thrown among the rubbish, and buried in it, was at length, from such a state, exalted to be the chief cornerstone in the building, the main support of the edifice, and a centre of union for Jew and Gentile, the two parts of which it consisted. " Of the day on which Christ arose from the dead," says the pious *Bishop Horne*, " it may, with more propriety than of any other day, be affirmed, ' this is the day which Jehovah hath made.' Then it was that the ' rejected stone ' became the ' head of the corner.' A morning then dawned, which is to be followed by no evening ; a brighter sun arose upon the world, which is to set no more ; a day began, which will never end ; and night and darkness departed, to return not again " Isa. 60 : 20. Hence it is called, in the New Testament, "*the Lord's day*," Rev. 1 : 10, i. e., a day consecrated and devoted to God. Numb 6 : 27. 1 Kings 8 : 43. Hence the apostles observed the first day of the week as a day sacred to God. Acts 20 : 7. 1. Cor. 16 : 1, 2. So in the New Testament we have "*the Lord's day*," or "*the first day of the week*," spoken of as a day observed by the disciples for religious purposes ; but *no mention* is made of *infant baptism*. These facts put the two subjects on a very different footing.

2. It is very frequently objected, that, though we have no law in the New Testament for infant baptism, yet

there is no law against it. Or, to state the objection in all its parts, it is said "the Jewish children were circumcised as a token of their interest in the covenant made with Abraham, and were members of the Jewish church; it was, therefore, reasonable to expect that they would continue to be members of the Christian church, unless that privilege was abrogated by an express law; but as there is no such law in the New Testament, therefore it is *unjust* and *cruel* to deprive the dear children of these privileges."

I answer, *first*, that no argument can be drawn from circumcision in favour of infant baptism, as has already been stated, (E. III., p. 89,) nor from the state of the Jewish children under the Mosaic dispensation, and of those under the Christian dispensation: for, as there was no visible church under the Old Testament, but a mere congregation, (E. III., p. 97,) the Jewish children were members of the congregation only, and so are the children of Christians, but not members of the Christian church.

To that part of the objection, "that it is reasonable and desirable that children should be baptized," I reply, that in positive institutions we have nothing to do with reasonings or conjectures about the propriety or impropriety, expediency or utility. A "*Thus saith the Lord*" is a sufficient and binding authority for our obedience, and the only rule for our direction. In addition to what has already been said on this subject, (Essay I.,) the observation of *Dr. Claggett* deserves our notice. In arguing against popish ceremonies, that they had neither Scripture precept nor example, he says: "Their congruity to our *reason* is not the proof of their divine institution; since there are very many things which, to our finite understandings, would appear as useful and as reason-

able, but which yet God has not instituted. When it once appears what God has instituted in order to our salvation, and no more, we are to conclude that this is enough in its kind, because it is all that God has done. But for that other kind of arguing, that God has been *wanting* to us in his institutions, if he has not instituted (this or that,) and, therefore, he *has* instituted it, I leave to those whose conclusions *need* it; very much desiring them to consider *what a cause that must be* which drives them to such bold reasonings as these are." *Preserv. against Pop.*, Title 7, p. 93 The objection farther states "that, if children had no right to baptism, we should expect to meet with an express law excluding them." My answer is, that every affirmative command of Christ includes a negative. When Christ commands the baptizing of believers, he prohibits all others not so *qualified*. *Nadab* and *Abihu* had no prohibition from using strange fire, yet they were destroyed for using that fire which the Lord had "*not* commanded." If this objection be valid, why do we condemn the pope and his followers for using the sign of the cross, the holy unction, and a thousand other superstitions? For, though they are not commanded, yet they are *not prohibited*. The proper rule is, to worship God in what he *has* commanded, and in no other way; else it is will-worship, and displeasing to God.

Christ, the great Head of the church, requires certain qualifications of the candidate for baptism or church-membership; such as illumination, conviction, repentance, and confession of sin, faith in him, becoming a disciple, &c. Matt. 3: 6; 28: 19. Mark 16: 16. John 1: 29; 4: 1. Acts 2: 37, 38, 41; 8: 36; 9: 18. (E. III., p. 99.)

Hence it is evident that none who are ignorant of

divine things, impenitent and unbelieving, and who are not disciples and followers of Christ, and who are destitute of the Spirit, are proper subjects of baptism. Neither birth, rank, nor talent gives a title or fitness for this holy ordinance. John 1 : 12, 13.

Farther, in this objection the Baptists are accused of "unjustly and cruelly depriving the dear children of their privileges." Such is my attachment to children, that I should be exceedingly sorry if there were even a shadow of truth in this accusation; nor can I find any evidence to substantiate the charge. None can be said to be deprived of a thing which he never possessed, and to which he never had either title or fitness; and it has been shown that infants have neither title to the sacred ordinance of baptism, nor fitness for it.

3. It is objected, in the next place, that it appears from Scripture that the Christian church is but a continuation of the *Jewish church*.

In addition to what has already been said on this subject, (E. III., p. 97,) let us examine the ground of this assertion.

The late venerable *Dr. Mason* reasoned thus: "We know by experience that the church of God was in the world before us: so did our fathers; so did the previous generation; and in this manner the historical fact may be deduced from the days of the apostles. The "church," therefore, has not been created since their days. Was it created then? No. The apostles found it as we found it, older than themselves. Their writings are full of its privileges, its ordinances, and other peculiarities; but contain not a single hint of its originating with them. They uniformly *suppose* its prior establishment, and speak of it as having been long and familiarly understood. Guided by the clew which

they have put into our hands, we go back to the books of the prophets, and meet the same supposition there. We proceed with similar success through the Levitical law and the Sinai covenant ; we pass the age of Moses, and arrive at the *father of the faithful*. Here the clew runs out." *Essays on the Church*, p. 36. Notwithstanding the acknowledged talents of the doctor, in his reasoning on this subject he was certainly mistaken. Is it, indeed, true that the apostles found it (*i. e.*, the *visible church*) as we found it, older than themselves ? This is taking for granted the very thing in dispute. We have found the visible church composed of particular churches, each of which might give an historical account of its origin, when certain individuals, having satisfied each other that they possessed the requisite qualifications of church members, formed themselves into a church, and chose their officers, and received new members in the same way. But the apostles found no such visible church, or particular churches ; for such had no existence under the Mosaic, Abrahamic, or Patriarchal dispensation, as has been shown above. On the day of Pentecost the one hundred and twenty disciples were the church to which the Lord added about three thousand souls ; and this numerous body of Christians were the church to which afterward " the Lord added daily such as should be saved."

Their acquaintance with the " privileges," &c., &c., no more proves the real existence of a visible church under the Old Testament, than the acquaintance of patriarchs and prophets, and other holy men of old, with the blessings and privileges of redemption proves the real existence of an *incarnate* Messiah and the finished work of redemption before their days. As they obtained their knowledge of things to come by types, promises,

&c., so did the apostles. Moreover, the LORD JESUS was with them for forty days after his resurrection, “*speaking of the things pertaining to the kingdom of God,*” or *visible church*. Acts 1 : 3.

It is not denied that the Jewish nation was a *type* of the Christian church ; but the *anti-type* is not an identical *continuation of the type* : it is separate and distinct. The portrait of a man is not the living man, however good a resemblance it may bear to him. The shadow is not the substance. This answer will equally overturn the second ground of the assertion, viz., “the Christian church must be a continuation of the Jewish church, because the names, privileges, and promises of the latter are given likewise to the former.” Is this conclusion correct ? Does it follow that the anti-type is a continuation of the type, because *some* of the things said of the one are also said of the other ? Is Christ a continuation of the *manna* which our fathers did eat in the wilderness, because he calls himself the bread that came down from heaven ? Is the son of man a *continuation of the brazen serpent*, because he was lifted up, that whosoever believes in him shall not perish, but have everlasting life ? The benefits connected with the types were temporal ; those of the anti-type are spiritual and eternal. All the promises and threatenings connected with the Jews, *as they were the natural posterity of Abraham, and afterward formed into a national community*, were *temporal* in their nature and duration, and depended on certain conditions of obedience : but the *very same* promises, applied to the Christian *church*, are spiritual in their nature and eternal in their duration. The reader will please to attend to the language of the doctor himself. “The Jews,” says he, “could *nationally* call God ‘their God.’ They often did so, and with right,

when they were gross hypocrites in the articles of their personal religion. The Sinai covenant constituted them the people of Jehovah, and him their God, as really, but in a widely different sense, as he was the covenant God of Abraham, or of Paul, for personal salvation." *Essays on the Church*, p. 44, note.

The language of the apostle describing the Jews under the metaphor of an olive tree, &c., is brought as another argument to prove that the Christian church is but a continuation of the Jewish church. Such is the reasoning of *Dr. Mason*. "The apostle tells the Gentiles," says he, "that they were 'a wild olive tree,' and that the Jews were 'the good olive tree:' this cannot refer to their natural state, as sinners before God, for in this respect there was 'no difference;' nor to their state as sinners saved by grace, for from this state there is no excision. It can refer to nothing but their visible church state; i. e., to their public relation to God as a covenanted society." Agreed; only let the doctor change the word "church" to national or congregational "state." The doctor proceeds to inquire: "What, then, was this 'good olive tree,' from which the Jewish branches were 'broken off,' while the Gentiles were 'grafted in?' Evidently the visible church, organized under the covenant made with Abraham. There was no other from which the Jews could be cast off." *Essays on the Church*, p. 55. It appears very evident to me that it was not the "visible church," for this had then no existence; but the visible state of the Jews formed into a peculiar nation at the foot of Mount Sinia, intrusted with the oracles of God, with public means of grace, and regular religious instruction. Thus they were planted by Jehovah himself, a good olive tree, in good soil. Jer. 11: 16, 17. In a similar manner the Jew-

ish nation and its peculiar privileges are described under the metaphor of a vineyard, planted by the Lord : from this “ good olive tree,” i. e., from this visible state of the Jews, as a nation, worshipping the true and living God, in the enjoyment of the means of grace, which may well be styled the “ root and the fatness,” many of the Jews were cut off, and have continued for ages destitute both of public and private means of religious instruction, while multitudes of the Gentiles were united with those *Jews* who embraced the Christian religion. The olive tree, or congregation of Israel, was neither plucked up by the root nor cut off, but only underwent a change in some of its branches. Since this change took place, the olive tree is no longer called the “ congregation of Israel,” or of the Lord, but the *Christian world* ; for it includes all that are born of Christian parents, or become proselytes, without respect to their moral character, just as it was with the Jewish nation. But here is the difference. Since the change has taken place in the olive tree, the King of Zion has given instructions to his disciples to *separate* themselves from the *congregation*, and to form themselves into a distinct society, called *the church*, and thus openly and visibly profess their devotedness to Christ. The venerable *Dr. Scott*, on Ps. 9 : 7, has the following paragraph : “ The creator of the world became the God or covenant friend of Israel, and the nation was under especial obligation to devote itself to his worship and service, being taken peculiar care of by him, and favoured with manifold advantages above other nations ; they were his people and the sheep of his pasture. Yet this was only an *outward* relation and privilege to most of them : the whole company were a kind of type of the true Israel ; and *nations* professing Christianity are, in a great measure,

in a similar situation. Now, in very large congregations, some may be supposed to be spiritual worshippers, and others to be destitute of saving and sanctifying faith, though attending on the same means of grace."

This sentiment perfectly agrees with my humble opinion, that the Jewish nation or congregation was not a *spiritual church* or kingdom, like the church or kingdom of Christ, but a mixture of good and bad, as our congregations are.

4. Another objection has been often stated, and as often shown to be absurd. It is very seriously and gravely said, that "to deny that the visible church *commenced* in Abraham's family, is as much as to say that God had been for more than two thousand years without a visible church." But does not the very assertion of our brethren deny the existence of a church *before* Abraham? If, then, it was consistent with God to be without a church from Adam to Abraham, why may it not be equally consistent with him to be without a church till after the resurrection of Christ? *Dr. Mason's* description of the state of the world *before* the call of Abraham is equally true *after* his call. "People of God," says the doctor, "there were; promises of God there were; gracious revelations and acceptable worship of God there were; but a *church of God*, organized upon the principle of *visible unity*, there was not." *Essays on the Church*, p. 37.

How could the doctor "deny" that God had any church on the earth for nearly "*two thousand years*," i. e., from *the fall* to Abraham?

5. We proceed to the next objection, which is stated thus: "Unbelieving and unconverted persons have been received as members of the church; why may we not also receive unbelieving and unconverted children?"

If our brethren mean that unbelieving and unconverted persons have *crept* into the church *without* being known, we should acknowledge the fact. But they tell us, 1st, that "the Jewish church, though constituted by the omniscient God, consisted of hypocrites, as well as of true worshippers; that it embraced multitudes who never were made partakers of saving grace:" 2d, "that our Lord told us in several parables that hypocrites and wicked persons must be left until the judgment day:" and 3d, we are informed "that our Lord Jesus Christ, who fell into no mistakes, actually did admit an unconverted man, a hypocrite, a traitor, a devil, into the number, not only of his disciples, but even of his apostles; thereby instructing his church that the secret state of the soul before God is not to be her rule of Judgment." See *Buck's Theolog. Dict.*, under the word church. *Brown's Compend. Nat. and Rev. Religion*, B. 7. *Dr. Mason's Essays on the Church*, pp. 27, 67.

We answer: With respect to the first, it is not disputed that, under the Mosaic dispensation, the righteous and the wicked were equally members, and that by descent; but they were only of the congregation of Israel, as nominal and real Christians are now mixed in our congregations: but they were not members of the visible church, which had then no existence, as we have before proved.

With respect to the second, three parables are referred to. The first is that of the tares and the wheat; Matt. 13. Our Lord's design in this parable is, to guard his disciples against persecuting those who would not believe their preaching; to warn them not to make use of destructive weapons to make men to become their disciples—the way in which false religion has always been propagated. Their duty was to preach the gospel in

the *world* as we do in our respective *congregations*, and leave the result of men's believing or not believing with God. This parable has nothing to do with church discipline ; for, in the first place, our blessed Lord himself has told us that "*the field is the world.*" It is strange, indeed, that any should dare to contradict the Saviour, and say the "*field is the church.*" Secondly ; If the "*field*" were the church, an end would then be put to all church discipline ; for of what benefit would it be to ascertain whether a member has acted right or wrong, when we are told that the *wicked* must *remain* with the good ? Thirdly ; This parable of our Lord would be in plain contradiction to his directions given in Matt. 18 : 15-17 ; that the church is to treat an impenitent member as a heathen man and a publican. To this it is objected, that the disciples knew that our Lord's kingdom is spiritual ; that they had no idea of interfering with civil society ; that, to cut off unbelievers, they knew would destroy the world ; and that the reason assigned for letting the tares grow up together with the wheat, is our liability of considering a person to be a *tare* when he is a *wheat*. To this we answer, first ; It is very evident that the disciples had no clear ideas of a spiritual kingdom till after the resurrection of Christ. Luke, 24 : 21. Acts 1 : 6. Secondly ; The caution of our Lord was very necessary, for the disciples manifested a spirit of persecution, saying, " Lord, wilt thou that we command fire to come down from heaven, and consume them ?" Luke 9 : 54. Thirdly ; It is true that, in all proceedings of church discipline, we ought to lean on the side of mercy, and never cut off a member till satisfactory evidence have proved him to be unworthy of membership : but in the parable there is no doubt in the matter ; the servants declared positively that there

were tares among the wheat, and expressed their surprise how they came there. Nor did the Lord say, "be careful, ye may be mistaken:" on the contrary, he confirmed their declaration that there were tares, and that the wicked one was the author of them; still he directed his disciples not to cut off these wicked men out of the world, lest they should cut off the wheat also. "Destroy it not, for a blessing is in it." Isa. 65: 8.

The next parables referred to are the "*net*" and the "*ten virgins*." Matt. chaps. 13 and 25. I have no objection to apply these parables to the church; and they teach us that the church visible is not perfect; for there may be hypocrites in it, and *we* may not know the fact; as the fisherman does not know what kinds of fish are in his net till it is brought to shore, nor were the five foolish virgins known till after the bridegroom had arrived. But as soon as the fisherman finds out the bad fish, he throws them away; and as soon as a hypocrite is found out and proved to be such, he is to be put out of the church by the brethren. And hypocritical professors, if their hypocrisy be not discovered in the present life, when Christ shall appear in judgment, will be excluded from the kingdom of heaven.

We proceed to the third objection, viz.: That "our Lord Jesus Christ admitted Judas—a devil," &c.

It is true that our blessed Lord for wise reasons, employed Judas as well as the other disciples and apostles; but what has that to do with the church? The visible church had no existence at that time; Judas could not, therefore, have been a member of it. Farther, if our Lord and Saviour had really received Judas as a member of the church, instead of thereby teaching his church that the real state of the soul before God is not to be her rule of judgment, and that this state is not to

be judged of by men according to the best existing evidence ; but that *every* applicant is to be admitted, irrespective of his character, he would have taught her to admit an unconverted man, a hypocrite, a traitor, a devil, under a full knowledge of his character. I cannot refrain myself from expressing my mind fully on this subject, viz., that whoever asserts that our Lord and Saviour, who could not fall into mistakes, actually admitted Judas as an example for the conduct of the church, "betrays something very different from modesty, by setting up a term of religious fellowship which would convict the master himself of corrupting his own church."

6. Another objection is, that the covenant made with Abraham is still in force ; that it has never been abrogated ; that it is called an everlasting covenant ; and that he is the father of the believing Gentiles as well as of the believing Jews.

We have already stated that the covenant made with Abraham must be either the covenant of grace or the covenant of circumcision. That the covenant of grace is still in force, and that with respect to this covenant Abraham is the father of believing Gentiles as well as believing Jews, none does deny. Neither do I deny that the covenant of circumcision is still in force. But with whom? not with the believing or unbelieving Gentiles, but with the natural descendants of Abraham. God is still the God of Abraham and of his natural seed in a peculiar sense : to them the land of Canaan still belongs, as much as it did while they were slaves in Egypt or captives in Babylon ; and he who has been their deliverer in times past, will deliver them again, and bring them as an unconverted nation to the land of promise ; and, till then, they will circumcise their chil-

dren as a token of the existence of that covenant. But all this has no more to do with the baptism, either of adults or infants, than the *rainbow*, a token of the covenant made with *Noah*.

Having answered the objections generally brought against the Baptist view of the subjects of baptism, we proceed to consider those against immersion.

7. It is objected that John's baptism is a mere imitation or continuation of *proselyte* or *Jewish baptism*.

To this objection we answer, as it respects Jewish washing or purification, it is evident that John's baptism was entirely different, both in nature and design. The unclean among the Jews, whether male or female, *immersed* or *bathed themselves*; but John's hearers were baptized or immersed by *him*. John required fruits of repentance, and directed faith in Christ before he baptized; but none of these were required in the purifications of legal impurity. As for proselyte baptism, we have no account of such a ceremony either in the Old or New Testament, nor in the Apocrypha, nor by Josephus or Philo. "That the Jews long since caused those whom they received as proselytes to wash themselves by dipping, and that infants, who could not do it themselves, were thus washed by others, seems, from the testimony of their *Rabbins*, to have been the fact. Nor have we any interest in either affirming or denying it. We are certain, however, that it was *not* done by divine authority. For, 1. it was not required by the law respecting proselytes, which reads thus: 'when a stranger will keep the passover to the Lord, let all his males be circumcised;' and then, what? *Be baptized?* No; but, without any intervening ceremony, 'let him come near, and, with all his circumcised household, keep it. One law shall be to him that is home-born, and unto

the stranger.' Exod. 12 : 48, 49. 2. In all the Old Testament we find not a single instance of a proselyte baptized preparatory to admission among the Jews. 3. In the days of the apostles some who were proselytes to the Jewish religion—as, for instance, the *Eunuch* and *Cornelius*, and bid as fair as any to have been proselytes of righteousness, and so to have received *proselyte baptism*, if such a rite then existed among the Jews—nevertheless received Christian baptism ; which shows that the administrators in those cases either knew of no such thing as proselyte baptism, or that they did not consider Christian baptism to be the same continued ; for otherwise they must have practised anabaptism.

“The whole amount, therefore, of the pompous parade of quotations made by the learned doctors to prove from *Rabbinical* writings that the Jews practised proselyte baptism, is neither more nor less than conclusive evidence that the Jews, in that article, as in many others, departed from the *written* and followed the *oral* law, which, although they profess to have received it from God, is believed throughout Christendom to consist only of the traditions of their elders. Mark 7 : 6-9. And what better is *Dr. Wall's* history of infant baptism? He proves, not by quotations from Scripture, but from the men called the fathers, from the records of counsels, and from ecclesiastical creeds, that, not in the times of the apostles, but some time after the public appearance of that *mystery of iniquity*, which even in the apostle's days *began to work*—he proves, we say, that *then infant baptism*, and, in process of time, *infant sprinkling*, came into use. This, in our opinion, is *all* of which that famous history furnishes certain evidence. And thus, as *Rabbi Maimonides* proves the *Jews* to have departed from *primitive Judaism*, *Dr. Wall* proves the *Pedobaptists* to

have departed from *primitive Christianity*." W. Parkinson, *Circular Letter*.

John's baptism was a perfectly *new* institution. He was the first administrator of it, and was, therefore, by way of emphasis, called "*John the Baptist*;" and his baptism "*the baptism of John*." Had this ceremony been in use before, why should this name have been given to *him* more than to any other? If John had administered the sacred ordinance in the modern fashion, by sprinkling, it would be unaccountable why they should call him "*Baptist*," the *immerser*, and not "*Rantist*," the *sprinkler*! How strange it would sound to our ears had the translators informed us that "in those days came John the sprinkler!" Rather than acting thus ridiculously as well as unfaithfully, they complied with the rule prescribed, not to translate it at all, as has been shown above. In the Jewish writings and common conversation he is never called otherwise than "*John the immerser*," *Jochenan Hammittavbail*; for the word *Taval* is never used in any other sense, either in the bible or in their writings, than for *immersing*, *dipping*, or *plunging*.

Again, why should it have excited such attention among the people, if not a new custom? Or why should they ask him, "why baptizest thou?" And when Christ asked whether John's baptism was from heaven or of men, why did they not answer that it was *an old custom*, received of men? Besides, John's baptism is called "*the counsel of God*;" Luke 7: 29, 30: but if it had been a mere imitation of proselyte baptism, it could not have been thus denominated; but should have been styled "*the counsel or device of men*." Farther, John was so far from imitating the Jews, we are expressly told, that he baptized by a special command of God.

John 1 : 6, 33. "There was a man *sent from God*, whose name was John ; *he that sent me to baptize with water, &c.*"

There was also a striking similarity between John's baptism and that of the apostles. Did he require repentance and faith, so did they. Matt. 3 : 6-8. Mark 1 : 4. Acts 2 : 38. Mark 16 : 16. Acts 8 : 36, 37. Did he baptize by *immersion*, so did they. Matt. 3 : 6, 16. John 3 : 23. Acts 8 : 38, 39. Did he baptize by divine authority, so did they. John 1 : 6, 33. Matt. 28 : 19. Mark 16 : 15. Did he baptize for the remission of sins, so did they. Mark 1 : 4. Acts 2 : 38.

Dear reader, attend to the testimony of some eminent Pedobaptists.

The learned *Venema* says : "Part of John's office consisted in baptizing ; an external rite, then in a particular manner appointed of God, and *not used before*. John 1. Matt. 22." *Hist. Eccl.*, tom. 3, Secul. 1, § 5.

The judicious *Mr. Jennings*, after stating the arguments pro and con, says : "Upon the whole, it is more likely the Jews took the hint of proselyte baptism *after our Saviour's time*, than that he borrowed baptism from theirs ; which, whenever it came into practice, was one of those additions to the law of God which he severely censures. There wants more evidence of its being as ancient as our Saviour's time than I apprehend can be produced, to ground any argument upon it in relation to Christian baptism." *Jewish Ant.*, B. 1, ch. 3, vol. 1, pp. 135, 138.

Deylingius : "The baptism of proselytes, in our opinion, seems to have been received by the Jews after the time of John the Baptist ; (the Jews) being very much influenced by his authority, and greatly admiring him. Certainly it cannot be proved by any substantial

testimony that it was in use among the Jews before the time of John. There is also a great difference between the baptism of John and that of proselytes, as the latter is described in the monuments of the ancient Hebrews : for the Jewish baptism was a rite of human institution ; but John the Baptist introduced his by the command of God. The baptism of proselytes was a civil rite, pertaining only to the *political court*, as *Campegius Vitringa* shows in his *Archi-Synagogus*, p. 400. But the baptism of John and Christ is peculiar to the Christian church, and is the means of conferring spiritual benefits." *Obser. Sacra.*, Part 3, obser. 26, pp. 197, 198.

J. G. Carpzovius : " We cannot be persuaded that the baptism of proselytes was prior to the baptism of John and of Christ ; partly because of the reasons produced by that very great man, *Wernsdorfius* ; but principally because there is a want of sufficient witnesses that the rite was used among the Jews of that time : for the testimonies produced are either from a following age, or of doubtful interpretation, and applied contrary to the design of their authors, as a bare inspection of them will show. The subject being examined with accuracy, it will appear that for an article of such weight, a rite of such great necessity, to have been involved in silence for so many ages, without any urgent reason, exceeds all probability. But supposing, though we do not admit, that the bathing of the proselytes was in use when the new dispensation commenced, yet it remains firm and certain that the sacrament of baptism has nothing answerable to the baptism of proselytes ; nor was it derived from that rite, but was immediately appointed of God. For as John was immediately sent of God to baptize, (John 1 : 33. Luke 3 : 2,) so Christ introduced the ordinance of baptism ; not from that of the

Rabbies for the admission of proselytes, but from the most wise counsel of God, from the bosom of the Father." John 1 : 18. Matt. 28 : 19. *Apparat. Hist. Crit. Anti. Sac. Annotat.*, pp. 49, 50.

I cannot omit the sentiment of the pious

Dr. Owen : "The celebrated *Selden* has endeavoured to prove that Christ borrowed the rite of baptism from that which was then in use among the Jews. Others do the same. Learned men teach, and confidently affirm, that a proselyte of righteousness was never made, though circumcised, without being baptized. But, that any one should be made the partaker of all the privileges of that church, there was need only of circumcision, as express testimonies of the Holy Scriptures teach ; for so the law runs, Exod. 12 : 48, concerning the Rabbinical baptism not a tittle. The institution of the rite of baptism is nowhere mentioned in the Old Testament. There is no example of it in those ancient records ; nor was it ever used in the admission of proselytes while the Jewish church continued. No mention of it occurs in *Philo*, in *Josephus*, in *Jesus*, the son of *Sirach*, nor in the *Evangelical* history. This Rabbinical opinion, therefore, owes its rise to the *Tanneræ*, or Anti-Mishnical doctors, after the destruction of their city. The opinion of some learned men, therefore, about the transferring of a Jewish baptismal rite, (which, in reality, did not exist,) by the Lord Jesus for the use of his disciples, *is destitute of all probability.*" *Theolog.*, L. 5, Digr. 4, p. 425. *Heb.*, vol. 1, Exercit. 19, p. 272. *Orig. Nat. of Churches*, pp. 36, 39. Such is the testimony of Pedobaptists that John's baptism is from heaven, and not from the Jews : and is, therefore, a proper pattern for our imitation.

Having lately seen the opinion of the *Rev. Dr. Grif-*

fn, President of William's College, "that John's baptism did not belong to the New Testament dispensation," (see *American Bapt. Mag.*, May, 1829, p. 291,) I beg leave to refer him, for a refutation, to the elaborate work "on the Religious Principles of Quakers," pp. 225, 258, by my much esteemed friend, the *Rev. W. C. Brownlee*, a Doctor of Divinity of the Dutch Reformed church. Speaking of baptism, he says: "The origin of this institution is not to be traced to the sprinklings in the Jewish church. It began under the ministry of John the Baptist; and he belonged not to the dispensation of the *Old* Testament, but to that of the *New*. See Mark 1: 1, 2. He announced the high authority under which he acted. God '*sent me to baptize.*' '*The Word of God came unto John.*' But Christ and his "*disciples made and baptized more disciples than John,*" even in the life-time of the Baptist. John 3: 22; 4: 1, 2. Can we venture to suppose the disciples did take on them to baptize without a commission from our Lord? Is it conceivable that our Lord would permit it without a rebuke? Is it conceivable that he would permit his own servants to intrude on his house an institution that never received his sanction? No, never. They practised it under his eye. '*He made and baptized disciples*' by them. He gave, therefore, in most unequivocal terms, his sanction to this ordinance. He sealed it with the seal of heaven. Nothing but sheer prejudice of sectarism can repel the evidence of its *divine origin*, thus spread over the first pages of the gospel.

"When our Lord met his disciples previous to his departure to glory, he extended their commission. See Matt. 28: 19, 20. It is evident that he extends the commission to the pastors who should in continuous suc-

cession officiate in his house. It was only by a succession of pastors that *all nations* could be taught and baptized.

“ It is merely trifling on solemn matters to say (and yet *Barclay*, their measure and rule of Orthodoxy, does say it) that there is no mention of ‘*water*’ in that commission of our Lord to us. When ‘*John* was sent to baptize,’ there was no ‘mention of water.’ But his practice was a plain comment on a very plain term. The point needs no laboured arguments, no profound dissertations. We appeal to the vocabulary and the lexicon for the meaning of the term. We have the literal meaning of it fixed, by all Greece to support. If any other baptism had been intended by our Lord, the intentional departure from the common acceptance of the word would have been frankly and honestly stated. Besides, the baptism of Christ’s disciples was the same as the baptism of John. And John baptized with water.”

Here the doctor hath the following note: “ The denying of this would not materially affect my argument; yet I must say a few words in support of the identity of these baptisms. The baptism of *John* and the baptism of *Christ* were the same in their divine origin; and the same as it respects the element and the mode of applying it. In both the parties baptized did profess their faith in Christ, Acts 19 : 4 ; and also their repentance, Luke 3 : 3. The baptism of John was the baptism of the gospel. It was in practice after ‘the beginning of the gospel,’ Mark 1 : 1. It testified of Christ *actually come*. The prophets prophesied, and the ceremonial law was in force *until John*, Matt. 11 : 13. In him they were fulfilled; and in him of course the shadows ceased. Hence it is obvious that John’s baptism was a New Testament rite. But the baptism of the New Testament

'is one,' Eph. 4 : 5 ; therefore the baptism of John and of Christ are the same. Some critics have conceived that they have discovered proofs of John's disciples having *again been baptized*. But there is no evidence of this in the New Testament. In Acts 19 : 1-6, the inquiry which St. Paul made of the disciples was *not* whether they were *baptized*, but whether '*they had received the Holy Ghost*,' i. e., in his miraculous gifts, since they believed. Water baptism was not the subject of the conference ; and, upon hearing their answer, that '*they had not so much as heard of the outpouring of the Holy Ghost*,' Paul laid his hands upon them, and the Holy Ghost came upon them. The fifth verse is not a part of the narrative of St. Luke : it is the continuation of St. Paul's address, and what his disciples did. '*When they*,' the disciples of John, '*heard this*,' i. e., John's doctrine respecting Christ, '*they were baptized*,' i. e., by John, '*in the name of Christ*.' This is the opinion of the ablest critics and fathers of the reformation. *Turretine* on the identity of the two baptisms, vol. 3, p. 444. *Ber. de Moore*, vol. 5, pp. 396-402. Vol. 6, p. 802 ; and on the last point see *Tur.*, 3, p. 448. *Beza*, *Marnixius*, *Coccius*, &c. *J. Mark*, *Medul.* and *Comp.* in *B. de Moore*, vol. 5, p. 401, &c., who gives *Mark's four arguments against the anabaptism of John's disciples*.

Dilemma 1. "If the baptism of John was not the baptism of the New Testament, then our Lord was not baptized ; and hence he wanted that toward the New Testament church which, by circumcision, he had toward the Old Testament church.

2. "Hence the argument of St. Paul is evaded 'one Lord, one faith, one baptism.' Our Lord had not *one*

of the bonds of union and communion said here to exist between each saint and himself.

3. "Hence there can be no meaning in our Lord's words when he came to be baptized. If not of the New Testament, it could not be a part of his righteousness to be fulfilled." See also *Dr. Lightfoot*, vol. 1, p. 467.

I thank the doctor for this conclusive argument to prove the identity of the baptisms of John and our Lord. And I am equally pleased with his argument to prove that John's baptism was *water* baptism, although the word "*water*" was not mentioned; and I cannot but hope the doctor will perceive that the same argument which proves this, proves also the identity of the *mode*; for to say that John administered the sacred ordinance in any other way than by immersion, would be "mere trifling on solemn matters;" for "his practice was a plain comment on a very plain term. The point needs no laboured argument, no profound dissertation. We appeal to the vocabulary and the lexicon for the meaning of the term. We have the literal meaning of it fixed, by all Greece to support us. If any other baptism" or mode "had been intended by our Lord, the intentional departure from the common acceptance of the word would have been frankly and honestly stated. Besides, the baptism of Christ's disciples was the same as the baptism of John." And John *immersed*.

8. The next objection is, that the word *baptizo* signifies to *wash* as well as to *immerse*; and, for proof, an appeal is made to Mark 7: 2-8, where the washing of *hands*, *cups*, &c., &c., is mentioned. But no argument can be taken from this passage in favour of any other mode than immersion. Every Jew knows that whatever is to be purified by water, whether cups, tables, beds,

&c., it must be by immersion. "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, *it must be put into water*, and it shall be unclean until the even; so it shall be cleansed." Lev. 11: 32. It is the unanimous declaration of the Rabbins, "That wheresoever in the law washing of the flesh or of the clothes is mentioned, it means nothing else but the dipping of the whole body in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness."

Maimonides: "Whenever in the law washing of the flesh or of the clothes is mentioned, it means nothing else than the dipping of the whole body in a laver; for if any man dips himself all over, except the tip of his little finger, he is still in his uncleanness." *Hilchoth Mikva.*, ch. 1, § 2. Again: "A bed that is wholly defiled, if he dips it part by part, it is pure. If he dips the bed in the pool, although the feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or a bolster of skin? He must dip them and lift them up by the fingers." *Hilchoth Cailim*, ch. 16, § 14. Notwithstanding the testimony of this most learned and judicious Jewish Rabbi, yet *Dr. Wardlaw* says, with respect to the immersion of beds: "He who can receive it, let him receive it." *Mr. Carson* justly replies: "He who dares reject it, rejects the testimony of God." Again he says: "If *immersion* is the meaning of the word, it is not optional to receive or reject it; whether or not this is the meaning, must be learned from its history, not from the abstract probability or improbability of the immersion of beds. If the history of the word declares its meaning to be immersion,

the mere difficulty of immersing beds, in conformity to a religious tradition, cannot imply that it has another meaning here. The principle, then, of this objection, and the language in which these writers state it, cannot be too strongly reprobated. If adopted on other questions respecting the will of God, it tends to set us loose from the authority of his word." *Carson*, p. 108.

Scaliger, speaking of the Jews' customs, says : " The more superstitious part of them, every day, before they sat down to meat, dipped the whole body. Hence the Pharisee's admiration of Christ ; Luke, 11 : 38." *De Emend. Temp.*, L. 6, p. 771. As strange as such a custom may appear in Europe and America, yet it may be seen daily in the east. " Why should it be thought incredible," observes *Mr. Carson*, " that the Pharisees immersed themselves after market ? If an Egyptian, on touching a swine, would run to the river and plunge in with his clothes, is it strange that superstitious Pharisees should immerse themselves after the pollution of the market ?" Besides, the learned *Dr. Gale* observes, that " all the versions in the Polyglot, except those of Montanus, and the vulgar Latin, to suit the Syriac, Arabic, Ethiopic, and Persic, unanimously understand the words in a sense quite different from what has been hitherto mentioned ; that is, they all take the meaning to be, not that the Jews washed themselves or their hands when they came from the market, but that the herbs, for instance, and other things they bought there, were first to be washed, before they could be eaten. Thus they translate the place : *and what they buy in the market, unless it be washed, they eat not.* It must be owned, the Greek is capable of this sense." *Hinton on Bap.*, p. 34.

Nor does the original word *baptizontai* signify to wash, except by immersion ; for it is from *baptizo*, not from

louo. Moreover, it is not to be overlooked, that the word *baptizo* is *never* used in the New Testament to signify *the washing* of hands: a very different word is always used for this purpose, viz., the word *nipto*. In the case under review, this word is employed in the 2d and 3d verses as follows: "And when they saw some of his disciples eat bread with defiled (that is to say, with *unwashed aniptois*) hands, they found fault: for the Pharisees, and all the Jews, except they wash (*nipzontai*) their hands oft, eat not, holding the tradition of the elders." The historian then proceeds in the 4th verse to state another and very different fact: "And *when they come from the market*, except they wash, (*baptizontai*, *immerse themselves*,) they eat not." "I claim not only," says *Mr. Hinton*, "that the term (*ebaptisthe*) may be translated *immerse*, but that in both cases (Mark 7: 4. Luke 11: 38) *it ought* so to have been translated; rendering the word otherwise is contrary to the plain rule, that, *the ordinary meaning of a word being established, it is not to be changed without absolute necessity requires it*; and where is any kind of *necessity* in these cases?" *Hinton on Bap.*, p. 33.

The historian relates two distinct customs of the Jews: 1. That they *never* ate until they had washed (*nipto*) their hands. 2. That on one special occasion, viz., "*when they had been to the market*," where they mingled with *Gentiles*, whose touch they considered *polluting*, they always *immersed themselves* (*baptizontai*) before they took food. Not knowing *what part* of the body had come in contact with a polluting Gentile, the Jew thought it necessary to *baptize* or *immerse* himself, that he might be *certain* of being cleansed. Every family that could afford it, was furnished with a bath. I appeal to my Jewish brethren and to the learned reader

for the correctness of this statement. "Many of the most learned Pedobaptist writers," says *Mr. Hinton*, "and their best biblical critics, are of opinion that two sorts of washing of hands are referred to; one by pouring water on them, (*nipzontai*,) the other by dipping, (*baptizontia*.) *Professor Ripley*, in his reply, quotes *John's* biblical *Archaeology*, *Rosenmuller*, *Kuinsel*, *Spencer*, *Lightfoot*, and *Dr. G. Campbell*, to that effect. I give the testimony of the latter: 'For illustrating this passage, let it be observed, first, that the two verbs rendered *wash* in the English translation are different in the original. The first is *nipzontai*, properly translated *wash*; the second is *baptizontai*, which limits us to a particular mode of washing; for *baptizo* denotes to *plunge* or *dip*.' Accordingly, *Dr. Campbell* translates the passage, 'For the Pharisees eat not until they have washed their hands, by pouring a little water upon them; and, if they be come from the market, by dipping them.'" *Hinton*, p. 35.

It deserves our notice, that in the prophet's direction to Naaman, (2 Kings, 5: 10, 14,) the Hebrew word *rachatz*, to wash, is used, and accordingly the Septuagint translators used the corresponding word *louo*, to wash; but when Naaman complied with the direction, the Hebrew word *taval*, to immerse, is used, and the seventy translators used the Greek word *baptizo*, to immerse, or, as the *English* version, "to dip." Much has been said on both sides of the question respecting the *rachatz*, to wash, used by the prophet, and the word *taval*, to dip, used by Naaman; but the following remarks of the learned *Mr. Carson* I conceive the most conclusive and satisfactory: "The word," says he, "occurs in the Greek translation of the Old Testament, and is faithfully rendered *dip* in our version, (2 Kings, 5: 14;) 'Naaman

went down and dipped himself (*ebaptisato*) seven times in Jordan.' Here bathing in a river is called *baptism*. What more do we want, then, to teach us the mode of this ordinance of Christ? If there was not another passage of Scripture to throw light on the institution, as far as respects mode, is not this, to every teachable mind, perfectly sufficient? But it seems we are crying victory before the field is won. This passage, which we think so decisive, has a far different aspect to others. On the contrary, it is made to afford evidence against us. Well, this is strange indeed; but ingenuity has many shifts. Let us see how artifice can involve the passage in a cloud. Nothing is more easy: does not the prophet command Naaman to *wash*; if, then, he obeyed his command by *baptizing* himself, *baptizing* must signify *washing*. For the sake of argument, I will grant this reasoning for a moment. If, then, this is so, go, my brethren, and wash the person to be baptized, as you think Naaman washed himself from head to foot. This will show that you respect the example. In whatever way the water was applied to Naaman, he was bathed all over. If the word signifies to wash the whole body, who but the pope himself would take on him to substitute the sprinkling of a few drops in the place of this universal washing?

But I do not admit the reasoning that, from this passage, concludes that *baptizo* signifies to wash, although no instance can be produced more plausible in favour of that opinion. This passage is a complete illustration of my canon. The two words *louo* and *baptizo* are here used interchangeably, yet they are not of the same signification. Not of the same signification? it may be asked, with surprise. Elisha commands him to *wash*; he obeys by baptizing himself; must not *baptizing*, then, be

washing? I think none of my opponents will wish a stronger statement of their objection than I have made for them. But my doctrine remains uninjured by the assault. The true philologist will not find the smallest difficulty in reconciling this passage to it. The words *louo* and *baptizo* have their own peculiar meanings even here, as well as everywhere else, without the smallest confusion. To *baptize* is not to *wash*; but to baptize *in a river or in any pure water* implies washing, and may be used for it in certain situations. If Naaman *dipped* himself in Jordan, he was *washed*. It comes to the same thing, whether a physician says, *bathe yourself every morning in the sea*, or *dip yourself every morning in the sea*, yet the words *bathe* and *dip* do not signify the same thing. We see, then, that we can make the very same use of our modern word *dip* that the Greeks made of their word *baptizo*. No man who understands English, will say that the word *dip* and the word *bathe* signify the same thing, yet in certain situations they may be used indifferently. Persons at a bath may ask each other, did you *dip* this morning? or did you *bathe* this morning? To *dip* may apply to *defiling*, or anything, as well as to *washing*: it expresses no more than the mode. It is the situation in which it stands and the word with which it is construed that determine the object of the application of the mode. To *dip* in pure water is to wash; to *dip* in colouring water is to dye; to *dip* into mire is to defile. None of these ideas, however, are in the word *dip* itself. No word could determine mode, according to the principles of criticism employed by writers on this subject." Carson, pp. 81, 2, 6-8.

Nor is there any more force in the other passage on which the objection is raised, namely, (Heb. 9: 10,)

“*Divers washings, immersions.*” Our translators should have used the word immersions, or dippings, which would have expressed both the true meaning of the *original* word *baptismois*, and the design of the apostle, who alluded to the purifications by water, which were all by immersion, as we have seen. Under the law there were different immersions of persons and things, and the same persons were immersed on different occasions. The baptisms of the Old Testament were in many respects different; but all were identical in mode. Why, then, may not the baptism in this place be immersion? It is bare assertion to say “that the apostle proceeds to illustrate his observation by mentioning divers sprinklings, plainly proving that sprinkling was baptism.” He mentions in the following verses the sprinkling of the unclean, but he does not say this was baptism. Some of the purifications under the law were by sprinkling, others by immersion in water; but these are never represented as the same. In the ceremonial service to which the apostle alludes in ver. 13, we find two distinct and separate parts; the blood of bulls and of goats, and the *ashes* of a *heifer sprinkling* the unclean; and the bathing or immersion of the person in water. Divers or different baptisms or immersions is the proper import of the text. See Numb. 19: 7, 8.

That the washing of cups, &c., means nothing less than immersion or dipping, is confessed by many of our most learned Pedobaptist friends.

Eras. Schmidius: “*Baptein* is to dye, to immerse in water; also to wash, or to immerse for the sake of washing or cleansing.” *Annot.* on Matt. 3: 6.

Minter: “*Baptizo*, to baptize; properly, indeed, it signifies to plunge, to immerse, to dip into water; but because it is common to plunge or dip a thing, that it

may be washed, hence also it signifies to wash, to wash away. *Baptismois*, baptism, immersion, dipping into, washing, washing away; properly, and according to its etymology, it denotes *that* washing which is performed by immersion."

Dr. Hammond: "The word here used, *baptizesthai*, (as it differs from *niptesthai*, verse 3,) signifies not only the washing of the whole body, (as, when it is said of *Eupolis*, that, being taken and thrown into the sea, *baptizeto*, he was *immersed all over*; and so the baptisms of cups, &c., in the end of this verse, is putting *into water all over*, rinsing them,) but washing any part as that is *opposed* to *affusion*, or pouring water on them." *Annot.* on Mark 12: 4.

9. It is farther objected that the word *Baptizein* cannot always mean immersion, "for it is incredible that the 3000 converted on the day of Pentecost could have been baptized on the same day by immersion." In answer to this objection, I would observe that, if there be any difficulty, it is as much (if not more) against the theory and practice of our opponents as against immersion.

Our brethren have repeatedly told us that the children of converts were baptized, together with their parents. This must have greatly increased the number to be sprinkled, and, consequently, makes the account more incredible. But let us suppose that there appears really something incredible, that so large a number should be baptized in one day; yet, if it be once proved that to baptize means to *immerse*, will this apparent difficulty justify us in charging the apostles with changing the mode pointed out to them by their Lord and Master, from immersion to sprinkling? Surely not. Moses informs us, concerning our father Abraham, "that he

took Ishmael, his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in *the self-same day* as God had said unto him." Genesis 17: 23. Now, is there nothing incredible in this account of the inspired historian? The mere act of circumcising and carefully binding up the wound of *one* individual (without the ceremonies used at present by the descendants of Abraham) would require more time than the immersion of *ten* persons. Yet Abraham had to circumcise more than 400 of his household, (see Gen. 14: 14; his *trained* servants, born in his own house, were 318,) which would require at least as much time as the immersion of *four thousand*; especially when we call to remembrance that Abraham was now at the advanced age of ninety-nine years. Notwithstanding all these difficulties, and others that might be conjectured, what son of Abraham did ever question the truth of the statement, or ever suggest the idea that "it is a thing incredible that Abraham could have circumcised so many in one day, and, therefore, circumcision could not mean circumcision, but must signify a mere incision in the flesh, no matter on what part of the body it be performed." Among all the absurdities of the Rabbins, this absurdity has never been thought of. To this day the same ceremony is performed in exact imitation of the venerable patriarch. Why, then, my dear reader, should we contradict or pervert the statement given by the inspired apostle and historian? He tells us, in words the most explicit, that 3000 were baptized or immersed: our friends say no; this is incredible; immersion cannot mean immersion, it must signify sprinkling; a few drops of water applied to the body, no matter where—on the

face, the forehead, or poured on the top of the head—means the same as if the whole body had been plunged in the water.

But to be serious. The subject is solemn. The ordinance is divine. I can perceive nothing incredible in the matter. Even granting that the three thousand had been baptized in one and the self-same day of their conversion, where is the difficulty? It must arise either from the want of water or from the shortness of time. The former could not be the case, for it was at Jerusalem, where, besides the public conveniences for immersion, such as the pools of Bethesda and Siloam, there were many *Mikwaoth*, or collections of water in the form of *bathing houses*, for the purification of unclean persons and vessels, &c., required by the law of Moses, and which was always by immersion. (See Lev. 15 : 16. Numb. 19 : 7, 8.) Were an objector to the divine authority of the bible to urge that there was not a sufficiency of water in Jerusalem to enable the priests of the Most High God to conduct the required service of the temple, in which an abundant use of this element was employed, what answer would our Pedobaptists supply? If they could find water sufficient for this and the daily wants of the inhabitants, there could be no deficiency for the purpose of baptism. Besides, baths in private houses were common, and continue so among the Jews to this day, for the use and convenience of both males and females in their time of purifications: for many Jews immerse themselves every Friday, the preparation for the sabbath, and on the day of preparation for festivals, on days of fasting, &c.

Nor is there any difficulty with respect to the latter, viz., the want of time. These three thousand persons might have been immersed, not only in one day, but

even in less than three hours ; for the twelve apostles, together with the *seventy* disciples, were all qualified for the sacred office. On the supposition, that they all took part in the solemn transaction, which is more than probable, each individual would not have more than thirty-seven candidates ; and such a number could be immersed with the greatest ease in less than *two* hours. There is, therefore, no weight in this objection. Yea, it is truly astonishing that the account given by the inspired historian of three thousand converts being immersed in one day, when it is very probable that the act was performed by the mutual assistance of eighty-two persons, should be thought incredible. Strange that our brethren should credit facts related by men, and yet call in question, or try to explain away, facts plainly narrated in the inspired volume. Why should it be thought incredible that three thousand have been baptized on the day of Pentecost, when our brethren have expressed their belief that Xavier baptized fifteen thousand Indians in one day ; and Austin ten thousand Britons in one day at Canterbury ; and that Pope Liberius baptized nine thousand Catechumens on *part* of a Saturday ?

Nor is there any weight in the objection, “ that it is not likely that the jailer and his family would, in the dead of the night, have gone out of the city to be immersed in the river.” We conceive there is no necessity for it. He had sufficient water on his own premises. For all who have travelled in the east know that few large buildings are without *tanks* of water or *bathing houses* ; and this is particularly necessary to preserve health in prisons, barracks, &c.

10. Again, it is objected that the word *baptizein* must mean to sprinkle and pour, “ because the Lord Jesus Christ promised his disciples that they should be bap-

tized with the Holy Ghost ; but the Holy Ghost was promised under the Old Testament by sprinkling and pouring ; and on the day of Pentecost, when the promise was fulfilled, it was by pouring, and not by immersion ; and, therefore, to baptize means to pour." In answer to this, I would observe that the promise of the Spirit's influences was never expressed by sprinkling. When we read of "*sprinkling clean water,*" it was in allusion to the sprinkling of blood under the Old Testament, and the sprinkling of the blood of Christ under the New Testament. But, when the Spirit was promised by pouring, it was used metaphorically to signify the *abundance* of it to be enjoyed under the New Testament. John 7 : 39. Hence the descent of the Holy Ghost on the day of Pentecost is neither expressed by sprinkling nor pouring, but by being "shed forth," "a rushing, mighty wind," which "filled all the house," and all the disciples "were *filled* with the Holy Ghost." "If we may speak with strict propriety of the overwhelming influence of a torrent of eloquence, of how much more overwhelming a character was this wondrous communication of the gift of tongues ! and what term could be more appropriate than that of baptism ! If a figurative expression must be farther dissected to search after sprinkling or pouring, the idea is clearly, not that each apostle was filled by an individual pouring, but that like the "*sound,*" as of a mighty wind, which "filled the room," so was the room filled with the Spirit ; so that all the disciples were immersed in it, as we are constantly immersed in the air which we breathe." *Hinton on Baptism*, p. 38.

In this sense the promise of the baptism with the Holy Ghost has been understood by many of the most learned of Pedobaptists. *Cyril*, of Jerusalem, makes baptism

an emblem of the Holy Ghost's effusion on the apostles : " For, as he that goes down into the water, and is baptized, and surrounded on all sides by the water, so the apostles were baptized all over by the Spirit ; the water surrounds the body externally, but the Spirit incomprehensibly baptizes the interior soul." *Hinton*, p. 39.

Gurtlems : " Baptism in the Holy Ghost is *immersion into the pure waters of the Holy Spirit* ; or a rich and abundant communication of his gifts : for he on whom the Holy Spirit is poured out is, as it were, *immersed into him*." *Inst. Theol.*, ch. 33, § 108, 109, 110, 115.

Reynolds : " 'The Spirit under the gospel is compared to water ; and that *not* a little measure, to sprinkle or bedew, but to *baptize* the faithful in. Matt. 3 : 11. Acts 1 : 5.' " *Works*, pp. 226, 407.

Tillotson : " *It filled all the house*. 'This is that which our Saviour calls *baptizing with the Holy Ghost* : so that they who sat in the house were, as it were, *immersed* in the Holy Ghost, as they who were buried with water were overwhelmed or covered all over with water, *which is the proper notion of baptism*.'" *Serm.* 197.

11. It is objected, that immersion is dangerous to health.

To avoid the inconsistency of sprinkling, while they acknowledge that immersion was the apostolic mode, our Pedobaptist brethren say that in the eastern countries immersion might be used, but in these parts of the world immersion would be dangerous ; and God loves mercy rather than sacrifice. Thus *Mr. Walaeus* : " In warm countries the ancients practised an immersion for the whole body ; but in colder climates they generally use aspersion ; because a ceremony that is free ought always to give way to charity." *Enchiridium de Bapt.*, p. 425.

Mr. W. Perkins says : " The ancient custom of bap-

tizing was to *dip*, and, as it were, to dive all the body of the baptized in the water, as may appear in Paul, Rom. 6, and the counsels of Laodicea and Neo-Caesarea; but now, especially in cold countries, the church uses only to sprinkle the baptized, by reason of children's weakness; for very few of ripe years are now-a-days baptized. We need not much to marvel at this alteration, seeing charity and necessity may dispense with ceremonies, and mitigate in equity the sharpness of them." *Works*, vol. 1, p. 74. Edit., 1608.

Keckermannus: "Though the term baptism properly signifies immersion, and though also in the ancient church through the eastern countries, when baptism was administered, it was not by sprinkling, but by immersion; yet in the colder parts of Christendom aspersion is used instead of immersion, *on account of infants*; because charity and necessity may *dispense* with ceremonies, and temper them with gentleness, so far as may be done without injuring the analogy." *System Theolog.*, L. 3, ch. 8.

A late writer on the subject of Pedobaptists *immersing* those who had been *sprinkled in infancy*, not only justifies the church and councils in administering the ordinance in whatever mode they may think most convenient, but he gives the same liberty to individuals. "Let every person," says he, "be gratified in the practice which his own conscience may dictate. Nor is it to be supposed that in an enlightened community, or under the ministrations of an *intelligent* preacher, people would become either irregular or extravagant." *New York Obs.*, April 26, 1828.

In answer to this objection, we observe that it has never been proved that immersion is dangerous to the health of either adults or infants. But suppose that even in some cases immersion might be hazardous to health,

we should have no authority to alter the mode of a positive institution. In cases of sickness, &c., it might be necessary to *delay* the administration of the ordinance, no time being specified ; but we have no authority to *alter* the mode of a positive institution. (See Essay I.) But we have already shown that the Greek church has invariably administered the ordinance of baptism by immersion, although the climate inhabited by a great part of that numerous church is as cold as in any part of Christendom ; and we have never heard of any ill effects. Nay, so far is immersion from being dangerous or injurious to health, that some of the wisest physicians have considered the cold bath, in general, a great promoter of health. Thus *Dr. Wall* observes : “ That *John Floyer*, an eminent physician, endeavoured to show, by reasons taken from the nature of our bodies, from the rules of medicine, from modern experience, and from ancient history, that washing or dipping infants in cold water is, generally speaking, not only safe, but very useful ; and that, though no such rite as baptism has been instituted, yet reason and experience would have directed people to use cold bathing both of themselves and children ; and that it has in all former ages so directed them ; and he prognosticates that *old modes* of physic and religion will in time prevail, when people have had more experience in cold baths ; and that the approbation of physicians would bring in the old use of immersion in baptism.” *Hist. Inf. Bap.*, Part 2, ch. 9, p. 476.

Dr. Franklin : “ *Damp*, but not *wet*, linen may possibly give colds ; but *no one catches cold by bathing*, and no clothes can be wetter than water itself.” *Letters and Papers on Serious Subj.*, p. 460.

The *Rev. John Wesley* has informed us “ that *Mary Welch*, aged eleven years, was baptized according to

the custom of the first church, and the rule of the church of England, by immersion. 'The child was ill then, but recovered from that hour.' *Ext. of Mr. J. Wesley's Journal, from his embarking for Georgia*, p. 11, 2d ed. Note on Rom. 6 : 4.

But let us suppose for a moment that immersion was attended with as much pain and danger as circumcision was, would our Pedobaptist brethren allow us to omit or alter our Lord's positive institution? Surely not.

Dr. Sherlock : " If an express law may be disobeyed as often as men fancy they see reason to do what the law forbids, *this overthrows the whole authority of making laws*, and makes every subject a judge whether the laws of a sovereign prince should be obeyed or not." *Pre-serv. against Popery*, Title 7, p. 21.

Mr. A. Hall : " All that concerns the glory of God " (and the honour of his church) " is *unerringly and unalterably* settled in the Word of God, which is not *yea and nay*. It does not accommodate its doctrine to succeeding periods of time, nor to the changing tempers, humours, or fashions of the place ; like its divine author, it is the same *yesterday, and to-day, and for ever*." *Gospel Church*, p. 52.

Abp. Secker : " Surely it is enough that He is Lord and King of the whole earth, and that all his dealings with the works of his hands are just and reasonable. *Our business is, to obey and trust him with the consequences*." *Lectures on the Cat.*, lect. 2.

The great *Dr. Owen* : " That divine revelation is the only foundation, the only law, and the only rule of all religious worship that is pleasing to God or accepted by him, is a maxim of the last importance in divinity. This maxim teaches that everything appointed by God in his worship, however absurd, or difficult, or unpro-

fitable it may seem to reason, is to be regarded and performed with the deepest reverence and submission, on account of that supreme authority which appointed and required it." *Theolog.*, L. 4, ch. 3, Dig. 3, p. 326.

The pious *Dr. Hunter*: "No circumstances of prudence or conveniency can ever be with propriety urged as a dispensation with a clearly commanded duty. Observe the delicacy and the danger of admitting a latitude and a liberty in sacred things. In what concerns the conduct of human life, in our intercourse one with another as the citizens of the world, many things must be left to be governed by occasions and discretion; but in what relates to the immediate worship of God, and where the mind of the Lord has been clearly made known, to assume and exercise a dispensing power is criminal and hazardous. The tabernacle must be constructed, *to the minutest pin and loop*, according to the *pattern* delivered in the mount. If *Uzzah* presume to put forth his hand to support the tottering ark, it is at his peril. A holy and a jealous God will be served only by the persons and in the manner which he himself has appointed. 'I will be sanctified in them that come nigh me, and before all the people I will be glorified.' Lev. 10: 3. When the great Jehovah condescends to become a legislator, the utmost extent of possibility lying open to his view, *provision is made from the beginning for every case that can happen.*" *Sac. Biog.*, vol. 3, pp. 93, 362, 435.

I shall close this particular with the judicious remark of the eminently pious *Mr. Booth*: "How lamentable and how shameful, to think of eminent Protestants adopting the principle, and arguing upon it, in favour of pouring and sprinkling! for I am persuaded that none of them ever considered the Jewish church as autho-

rized by these words, 'I will have mercy and not sacrifice,' to alter any divine appointment. Shall Christians, then, make more free with divine authority than Jews, because they live under a better dispensation? Far be it. That would represent the Holy One of God as the minister of sin ; would be contrary to Scripture and reason, to conscience and common sense. The disciples of Christ are as much obliged to regard the positive laws of the New Testament with strict punctuality, as the Jews were to observe their divine ritual contained in the books of Moses. Nay, our superior privileges are so many additional motives to perpetual obedience.

“Whenever any one, therefore, is inclined to substitute aspersion for plunging, on a supposition of the latter being burdensome or indelicate, upon the foundation of those condescending words, 'I will have mercy and not sacrifice,' he should recollect that command of God to Abraham, 'ye shall circumcise the flesh of your foreskin,' and see how far the gracious declaration would have applied there, before he ventures to *alter* a positive appointment of Christ on that ground. Again, were it allowable to prosecute the hint which some of these learned authors give, (see page 28,) that is, for charity and necessity to erect a court of chancery, to sit in judgment on the equity of God's commands, and either mitigate their severity, or dispense with them as we think proper, something, indeed, might then be done that would effectually obviate all shivering apprehensions and every painful, modest feeling which the word *baptize* would otherwise excite in the breast of any. Nor would the relief afforded by such a court be confined to the frightful idea of plunging ; for it would extend its benign influence to every other case in which our sovereign wills happen to clash with positive laws ;

because the uniform language of its decrees would be that of Peter to Christ—SPARE THYSELF. While, however, the validity of such a court remains doubtful, it will be our wisdom, when the Most High speaks, not to reason and object, but to *adore* and *obey*." *Pedob. Exam.* 1, 326.

12. *Indecency* has been pleaded as another ground for changing immersion to sprinkling. But "who is this that replieth against God?" For, said the Lord Jesus, as an argument for his own immersion, "thus it becometh us, or *is becoming* in us, to fulfil all righteousness." Objections like this are themselves indecorous; especially when they come from those who raise no such objection against *circumcision*. Besides, were there no females among the great number of penitents baptized by John in Jordan? See Matt. 21 : 32. And is it not certain that at Samaria believers, both men and women, were baptized? Acts 8 : 12. Let our brethren call to recollection the act to which Abraham and all the men of his household were required to submit, and to which they did submit, and which rite the Jewish nation still observe, and performed it generally in the Synagogue, in the most public manner; and neither Jews nor Christians have ever found fault with it as indecent.

13. Having already exceeded my intended limits, I hasten to close this part of the subject by noticing, as the last objection against the mode, a very common opinion, viz., that the *mode* is of no importance, so long as water is applied; the quantity of water being but a *circumstance* not essential to the ordinance. Perhaps few persons living have had better opportunities of becoming acquainted with Christians of different denominations than I have been favoured with, both in Europe

and in this country : and, as the subject of baptism has been frequently introduced, I have observed that many who expressed their conviction that *immersion* is the *Scriptural mode*, “ still said that, as sprinkling was much more convenient, it would answer the same end ; that the quantity could be of no importance ; and that, as long as water is applied, the command is complied with.” I acknowledge, with deep regret and much sorrow, that I have myself used expressions like these ; but I hope the Lord has graciously pardoned this sin also, for I did it ignorantly : and I most affectionately entreat the reader to pause and consider the subject seriously and prayerfully. When Naaman, the leper, was directed to wash in Jordan, he was angry, imagining that the waters in the rivers of Damascus were equally good, if not better. True, had the prophet said *only*, go and wash in *water*, it could have made no difference in which river he had dipped himself ; but, since *Jordan* was named, it became the leper’s duty to dip in Jordan ; even so, had the Lord Jesus Christ commanded *merely* to apply water, the quantity could have made *no* difference, whether it were done by immersion, pouring, or sprinkling ; but as he expressly used the *word* which signifies to *immerse*, after having demonstrated his meaning by his own example, it is daring presumption to pervert the meaning of this law. We have no right to alter God’s commandments. It has already been shown, in our first Essay, that our obedience is to be grounded on the majesty and authority of the commander, and not on the judgment of the subject. If an Israelite had circumcised his child on the *seventh* or on the *ninth* day instead of the *eighth*, although he performed the act of circumcision, yet, having altered the mode in not performing it at the time specified in the commandment, he would have been

guilty as a transgressor ; and the male child, which was not circumcised on the eighth day, was to be cut off from God's people. Hence, though no work was to be done on the sabbath, yet the child must be circumcised, because the time, as well as the act, was commanded. "Under the Mosaical law," says the learned *Vincent Alsop*, "God commanded that they should offer to him the daily burnt-offering ; and in this case the *colour* of the beast (provided it was otherwise rightly qualified) was a mere *circumstance*, such as God laid no stress upon ; and that man had proved himself a superstitious busy-body who should curiously adhere to any one colour. But for *the heifer* whose ashes were to make the *water of separation*, there the colour was no circumstance, but made by God's command a *substantial* part of the service. To be *red* was as much as to be a *heifer* : for, when circumstances have once passed the royal assent, and are stamped with a *divine* seal, they become substantials in instituted worship. As we must not think that God appreciates whatever men set a high value upon, so neither are we to judge that he disesteems anything because it is grown out of fashion, and thereby exposed to contempt by the atheistical wits of mercenary writers. It is a practice too common, that, if any of Christ's institutions seem necessary to be broken, it will be first necessary to *decry* them as *poor, low, inconsiderable circumstances* ; and then to fill the people's heads with a noise and din, that Christ lays little stress on them ; and, in order hereto, call them the *circumstantials*, the *accidentals*, the *minutia*, the *punctilios*, and, if need be, the Petty-Johns of religion, that conscience may not kick at the contemning of them." *Sober Inquiry*, p. 289.

Having now answered the objections brought against

immersion, we will consider those brought against the Baptists themselves.

14. It is very commonly objected, that baptism is a subject of no importance, a *non-essential*; and that Baptists lay far too much stress on it.

As common as it is for people to talk about non-essentials in religion, there is reason to fear that many "neither understand what they say nor whereof they affirm." It is a just remark of the learned *Dr. Grosvenor*, that "the diminutive things that have been said by some of the positive appointments in religion, and the extravagant things that have been said by others, are two extremes which true reasonings lead nobody into on either hand. It is as contrary to the nature of things to make *nothing* of them, as to make them *the whole* of religion. To know exactly the regard that is due to them, is to find out the rank and order they are placed in by Him who has appointed them." "Some things," says the same author, "are absolutely necessary to salvation, and in their own nature. We call those things absolutely necessary, without which there can be no salvation at all. Thus, a mind suited to the happiness intended by the word *salvation*, is absolutely necessary; or holiness, *without which no man shall see the Lord*. All the *titles* in the world to heaven can never give the pleasure of heaven, without a suitableness to its enjoyments. Fitness here is as the eye to the delights of colours and prospects; the ears, to the pleasures of harmony; and as the palate to those of taste and relish; that is, a capacity of enjoyments. As there must be an animal nature for animal pleasures, a rational nature for the rational ones, so there must be the divine and heavenly nature for those that are divine and heavenly. No man would care to live, even with God, whom he did not

love. A disposition to obey divine orders wherever they are discerned, either positive or moral, is part of that *holiness, without which no man shall see the Lord*. I may be saved without a sacrament, but I cannot be saved without a disposition to obey God's authority wherever I see it. A sacrament is a positive rite, and not to be compared with moral virtue and Christian grace. Or can there be any moral virtue or Christian grace without a disposition to obey the authority of Christ wherever I discern it? Surely obedience to God's commands is moral excellence, though the instances of that obedience may lie in positive rites. The sincerity and truth of such a disposition are best known by its being uniform and universal. Ps. 119 : 6. 'The author of our religion has told us, and added his *example* to his *word*, that *thus it becomes us to fulfil all righteousness*, and so ordered himself to be baptized. Baptism was a positive rite, an external thing; and yet he calls it *righteousness*; such righteousness as *became* him, who was the Holy One of God; became Him who had intrinsically no need of any outward ceremony; whose inward purity was perfectly divine; and if it became *Him* to fulfil such sort of righteousness, it can hardly become any who pretend to be his followers to neglect it." *Moral Obligation to the Positive Appointments in Religion.*

Although our *dependance* for salvation is on Christ, and Him alone, yet that should not hinder, but rather farther, our *obedience*. 'To neglect a positive law we have already shown (Essay I.) is criminal. Although circumcision was no saving ordinance, yet whoever was not circumcised was cut off from among the people. Gen. 17 : 14. Exod. 4 : 24. Even so baptism. It is a standing ordinance; and those who neglect it, or use it in an

improper manner, offend God ; and every transgression exposes them to punishment, as those were punished who *ate and drank unworthily*. 1 Cor. 11 : 29, 30.

Now, this is all the stress and importance Baptists attach to the sacred ordinance of baptism. But it is very evident that our Pedobaptist brethren lay a great deal more stress on it. Multitudes of *them* have openly declared it absolutely necessary to salvation ; others, who do not go all that length, yet go a great way too far. History informs us that in the beginning of the fourth century it was believed by some that baptism was necessary to salvation.* This is acknowledged by many of

* Alas ! how true it is that “ error never goes alone.” It is like the small rivulet which, in its progress, unites various streams, and thus becomes a large and powerful river, which carries everything before it. Believing that baptism was *necessary* to salvation, *naturally* led first to aspersion or sprinkling, and then to infant baptism. When a person was sick and supposed to be dying, to secure his salvation, they were anxious to baptize him ; and, as he could not go to the water, they conceived that water might be brought to *him* ; and, as immersing a *sick* person in cold water was thought dangerous, they affirmed that *pouring* water upon him was sufficient. Thus the change of immersion to pouring, in cases of necessity, was at first thought to be lawful ; but the Council at Ravenna, in the thirteenth century, improved upon this, and declared *sprinkling and dipping indifferent*. The belief, that baptism was necessary to salvation, led also to infant baptism, which till then had not been known. *Justin Martyr*, who, in the middle of the second century, addressed a letter to the *Emperor Antonius Pius*, describing the nature of conversion, and of forming Christian societies, never mentions the baptism of infants. *Tertullian*, who lived in the beginning of the third century, is the *first* who mentioned infant baptism, and he opposes it as an error. About fifty years after this *Cyprian*, bishop or minister of Carthage, (who justified the consecration of baptismal water, the exorcising of the devil, the necessary use of chrism or anointing in baptism, with other superstitious practices, and who was the first that vindicated the change of immersion into

the most learned Pedobaptist divines. Such is the testimony of *Vitringa*, *Venema*, *Salmasius*, *Hospinianus*, *Suicerus*, *Episcopius*, *Dr. Owen*, *Dr. Wall*, &c. Long quotations from their writings on this subject may be seen in *Booth's Pedobap. Exam.*, vol. 2, ch. 3. Nor have all our modern Pedobaptist brethren rejected this opinion. To this day it is believed that infants are to be baptized, because it is *necessary to salvation*; that in the act of baptism they are regenerated, cleansed, and justified, and their sins forgiven; that they are delivered from the greatest of evils, and enriched with the best and most excellent endowments; filled with divine grace; made the children of God and heirs of eternal salvation; that they are joined and knit to Christ, as members to the head; that they are signed with a character which can never be blotted out of their souls. Such was the doctrine of the *Council of Trent* and of the *Greek church*, who immersed their infants, and is taught in the confessions of *Helvetia*, *Bohemia*, *Augsburg*, *Saxony*, *Wittenburg*, *Sueveland*, and by the *Church of England*, by the *Westminster assembly*. As the reader may not be acquainted with the Episcopal form as used in England, I insert a copy. At *baptism* the minister says: "This child is regenerated and grafted into the body of Christ's church." At *confirmation*, the bishop having asked the

aspersion or sprinkling :) this man not only himself approved of baptizing infants, but also recommended it to others in the name of a council of sixty-six bishops or pastors. Through the influence of *Augustine*, in a council of fifteen bishops, met at *Mela*, in *Numidia*, Ann. 416, it was decreed and enforced by Anathema that "It is the pleasure of all the bishops present in the holy Synod to order that whosoever denieth that infants newly born of mothers are to be baptized shall be accursed." More than four hundred churches in Africa refused submission to this decree, and, consequently, became the subjects of cruel and extensive persecution.

children individually, "Who gave you this name?" they, agreeably to instruction given them, reply, "My god-fathers and god-mothers in my baptism, *wherein* I was made a member of Christ, *a child of God, and an inheritor of the kingdom of heaven.* After the children have repeated in their mother-tongue the creed, the Lord's prayer, the ten commandments, and answered some questions, the bishop lays his hands upon their heads and prays thus: "Almighty and everlasting God, who hast vouchsafed to *regenerate* these, thy servants, by *water* and the Holy Ghost, and hast given unto them forgiveness of all their sins, &c.;" and in a following collect he says: "These, thy servants, upon whom (after the example of thy holy apostles) we have now laid our hands to *certify* them (by this sign) of thy favour and gracious goodness toward them." Thus, as infants, they have been *regenerated in baptism*, of which, in riper years, they were *confirmed* and *certified*; and at their burial, no matter how wicked their lives may have been, (except self-murderers or excommunicated,) their bodies are committed to the dust in "*sure and certain hope of a resurrection to eternal life,*" and thanks are given for "God's taking the soul of this dear brother (or sister) to himself." Awful delusion indeed! *Assembly Conf. of Faith*, ch. 28. "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only as the solemn admission of the party baptized into the visible church, but also to be unto him a *sign* and *seal* of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," &c. Again; "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or in-

fants) as that grace belongeth unto, according to God's own will in his appointed time." Judging from the life and conduct of many who have been sprinkled in infancy, it seems that, by baptism, grace is *promised*, and *sealed* and *offered*, to many to whom, *according to God's own will*, it does not belong.

Dutch Reformed Church Conf. of Faith, Art. 34. "Christ shed his blood no less for the washing of the children of the faithful than for adult persons; and, therefore, they ought to receive the sign and sacrament of what Christ has done for them." Again, the *Heidelb. Cat.* Lord's day 26th, says, "that I (viz., the person baptized) am as certainly washed by his blood and spirit from all the pollution of my soul—that is, from all my sins—as I am washed externally with water." Is this really true of all baptized children?

Innumerable testimonies might be adduced from the writings of individuals, but two or three must suffice. *John Calvin* says: "Baptism is a sign of initiation, by which we are admitted into the society of the church, in order that, being incorporated into Christ, we may be numbered among the children of God. In baptism God assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. Baptism is also attended with another advantage; it shows us our mortification in Christ, and our new life in him. Rom. 6: 3, 4." *Institute*, B. 4, ch. 15. *Mr. Henry*, whose commentary on the bible displays so much piety, learning, and judgment, yet had his mind so much prejudiced by education, that he advances the following sentiment: "Such are the privileges which attend this ordinance, that, if our Master had bid us do some great thing, would we not have done it, rather than come short

of them? much more when he only saith unto us, *wash, and be clean*; wash, and be CHRISTIANS. The gospel contains not only a doctrine, but a covenant; and by baptism we are brought into that covenant. Baptism wrests the keys of the heart out of the hands of the strong man armed, that the possession may be surrendered to him whose right it is. The water of baptism is *designed* for our cleansing from the spots and defilements of the flesh. In baptism our names are engraved upon the breast-plate of this Great High Priest. This, then, is the efficacy of baptism; it is putting the child's name upon the gospel grant. We are baptized into Christ's death; i. e., God does, in that ordinance, seal, confirm, and make over to us ALL the benefits of the death of Christ. Infant baptism speaks *an hereditary relation to God*, that comes to us by descent. Baptism seals the promise of God's being to ME a God, and that is greatly encouraging; but infant baptism increases the encouragement, as it assures me of God being the God of my father's, and the God of my infancy." *Treatise on Baptism*. Passim. Another Protestant divine has informed us "that Christ has nothing to do with any man, nor any man with Christ, till he is baptized with water. All power in heaven and on earth is in baptism. He that is not baptized has no interest in Father, Son, nor Holy Spirit. By this ordinance he is united unto the true God, and becomes one with him in all things. Baptism is our righteousness and holiness; it is remission and cleansing from sin; and, though our sins are red as scarlet, baptism makes white, and whiter than snow. He who is baptized is as white and clean from sin as God can make him." *Lewelyn's Treat. on Bap.*, pp. 5-23.

Dear reader, allow me now to ask you the following questions: *First*. Who do you think lay the greatest

stress on baptism, the Baptists or the Pedobaptists? *Secondly.* If the preceding statement be true, if grace be given the child in baptism, if God has truly regenerated it, and has actually made it a member of Christ, a child of God, and an inheritor of the kingdom of heaven, I ask, how comes it to pass that persons baptized in infancy are not uniformly pious in their after-lives? How is it that so many of them turn out such profligates? Are these the *fruits* or *evidences* of their regeneration? Are these the persons that may call God their Father, Christ their Head, and heaven their home? I ask once more, how are these things consistent with the doctrine of perseverance? Justice, however, requires the admission, that all Pedobaptists do not attach so much importance to infant baptism. *Mr. Bradbury* says: "That your children shall be sanctified from their mother's womb, upon their being received in this ordinance, is making the blessing of the new covenant come by the will of men and of the will of the flesh, and not of God. But *be not deceived*; God is not mocked. Do not think so idly of those favours that come by his Spirit." *Duty and Doctrine of Baptism*, p. 19.

The late Pedobaptist writer in the *New York Observer*, mentioned above, states that infant baptism is wholly the act of the parents, and that the child derives no other benefit from it but a dedication to God; and in the close of his paper he observes: "If the Pedobaptist churches would take this ground, and relinquish the idea that baptized children are in any *such sense* members of the church as to entitle *them*, by reason of their baptism, to a seat at the Lord's table, and to subject them to the *discipline of the church*, they would find their system, I think, more consistent with Scripture, and more accordant with what, in fact, is practicable."

It is gratifying to see the rapid progress of the Baptist sentiment. Nor can it be otherwise. In proportion as the *bible* is circulated and read without note and comment, in the same proportion we may hope God will be worshipped without human inventions. Hasten it, Oh Lord, for thy name's sake. Amen.

15. Close communion is another objection against the Baptist sentiments and practice.

Not a few pious and conscientious Christians, convinced of the truth of the Baptist sentiments, have been kept back by the erroneous and slanderous report, that the Baptists are a bigoted, narrow-minded sect, because they allow none to come to the Lord's table except the members of their own denomination, as if they were the only people fit for heaven.

Certainly our Pedobaptist brethren cannot mean by this objection that we ought to admit a person who is a heretic in sentiment or immoral in practice; for to such some of them refuse admittance, as well as we. Their objection, therefore, we conceive, is, that we do not admit such as are church members in good standing in every other respect, except that they have not been *immersed* after a *personal* profession of faith. I confess, with deep regret, that this objection had once great weight upon my mind, and excited not a little prejudice against the Baptist denomination. I remember that once, after having preached in a Baptist church, immediately before the administration of the Lord's supper, on leaving the pulpit, I expostulated with the minister for refusing me a crumb of bread from the *Lord's table*, after I had dispensed the bread of life to the whole congregation. But, as hard as I *then* thought of this conduct, I cannot *now* but approve of it, as a thing absolutely necessary to make their practice consistent with their principles.

A moment's reflection will, I trust, convince the reader of the propriety of close communion. No man, I believe, if considered by our Pedobaptist brethren as not baptized, would be admitted to break bread at the Lord's table in any of their churches, however amiable his character, or how much soever they might esteem him in other respects. During my examination of the subject of baptism, I found that it is a universally received opinion that the ordinance of baptism must precede the Lord's supper, and that whoever refuses to submit to the former, or is unqualified for it, is to be refused admission to the latter. This might be confirmed by innumerable testimonies from public catechisms and confessions of faith, as well as from the writings of pious and learned Pedobaptists. I select but a few.

Justin Martyr, speaking of the Lord's supper, says : " This food is called by us the *Eucharist*, of which it is *not lawful* for any to partake but such as believe the things that are taught by us to be true, and have been baptized." *Apolog.* 2, p. 162.

Lord Chancellor King says : " Baptism was *always precedent* to the Lord's supper ; and *none* were admitted to receive the Eucharist till they were baptized. This is so obvious to every man, that it needs no proof." *Inquiry*, Part 2, p. 44.

Dr. Wall informs us that " *No church* ever gave the communion to *any persons* before they were baptized. *Among all the absurdities that ever were held*, none ever maintained *that*, that any person should partake of the communion *before* he was baptized." *Hist. Inf. Bap.*, Part 2, ch. 9.

The very learned *Benedict Pictet* says : " The supper of our Lord ought not to be administered to persons that

are *unbaptized*; for before baptism men are not considered as members of the visible church." *Theolog. Christ.*, 959.

Dr. Doddridge tells us "it is certain that, as far as our knowledge of primitive antiquity reaches, *no unbaptized* person received the Lord's supper." Again he says: "*How excellent soever* any man's character is, he must be baptized before he can be looked upon as completely a member of the church of Christ." *Lectures*, pp. 508-512.

Bede informs us "that three young princes among the eastern Saxons, seeing a bishop administer the sacred supper, desired to partake of it, as their deceased and royal father had done. To whom the bishop answered: 'If ye will be washed, or baptized, in the salutary fountain, as your father was, ye may also partake of the Lord's supper, as he did; but if ye despise the former, *ye cannot in anywise* receive the latter.' They replied, 'We will not enter into the fountain, nor be baptized; nor have we any need of it; but yet we desire to be refreshed with that bread.' After which the historian tells us that, they importunately requesting, and the bishop resolutely refusing them admission to the holy table, they were so exasperated as to *banish both* him and his out of their kingdom." *Hist. Eccles.*, L. 2, ch. 5, p. 63.

Besides, it is strange indeed that those who believe that children sprinkled in infancy are properly baptized, become members of the church, are put under its watch and government, &c., and yet forbid *them* to approach the communion table, should find fault with Baptists for refusing those whom they consider as not baptized at all. The reader will be able to judge who is chargeable with *improper* close communion.

16. It is not unfrequently objected, that the poor and illiterate only embrace the Baptist sentiments, and that the learned and rich are for infant baptism.

Perhaps there is too much reason to fear that this objection *has* stifled many a conviction, and prevented both ministers and people from obeying the positive command of our blessed Lord and Saviour. Thus, "when the publicans justified God, being baptized with the baptism of John, the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7 : 29, 30. In like manner, the Jewish builders justified themselves in rejecting the Messiah, the chief corner-stone, saying : "Have any of the *rulers* or of the *Pharisees* believed on him ? but this people, who knoweth not the law, are cursed." John 7 : 47, 48. Must the gospel be a cunningly devised fable because "not many wise men after the flesh, not many mighty, not many noble" have believed ? No ; verily not ! Let God be true, and every man a liar. The Lord is jealous of his glory ; and, therefore, he despises the great, the wise, and the noble, and chooses the poor of this world, and makes them rich in grace. Yes, dear reader, with the deepest humility, I would adopt the language of the blessed Jesus, and say : "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father ; for so it seemed good in thy sight." Matt. 11 : 25, 26.

Farther, is it not a true maxim, "*Humanum est errare,*" it is human to err ? Have not many learned and pious men erred and done wrong ? Are there not many learned, rich men in the community full of errors and superstitions ? Are we to do evil because the multitude do so ? "*The BIBLE is the religion of Protestants,*" and

not the opinions and traditions of men, if ever so learned or opulent. Even a Paul must not be followed farther than he followed Christ.

But the objection is not founded on fact. It is not the poor and illiterate *only* who are Baptists. Not a few in all ages of Christianity might be mentioned that were eminent for piety, learning, and respectability; and who knows not that John, who was greater than all the prophets, was a Baptist? and we have already shown that the apostles, who were still greater than John, were also Baptists; and let it be remembered that the Lord Jesus Christ himself, the greatest of all, was a Baptist, both in sentiment and in practice.

Since the days of the apostles too, there has been a bright cloud of witnesses in favour of the Baptist sentiments. Such were the *Donatists, Novatians, Waldenses, Albigenses*, ancient *Britons, &c., &c.* And is it not evident, from the quotations contained in the preceding pages, (and which might have been greatly multiplied,) that, however our Pedobaptist brethren differ from us with respect to the subjects and mode of baptism in *practice*, very many of them seem to be perfectly agreed with us in *opinion*?

A remark of the pious and excellent *Mr. Booth* is too applicable to be omitted in this place, and most suitable as the close of this part of the work.

“It is very observable,” says he, “that so many Pedobaptists themselves have admitted the facts on which we reason, and that they have either expressly rejected the texts usually pleaded against us as having nothing to do in the controversy, or so explained them as renders their application in support of infant baptism quite impertinent. Do we maintain, for instance, that baptism is a positive institution, and that positive rites depend entirely on the revealed will of God in regard of the

manner of performing them, the persons to whom they belong, and the signification of them? All this they readily grant. Do we insist that the obvious and native sense of the term baptism is *immersion*? They expressly allow it. Do we maintain that immersion was the apostolic practice, and that, except in extraordinary cases, it was the general custom of thirteen hundred years? They confirm our sentiment. Do we affirm that immersion is the present practice of the Greek and Oriental churches, and that those churches include one-half of the Christian world? Their own pens bear testimony for us. Do we insist that plunging is more expressive of the great things intended by the ordinance than pouring or sprinkling? They accede to our opinion. Do we assert that the first instance of pouring or sprinkling, instead of immersion, which is expressly recorded, was about the middle of the third century, and *then condemned*; that the apostate church of Rome, all sovereign as her church claims are, introduced pouring to common practice; and that Protestant churches received it from her polluted hands? These, being stubborn facts, are all acknowledged. Do we maintain that in ordinary cases immersion is not prejudicial to health? Pedobaptist physicians without a fee, and medical practice without hesitation, confirm our opinion. Do we assert that no power on earth has authority to alter the law of Christ, or to depart from apostolic example, in regard to immersion? So do they, in effect, when disputing with Papists concerning the sacred supper. Do we contend that there is *no express command* nor *plain example* in the New Testament relating to infant baptism? It is granted *by them*. Do we plead that there is no evidence of Pedobaptism being practised before the conclusion of the second or the beginning of the

third century ? This also is readily granted, even by some of those who were the greatest adepts in Christian antiquities. Do we treat with contempt the plea of pretended apostolic tradition, unsupported by Scripture ? So do all Protestants, except Pedobaptism, Episcopacy, or something similar, solicit their patronage. We have the honour, therefore, to agree with many of them as to a great part of our premises, and with some of them respecting the whole. Yes, amazing as it may seem, we are honoured with having some of them for our associates in everything, *except the conclusion*. Here, indeed, we are utterly deserted by them. Nor can it be otherwise, while they are PEDO and we ANTI-PEDO-BAPTISTS." Mr. Booth, having quoted a declaration of Bishop Taylor, viz., "that there is much more *truth* than *evidence* on the side of Pedobaptism," observes : "This being the case, I am *discouraged* in respect to an issue in the present controversy. For, as truth and evidence do not depend on the pleasure of man, they are stubborn things ; and we justly presume they will not easily quit their stations, out of complaisance to either side. While, therefore, each abides by her party, the Baptists, it is likely, will plead preponderating evidence, and firmly insist upon it as a maxim of logical prudence, that our assent should always be proportioned to the degree of evidence : on the other hand, we need not wonder if Pedobaptists exult in the possession of truth, because it is a precious jewel ; and such truth especially as is obtained *without evidence* must be precious indeed, it being so extremely scarce. Despairing, therefore, of putting an end to the controversy, where truth and evidence take different sides, I must here lay down my pen." *Pedob., Exam.* 2, pp. 450, 483.

And now, dear reader, I must also lay down my pen ;

not in despair, however, but in prayer, that my humble attempt to render you such assistance as was in my power may prove to you a blessing, and in the hope that you will not suffer your mind to be kept back from searching the Holy Scriptures for BOTH *evidence and truth*.

And may He, whose gracious Spirit has led me, as I trust, out of the darkness of Judaism and sin, into the glorious light and liberty of the gospel, and constrained me to be *baptized into his most holy name*, and given me great peace in believing and joy in obeying his Word; may He lead *you* into all truth and obedience, and glorify himself in the united and harmonious sanctified influence of all his beloved people, through JESUS CHRIST, his Son. Amen.

ESSAY VI.

Practical Improvement.

HAVING, in the preceding Essays, stated my views respecting the subjects and mode of the ordinance of baptism, I now humbly propose to make a few remarks in this edition of a practical nature, particularly addressed to the members of that denomination to which I now have the honour to belong. Whatever imperfections may be attached to the foregoing Essays, you doubtless approve of the *sentiment* they are designed to establish. Whatever minor differences may exist among us, we are all agreed in the fundamental principle, most sacred to our denomination, viz., that a positive institution admits of no alteration whatsoever, except made by the Lawgiver himself. We believe that it is as criminal

to *omit* any part of the institution, as to *add* anything of our own invention. Let us, then, my beloved brethren, be consistent. While we strictly and conscientiously adhere to the former part of our Lord's commission, viz., to admit none to this sacred ordinance but such as believe, and in no other way but by immersion, let us be equally strict and conscientious with respect to the second part of the divine precept, namely, "to observe all things whatsoever Christ has commanded." Nothing can be more reasonable than our obedience to his commands, and nothing more useful ; for "in keeping of them there is great reward."

But to enumerate all things whatsoever Christ has commanded would by far exceed my limits. I will, therefore, select some leading particulars only, which include others. The Lord Jesus Christ has adopted the Moral Law, the eternal rule of righteousness, as the law of his kingdom ; and in his incomparable sermon on the mount he has explained it in its highest sense, and delivered it to his followers as the rule of their obedience and conformity to him. It is a just and important observation of the late pious *Archibald M'Lean*, that "the rule of duty is here carried to a higher degree of spirituality and perfection than in any former revelation of the mind of God. It is accommodated to the kingdom of Christ, which is not of this world ; and so contains a perfect system of non-conformity to the world, enjoining mortification, self-denial, and crucifixion to it in all its lusts and favourite pursuits. It is suited to the subjects of the kingdom of heaven considered in the situation of strangers and pilgrims on the earth, as Christ was, and, like him, sustaining the opposition and hatred of the world ; answerable to which, it enjoins poorness of spirit, humility, meekness, patience, non-resistance of evil, forgive-

ness of injuries, love of enemies, &c. ; its great and leading design being their conformity to Christ in this world, that they may share with him in his glory when he appears."

In this heavenly discourse the King of Zion teaches his subjects that causeless anger, and words expressive of contempt, make a man liable to the judgment of God as much as actual murder. Matt. 5 : 21, 22. While the letter of the law prohibits all outward acts of uncleanness, our blessed Redeemer assures us that every impure thought or unchaste desire is the commission of adultery in the sight of God. Ver. 27, 28. With respect to an *oath*, tradition considered *false* swearing *only* as a breach of the law, but not simply *unnecessary* swearing ; and that by the *name* of God was meant only the name *Jehovah* : but our Lord prohibits *all* manner of swearing, whether true or false, by any kind of oath whatever, in *common conversation*, as a taking the name of God in vain. Verses 33-37.

Farther, by the law of Moses, injuries were to be punished in kind by the judges, in case the injured party insisted on it ; so that if a man, for instance, lost an eye or tooth by a blow, he might demand the eye or tooth of the offender. But Christ admits of no such law in his kingdom, it being entirely incompatible with the genius of his religion ; and, therefore, he absolutely forbids his subjects to resist evil or retaliate injuries in any manner of way whatever. Ch. 5 : 38-42. This important precept of our blessed Lord was best explained by his own example, which is set before his disciples for their imitation. "For," saith an inspired apostle, "if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God : for even hereunto were ye called : because Christ also suffered for us,

leaving us an example, that we should follow his steps : who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself to him that judgeth righteously." 1 Pet. 2 : 20-24. And as this divine command is so contrary to corrupt nature, and the maxims and humours of this world, which say, "Revenge is sweet," but so honourable to the religion of Christ, it is repeatedly pressed upon the disciples. See Rom. 12 : 17, 19. 1 Thess. 5 : 15. 1 Pet. 3 : 9. Yea, our blessed Lord and Saviour requires of his followers not only to cherish a spirit of forgiveness of injuries, in imitation of their heavenly father, (see Matt. 6 : 14, 15 ; 18 : 23-35. Mark 11 : 25, 26,) but also to follow his noble example, even to love their enemies. For, saith he, "Ye have heard that it has been said, thou shalt love thy neighbour, and hate thine enemy ; but I say unto you, love your enemies ; bless them that curse you ; do good to them that hate you ; and pray for them that despitefully use you and persecute you, that ye may be the children of your father who is in heaven ; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5 : 43-45.

Oh, my dear brethren, how excellent, how spiritual, and how exceedingly broad are these commands of our dear Lord and Saviour. Were they universally obeyed, the greatest part of the evils in the world would be annihilated : wars, massacres, law-suits, domestic disorders, frauds, rapines, oppressions would cease ; unavoidable evils would be mitigated and rendered more supportable ; equity, truth, purity, peace, and love would, as it were, descend from heaven to dwell on earth, and drive their hateful opposites down to hell, whence

they came. Thus it would be if all men were Christians, and well understood and practised their holy and heavenly religion.

I cannot omit observing in this place that, when I first read this amiable, lovely, and divine precept, at the age of twenty-five years, my feelings were such as cannot possibly be expressed, nor will ever be forgotten : for, being brought up in the Jewish religion, and considerably versed in the writings of the Rabbins, I well knew that the law of loving our neighbour was not only restricted by them to our nation, sects, family, and friends, but that by their precepts we were even required to hate our enemies. To love our enemies is a precept peculiar to the religion of Jesus. No wonder, therefore, that “the people were astonished at his doctrine, for He taught them as one having authority, and not as the Scribes.” The testimony of the multitude concerning the miracles of Christ is equally true concerning his precepts : “It was never so seen in Israel,” much less among the best morality of the wisest heathen philosophers. How beautiful and true are the words of the poet :

“What if we trace the globe around,
And search from Britain to Japan ;
There shall be no religion found,
So just to God, so good to man.”

How little could that philosopher have known of the corruption of human nature, who asserted that, “if Virtue became incarnate, all men would love and adore her.” Alas ! fact has shown his utter mistake. The Son of God himself became incarnate, and exhibited virtue, both by precept and example, in her most lovely and perfect form, and they both despised her, and him they crucified. Nor have times grown much better. The holy and heavenly precepts of our divine Redeemer are too much

neglected. The following observation is as true as it is painful: "Few of those who bear the Christian name will admit this and the foregoing two precepts, even so much as in principle; and fewer still make any conscience of obeying them, though essential to the character of disciples. The greater part would ascribe the conduct here recommended to a mean, cowardly, pusillanimous disposition; or, in the modern phrase, to want of spirit; because they love not the character of Jesus, nor savour the things that be of God; whereas patiently bearing insults, forgiving injuries, and loving enemies discovers the most exalted generosity, greatness, and fortitude of soul that can possibly be exhibited in human nature.

"When the wrongs received from our enemies kindle our resentment, extinguish our benevolence, or induce us to retaliate, they have conquered us—we are then overcome of evil; but if we freely and heartily forgive them, and return them blessing for cursing, good for evil, and love for hatred—this is to overcome evil with good, which is a conquest infinitely more noble, honourable, and glorious than all the victories of Alexander and Cæsar, those scourges of mankind, who were themselves overcome of evil. Our Lord saith, 'If ye love them who love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?' Gratitude and natural affection, however commendable, do not distinguish Christ's disciples from the world; but the love of enemies shows them to be partakers of the divine nature, the children of their father who is in heaven; for hereby they imitate his mercy and undeserved goodness, who is kind unto the unthankful and to the evil." *M'Lean on the Commission*, 180.

I proceed to notice our Lord's prohibition of all rash, unjust, and evil judging upon groundless suspicions, or from a censorious, malevolent, unmerciful disposition, which is gratified in detecting, magnifying, exposing, and condemning the faults and infirmities of others, without any view to their good. Matt. 7 : 1-6. This is not only opposite to charity, but to common benevolence, and is frequently masked under a cloak of zeal for the truth. James 3 : 14-17 ; 4 : 11, 12. Another most important caution of our blessed Lord is against vain-glory and hypocrisy in acts of liberality and devotion ; Matt. 6 : 1-7, 16-18. The conduct of Christ's disciples differs from that of the Pharisees and Scribes in *motive* as well as in *rule* . They are, indeed, required to " let their light so shine before men, that others may see their good works, and glorify their father ;" yet they ought not to do their works " to be seen of men." " Their general conduct," saith the venerable *Scott* , " should be so exemplary as to constrain men to see an excellency in their religion ; but every action should spring from humility, the fear and love of God, and regard to his acceptance and glory, and not from a desire of being noticed or commended.

All *anxious* solicitude or *distracting* cares, even as to the necessaries of this life, as well as covetousness, which is idolatry, are strictly prohibited by our divine Lawgiver as utterly inconsistent with that spiritual-mindedness, the distinguishing characteristic of a true Israelite, with a life of faith and a hope of glory ; Matt. 6 : 19-34. Besides these few precepts of our Lord, extracted from his sermon on the mount, many others of like importance were delivered by him on other occasions, of which, however, I will notice but one or two.

" If any one will come after me," saith our Lord and King, " let him deny himself, and take up his cross, and

follow me." Matt. 16 : 24. *Self-denial*, and bearing the cross after the example of Christ, are two very comprehensive and essential precepts of the Christian religion, whereby it stands distinguished from all others, as well as from every accommodation of it to the nations of this world. We must deny ourselves, not only of the sinful gratifications of corrupt nature, but also of the most innocent and lawful enjoyments of this life when in any case they interfere or stand in competition with our allegiance to Christ. We must also take up our cross and follow him, by sustaining the hatred and mal-treatment of the world for righteousness' sake, even to the loss of life itself, after the example of our blessed Redeemer. These duties are most peremptorily required by the Saviour, and largely discussed and powerfully enforced by almost every gospel minister. They are most honourable to religion, most beneficial to the soul, and absolutely necessary to an assurance of our discipleship ; yet there is reason to fear that, of all other duties, these are the least understood and the most neglected.

I hasten to name but one more precept of our dear Lord, and that is, *brotherly love*. This is the old and the new command, the first and the last ; the brightest evidence of our discipleship. " A new commandment," says Christ, " I give unto you, that ye love one another : as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13 : 34, 35.

" This injunction," saith one of my fellow-students, " is denominated *the* new commandment of the Christian economy ; not that love was no duty before the coming of Christ, but it is now placed more prominently among the duties of believers ; is urged on fresh grounds, enforced by a more perfect example, and constrained by

stronger motives. The dispensation of Jesus Christ is a system of most wonderful, most mysterious grace. It is the manifestation, commendation, and perfection of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. Jesus Christ was an incarnation of love in our world. He was love living, breathing, speaking, acting among men. His birth was the nativity of love, his sermons the words of love, his miracles the wonders of love, his tears the meltings of love, his crucifixion the agonies of love, his resurrection the triumph of love. Hence it was natural that love should be the cardinal virtue in the character of his saints, and that it should be the law that regulates their conduct toward each other. This grace is so important, that, like holiness, no measure of it is sufficient to satisfy the requirement of the Word of God. It is the basis, and cement, and beauty of the Christian union: the church where it is wanting, whatsoever may be the number or gifts of its members, is nothing better than a heap of stones, which, however polished, want the coherence and similitude of a palace.* The apostle

* "The Church Member's Guide," by the *Rev. J. A. James*, 2d Am. Ed., p. 81. With unfeigned pleasure, I take this opportunity of recommending most earnestly this incomparable "guide" to every "church member" of every Christian denomination. No one can peruse this little volume (of which it may be said most truly "*multum in parvo*") without being greatly instructed and benefited. The minister, the deacon, and the other members, all will feel themselves reprov'd, directed, and encouraged. The husband, the wife, the parents, and the children; the master and the servant, all will find their "portion of meat in due season." Should the directions of this excellent Scriptural "guide" be speedily and faithfully followed by all "church members," the language of the poet would be adopted with the greatest propriety and with the most exquisite pleasure and delight:

gives us a brief, but very comprehensive, description of this divine grace in the following words : “ Charity or love suffereth long, and is kind ; love envieth not ; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. And now abideth faith, hope, love, these three ; but the greatest of these is love.” 1 Cor. 13 : 4–8, 13. This grace evidently is in direct opposition to pride, self-seeking, envy, evil-surmising, and every malignant passion and disposition. It is kind and beneficent, engaging us in all respects to serve one another. Gal. 5 : 13. In this imperfect state it is attended with much self-denial, and requires the exercise of humility, patience, meekness, and long suffering in bearing one another’s burdens.

To point out the numerous ways in which brotherly love operates would exceed the limits of this Essay. It

“ Let strangers walk around
 The city where we dwell,
 Compass and view thine holy ground,
 And mark her building well ;

 The orders of thine house,
 The worship of thy court,
 The cheerful songs, the solemn vows ;
 And make a fair report.

 How decent and how wise !
 How glorious to behold !
 Beyond the pomp that charms the eyes,
 And rites adorn’d with gold.

 The God we worship now
 Will guide us till we die,
 Will be our God while here below,
 And ours above the sky.”

WATTS.

must suffice to state that, wherever it exists, it will show itself by praying for our brethren ; Eph. 6 : 18 ; bearing one another's burdens, by assisting and relieving each other ; Gal. 6 : 2 ; by forbearing with one another ; Col. 3 : 13 ; by reproving and admonishing in the spirit of meekness ; Prov. 27 : 5, 6 ; by establishing each other in the truth ; by conversation, exhortation, and stirring up one another to the several duties of religion, both public and private. Jude ver. 20, 21. Heb. 10 : 24, 27.

Thus, my beloved brethren, I have pointed out a few of the most *comprehensive* precepts of our glorious King and Lawgiver. But let me not be understood as if I considered any of his commandments of not sufficient importance to deserve our notice or obedience ; God forbid ! His divine commission is, to "teach and to observe *all things whatsoever*" he has commanded. Again he said : "Ye are my friends if ye do *whatsoever* I command you." John 15 : 14. As Christ performed every command of his father, so must we obey every command of Christ. He is not a man after God's own heart that does not fulfil *all his will*. It is David's commendation that he did so. Acts 13 : 22. King Josiah hath the same honourable character left upon record : "He turned to the Lord with *all his soul*, according to *all the law of Moses*." 1 Kings 23 : 35. Obedience is quite out of tune, if any one command be slighted. When the people went to gather *manna* on the sabbath, and so broke the law, God taxed them with a violation of the whole. Exod. 16 : 27. Should the reader exclaim, "who is sufficient for these things !" that would be indeed no matter of surprise ; but it would by no means be a justification of disobedience. Not a few have objected that Christ's precepts require such strictness as is unattainable. That absolute perfection is not

to be obtained in this world I firmly believe ; but an unreserved and sincere obedience is certainly attainable. Thousands of saints of old have walked thus with God ; and there is a cloud of *living* witnesses who do exemplify this conduct ; and our dear Redeemer hath promised all-sufficient grace and strength equal to our day.

To make use of arguments or motives to enforce obedience to Christ's precepts, might probably, by some, be considered needless. Would to God it were so. But, alas ! are there not those who, with the Jews of old, exclaim, " We have no king but Cæsar." " We will not have this man to reign over us !" Are there not those who, having laboured in vain, and spent their strength for naught in the system of Arminianism, have sunk down into the opposite abominable scheme of anti-nomianism, maintaining that " the law is of no use or of no obligation under the gospel dispensation, and that good works are unnecessary." Such a scheme, I firmly believe, was no more formed by our God, who is " glorious in holiness," than it produces holiness of life ; and no more came down from Heaven than it fits its disciples for Heaven. Should any of my dear readers have imbibed this most dangerous sentiment, I would entreat him most affectionately to read, with fervent prayer and deep humility, the epistles of the inspired apostles, and also, if he please, to peruse " Dr. Bellamy's (excellent) letters and dialogues between Theron, Paulinus, and Aspasio, with his Essay on the nature and glory of the gospel."

" But, beloved, we are persuaded better things of you, and things that accompany salvation." Permit me, however, to mention a few arguments to " stir up your pure mind by way of remembrance." It will be natural to consider, *first*, the *authority* of the Lawgiver. Our

blessed Jesus is not a usurper, that hath exalted himself to the throne by tyrannical power, intrigue, or bribery. He hath an indisputable right to sway the sceptre of universal dominion, and to reign in the hearts of his people. The apostle's assertion concerning his priestly office is equally true concerning his royalty. "No man taketh this honour unto himself but he that is called of God, as was Aaron ; so also Christ glorified not himself to be made " a king ; " but he that said unto him, thou art my Son, to-day have I begotten thee." Again ; " I have set my king upon my holy hill of Zion." And as David declared in another Psalm, " Jehovah said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." Heb. 5 : 4, 5. Ps. 2 : 6 ; 110 : 1. 'This is He of whom the evangelical prophet said, " Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King ; He will save us." Isa. 33 : 22.

Christ's precepts call for our cheerful, constant, and unreserved obedience, because they are *dictated* by infinite wisdom, which cannot err ; " For in him are hid all the treasures of wisdom and knowledge." Col. 2 : 3. They are *established* upon the basis of spotless purity and rectitude ; " For justice and judgment are the habitation of his throne ; mercy and truth go before his face." Ps. 89 : 14. " His law is holy, and his commandments holy, just, and good." Rom. 7 : 12. The royal Psalmist, speaking of his Son and Lord, the King of Zion, with the pen of a ready writer, describes him thus : " Thy throne, O God, is for ever and ever ; the sceptre of thy kingdom is a right sceptre : thou lovest righteousness and hatest wickedness ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. 45 : 6, 7. And they are

enforced by the strongest ties of love and gratitude. "A new commandment I give unto you, that ye love one another; *as I have loved you*, that ye also love one another." John 13 : 34. "We love him, because he first loved us." 1 John 4 : 19. Therefore, my beloved brethren, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father." Phil. 2 : 5-11.

Our *public profession* at the sacred ordinance of baptism I mention as the *second* argument to enforce our obedience to all the precepts of our divine Redeemer.

Profession, without a becoming practice, is no better than a tree well reported of, but without fruit, which only encumbereth the ground. The good old adage, "application is the life of all," is peculiarly applicable to religion, which does not consist in speculative notions, but in holy and useful practice. An inspired apostle has informed us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And again; "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jam. 1 : 26, 27. The same apostle exhorts us "to be

doers of the word, and not hearers only, deceiving our own selves." That it is not the *frequent*, but *obedient*, hearer that is blessed, our blessed Lord himself has declared again and again ; and, to stir up your pure minds by way of remembrance, I will name but one or two of his solemn declarations. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, that built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not ; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, that built his house upon sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell ; and great was the fall of it." Matt. 7 : 24-27. How striking and just is this illustration to point out, on the one hand, the extreme folly and disappointment of the *mere* hearer, and on the other the wisdom, success, and security of the *obedient* hearer. Neither will a correct knowledge supply the place of obedience ; for thus saith the Lord : "If ye know these things, happy are ye if ye do them." John 13 : 17. As knowledge is necessary to practice, so is practice to happiness ; "For that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12 : 47. How awfully tremendous ! oh, my beloved brethren, who can bear the thought ! Should the Saviour's rebuke be addressed to any one of us, saying, "Why call ye me Lord, Lord, and *do not* the things which I say ?" Let us, therefore, seriously consider the purport of our profession at this sacred ordinance.

We all agree that baptism is a badge of our disciple-

ship to Christ : for, as it has been shown, that *none* but the disciples of Christ have a right to this sacred ordinance, so *all* the disciples are *bound* in duty to submit unto it ; therefore, by our submission, we *declare* our belief *to be* the disciples of Jesus. Let us, then, my beloved brethren, make it evident that we are such indeed and of a truth. For, inasmuch as such a relation is the highest honour and greatest privilege, there is so much the more danger of deception ; for that which is the most valuable is the most liable to be counterfeited. Now, it is evident that a true disciple of Jesus is one that gives up himself to be wholly at Christ's disposing ; to learn what He teacheth, to believe what He reveals, to do what He commands, to avoid what He forbids, to suffer what is inflicted by or for Him, in expectation of that reward which He hath promised. Such a one is a disciple of Christ, and he, and none else, is a Christian. Such were the disciples that were first called Christians at Antioch. Acts 11 : 20. But let us consider a few particulars.

Our blessed Redeemer himself hath taken care to characterize his real disciples in such a manner that they might be distinguished from the mere *formal* professor. *Self-denial and bearing the cross* deserve to be mentioned first. When Jesus saw the multitude following him, he said unto them, " 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 disciple ; and whosoever does not bear his cross, and come after me, cannot be my disciple." And again he said : " Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14 : 26, 27, 33. Some things have already been said on the subject of self-denial. I notice here, and

that but briefly, the duty of taking up *our cross daily and follow Christ.*

“Christians,” saith *Luther*, “are cross-bearers.” It is in their hearts to bear the cross, whatever it be, and whensoever Christ shall require it. This was the great test of sincerity in the days of our Lord and his apostles. At that time openly to profess to be a disciple, and to be baptized, would inevitably expose both Jew and Gentile to take up a heavy cross indeed. To be stripped of all, and to become the object of hatred and the subject of persecution, was the common lot of all the followers of the meek and lowly Jesus. There was then comparatively but little danger of a hypocritical profession. But in our days, and especially in this happy country of religious liberty, I fear the true cross-bearers are but few. For to bear the cross does not mean to carry a wooden cross on the shoulder, nor to chain a golden one around the neck, as the Roman Catholic does; nor does it mean merely to go down into the water. No, my beloved brethren. Let us not deceive ourselves. To whatever sneer, reproach, or loss our observing this sacred ordinance in the apostolic and primitive manner may expose us, this is not obeying the command of Christ, to “take up the cross and follow him.” It may be truth, but it is not the *whole* truth. Baptism is administered but *once*, but we must take up our cross *daily*. Luke 9: 23. “No cross, no crown,” is an unchangeable truth. It is a fact in this country, as well as in any other, that “all that will live godly in Christ Jesus shall suffer persecution.” 2 Tim. 3: 12. A *mere form* of godliness, without any direct connexion with the doctrine of faith in a *crucified* Saviour, or a *mere profession* of that faith, without the example of a godly life, might be endured and tolerated; but whoever is determined to *live*

a godly life, in dependance on the atonement and grace of the Lord Jesus Christ, and according to his precepts, will certainly be exposed, more or less, in one form or other, to undergo persecution from the hands or tongues of the seed of the old serpent, that is ever full of enmity against the seed of the woman. Hence saith the inspired apostle: "As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4 : 29.

From the moment Christ crucified was exhibited in Paradise as the object of faith, it became the lot of believers to bear the cross of affliction and persecution. Cain, Adam's first-born, "slew his brother. And wherefore slew he him? because his own works were evil and his brother's righteous. Marvel not, my brethren, if the world hate you." 1 John 3 : 11, 12. It is no new thing, "for so persecuted they the prophets." Matt. 5 : 12. Nor did they spare the Lord of glory. Thus saith our blessed Redeemer: "If the world hate you, ye know that it hated me before it hated you." John 15 : 18. Surely the disciple cannot expect to be honoured above his master. Besides, "God hath predestinated us to be conformed to the image of his Son." Rom. 8 : 29. Therefore "no man should be moved by these afflictions; for yourselves know that we are appointed thereunto." 1 Thess. 3 : 3. Jesus Christ and his apostles have frequently forewarned us of these things: "The brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake." Mark 13 : 12, 13. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you." John 15 : 19. "In the world ye shall have tribulation." John 16 : 33. And when Paul and Barnabas confirmed the souls of the disciples, and exhorted them to continue in the faith, they assured them "that we must through much tribulation enter into the kingdom of God." Acts 14 : 22.

Thus, my beloved brethren, it appears, from the above passages of Scripture, which might have been greatly multiplied, that the true disciples of Christ are the objects of the world's hatred, and subjects of manifold tribulations and persecutions. That it has been so from the giving forth of the first promise of the Messiah until his death on the cross, and from that period to the present time, history abundantly confirms : nor, indeed, can, or will, it be otherwise while there is rage or malice in Satan, enmity in the world, and necessity, even from the sufferers themselves, to promote their present and future happiness.

Here, then, let us pause for a moment, and inquire seriously and faithfully whether we have taken up our cross and followed the Lord Jesus in a manner he expects all his disciples to do. What have we suffered for the *truths* of Christ ? What have we parted with rather than deny the truths of the gospel ? Do we "strive for the faith delivered to the saints ?" Are we resolved rather to die than to give up any part of the truth as it is in Jesus ? Have we suffered anything for the *worship* of Christ ? Do we deny ourselves and take up the cross, rather than "forsake the assembling of ourselves together, as the manner of some is ?" The true disciples of Jesus, like the Prophet Daniel, would rather submit to be cast into the lion's den than omit prayer ; or to be cast into the fiery furnace rather than worship another God. But oh, my soul ! Alas ! how

many who profess to be the disciples of Christ frequently neglect the sanctuary, because there is a lion of their own imagination in the way. A little too hot or a little too cold, a little too dusty or a little too damp is a cross too heavy to be borne, and a sufficient excuse to neglect the ordinances of Christ's house. Many, alas! it is to be feared, neglect both secret and family prayer, lest they should lose too much time from their worldly concerns. The importance of the subject, I trust, will justify my dwelling so long on this particular; yet the half has not been told. I proceed to notice

Brotherly love as the second characteristic of a true disciple of Christ. We have already seen that this is one of our Lord's commands to his disciples, enjoined by him in a most emphatical manner. Its true nature and importance also having been pointed out, a remark or two shall suffice in this place.

"By this," saith our Lord, "shall *all men know* that ye are my disciples, if ye have love one to another." John 13 : 35. Hence it is evident that the love which our Lord requires is not a mere latent, inactive principle in the heart, for no man could know them by that; but a fervent, active, beneficial love; a love in deed and in truth, appearing by its most genuine fruits and effects in the whole of their conduct toward each other, so as strikingly to distinguish them from all the world besides, and mark them out to all men as his disciples. "This love," saith an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold; neither is it confined to that indolent good nature which makes us rest satisfied with being free from inveterate malice or ill-will to our fellow-creatures, without prompting us to be of service to any. True love

is of an active principle. It is not properly a single virtue, but a disposition residing in the heart as a fountain, whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality flow as so many native streams."

Nor is there any danger of exceeding the boundaries of brotherly love. Christ's love to his people is the noble pattern for our imitation, as well as the powerful example to enforce it. Brethren, let us carefully consider and faithfully obey the following directions: "I have given you an example, that ye should do as I have done unto you." "This is my commandment, that ye love one another as I have loved you; greater love hath no man than this, that a man lay down his life for his friends." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." John 13: 15; 15: 12, 13. 1 John 3: 16; 4: 10, 11.

Besides self-denial and brotherly love, I will name but one more characteristic of Christ's disciples, viz., *fruitfulness*. For thus said our blessed Lord: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8. The disciples of Christ constitute his church, of which the Jewish congregation, under the metaphor of a vineyard and olive tree, were but a type; and if of them, the mere *shadow*, the Lord expected many and good fruits, how much more from them who are the *substance*: not that their fruitfulness is to *make* or constitute them the disciples of Christ, but as the *evidence* that they *are* such in reality. Just as the good fruit does not *make* the tree good, for it

is the goodness of the tree that produces the good fruit, but *shows* it to be good. 'The Lord Jesus Christ himself, who is the God of nature as well as of grace, has illustrated this subject in the best manner possible. Let us hear the gracious words which proceeded from his lips : "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. . *Ye shall know them by their fruits.* Do men gather grapes of thorns or figs of thistles ? even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore *by their fruit ye shall know them.*" Matt. 7 : 15-20.

'The necessity of fruitfulness or good works, I fear, is misunderstood by many, whose hearts, we trust, are better than their heads. While some are exceedingly zealous for good works, thereby to obtain salvation, as if Christ had done nothing ; others neglect almost every Christian duty, under the pretext that Christ has merited every blessing, and that God will do his own work. Hence family worship, morning and evening prayer and praise, and the reading of the sacred Scriptures is totally omitted by not a few of the disciples of Christ. The religious instruction of their dear children by admonitions and exhortations, by catechisms and bible questions, or in Sunday schools, is reprobated as making hypocrites ; and to promote any religious institution, such as missionary societies, bible, tract, or Sunday school societies, is looked upon, not only as unnecessary and useless, but as interfering with God's prerogative of converting sinners.

Some of you, my beloved brethren, may think this

statement overcharged. So should I, were my judgment of men's conduct formed by the nature of the holy religion they profess. But, alas! I am recording *facts* which mine eyes and ears have too often witnessed during my last thirty years pilgrimage in the old and new world. Dear reader, I beseech you, by all that is sacred and valuable, seriously to listen to the voice of conscience. Does it say, like the prophet, "thou art the man." Oh! take care not to silence it by vain excuses. Repent of the too long neglected duties and privileges, and be zealous to perform and maintain good works. The immense importance of correct ideas on this subject may require and justify a brief statement of the different kinds and qualities of the good works or fruits expected by our blessed Redeemer.

With respect to the *kinds*, I would observe that the expression *good works*, so frequently used in the Word of God, is a very comprehensive term. Besides acts of charity, it includes all the duties and employments of religion, and all performances and actions whereby we may glorify God and adorn our Christian profession. The disciples of Christ must abound in all the *acts of worship*, both *internal* and *external*. The former are the life of their souls; and the latter the comfort, strength, and support, the songs in the house of their pilgrimage, and their refreshing by the way. To be *diligent* in business is a duty, as well as to be *fervent* in spirit serving God. To labour six days is a *good work*, as well as to rest on the seventh. God has sent none into the world to be idle. As his own beloved Son had his work to do, so have all his children. Hence the apostolic exhortation: "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful." Titus 3: 14. When *John's* hearers came to

know what they should do, he refers every one to his calling. Luke 3: 10-12. "Without these good works," saith a pious writer, "we are drones in the common hives, yea, burdens upon the earth." It is scarcely necessary to mention that those who are zealous of good works must not be deficient in *works of righteousness and justice*. They must hurt none, give to every one his own, and use fidelity in every relation and engagement. Like the great apostle of the Gentiles, they must "exercise themselves to have always a conscience void of offence toward God and toward men." The credit of religion is much concerned in the just dealings of its professors. Hence said the prophet, when rebuking the nobles and the rulers for taking usury: "It is not good that ye do; ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies?" Neh. 5: 9. Oh, my beloved brethren, how just and important is the following remark. May it be deeply engraven by the finger of God on the heart of every reader. "If this page was written in tears, printed in blood, enclosed in black lines, and read with groanings that cannot be uttered, even this would be too feeble an expression of the author's grief for that want of Christian consistency which it has been his calamity to witness in what is called the religious world, and which renders it so necessary for him to insist on the importance of uniform piety. The want of this in the conduct of professing Christians has done more harm to Christianity than all the ravings of infidelity from the time of Cain to the death of Paine. This sacred and deathless cause lifts her venerable form, bearing the scars of many a wound, not inflicted by arrows plumed by the pen of Voltaire or Hume; oh, no; such weapons bounded from her bosom as from a shield

of triple brass, and dropped at her feet, to be deposited with the spoils of her victories ; but the darts that lacerated her, and left the memorials of their mischief upon her form, were the vices and follies of her votaries.

“ Oh ! Christians, will *ye* scourge and lacerate her ? will *ye* array her in the costume of scorn, and, leading her forth, bleeding and dejected, to meet her enemies in the gate, proclaim, ‘ Behold, an impostor ! ’ Will *ye* assist to raise the clamour which infidel philosophers endeavoured to excite, and stir up the multitude to exclaim, ‘ Away with her, away with her ! Crucify her, crucify her ! ’ Tremble at the thought. If Christianity ever die, it will not be in the field of conflict, by the power of her enemies, but, like Cæsar, in the capitol, by the hands of her friends ; and which of us would like to meet the look of her expiring eye or the mild reproach of her faltering tongue ? ‘ What, thou my son ! ’ But she cannot die ; wounded she may be, and has been ; but the memorials of her injury are the proofs of her immortality, and proclaim her to be of heavenly origin : like the fabled scars of the heathen gods of Greece and Rome, her wounds demonstrably show that a divinity sustained her.

“ Still, however, the inconsistencies of professing Christians may limit her reign, although they cannot destroy her existence. By these things sinners are hardened in their courses, the access of life rendered more difficult, while the avenues of eternal death are made more wide and easy. That man whose conduct opposes his profession may certainly be arraigned for the crime of murder. Let him not go quietly to his pillow, as if blood-guiltiness were not upon his conscience ; for it is there, and a voice is continually saying to him, ‘ Thy brother’s blood crieth to me from the ground.’ He has not slain

the *body* of his fellow-mortal, but he has been accessory to the death of *souls*. Some that sought for an *apology* for their sins, an *opiate* for their consciences, found it in his *misconduct*.*

Nor will the disciples of Christ rest satisfied in a mere *negative* righteousness, "to have done harm to none;" the benevolence of their renewed nature will, like the sap of a good tree, force and extend itself into every branch of charity and doing good. "To give to every one his own, and injure none," as the common saying is, to be strictly honest, is right and good, and would to God it were really so with all; but, to be a *good* man, a very kind and bountiful benefactor is a great deal better. The apostle seems to have considered the difference between these characters in the same light as that of a man before and after his conversion to God. "For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us; much more, then, being now justified by his blood, we shall be saved from wrath through him; for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 7-10. The apostle's meaning is plain and his reasoning cogent. His design evidently was to answer an objection that might be brought against his assertion in 5: 5, that the believer's hope shall not make him ashamed. Some might say, although we are justified and enjoy peace, &c., yet we may be left to apostatize. The apostle reasons from the greatness of God's love to them before their conversion, that he would not suffer them to perish afterward; and the greatness of this love

* Church Member's Guide.

appears by Christ's dying for us when we were neither *good* nor *righteous*, but sinners, ungodly and enemies. And as the disciples of Christ are to be ready always to do every good work, in like manner they will not be at a loss to find objects of benevolence. Besides the poor which they have always with them, there is yet a world lying in wickedness: hundreds of millions perishing for the lack of knowledge, and multitudes crying, "come over and help us!" Let those whom God has called to the most honourable employment of a missionary, go forth, "preaching among the Gentiles the unsearchable riches of Christ;" let others cast their mites as God has prospered them, into the treasury of the different religious societies, the glory of the present generation; and let those who have no mite to give, abound in the best of good works, fervent and believing prayers unto the Lord of the harvest.

But it is high time to say a few words respecting the qualities of the fruits which the Lord of the vineyard expects. 1. They must be *good* fruits, and not *wild* grapes. Acts of goodness opposed to sinful acts. The fruits of the Spirit opposed to the fruits of the flesh, *these* are carnal, selfish, and earthly; *those* are fruits of *holiness* and *righteousness*; such as acts of piety toward God, of justice toward men, and of sobriety toward ourselves. Tit. 2: 12. They are good fruits when brought forth *unto God*; Rom. 7: 4; when our thoughts, words, and actions are with reference to him: out of obedience to his will, to serve, please, and honour him. If such be the *spring*, the *matter*, and the *end* of our fruits, they are good and well-pleasing in the sight of God.

We observe, however, that these fruits must be *real*. A mere show or appearance of fruit will not suffice. The fig tree mentioned in the gospel had leaves, a sign

of fruitfulness ; but, being barren, it was cursed and withered. It is pleasant to see a tree in full bloom and blossom ; but without fruit it is useless to the husbandman, and greatly disappoints his expectations. Even so “ if a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled—notwithstanding ye give them not those things which are needful to the body—what does it profit ?” James 2 : 15, 16.

Seasonableness is another quality of Christian fruitfulness. The righteous is like a “ tree planted by the rivers of water, that bringeth forth his fruit in his season,” Ps. 2 : 3, when it is most beautiful and most useful. For “ there is a *season* for everything.” Eccl. 3 : 1. To be patient when we are provoked is good fruit, but not when we hear God blasphemed. Spiritual rejoicing is an excellent fruit, but not when we go into the house of mourning. When graces are in exercise in proper season, they are then more excellent fruits. How pleasant to see strong faith under heavy trials, meekness under malignant provocations, contentment in pinching wants, undaunted courage in imminent danger, humility in the midst of applause, and self-denial when surrounded with abundance.

Quantity is particularly noticed by our Lord. “ That ye bear *much* fruit.” John 15 : 8. Those that enjoy the means of grace must not only bring forth fruit, but be fruitful, bear abundance. A tree is not full of fruit, and so not fruitful, if all the main branches do not bear and bring forth plenty. Mind and heart and life must bring forth fruit in some abundance. Knowledge should abound in the mind ; holy affections and spiritual graces should abound in the heart ; and out of the “ abundance of the heart ” should the mouth speak,” and all other

parts act for God, so as "to be always abounding in the work of the Lord." Hence the propriety of attending to the apostolic exhortation: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1: 5-8.

In the last place, we would observe that our fruitfulness must be in *proportion* to our advantages. While our Lord expects all his disciples to bring forth *much* fruit, yet he expects more from some than from others, according to the rule laid down by himself. "Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12: 48. Those who enjoy the gospel in great light and power; who have the mysteries of it clearly discovered, practically enforced, and brought home to mind, conscience, will, and affections, so as the light, force, and influence of it may reach the whole man, the whole life, and have this continued many years; if they bring not forth more fruit than such as have the gospel, but not with such advantages, they are wofully and sinfully deceived in fruit-bearing.

The reasons and motives of fruitfulness are many and cogent, but must be omitted at present; and we will proceed to name the *design* of baptism as a *third* argument to enforce obedience to all Christ's commands.

It is unnecessary to mention either the many *unscriptural* designs of this sacred ordinance, as held by some, or all the *true* ones, as held by our denomination. It is sufficient, my beloved brethren, to remind you that we

consider it an emblem or sign of our being regenerated or born of the Spirit ; and a symbolical representation of our spiritual death, burial, and resurrection. Our belief on this subject is abundantly confirmed by the following passages of Scripture, to which the reader will do well to refer : John 3 : 5. Tit. 3 : 5. 1 Pet. 3 : 21, 22. Rom. 6 : 1-13. Col. 2 : 12, 13. Hence it evidently appears to be our duty to hate sin, to love the brethren, and to be zealous of good works ; for these are the characteristics of them that are born of God. With what holy indignation does the apostle in the foregoing passages spurn at the supposition of a baptized Christian living in sin ! How just and powerful his arguments, “ to live in newness of life !”

Self-righteous pride and antinomian licentiousness are two fatal rocks, on which immense multitudes are continually wrecked, and between which none but the Holy Spirit can pilot us ; and the objections of open enemies to the doctrines of grace derive their greatest plausibility from the unholy lives of many professed friends. “ Every true believer abhors the thought of thus perfecting the gospel and despising the riches of divine grace ; and, could he be led to think that he might go on in sin with impunity, he would be kept back by a strong *aversion* from it ; for how can he, in whose heart those principles are mortified which gave rise to his former sinful courses, continue in those practises which he now has no pleasure in, but loathes and dreads.”
Scott.

I close this argument by referring the reader, with pleasure, to the excellent sermon on the Design of Baptism, by *Professor Iraha Chase*.

The *fourth* argument to enforce obedience to the commands of Christ is, the *glory of God* and the *honour of*

religion. To glorify God is the chief end of man. When God's own son became a son of man, it was his meat and drink to glorify his father by doing his will. How much more ought we, who are not only the creatures of his power and pensioners of his bounty, but also the purchase of his blood. Hence saith the apostle: "Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 19, 20. And this duty is as extensive as it is reasonable. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

We glorify God, not by *adding* anything to his essential glory, for that is infinite, and cannot be increased; but *declaratively*, declaring that He is glorious, by giving a testimony to his glorious perfections, making it appear that He is glorious. Now, there is a voice in *good fruits* or *works* of obedience that declares this, a *light* which discovers and makes it apparent to others; and thus engages them to acknowledge it, and thereby glorify Him. Hence saith our blessed Saviour: "Herein is my father glorified, that ye bear *much fruit*." John 15: 8. And again: "Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven." Matt. 5: 16. Now, if to bring forth fruit is to glorify God, then it is our greatest perfection and highest excellency to do so; for angels themselves can do nothing better, nothing higher. True, they glorify him *more*, but they can do no more than *glorify* him.

As the glory of God, so likewise the honour of religion is connected with our fruitfulness. We are exhorted "to adorn the doctrine of God, our Saviour, in all things." Tit. 2: 10. The church is the Lord's garden, and it is adorned by the fruitfulness of its trees. Barrenness or

bad fruit is a disgrace, and makes the garden ill spoken of; but a holy and useful life will stop the mouth of gainsayers. See Rom. 2 : 24. 1 Pet. 2 : 15. I close this particular by adopting for you, my beloved brethren, and for myself, the apostolic prayer, that "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Heb. 13 : 20, 21.

The *last* argument I shall use to enforce obedience to Christ's commands is, its indispensable necessity for the obtaining of an assurance of our personal interest in Christ. That such an assurance may be obtained is evident from the *nature* of the thing itself. The criterion by which we are to judge of our spiritual state is precisely the same as that whereby we determine the nature and value of things around us : for our blessed Lord himself hath told us, as has been mentioned above, that, as we know the different kinds and comparative excellence of trees by their fruits, so we may ascertain by our works whether we be real or only nominal Christians. It is farther evident from many *passages of Scripture*, such as make it our duty to obtain it with all diligence ; see 2 Pet. 1 : 10. 2 Cor. 13 : 5. Heb. 6 : 11 ; such as record saints in the Old or New Testament who had obtained it ; see Job 19 : 25. Ps. 17 : 15 ; 103 : 2, 3. Gal. 2 : 20. 1 Tim. 1 : 12. 2 Tim. 4 : 8, 9. Heb. 10 : 34 ; and such as describe the evidences by which we are to ascertain it ; 1 John 3 : 10, 14, 19, 21.

Nor ought we to overlook the *importance* of the subject. It is not only a Christian duty expressly required, as appears from the Scriptures just named, but it is ex-

ceedingly useful in our journey through this wilderness world. Although we do not consider it necessary unto salvation, yet it is a privilege of inestimable worth. Though our holy and useful life is not the *ground* of our hope and confidence, yet it is an evidence ; and the believer's comfort may be increased by the sight of good works, though it be not built on them. They manifest a claim and title to the crown, but do no merit it. We never can have the Spirit's witness without sanctification and purity of heart and life. How beautiful and comprehensive the sentiment of the poet in the following hymn, which for many years has been, and ever will be, the delightful song in the house of my pilgrimage :

“When I can read my title clear
 To mansions in the skies,
 I'll bid farewell to every fear,
 And wipe my weeping eyes.

Should earth against my soul engage,
 And hellish darts be hurl'd,
 Then I can smile at satan's rage,
 And face a frowning world.

Let cares like a wild deluge come,
 And storms of sorrow fall,
 May I but safely reach my home,
 My God, my heaven, my all.

There shall I bathe my weary soul
 In seas of heavenly rest,
 And not a wave of trouble roll
 Across my peaceful breast.”

WATTS.

Should a criminal under sentence of death receive the assurance that the sovereign hath pardoned his crime and ordered him to be released in a few days, his feelings would be inexpressible. But infinitely greater and better are the effects of true assurance of hope. “Being

justified by faith, we have peace with God through our Lord Jesus Christ;" Rom. 5: 1; a peace which passes all understanding, a tranquillity and serenity of mind which is better experienced than expressed. When God is at peace with us, conscience is pacified. Assurance revives and invigorates religion in the soul. It rekindles our first love to God. Love begets love. "We love him, because he first loved us." 1 John 4: 19. When Christ had forgiven much to her who had sinned much, and had manifested pardoning mercy to her soul, oh, how it did influence her love to Christ! Luke 7: 47. It also fills the soul with holy fear, care, and watchfulness. He that travels the road, possessed of a rich treasure, is afraid of thieves in every bush. This is exemplified in the spouse who had endured many a sad day and night in Christ's absence, and sought him sorrowing: but when she had regained his felt and sensible presence, she saith: "I found him whom my soul loveth: I *held* him, and would not let him go." Cant. 3: 4. She does not lay by diligence, as if all were done; but is of new taken up, with as great care to retain and improve this mercy, as before she was solicitous to obtain it. Assurance makes us active and lively in God's service. It excites prayer, and quickens in duty. As diligence begets assurance, so assurance begets diligence. Doubts and fears discourage our hearts and weaken our hands, but an assurance of God's favour produces joy, and "the joy of the Lord is our strength." It is like the spirit in Ezekiel's wheels, which moved and lifted them on high. When this generous principle influences the soul, wisdom's ways are not only the ways of duty, but of pleasantness, and all her paths are peace; the statutes of the Lord then *rejoice* the heart; the commandments of God are no longer

grievous ; more to be desired are they than gold, yea, than much fine gold ; sweeter also than honey or the honey-comb. The real Christian lives in his own element when he is living in obedience to them ; he sees the beauty and excellency of walking in sweet submission to the holy mind and will of God ; and his continual desire, wish, and prayer is, oh, that my ways were made so direct that I might always keep thy righteous judgment.

Assurance enables the believer to bear affliction with fortitude, and to meet death with joy and courage. He not only rejoices in the hope of glory, but in the way to it ; “ he glories even in tribulations, knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.” Rom. 5 : 3–5. That the assurance of eternal glory is the best support under all temporal calamities, is evident from the following reasonings of the inspired apostle : “ For this cause we faint not ; but, though our outward man perish, yet the inward man is renewed day by day ; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen, but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal : for we know (or are assured) that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.” 2 Cor. 4 : 16–18 ; 5 : 1. The apostle here supposes the worst of the case, viz., that our temporal afflictions are so grievous as to issue in death, an entire dissolution of our earthly house or tabernacle ; yet

(saith he) even then *we faint not*, because we hope for *everlasting habitations* ; and if this hope can support the soul under the last and most exquisite distress of nature, much more under the lighter burdens of life. He that has a Scriptural assurance of having passed from *spiritual* death unto life, needs not fear death *natural*. He that can say with David, "Jehovah is my shepherd," may also add, "though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me : thy rod and thy staff, they comfort me." Ps. 23 : 1, 4. If with the apostle we can say, "for me to live is Christ," we may also add, "and to die is gain." Phil. 1 : 21. And with him, too, we may "desire to depart and be with Christ, which is far better."

Such, my beloved brethren, are some of the blessed consequences flowing from an assured interest in the salvation of Christ. It is this which animates the people of God with a noble disdain of the sinful pleasures and vain pursuits of this present life ; it is this which makes them, like Moses, esteem the reproaches they suffer for Christ's sake, greater riches than all the treasures of this world ; it is this which inspires them with a kind of supernatural magnanimity and fortitude against every difficulty and trial they may meet with in their way to eternal bliss ; it is this that makes them triumph in the face of all opposition, and say, "who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or nakedness, or famine, or peril, or sword ? We are persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. 8 : 35-39.

Beloved brethren, what can be happier amid the numberless vanities and vexations which accompany worldly pleasures, than to be able to derive from an assurance of our salvation pleasures suitable to intelligent creatures, immortal souls? What can be happier amid all the pains, labours, and miseries with which life abounds, than to enjoy the plentiful consolations that issue from a well-grounded hope of eternal felicity? Above all, what can be more capable of supporting us against the fear of death? Mortal and dying as we are, in a state where the smallest alteration in the body reminds us of death, what can we wish for more conformable to our wants than to find in a firm hope of eternal felicity a shield to secure us against the enemy, and a sword to destroy him? Let us strive, let us pray, let us venture all to arrive at this happy state.

Several other important consequences flow from assurance, which might have been mentioned; but it is more than time to close this long address, and which I hasten to do, by showing that such assurance cannot be obtained without a sincere endeavour to "observe all things whatever Christ has commanded." To build upon any other foundation is building upon sand, which cannot withstand the floods and storms of God's wrath, and must consequently fall; and great will be the fall thereof. True assurance is neither easily nor suddenly to be attained. It requires much labour, self-denial, and vigilance; an extensive knowledge in religion, a long acquaintance with the heart, much experience, self-discipline, and strong faith; and is the fruit of a steady, uniform, habitual practice of universal piety, accompanied by the powerful influences of the Holy Spirit, "bearing witness with our spirits, that we are the children of God." Nor can it be supposed that a privilege

so invaluable should be suddenly attainable. They, therefore, who are *forward to boast* of their assurance, and how *easily* they came by it, are justly to be suspected of lying under the power of a strong and most awful delusion.

Of the extreme folly and danger of such persons, *Mr. Saurin* speaks thus : "To consider religion always on the comfortable side ; to congratulate one's self for having obtained the end before we have made use of the means ; to stretch the hand to receive the crown of righteousness before they have been employed to fight the battle ; to be content with a false peace, and to use no efforts to obtain the graces to which true consolation is annexed ; this is a dreadful calm, like that which some voyagers describe, and which is a very singular forerunner of a very terrible event. All on a sudden, in the wide ocean, the sea becomes calm, the surface of the water clear as crystal, smooth as glass, the air serene ; the unskilful passenger becomes tranquil and happy, but the old mariner trembles ; in an instant the waves froth, the winds murmur, the heavens kindle, a thousand gulfs open, a frightful light inflames the air, and every wave threatens sudden death. This is an image of most men's assurance of salvation." Vol. 3, ser. 10.

That there is danger of deceiving ourselves in this matter, of all others the most important, is evident from our Lord's declaration that *many* will find themselves thus deceived on the last and final day of account. His memorable words are these : " Not every one that saith unto me, Lord, Lord, shall enter in the kingdom of heaven ; but he that doeth the will of my father which is in heaven. *Many* will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy

name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7: 21-23.

Let us guard, then, my beloved brethren, against building our assurance on *mere feelings*, the effects of our own imaginations. Oh, how many have I met with who professed to have obtained a hope of being in the way to heaven, and which had filled their heart with joy and gladness! but, being asked when and how they obtained that hope, some said "that God had told them in a *dream* that their sins were pardoned, and that he was now their reconciled father;" others replied that "they had been favoured with a vision in the night of a dear departed friend, who assured them of a mansion being prepared for them in glory;" others, "that they had seen a bright angel, or perhaps the Lord Jesus himself, saying, 'be of good cheer, your sins are forgiven;'" and not a few replied that "they had put their finger into the bible, and, on opening, found it lighted on a gracious promise," &c. Gracious Lord, keep us all from such delusions! Is this the way to "read our title clear to mansions in the skies?" Is this the way to prove that we are the heirs of the heavenly inheritance? Would men act thus in their worldly concerns? Surely not. Well might our blessed Lord say, "the children of this world are in their generation *wiser* than the children of light." Luke 16: 8. For what should we think of the man who applies to a counsellor to defend his claim to the estate of a person lately deceased, upon no better title than his earnest *desire* to possess it, because the lease of his present habitation is just expiring, and cannot be renewed; and his inexpressible *joy* and *gladness* of heart, arising from a *full assurance* of hope

that he shall obtain it, according to a revelation from heaven, made to him in a dream or vision, &c. What counsellor in his senses would undertake such a cause? How ridiculous would both appear before judge and jury? Yet not a whit better is the title to the heavenly inheritance of the persons mentioned above. But very different is the case of the man who, having *seen*, and *read*, and diligently *examined* the will, and being perfectly certain that he is the person described therein, feels an inexpressible joy and gladness of heart, and an earnest desire of possessing it. Sensible, however, that he may be mistaken in his judgment, and to prevent disappointment, he applies to a counsellor to examine and compare *his credentials* with the characteristics mentioned in the will, and to give him his opinion. No counsellor would be surprised at such an application, nor refuse to comply. And, having attended to the business, and found the man's opinion correct, he would congratulate him and say, "my friend, I have examined your credentials, and find them answerable to the will, and I have now the pleasure to *bear witness with your spirit* (mind, judgment, or conscience) that you are the rightful heir of the inheritance." This man now departs in peace. And, while his joy is increased with the confirmation of his title, he feels a proportioned increase of love and gratitude to the testator for having made him, who had been his sworn enemy, and whom he might have brought to condign punishment, his sole heir of a rich and beautiful inheritance.

Take this latter case, my beloved brethren, as an illustration of the Scriptural way to obtain true assurance: for God has not only revealed that he had prepared a kingdom from the foundation of the world, and that our blessed Lord has gone to heaven to prepare

mansions ; but he has also clearly and fully described, in the sacred Scriptures, the will of the testator, the characteristics of the heirs of that kingdom. By these characteristics, therefore, we must diligently compare ourselves, and if we find both to agree, we have then reason to rejoice in the *hope* of glory. Yet, to make our hope *sure*, we ought to apply, by frequent prayer and earnest supplications, to the Holy Spirit for his aid, counsel, and witness ; and when his testimony agrees with ours, we may then rejoice in the *full assurance* of hope to the inheritance of the saints in light.

Hence saith the learned *Witsius* : “ In what manner do believers attain the assurance of their election ? Who has ascended up into heaven ? or who, with a prying eye, has perused the volume of God’s decrees and secrets ? Who has looked into the heart of God ? We are here, indeed, to guard against rash presumption. But what God has from eternity determined about the salvation of his people, he declares to them in time by signs that cannot deceive them. He has given them two books, from which they may gather what is sufficient to know, that they are written in the book of life : namely, *the book of Scripture and the book of conscience*. In the book of Scripture the distinguishing marks of election, as effectual calling by the Word and Spirit of God, Rom. 8 : 30, faith in God and Christ, 2 Thess. 2 : 13, hatred and eschewing of evil, 2 Tim. 2 : 19, the sincere and constant study of holiness, Eph. 1 : 4 ; 2 Thess. 2 : 13, are drawn out with great exactness. In the book of conscience every one may read, if he give that proper diligence which a matter of such importance requires, whether these marks be within him.”

On the Covenant.

Now, although a child of God may possess the cha-

racteristics of the heirs of salvation, and yet not enjoy the witness of the Holy Spirit, yet the Spirit never bears his witness to a person who is destitute of these characteristics. Hence appears the absolute necessity of a sincere endeavour to keep all Christ's commandments, for they comprise all the characteristics and marks of the children of God. Wherefore, my beloved brethren, "giving all diligence, add to your faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity : for if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ ; wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall." Amen and Amen.

I proceed, in the *second* place, to address a few words to the members of Pedobaptist churches. Permit me, my beloved brethren, to invite very affectionately your most serious attention to the substance of the first of these Essays, wherein it has been shown, and that from the very writings of the most eminent Pedobaptist divines, that a positive institution or law originates entirely in the *sovereign will* of God ; that the *obligation* to observe them arises, *not* from the *goodness* of the things themselves, but from the *authority* of God ; that the laws which determine the matter, manner, and signification must, therefore, be *plain* and *express* ; that they admit of no *commutation*, *mutilation*, or *alteration* ; that there are no *accidental* parts of a positive institution ; that it is *unlawful* to *conform* to any part of a religious rite *without* a divine *warrant* ; that it is at our *peril* to continue *ignorant* of the will of God relating to his

positive appointments, and great *presumption* to make *light* of them ; and that a *disposition to obey* God in his positive institutions is part of that “ *holiness*, without which none shall see the Lord.” Such, my dear reader, are the sentiments of the great, the pious, and the learned *Bishops Burnet, Butler, and Taylor ; Drs. Doddridge, Grosvenor, Goodman, Owen, Sherlock, and Jonathan Edwards*, and a cloud of other witnesses whose praise is in the churches of Christ. By these principles every Baptist is guided in his judgment and practice with respect to the subjects and mode of the sacred ordinance.

But let me ask you, my brother, for a reason “ of the hope within you ” that you shall escape the displeasure and frowns of the blessed Redeemer in neglecting this sacred and divine ordinance. Do you say, “ I have been baptized,” let me ask *when* and *how* ? Do you reply, “ in infancy,” “ who has required this at your hands ? ” Do not the above-mentioned divines, with a host of others, declare that it is “ unlawful to conform to any part of a religious rite without a divine warrant ? ” and do not they themselves acknowledge, as has been shown above, that there is neither precept nor example to be found in the bible for infant baptism ? Is it not, therefore, dear reader, of the utmost importance to the peace and comfort of your soul to ascertain whether the blessed Redeemer, whom you profess to love and obey, looks upon your having been sprinkled in infancy as your own act of faith and obedience to his divine institution, or whether he does not rather consider it a presumptuous act of will-worship, in direct opposition to his revealed will, and, therefore, is highly displeased with it. Let the judicious *Dr. Owen* decide the solemn question. “ All worship,” says he, “ is obedience ; obedience respects authority ; and authority exerts itself in com-

mands. And if this authority be not the authority of God, the worship performed in obedience unto it is not the worship of God, but of him or them whose commands and authority are the reason and cause of it. God would never allow that the will and wisdom of any of his creatures should be the rise, rule, or measure of his worship, or any part of it, or anything that belongs unto it. This honour he has reserved unto himself; neither will he part with it unto any other. Hence the Scripture abounds with severe interdictions and comminations against those who shall presume to do or appoint anything in his worship, besides or beyond his *own* institution. Divine institution alone is that which renders anything acceptable unto God. All divine service or worship must be resolved into divine ordination or institution. A worship not ordained of God, is not accepted of God. Adam lost himself and us all by his failure therein." *On the Heb.*, ch. 1: 6; 8: 5; and 9: 8.

"All our worship," saith the pious *Mr. Hall*, "must be regulated by gospel institution, that it may be performed according to the appointment of Christ, as king of the church. Who is the *daring, insolent worm* that will presume to dispute the authority or *change* the ordinances of him who is given to be the head over all things to the church. It is *most dangerous and presumptuous* to add any ceremony or to join any service, on any pretence, unto heaven's appointment. This is the *most criminal rashness*." *Gospel Worship*, vol. 1. See *Booth Ped. Ex.*, vol. 1, p. 29.

Upon what divine authority, then, my dear brother, do you rest your hope of having obeyed Christ's command by being sprinkled when an infant, seeing there is neither precept nor example for it in the sacred Scripture;

but rather as much prohibition for administering this sacred ordinance to an infant as to a heathen, Mahometan, or unbelieving Jew ? for the law of the institution requires that the subject should be first taught, should repent and believe in the Lord Jesus Christ, which an infant is not capable of doing ; and for another to do it for the child is as absurd as to imagine that the food eaten by the parents is a sufficient nourishment for their offspring. Besides, even if it could be proved, which never can be done, that infants are proper subjects for this ordinance, still the act of sprinkling instead of dipping or immersing differs as much from the law of the institution as if Abraham had circumcised the thumb of the right hand of every male, instead of the member required by the law of the institution.

Arise, then, my brother, repent and be baptized or immersed, in obedience to the command of your Saviour God. What has been stated is equally applicable to those who have been sprinkled as adults after their conversion to God. For, though they were proper subjects, yet the *act* of sprinkling was without Scripture precept or example, as has been fully shown in Essay IV. The pious and indefatigable *Mr. Booth*, after giving us more than eighty quotations from the most learned Pedobaptist divines, makes the following observation : “ If we examine the present prevailing practice of pouring or sprinkling upon those principles, rules, and reasonings which the most eminent Pedobaptists have laid before us in the preceding quotations, we must conclude that neither sprinkling nor pouring is warranted by the word *baptism*. *Pedob. Ex.*, vol. 1, p. 79.

Having already exceeded my limits in the former part of this Essay, I am compelled to curtail my address to you, my beloved brethren, but not without hope that, by

the blessing of God on what has been advanced, you may be led to see and renounce error, and follow the example of our blessed Lord and Saviour through evil as well as good report. Yea, firmly believing that *truth* will and must *prevail*, I cannot close the subject without expressing my firm and sure belief that the time is not far off when the sacred and solemn ordinance of baptism will no more be administered to infants than the Lord's supper; and when it will be no longer said, "sprinkling is as good as immersion, and one drop is as good as an ocean," than the partaking of the *bread only* is considered as good as the partaking of both the elements.

Nor needs it the spirit of a prophet or son of a prophet to foretell the way or manner of bringing about this great and desirable change. As the order of God's house and the purity of his worship have been deformed, corrupted, and polluted by ignorant, superstitious, and wicked priests, so in like manner must these abominations be removed, and order and purity restored, by the propagation of the *truth* as it is in the *bible*, from the lips or pens of enlightened, pious, and faithful ministers of Christ, the watchmen on the walls of Zion. May the Lord of the harvest increase and multiply the number of such labourers, and to his name be the glory. Amen.

ESSAY VII.

Christ's Church a Baptist Church.

My object in this additional Essay is, to show that the church of Christ was originally composed of converted Jews, who were all Baptists, and that ultimately the

heathen nations will be brought into this church by the instrumentality of converted Jews, when the church of Christ will again be a Baptist church.

I. That there had been no such institution as the church of Christ before the day of Pentecost, has already been proved in Essay III., p. 92, &c.

II. That the church constituted on that day was composed of converted Jews, is evident from the Scriptures. John the Evangelist has informed us that Jesus Christ "came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 11, 12. Hence it appears that, though the body of the Jews rejected Jesus as the promised Messiah, yet there were many who did receive him, and many that waited for the consolation of Israel believed on him; besides many other Jews who believed in him, but kept it a secret, for fear of the Jews, like Nicodemus, who came to Jesus by *night*, and Joseph of Arimathea, who was a disciple of Jesus *secretly*.

On the day of Pentecost, we are told that, besides the 120 that "were together with one accord and in one place," "there were also dwelling at Jerusalem Jews, devout men, out of every nation under heaven," and Peter addressed them as Jews. Acts 1: 26; 2: 14, 22. Out of this multitude 3000 were added to the church on the same day, and many thousands afterward, And when the Apostle Paul had told the elders of Jerusalem what great things the Lord had wrought among the Gentiles by his hands, they in return said unto him, "Thou seest, brother, how many thousands (or rather myriads) of Jews there are which believe; and

they are all zealous of the law." Acts 21 ; 18-20. And farther, we read that "the Word of God increased and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Acts 6 : 7.

III. That all these Jews, and all those added afterward to the church during the life-time of the apostles, whether Jews or Gentiles, were Baptists in principle and practice is evident, 1st, from the Scriptures, where immersion is the only mode mentioned, and the subjects are spoken of as believers in Christ. 2. It is evident from the confession of the most eminent and learned Pedobaptists. However they differ with respect to the origin of pedobaptism, yet they almost universally agree that the practice was not known in the first century, as has been fully shown in the preceding Essays.

IV. I proceed to show that, after the Jews have been restored to their own land, and converted unto God, they will be Baptists.

1. That the Jews, as a body, will literally return to the land of Canaan, and be afterward converted to God, I have fully proved in the 4th part of my Narrative, or "Judah and Israel."

2. That their return cannot be far off, is evident from the period of time spoken of by Daniel, referred to by the Lord Jesus Christ, by the Apostle Paul, and in the revelation to St. John.

The Prophet Daniel speaks thus : "And one said, how long shall it be to the end of these wonders ; and I heard the man clothed in linen, which was upon the waters of the rivers, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a

half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12: 6, 7.

Three things contained in this prophecy demand our notice; 1, the period of time mentioned. This is called a time, times, and half a time. New Testament and classical writers use times for years, as we often say so many summers or winters. Time, times, and half a time is as much as to say three years and a half, each year having 360 days, making 1260 days, or as many prophetic years. This prophecy is repeated in the revelation to St. John, and the same period of time expressed by days and months. Thus we read: "The court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot *forty and two months*. And I will give power unto my two witnesses, and they shall prophesy *a thousand two hundred and three score days*, clothed in sackcloth." Rev. 11: 2, 3. Again it is said: "And there was given unto him, i. e., the beast, a mouth speaking great things and blasphemies; and power was given unto him to continue *forty and two months*." Rev. 13: 5. We notice next that,

2. At the end of these 1260 years the mystery or wonders shall be finished. From the foregoing passages from the Revelation we learn that the mystery or wonders relate to the beast or antichrist, whose power shall be destroyed at the close of these 1260 years; but before that mystery is finished, we notice,

3. That the people of the prophet shall be delivered "when he shall have accomplished to scatter the power of the holy people," i. e., when the Jews shall be freed from the power of those who oppressed them, and brought safely to the possession of their land. Seeing,

then, that the period for the destruction of antichrist must be near its close, and the Jews are to be restored before that event comes to pass, we conclude, therefore, that the time for the restoration of the Jews must be near at hand. The reader will observe that I said the time for the restoration of the Jews cannot be *far off*. I did not attempt to mention the exact year, month, day, nor hour when it will be effected: such a precise knowledge of the prophecy is not attainable. We know, and are certain, that it must take place *before* the 1260 years are expired; but we are uncertain at what year or month they will expire, because we are not certain at what year this period of 1260 years had its commencement. Thus Daniel knew that the captivity of Israel at Babylon would be 70 years; but, not knowing the exact period when these 70 years commenced, he inquired of God to know the end. In like manner, the 70 weeks or 490 years spoken of in Dan. 9th were sufficiently clear to point out the near approach of the coming of the Messiah; yet the exact year could not be known with certainty, because of the uncertainty when these 70 weeks commenced, as there were different decrees issued concerning their return. Hence great and universal expectations concerning the coming of the Messiah were excited years before his actual *incarnation*.

To return to our subject. We observed that our Lord referred to this prediction. Speaking of the destruction of Jerusalem, he says: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 24.

Here a fixed term is assigned for the end of the captivity or dispersion of Judah; and that fixed term is the

expiration of the times of the Gentiles. What, then, are these *times of the Gentiles*? and to what does our Lord refer when he thus speaks of them? He refers plainly enough to the very passage in Daniel which we have been considering; for such an expression as *the times of the Gentiles* is not to be deemed a mere arbitrary and accidental phrase; a phrase then first employed; a phrase wholly indefinite; a phrase which has no relation to more ancient prophecies. Accordingly, *the captivity of Judah among all nations*, foretold by our Lord, corresponds with the scattering of the holy people mentioned by Daniel, and the times of the Gentiles at the same period, as the three times and a half. We observe farther, that the Apostle Paul has taken notice of this prediction. "Blindness," says he, "in part is happened to Israel, until the fulness of the Gentiles be come." Rom. 11: 25. The apostle assures us that Israel, for the most part, will remain in a state of spiritual blindness until the fulness or the accomplishment of the times of the Gentiles shall arrive. He refers to the prophecy of our Lord, just as our Lord referred to the prophecy of Daniel; and thus all three agree in telling us that Judah will be restored near the close of the times of the Gentiles, or of the three times and a half, or of the 1260 years.

I proceed to observe, in the next place, that the near approach of the restoration of the Jews may be argued from the pleasing signs of the time connected with that subject.

Providence explains and confirms prophecy. There are generally several remarkable circumstances connected with any great event frequently predicted; and when we see the first circumstance taking place, we may expect the second not to be afar off. How pleasing

and how encouraging, then, are the signs of the time concerning the speedy restoration of the Jews. Insurmountable obstacles and difficulties have been taken out of the way, and instruments and means for accomplishing it are at hand.

When the time, the fixed and predicted time, for the deliverance of our fathers from Egyptian bondage had arrived, King Pharaoh was not only willing to let the Jews go away, but he drove them out in haste ; but not without furnishing them with the means of building the Tabernacle of the Lord, as it is written : “ And the children of Israel did according to the word of Moses ; and they asked (not borrowed, see my Scripture Types, vol. 1, p. 147) of the Egyptians jewels of silver, and jewels of gold, and raiment ; and the Lord gave the people favour in the sight of the Egyptians, so that they gave unto them such things as they had asked, and they spoiled (or rather emptied, impoverished) the Egyptians.” Exod. 12 : 31–36.

In like manner, when the 70 years foretold by Jeremiah concerning the Babylonish captivity were fulfilled, Cyrus, the king, not only gave them liberty to return to their country and to build the city and the temple, but he also furnished them with means for accomplishing it ; just so will the restoration of the Jews to their own land be effected by the powers that be. We have the sure Word of God for the foundation of our expectations ; “ For thus says the Lord God, behold, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders ; and kings shall be thy nursing fathers, and their queens thy nursing mothers.” Isa. 49 : 22, 23. And I will set a sign among them, and I will send those that escape

of them unto the nations to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord." Isa. 66 : 19, 20.

Already preparation is making for accomplishing these predictions. Some years past (immediately after the destruction of the Turkish fleet by the Russians) the subject was discussed in the cabinet of Britain, and of late years petitions have been presented to parliament, calling on the nation to restore the Jews to their own land.*

Another remarkable sign is, the political state of Turkey. Formerly they considered themselves invulnerable; now they are sensible of their weakness. The land long trodden down under foot by the Gentiles is now in the possession of the sultan, who is perfectly sensible that he is under the complete power and disposal of Britain and her allies: should they only make the request that the land of Judea be given up to the Jews, it would be complied with without delay. We proceed to remark,

3. That the Jews, being again restored to their own land before their conversion to Christianity, will doubtless rebuild Jerusalem and erect a magnificent temple, offer up sacrifices and observe the ceremonial law for a season. (Perhaps for forty years, the period of time they spent in the journey from Egypt to Canaan.) Strange that any one should doubt this. Even if the

* One or two of these petitions will be found at the end of this Essay.

bible had said nothing about the subject, I should still believe it just as much as I should expect that, if fifty Jewish families were to emigrate from Germany to Ohio, to form a colony, they would build a Synagogue and worship God according to their profession. Besides, how can we call in question their rebuilding again that city and temple, the destruction of which they have lamented and bemoaned by an annual fast, and for the rebuilding of which they daily pray to the God of their fathers.

As it respects their again offering sacrifices, nothing can be more certain. Jehovah having restricted sacrifices to Jerusalem, the Jews have not offered any during their dispersion, yet they have substituted other things in their place ; but all these will be laid aside as soon as they have received Jesus Christ as "the lamb of God, that took away the sin of the world," and as the high priest of their profession.

To this sentiment it has been objected, because the Scripture foretold that, when the Messiah comes, he will cause sacrifices and oblations to cease. True, our blessed Saviour has done so ; by the one sacrifice of himself, he has for ever put an end to the necessity of another sacrifice. He has perfectly answered the design of the institution, and it is no farther needed. God no more requires sacrifices and oblations, yet he may permit the Jews to offer them, as much as he permits them to build their Synagogues, and still have no delight in either of them. After their conversion they will give up all that in which they trusted and gloried, and glory only in Christ crucified. What a striking proof that will be of the truth and power of the gospel.

4. We observe farther, that their conversion will not be effected in the usual way of the conversion of sinners,

but by the personal appearance of Christ. True, the Spirit of God has said but little on this part of our subject; yet what he has said, that I believe. If I consider a man to be honest and upright, I shall have as much confidence in his promise, though made, signed, and sealed but once, as if he had made it repeatedly, and signed and sealed it ever so often; and shall not I have full confidence in the promise of my God, though made but once? Jehovah Jesus himself tells us that the house of David and the inhabitants of Jerusalem shall look upon him whom they have pierced, and mourn for him, (or rather for it.) Zech. 12: 10. When the soldier thrust the spear into the heart of Jesus, the evangelist said, "This was done that the Scripture might be fulfilled; they shall look on him whom they have pierced." Now, as they pierced the literal body of Christ, and the people saw him literally, so likewise shall the whole nation of the Jews see him literally, and mourn that they have crucified the Lord of Glory. Yes, they will see him as really as unbelieving Thomas did; and, like him, exclaiming, "My Lord, and my God," they will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. Then will be fulfilled the saying of our Lord, when, with acclamations of joy and rejoicing unparalleled, they, as a nation, will see him and say: "Blessed be he that cometh in the name of the Lord." These words in their connexion are still more striking: "Behold, your house is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." Matt. 23: 38, 39. This evidently shows that when they say this, they will see him.

Then they will, from full conviction of heart, adopt the language of Isaiah, saying : “ He was despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid, as it were, our faces from him : he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows ; yet we did esteem him smitten of God, and afflicted. But he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed.” Isa. 53 : 3–5.

However few of my readers may be inclined to receive this sentiment, yet it has been the sentiment of some of the most learned and pious writers. I will quote but two.

The great *Joseph Mede* says : “ For my part, I incline to think that they shall be called by vision and voice from heaven, as St. Paul was ; and that that place of Zechariah 12 : 10, ‘ They shall see him whom they have pierced,’ and that of Matthew 23 : 37, ‘ Ye shall not see me henceforth, till you say, blessed is he that cometh in the name of the Lord,’ seems to imply some such matter. They will never believe that Christ reigns at the right hand of God until they *see* him. It must be an invincible evidence which must convert them after so many hundred years settled obstinacy. But this I speak of the body of the nation : there may be some *præcludia* of some particulars converted upon other motives, as a forerunner of the great and main conversion.” *Works*, B. 4, Epist. 14, p. 761. See also Epist. 17, B. 5, ch. 2. The indefatigable student of prophecy, the *Rev. S. Faber*, speaks thus : “ The order of events, so far as I can collect them from prophecy, is this : 1. The chief part of the Jews will be converted. 2. They will be restored, apparently through the agency of some great maritime nation. 3. They will be attacked in

Palestine, and threatened with utter extermination, by the antichristian faction and the unbelieving Jews. 4. The hitherto unbelieving Jews will look upon him whom they have pierced, and be converted to the faith. 5. The now thoroughly converted Hebrew nation will undertake their predicted office of carrying the gospel to the Gentiles. 6. The house of Israel will be gathered and brought back by the converted Gentiles, so that henceforth they will form one nation with the house of Judah." *Prelim. Statement*, § 11, 25-108.

Some eminent divines are of opinion that the Apostle Paul considered his conversion typical of the conversion of the Jews as a nation, because he said: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a *pattern* to them which should hereafter believe on him to life everlasting." 1 Tim. 1: 16.

His miraculous conversion, his great distress for three days and three nights, his superior knowledge and understanding in the mysteries of the gospel, his uninterrupted peace and joy in believing, his unparalleled zeal and self-denial for the honour of the Redeemer, and his unwearied labours and astonishing success in preaching among the Gentiles; in all these particulars they consider him a pattern or type of the future conversion of the Jews as a nation.

5. We proceed to show that the Jews, after their conversion, will be the honoured instruments in promoting the conversion of the heathen nations.

"Whatever partial success," says *Mr. Faber*, "may attend missionary exertions in regard to individual Pagans or Mohamedans, the Gentiles will never be converted *nationally*, and upon a *large* scale, until the Jews shall have been first converted; and the ground

of this very important position is, that the converted Jews are destined, in the unsearchable wisdom of God, to be the sole finally-successful missionaries to the Gentile world." *Sermon before the Jewish Society, London, 1822.* This opinion is confirmed by many passages of Scripture, both in figurative and plain language. Zechariah teaches us that in the day when the Jews shall be restored to their own land, and shall be delivered from their congregated enemies, "living waters shall go out of Jerusalem." And in the parallel passages of Ezekiel and Joel, which similarly treat of Judah's restoration in the last ages, these same living waters are said to flow "out of the Temple." Zech. 14 : 8. Ezek. 47 : 1-12. Joel 3 : 18. "It is hard to say," *Mr. Faber* observes, "what can be intended by the efflux of living waters from Jerusalem or from the Temple during the period which immediately follows the restoration of the Jews, unless it be the communication of the gospel to the great body of the now unbelieving Gentiles, by the ancient people of God, immediately after their own conversion." *Ibid.* "These waters," says *Archbishop Newcome*, "beautifully represent the gradual progress of the gospel. The passage refers to the wide effusion of divine knowledge from Jerusalem when restored. By living waters, there is good reason to believe, are meant the gifts and graces of the gospel dispensation. That these benefits will diffuse more extensively by the restoration of the Jews, is not obscurely intimated in Rom. 11 : 15."

Now, what these three prophets teach us *figuratively*, others teach us plainly, literally, and unequivocally. Isaiah tells us that, "when in the last days the house of the Lord shall be established in the top of the mountains, all nations shall flow unto it; and many people

shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his path ; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. Ch. 2 : 1-3. To prevent this prophecy from being spiritualized, as the fashion is, viz., that the present Gentile Christian church is spoken of, Isaiah is careful to tell us that the word which he saw concerned "Judah and Jerusalem."

Again, let us listen to the testimony of Jehovah : "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see : all they gather themselves together, they come to thee : thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged : because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60 : 1-3. Let any one attentively read this whole chapter, and he, I think, cannot but be satisfied that the converted Jews are described as the appointed instruments of conveying the light of Christianity to the Gentiles. The Prophet Micah informs us "that the remnant of Jacob shall be in the midst of many people, as the dew from the Lord, as the showers upon the grass." Micah 5 : 7. *Archbishop Newcome* well remarks : "The Jews contributed to spread the knowledge of the one true God during their captivity in Babylon ; the gospel was preached by them when the Messiah appeared ; and it shall again be propagated by their future glorious restoration."

Such being the remarkable office of the house of Israel in all ages, we need not wonder to find them styled by the Prophet Hosea the *Jezreel*, i. e., *the seed of God*; “yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.” Hosea 1: 10, 11. Why is this singular title bestowed upon God’s ancient people? “Great and happy shall be the day,” says *Bishop Horsley*, “upon the holy *seed* of both branches of the natural Israel; they shall be publicly acknowledged of their God, united under one head, their King Messiah, and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth. The myriads of the natural Israel converted by the preaching of the apostles, were the first seed of the universal church; and there is reason to believe that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Thus the Jezreel of the natural Israel from the first have been, and to the last will prove, a seed sown of God for himself in the earth.” *Horsley* on Hosea 1: 11; 2: 23.

We refer but once more to the Old Testament for the confirmation of our sentiment: “Thus says the Lord of Hosts: It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, let us go up speedily to pray before the Lord, and to seek

the Lord of Hosts ; I will go also. Yea, many people and strong nations shall come and seek the Lord of Hosts at Jerusalem, and to pray before the Lord. Thus says the Lord of Hosts : In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." Zech. 8 : 20-23.

"This passage," says *Archbishop Newcome*, "refers to the great accession of converts which the Jewish church received between the captivity and the coming of Christ, to the number of disciples which the Jewish preachers made, and to the future conversions, of which the restoration of the Jews will be an eminent cause." On Zech. 8 : 23.

Let us now listen to the opinion of the Apostle Paul on this subject : "God hath not cast away his people which he foreknew. I say, then, have they stumbled, that they should fall ? God forbid ! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ? for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ?" Rom. 11 : 2, 11, 12, 15.

It is evident from this passage that the converted Jews will be the grand instrument of the universal and final conversion of the Gentiles : besides, on any other principle of exposition, it is difficult to understand the drift, and to perceive the cogency, of the apostle's argument ; for he reasons thus :

If the fall of the Jews be the riches of the Gentiles, because in the first ages a Gentile church was gathered

out of the world to occupy the place which the Jews once held, how much more eminently must the fulness of the Jews, when themselves converted, be the riches of the Gentiles? for if the casting away of the Jews be the reconciling of those Gentiles only who received the faith of Christ, what will be the receiving of the converted Jews into the Christian church but life from the dead to those Gentiles who as yet have remained in an unconverted state? Now, unless we suppose this to be the argument of the apostle, we shall find it no easy matter to comprehend the drift and object of his reasoning. The conversion of the Jews is described as being much more eminently beneficial to the great collective body of the Gentiles, than the conversion of those Gentiles who in the apostolic age had embraced Christianity; i. e., the Gentiles collectively are represented as being much more benefited by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body which has hitherto taken place.

A great benefit, no doubt, was conferred upon the Gentiles, even by a partial admission of them into the church; for St. Paul styles this the riches of the Gentiles and the reconciling of the world; but, then, he contends that an infinitely greater benefit, a benefit which he celebrates as "life from the dead," will be conferred upon them by the receiving of the Jews. Yet how can this be possible on any other ground than that the converted Jews are destined to convert the mighty multitude of the yet unconverted Gentiles? How, on any other interpretation, will the apostle's argument, plainly an argument from the less to the greater, stand good? Let us thus understand St. Paul, and the whole will be clear and luminous, and strictly conclusive; but if we sup-

pose him to mean something else than the future conversion of the Gentile world by the previously converted Jews, we shall find ourselves obliged to view him as making the strangely incongruously assertion, that, however great a benefit to the Gentiles was their own conversion in the apostolic age, yet the naked and isolated conversion of the Jews, with which they had no special concern beyond the mere general satisfaction springing from the simple philanthropic good will, must needs be an infinitely greater benefit to the whole collective mass of the Gentiles. Who, I may ask, does not at once perceive the incongruity of such an assertion? The Gentiles may doubtless rejoice, even abstractedly and disinterestedly, at the bare circumstance of the conversion of the Jews; that is to say, they may rejoice at it even on the supposition that the benefit of their conversion began and ended with themselves; but it is not in human nature, nay, it is contrary to plain common sense, that they should be so marvellously and so outrageously disinterested as to deem the conversion of the Jews a much greater benefit to them than their own conversion.

Thus necessarily is it to the conclusiveness of St. Paul's argument, that he should be understood as reasoning from the anciently predicted circumstance of the conversion of the Gentiles by the previously converted Jews.*

That the reader may not think that love and attachment to my dear Jewish brethren has led me to form the opinion that they will be the happy instruments in the call of the Gentile nations, I have purposely confirmed the sentiment by quotations from other writers. Nor let the reader suppose for a moment that I am an opponent to

* See Faber's "connected view of the prophecies relative to the restoration of Judah and Israel." Proph. 17, 27, 34, 38, 39, 43.

efforts made by any society to promote the conversion of the Gentiles. God forbid! I have ever been the tried friend and advocate of missionary efforts, and most sincerely wish that the number of dear missionaries may be multiplied a hundredfold. For, although the conversion of the world may not take place till after the Jews are converted, yet much good has been done by missionaries during the last forty years, and much greater things will yet be accomplished. Surely no one who is acquainted with the missionary proceedings of the present century, will suppose for a moment that the late venerable *Dr. Bogue*, the father of the London Missionary Society, was an opponent to missionary efforts, and yet he also considered the conversion of the Jews as a most effectual means of converting the heathen world. Hear his own words: "The Gentile Christian church will, by their means, (the Jews,) be comforted, revived, and animated to glorify God and promote the cause of Christ, while the Mohamedan and Pagan nations will feel the happy effects of their active zeal, and by their labours be brought, in vast multitudes, to the knowledge of the truth as it is in Jesus.

"The language of the prophetic Scripture concerning them fully confirms this assertion. Rom. 11: 12, 15. Zech. 8: 23. Not to multiply quotations, may we not plainly gather from these two that, as the Jews who were converted by our Lord's ministry, and commissioned by him to preach the gospel to the Gentiles, were the grand instruments in planting the Christian church in the world, and of founding the kingdom of the Redeemer among the nations, so in the latter days the Jews, when converted by the Gentile believers, will be active, zealous, and successful preachers of the gospel, and in a very eminent degree contribute their aid in bringing all

the Mohamedans and Pagan nations into subjection to Jesus Christ? Every friend of missions, then, must be deeply convinced that, in seeking the salvation of the Jews, we are promoting the conversion of the heathen, and are enlisting fellow-labourers to assist us in the work.

“ Their dispersion in almost every country, and their knowledge of almost every language, gives them peculiar advantages for missionary exertions; and, I doubt not, it is designed by Providence for that end. Nothing is wanting but their conversion, of which prophecy has assured us. Let every heart, then, be united to bring to pass that great and blessed change.” *Sermon before the Missionary Society, London, 1806.*

I proceed now to observe,

Lastly. VI. That, after the conversion of the Jews, the church of Christ will be again a Baptist church.

At present the Jews in their dispersed state, knowing generally but little of the disputed points and different creeds of the numerous sects among Christians, naturally embrace the religious sentiments of those missionaries under whose instructions they were led to renounce Judaism. Hence the 3000 Jews who have made a public profession of faith in Christ during the last forty years, and the thirty-four of them who preach in Europe, are all Pedobaptists, because their teachers are such. But I hope the time is not far off when the Baptist denomination will have their missionaries among the Jews, both in this country and abroad; and I doubt not their converts unto God and his Christ will be Baptists in sentiment and practice.

One thing, however, is sure, that when the nation is converted they will all be *Baptists*: for then the Lord Jesus Christ himself will be their teacher. He will then

be with them and abide among them, as he did with his apostles of old. He will then explain the meaning of his own commission, both as it respects the *mode* and the *subjects* of the sacred ordinance of baptism.

During the interesting dialogue of our blessed Lord with the woman of Samaria, she said: "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things." John 4: 25. What did the woman mean when she said, "He will tell us all things?" and whence did she obtain that knowledge? She had learned it from the Jews; for it has been an ancient custom among the Jews, and still is, that, when two Rabbins dispute with each other on any religious subject, and cannot agree, they say, "Let it rest till Messiah comes, and he will decide it." Hence the woman, being convinced that he was the Messiah, because he had told her "all that ever she did," she put to him, for his decision, the question which had long been a subject of controversy between her people and the Jews, about the proper place of worship. Now, the woman confounded the first and second advent of Christ. At his first coming he did reveal the whole counsel of God, but the truth revealed has been awfully corrupted and darkened by men's wisdom: hence the watchmen do not yet see eye to eye. Alas! how diverse and how numerous are the opinions of ministers and people on every subject of religion: but at the second advent of Christ, when he shall appear personally, as he ascended up on high, and reign upon the earth for a thousand years, "He will tell us all things." He will then decide and settle for ever all disputes. "He will tell us all things," says *Matthew Henry*, and I firmly believe it, "relating to the service of God, which it is needful for us to know; will tell us that which will supply our de-

fects, rectify our mistakes, and put an end to our disputes. He will tell us the mind of God fully and clearly, and keep back nothing." Yes, all sects and denominations will then be swallowed up in one. As it was said of the church when first commenced, "and the multitude of them that believed were of one heart and of one soul," Acts 4 : 32, so shall it be again in the latter days, as it is written, "The Lord shall be King over all the earth ; in that day shall there be one Lord, and his name one," Zech. 14 : 9, and the declaration of the apostle will be exemplified, "One Lord, one faith, one baptism." Then will it be universally acknowledged that "the church of Christ is a Baptist church." Lord, hasten it, for thy name's sake.

Now unto God the Father, God the Son, and God the Holy Ghost, the one Jehovah, be all honour and glory for ever and ever. Amen.

END OF ESSAYS.

PETITIONS

Referred to in Essay VII., p. 265.

AT a public meeting held in Carlow, February 22d, 1841, to consider the necessity for making a vigorous and united effort at the present crisis, in order to "urge on our rulers to use all the means now in their power to secure perfect protection to the Jews in Palestine, and to obtain civil and religious liberty for the country," the honourable and very reverend, the Dean of Leighlin, presided, and the following resolutions were unanimously passed :

1. That, the Almighty God having delivered the land of Palestine from the power of the Egyptians, chiefly by British arms, we consider her majesty's government should now exert its commanding influence to preserve the Jews from cruel oppressions, to which they have for ages been exposed in the land of their fathers.

2. That, as Great Britain formerly shared the crime of other Gentile nations, of cruelly oppressing the unresisting Jews during that period of their exclusion from their own country, it is peculiarly called upon to manifest repentance for this heinous offence, by taking advantage of the present favourable opportunity of doing them good for all the evils previously inflicted.

3. That, as it is the decree of heaven that the Jews shall return to their own land, and that the Gentile nations shall be instrumental in their restoration, we deem it the duty of her majesty's government to afford every facility for the accomplishment of this desirable object.

4. That we consider it the duty of government to use every means in their power to protect the ancient people of God, and to restore them to the land of their fathers; we deem it to be the no less sacred duty of British Christians to urge them on to this most honourable work, and to encourage in its performance by conveying to them the expressions of their feelings and convictions on the subject; and we, therefore, resolve to transmit the following memorial to Lord Palmerston, her majesty's secretary for Foreign Affairs, as containing the expression of our sentiments:

MEMORIAL

To the Right Honourable Lord Palmerston, her Majesty's Secretary for Foreign Affairs: the humble Memorial of the undersigned, inhabitants of Carlow and its vicinity.

Your memorialists take the liberty of presenting the following statement to your Lordship, in consequence of the success which the Almighty has lately been pleased to grant to her majesty's arms in Syria, and the peculiar position in which he has placed the British government with respect to the Jews; and they feel the more encouraged to do it, from the deep interest which your Lordship has already shown in the welfare of that people.

Your Lordship must be fully aware of the unparalleled sufferings which the Jews have for ages endured in the land of their fathers; as that land has recently, in the providence of God, been thrown in some degree under the British power, your memorialists earnestly entreat that her majesty's government may employ their present commanding influence to shield the unresisting

Jews from farther persecution, and to ensure for them complete protection.

Your memorialists feel much confidence in pressing upon your Lordship's attention the claims of this much injured people ; from whom could they better expect a prompt and vigorous attention to these claims than from a government which has already exerted itself so nobly in the cause of humanity, and set an example worthy of the imitation of the world, in abolishing slavery and extending protection to the oppressed ?

Your memorialists beg leave farther to remind your Lordship that the land of Palestine was bestowed by the Sovereign of the universe upon the descendants of Abraham, as a permanent and inalienable possession, nearly 4000 years ago, and that neither conquests nor treaties among men can possibly effect their title of it. He has also decided that they shall again return to their country, and that the Gentiles shall be employed as the means of their restoration : " For thus saith the Lord God : Behold, I will lift up mine hand to the Gentiles, and set my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders ; and the kings shall be thy nursing fathers and their queens thy nursing mothers." Isaiah 49.

Happy shall those be who shall be employed in accomplishing God's purposes of mercy to his ancient people, for " they shall prosper who love Zion." The honour and happiness to be thus obtained appear to be now within our reach, and to be offered for our acceptance. It is foretold also that the ships of Tarshish shall be employed in conducting the lost tribes of Israel to their home ; and who are more likely to be employed in this service, or could more easily accomplish it, than

the nation whose fleets have been long engaged in protecting and succouring the wretched, which have access to countries where Jews are to be found. That the promises of Jehovah shall be accomplished by some Gentile nation is absolutely certain, and everything seems to indicate their speedy fulfilment ; and it remains now to be seen whether her majesty's government is to be the chosen instrument in accomplishing this blessed work, (as Cyrus, the great King of Persia, was in ancient time,) or whether the honour and consequent prosperity are to be conferred upon some other maritime power.

Your memorialists cannot conclude without reminding your Lordship that our own fate, as a nation, depends on the manner in which we treat the Jews ; for the irreversible decree of heaven is, " The nation or kingdom that will not serve Israel, shall perish, yea, those nations shall be utterly wasted." Your memorialists, therefore, pray your Lordship to adopt such measures as may appear to you best to secure full protection to the Jews in their own country ; also to grant them assistance in gaining possession of their own land, either by purchase or otherwise, and to afford facilities to all who may be disposed to return to their inheritance.

And your memorialists will ever pray, &c.

This memorial was readily and cheerfully signed by almost every Protestant to whom it was presented. Many Roman Catholics also, both clergy and laity, freely affixed their signatures. The following reply has been received, addressed to the honourable and very reverend, the Dean of Leighlin :

Foreign Office, March 8th, 1841.

SIR : I am directed by Viscount Palmerston to request

that you will acquaint the parties resident at Carlow and its vicinity, who signed the memorial transmitted to his lordship from Carlow on the twenty-first of last month, praying for the intervention of her majesty's government in favour of the Jews who may be settled in Palestine, or who may desire to return there, that his lordship has duly received their memorial, and desires to assure them that the interesting subject to which it relates has not escaped the attention of her majesty's government, who have made, and still are making, endeavours which they trust will not be altogether without success, to obtain for such Jews as may wish to settle in Palestine, full security of their persons and property.

I am, sir,

Your most obedient and humble servant,
(Signed,) J. BACKHOUSE.

THE FOLLOWING LETTER ON

“THE LIBERATION OF JERUSALEM AND JUDEA”

*Was addressed to the Members of the House of Peers,
by the Rev Thomas Powell, Curate of the Tintern.
London, 1834.*

May it please your Lordships,

The very idea of the “Liberation of Jerusalem,” as a matter for serious consideration, might naturally, I confess, almost raise a suspicion of the soundness of his intellect who should advocate it ; for it seems to have had its existence only among the visions of crusaders, poets, and minstrels. The consistency, however, or inconsistency of most public measures, depends, in a great measure, upon the aptitude of the public mind to entertain them ; and what in one age would be esteemed folly, becomes rational in another ; what in one age was absurd, becomes appropriate in another ; what was visionary in an age of ignorance, becomes tangible in an age of intellect.

Although I admire the *chivalry* of the crusaders, I can smile, as well as others, at their *enthusiasm* ; and in the present feeble attempt to plead the cause of that long oppressed city which is rendered dear to every Christian mind by the highest claims, the tenderest ties, the most glorious circumstances, I entirely disavow all mutuality of feeling with the fanaticism of Peter the Hermit, the poetry of Tasso, or the painting of Guido and Tintoretto. I desire to state a plain case, and, if possible, to awaken on behalf of the “City of our God” the sympathy of a nation that has long been peculiar for

its ready participation, either in the squabbles or the sufferings of others.

If there is *any one thing* which more than all others can give one country a claim to the sympathy of another, be it what it may, Jerusalem and Judea possess it; but add *all such things* together as may establish that claim, and Judea and Jerusalem possess *them all*.

Is England the admiration of old nations, and the example of new ones, in her civil and legal Constitution? How has that Constitution been consummated? By the gradual influence of that religion which first sprung up in Judea, and which England received from thence. Is England exalted among nations for that high system of morality which pervades her national habits? Is England happy within herself in the possession of those domestic qualities which characterize her families? Whence did she derive the influence that brought both these into being? From that religion which first sprung up in Judea, and which she derived from thence.

What, my Lords, is it that at *this moment* upholds England in her greatness, her glory, her freedom? Her religion! a religion whose infancy was cradled in Judea on the laws and the prophets, and whose vigour was matured at Jerusalem by the gospel.

We talk of the laws of Rome, of the governments of Greece, of the ethics, the moral systems, the legal codes of the ancients, and think Plato, Solon, Numa, and Lycurgus little less than divine—seated on the summits of antiquity, so high that we can scarce discern them, we look up toward them with wonder and awe.

What then! are the *Laws of Moses* so barbarous, are they of such modern institution, that on the score both of *wisdom* and of *age* they are valueless? *For their age*—when were a great and polished nation governed by

them? When all the nations of Europe "ran wild in woods," like noble savages; when the *now* ancient nations of Asia had scarcely emerged from barbarity; when in Egypt alone there existed a few that could read. Yet in an age so remote Judea had a government so simple, so judicious, so dignified, that it even yet commands the respect of the wisest.

For their *wisdom*! A people divided into tribes, forming, nevertheless, one family; each tribe being its own counsellor, to decide upon its own interests; a senate composed of the elders of the tribes, and elected in their own assemblies, to discuss, in the name of the nation, the general interests; an elective influence, in which all shared, from the lowest of the people up to the highest; an exclusive priesthood sanctified for the office, and provided for by the nation; a civil and criminal jurisprudence, written and explicit, which had simple justice for its object, and God for its author; a code of morals, the purity and vigour of which convict the codes of heathen moralists of vice and laxity; a religious ritual, that embraced all the duties of man toward God, of man to his fellow, and of man to himself. For four hundred years the government of Judea was the model of a republic. The worship of the true God was its religion, the law its ruler, and all the people its army. Well might the great Jewish Legislator exclaim, when he contemplated "the working of his system:" "What nation is there so great who hath God so nigh unto them as the Lord our God is in all things to us; and what nation is there so great that hath statutes and judgments so righteous as all this our law?"

The taste of nations, however, as of individuals, changes, and "Israel desired a king." The republic became a monarchy; and in the history of its sovereigns we

read of many who reigned with glory to themselves and with blessing to the people. The name, *even now* the most celebrated and revered in the east, is that of a Jewish king.

It is true that, both under the republic and the monarchy, the laws, moral and civil, were grossly transgressed ; but that transgression is derogatory only to the transgressor, not to the laws ; for Moses vindicated them in *anticipation*, by pronouncing a curse against him who should be guilty of an infraction of their smallest ordinance.

From David to Zedekiah, Judea, as a monarchy, possessed as much glory as any nation since can boast ; and she exhibits in that period not more shame, misfortune, and vicissitude than has fallen to the lot of all other nations in the lapse of a thousand years.

Classic pilgrims haunt the shores of ancient Greece, and put off their sandals when they approach her venerated piles. They wander amid her marble ruins, and hold, in fancy, converse with her sages. They dig beneath the accumulated dust of ages, to find some defaced figure for which to fancy a meaning and guess an antiquity. They measure the roofs of her domes and pace the porticos of her temples, and are struck dumb at these evidences of the “glory and grandeur of Greece.” And *where* was Greece when *Jerusalem* was glorious ? and *where* her grandeur when *Judea* was great ? The seed of her being was yet only in the loins of Time ; futurity alone had cognizance of her coming existence.

Jerusalem was “the joy of the whole earth,”—“beautiful for situation,” “glorious to behold,”—when yet the marble of Athens, of Corinth, and of Rome was unhewn from the rock.

And what claim has Rome over Jerusalem ? *That*

a thing of yesterday compared to *this*. Who built the glorious temple, a building that never was, and perhaps never will be, surpassed? Who gave to Pharaoh's daughter a palace, whose walls were costly stones, whose roof was gold, and whose beams were cedar? Who laid the foundation of the city walls deep in her everlasting hills? Who "gathered chariots and horsemen, and had a thousand and four hundred chariots and twelve thousand horsemen; and made silver to be in Jerusalem as stones, and cedars to be as the sycamores that are in the vale for abundance?" *Solomon!* And who found Rome brick? *Trajan!* Jerusalem had lived twice in glory 'ere scarcely Rome was born.

But it is not *only* in anterior glory, or antiquity, that Jerusalem claims our reverence and admiration; it is in *everything* that can exalt one nation above another. Rome, founded by robbers, murderers, and a fratricide; the seat of gross idolatry; devoted to vices that shame the very name of nature; nurtured by rapine; governed by laws that could call murder virtue; hallow the cackling of geese, and punish the frailty of women with flames. Jerusalem, founded by the chosen people of God, the seat, the only seat *then*, of the true worship of the true God; devoted to His service, and for the preservation of His name upon earth; nurtured by divine love and governed by divine laws. Yet, withall, we weep over the fallen fortunes of Greece! we flock for excitement to the ruins of Rome, and leave unheeded the *Holy City* in her desolation—in bondage to barbarians, degraded, unpitied, unaided.

But if the city and the country *have* SOME claim to our reverence, sympathy, and honour for what they have been, have the *people no such claim* for what *they have been and are*? Their ancient city, after a bondage of

eighteen hundred years, is yet called the *Sacred City*, even by its oppressors. Their country is yet called the "Holy Land," even by those who dishallow its soil. Their national records are in all the libraries of civilized Europe. Their name is known in every quarter of the globe, and nations stand staring and looking upon them."

Vanquished by the Assyrians, and dispersed through their vast dominions, when, by industry and patience, they had made themselves rich and powerful, they twice quitted their establishments, their riches, their ease, and returned to inhabit the ruins of Jerusalem. If *love of country* be the first of moral virtues, who ever excelled the Jews in this virtue? We make the love of country of the Swiss proverbial, but long 'ere Helvetia's snows were trodden by the foot of an oppressor, the Jews had wept in captivity "at thy remembrance, O Zion."

What nation can cite an epoch in its own history more glorious than that of Nehemiah and Esdras? who, gathering their countrymen from the wide-spread regions of the east, with the sword in one hand and the trowel in the other, in spite of opposing nations, rebuilt the ramparts of their beloved city and restored the altars of their God. From the days of Nehemiah to the days of Titus they ceased not to combat for their country's liberty, and to avenge her wrongs; and I question if among the heroes of Greece and Rome can be found any more patriotic or perfect than were the Maccabees.

This, however, is only a small portion of the history of this mysterious people. Call to mind, my Lords, their sufferings, received at the hands of all other religions: cruelties, the perusal of which astound the present mind.

Polished Rome, with heathen bigotry, began the game

of inhumanity ; Christianity caught up the instruments of torture as they fell from the bloody hands of expiring Rome ; Mahometans merged their hatred of the “ Christian dogs,” and joined them in worrying this devoted people. Barbarian kings, that built their thrones upon the *ruined empire*, made it a point of religion to shed the blood of Jews ; whatever regions the cross of the crusaders passed through, a stream of Jewish blood followed it. Kings, popes, sultans, magistrates, saints, fanatics, all under some malicious pretext, confiscated their goods, seized their wealth, imprisoned their persons, and wished for the extermination of their race. They were looked upon by princes but in two respects, either as their perpetual victim or perpetual jest. Priests cursed them, governments excommunicated them, and mobs thought it mirth to spit upon a “ Jewish garberdine.”

Yet, amid accumulated persecutions, allurements, and snares, they have never for an hour forsworn their name, their nation, their customs, or their faith ; and *does such a devoted constancy*, of two thousand years enduring, awake *no sympathy*, call forth *no pity* for their sufferings ?

Yes, my Lords, this wonderful people are a living refutation of infidelity—an irrefutable evidence of the truth of Christianity ; and they MAY one day be a flaming fire to scorch the hands of their oppressors, for “ all they that devour thee shall be devoured ; and all thy adversaries, every one of them, shall go into captivity ; and they that spoil thee shall be a spoil ! and they that prey upon thee will I give for a prey.”

It is not mine to inquire *why* “ Jerusalem is become, as it were, a heap of stones ;” *why* “ the glorious beauty of Ephraim is as a fading flower ;” *why* the hills of Judea are the haunts of desolation, the valleys scorched

with misery, the people wandering outcasts : other nations have sinned without being scourged so deeply. I dare not judge between the *vinedresser* and his vineyard ; I bow before his searching question, “ What could have been done more to my vineyard that I have not done in it ? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes ? ” And awfully has this hapless vineyard paid the penalty of her barrenness ; “ her hedge has been removed, her wall broken down, herself laid waste, her towers thrown down, briars and thorns have sprung up, and the clouds have been commanded that they rain no rain upon her.”

But if ever fallen grandeur claimed our commiseration, Jerusalem has strong claims ; if ever a fertile land, left desolate and cursed, could draw forth pity, they who read Judea’s history must weep ; if ever an unhappy people, that have fallen into degradation, from being in favour with God and man, could excite our sympathy, the Jews are indeed entitled to share it.

My present object, my Lords, is, to draw your attention, as the most august and enlightened legislative body in the world, to the present humiliated state of a city and country which have every claim to England’s pity and aid ; and I do say that her indifference toward them is a *stigma* upon her humanity, her courage, and her character.

A few years ago England sent a large naval force to bombard the strong hold of a Mahometan Dey, because he had carried on a system of piracy against the commerce of other countries, and retained in chains some score of suspicious Christians. This force DID bombard Algiers, threw down the power of the Dey, opened his dungeons, and set free the captives. The nation rang with shouts of self-congratulation at their own chivalry

and humanity ; and yet *Jerusalem* is left groaning beneath the power of Mahometan tyranny ; the lives and liberties of long-trying Christians are left a prey to its caprice and plunder ; Jews, Copts, and Armenians are imprisoned to gratify its avarice, or kicked to tickle its fancy ; and an *Englishman* can *scarcely*, without hazarding his life, *certainly* not without hazarding his property, enter within the walls of that city, which possesses his love, wonder, and reverence. What right has a Mahometan tyrant to impede or endanger the entrance of a Christian and British subject into a city of which all Europe should have the privilege of being free citizens ? There is no one argument which can be adduced to enhance the merit of our armament against Algiers, which would not have a *tenfold weight* with regard to Jerusalem.

A few years ago *Greece*, that, like an Asiatic lion, had long been held in awe under the iron rod of her oppressor, no longer able to endure the tyranny, rose up and shook her mane. England no sooner saw her in the posture of defiance than she sent forth a shout to cheer her. The sympathy of England was soon moved toward her. In the first instance this sympathy was abominably selfish, for it was soon discovered that Greece might want a loan. Greece *did* want a loan, and then it was discovered that the Greeks were brave, noble, and patriotic—the descendants of Marathon and Thermopylæ ; but, above all, that Greek bonds might be bought low, and, by management, be sold high. Prospectuses were soon issued, committees formed, and shares sold, until private sympathy was satisfied. In the course of time, however, the sympathy of the *nation* was moved, and the legislature took upon itself to free Greece from oppression and give her liberty. This was

done at a great national expense. The action and the object, however, were truly worthy of England ; but what one argument is there in favour of *this* generosity and sympathy toward *Greece* which may not be adduced with more weight on behalf of *Judea*? and what claim had *Greece* to these feelings which oppressed hapless Jerusalem does not possess? I rejoice in the successful interference of England on behalf of *Greece*; it was worthy of England to hold her shield over a fallen nation, and strike off the fetters that bound it.

But, my Lords, *Algiers* and *Greece* are not the *only* instances where England has manifested an active display of her sympathy for nations.

Upon what principle did she interfere between Holland and her revolted province? It is said, upon the ground of injustice shown toward Belgium by Holland, that the Belgians were ill-treated, oppressed, neglected; and that, as Catholics, they were aggrieved in being subject to Protestants. In this case we quite forsook our *fighting* propensities, and took to writing protocols; and if our interference was not very bloody, it was very persevering; until, indeed, we succeeded in depriving an old ally of a large portion of his dominions, held by a far more sacred right than that of conquest, and were kind enough to supply the revolted province with a ruler of our own making. If there is any one principle of prudence, justice, humanity, or legality to justify our persevering interference on behalf of *Belgium*, I am sure, be it what it may, that it would have *tenfold weight* to justify our interference on behalf *Judea*, in liberating it from the thralldom of Egypt and giving it freedom.

But look, my Lords, at recent events in Portugal. Some three years since a *doubly* expatriated prince, who had, however, plenty of ready money, resolved upon an

attempt to relieve Portugal of its sovereign, and to substitute himself in that capacity. It was suddenly discovered that poor Portugal was the victim of tyranny ; that the prisons of Lisbon and Oporto were crowded with captives ; that the streets were flooded occasionally with the blood of those murdered by royal ferocity ; and it was declared to be the bounden duty of every free-born Englishman to lend a hand in the liberation of the *brave* and *patriotic* Portuguese ; and to put down the power of one prince, of *whose vices* we had only hearsay information, setting up in its place the power of another, of *whose virtues* we had not even so much intelligence.

For a long time the sympathy and aid of England was only private and individual, and lasted just so long as the "patriotic liberator" had money to procure *hence arms, ammunition, clothing, food, and mercenary troops*. When this was gone, it became the duty of the generous friends of patriotism to shift the burden of tenderness from their own shoulders to that of the nation at large, in the person of the government. There arose immediately loud demands for an army to be sent to Portugal. England DID ultimately interfere, openly and avowedly, to "liberate Portugal from the grasp of a tyrant, and restore its lawful sovereign. This professed object was accomplished *solely by English money, English fighting, and English diplomacy*. Now, what *one single principle* of humanity, justice, or expediency is there adducible to justify the interference of England on behalf of Portugal, which would not be *even more powerful* to justify her interference on behalf of *Judea and Jerusalem* ?

It is not *precedents*, my Lords, that are *wanting* to justify such a work, nor ought the probability of political advantages accruing therefrom to *incite* England to it ; nor the *absence* of these to *deter* her from it. 'The ques-

tion is, *Is it her duty? Would it be just? Would it be glorious* in England to interfere for the liberation of Jerusalem?

If it be not her duty, how was it her duty to interfere on behalf of Belgium, Portugal, and Greece?

Duty springs from various sources. *Self-preservation* is a duty, and on this ground England entered into a long and expensive war with the French Republic; *protection of rights* is a duty, and, therefore, England entered into a long and expensive war to maintain her rights to the American colonies; *the resistance of evil* and the *checking of crime* is a duty, and, therefore, England bombarded Algiers, and dethroned the King of Portugal; the restoring the rights of others, when in our power, is a duty, and, therefore, England, at a great expenditure of blood and money, helped to restore to the Dutch rights of which they had been robbed by the French, and to the Belgians THAT of which they had never been robbed by the Dutch. The exercise of humanity is a duty, and, therefore, England, at a great expense, purchased the freedom of Greece. If *these considerations* of DUTY urged England so powerfully on behalf of *these* nations, there are manifold *as strong* considerations which render it her duty to interfere on behalf of Jerusalem and Judea.

England thought it her duty to put a stop to the inhuman traffic in slaves; for this purpose she entered into *negotiations* with several of the European powers, and obtained from them the privilege of searching their vessels on the coast of Africa. She maintains a large naval force, at a great cost of money and human life, on a most pestiferous coast, with a view to liberate slaves *in posse*. I do not ask WHY it is England's duty to do this, or WHY she thinks it her duty; but I do ask WHY it is not, or

WHY she does not consider that it is *as much* her duty to show her chivalric humanity toward those Copts, Armenians, Christians, and Jews who are slaves *in esse* in moral, religious, and political slavery, of the lowest nature, in Judea? She thought it her duty to put an end to her *own* traffic in slavery; she did so; she went farther, she thought it her duty to *attempt* to put an end to it in other nations; she went yet farther, for she *sought* and *obtained* the RIGHT to do so. I only ask, what one principle constituted it her *duty* to do all this on behalf of the wretched beings of Congo and the slave coast, who had no claim upon her but that of humanity, which does not also constitute it her *duty* to do *as much* on behalf of the wretched beings of Jerusalem and Judea, who have *many* claims upon her besides that of humanity?

It may be asked if I think it the duty of England to engage with Quixotic pugnacity on behalf of every opponent and ill-used nation? And it may be said that, if such is her duty, she will have her hands pretty full of business. I reply to this simply, that *if ever* it was her duty to exert herself on behalf of *any* oppressed, ill-used nation, it is *as much* her duty to exert herself on behalf of *Judea*?

But would it be just in England to interfere with Egypt on behalf of Judea?

The circumstances of Greece and Judea are parallel, with the single exception, that the latter has not been rebellious. Both *once* great and mighty nations, both fallen from their high estate, both the victims of Mahometan despotism. Rebellion is either a crime or a virtue; if it was a virtue in Greece, what made it a crime in Poland? But if it was not a crime in either, what made it a crime in our American colonies, or what would make

it a crime in Jamaica or Canada? Some will say that Judea should strike the first blow for her liberty, as Greece did; but if rebellion is a crime, the *not* striking the first blow in guilt can surely never disannul a claim upon our sympathy and justice!

Greece was a province of Turkey by right of conquest; so was Judea; Greece revolted against its sovereign, and that revolt is justified, on the plea of tyranny and cruelty shown on the part of Turkey. The governor of some Turkish provinces revolted against its sovereign, claiming independent sovereignty for himself, and then Judea became the property of a rebel by right of conquest. Judea is held under a tyranny far worse than that which justified Greece in her revolt; but Greece had length of chain enough to seize the sword wherewith to strike the first blow for her liberty, *and England quickly struck the second!* Judea is so shackled that if the sword were in her hand she could not strike for freedom: but surely the same principle which made it just in England to strike the *second blow* for Greece would make it just in her to strike *the first* for Judea. If the right of rebel conquest justifies the Pasha of Egypt in holding Judea under the hand of tyranny and in misery, the right of humanity and justice, which wrought so powerfully on England in behalf of Greece, Belgium, and Portugal, would justify her in befriending Judea. It is *the right of rebel conquest* against the right of humanity, justice, and freedom!

I say nothing upon the subject of England's right to interfere *by force of arms*; though if the claims of humanity, if the cries of the oppressed, if the wrongs of the injured, if to protect the fallen, if to shield the weak, if to restore freedom to the slave, if to turn aside the cimeter of wanton cruelty, if to assert the glorious rights of

liberty of conscience and freedom of person could ever justify an appeal to arms, there is cause enough, indeed, for England to unsheath the sword for Judea. But there are *more peaceful, more bloodless* ways for England to effect her liberation; and I know no better way than as she did for Greece, Belgium, and Portugal—by money, protocols, and threats. I defy the whole world, my Lords, to prove that it would not be just by these means to accomplish such an object.

We have adopted less praiseworthy means when we have thought it our *interest* to accomplish a purpose. We stole Gibraltar; we bartered *by force* for Malta; we bowed ourselves into the Ionian islands. We thought Tippoo had no right to the Mysore country, therefore we turned him out and took it ourselves. We first stole Cheduba, and, because the King of Burmah said we had no right to it, as it was his, we beat him, made him pay us money for the trouble, and then stole more of his country. Once upon a time, when the Protestant subjects of the King of France were in rebellion in the Cevennes, England, “compassionating their condition, resolved to supply them with all they wanted, and to send them arms, ammunition, and money.”

But, my Lords, would it be **GLORIOUS** for England to accomplish the liberation of Jerusalem and Judea? If it *would not be*, I do not know **WHAT** *would be*. This is not the first time of their captivity, and we have the record of a glorious liberation once already afforded them by a mighty prince, well worthy of England's following. “Now, in the first year of Cyrus, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put in writing, saying, Thus saith Cyrus, King of Per-

sia, the Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the Lord God of Israel; and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, with goods and with beasts, besides the free-will offering for the house of the Lord that is in Jerusalem. 'Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all whose spirit God had raised.'

Surely, if ever there was a glorious sight, it was when the chief of the fathers of Judah rose up and gathered the children of a long captivity together, to return to their own land; when the men of the place where they had sojourned united, with one accord, at the instance of their prince, to help them with gold, and silver, and goods, and beasts, adding, out of esteem to the people, and in veneration for their God, a free-will offering for his temple at Jerusalem. Need England blush to be an instrument for the *same purpose* to which Cyrus was appointed? There was no jewel in the Persian diadem equal in glory to this act of his; there is not on record so noble, so princely a doing as this, setting free from their bondage of seventy years a whole nation, and sending them to their home laden with the gifts of all the kingdoms of the earth. And, oh! that England might be the means, in the hand of God, of again effecting the restoration of Israel. And why not? It is most assuredly *in her power*, should God give her the desire to do it. It was a glorious thing in England to strike off the fetters from six hundred thousand slaves, and to set them

free at the cost of twenty millions. The price was but as dust compared to the purchase ; and how would it be less glorious to give liberty to the thousands that are under despotism in Judea ?

It was a glorious thing when, some years ago, England stretched her hand to the west, and, by the single act of "*recognition*," raised nations to freedom, which for so many generations had been the victims of Spanish tyranny ; and would it be *less glorious* for her to turn to the east and raise up to freedom a holy land, a hallowed people, a sacred city, which has for centuries been the victim of Mahometan despotism ? It was a glorious thing for England when, upon the field of Runnymede, she won the charter of her liberties at the point of the sword, though she had scarcely learning enough to record it with the pen ; and next to winning our own liberty, what is so glorious as to win it for others ? But Palestine has the claim of relationship upon England ; she is at least our foster-mother. Where did we acquire the knowledge of the true God ? who taught us our human history ? When we were an infant nation, who taught us "to do justly, to love mercy, and to walk humbly with our God ?" That *ancient book* which for a thousand years had lain open on the lap of Judah.

I cannot speak now of all that we owe her ; of all that binds us to her ; of all that is mysterious and divine in her as the birth-place of Christ and his gospel. I speak only of her as having had hidden in her bosom for so many ages "the Book of Life," the only knowledge of the true God, the only source of true religion. What is the learning of Greece and Rome ? what are the ethics, the morals, the philosophy of the ancient nations ? which seem to make us their debtor, compared with what we owe Jerusalem ? What is the city of

Romulus, or Dido, or Alexander compared with Zion, the city of David, of Solomon, and of Simon the Just? What is the temple of Janus, or Juno, or Jupiter compared to the temple of the living God? What is the palace of the Cæsars compared with the palace of the kings of Judah? or what are the tombs of the poets compared to the tombs of the prophets?

It is a glorious thing for England to be the *mother* and the *mistress* of nations, but she can be neither to Judah. When England was an unformed thing, a nonentity in the womb of nations, Judea was living in her pride of beauty. She is too ancient to call England her "mother;" too holy, too venerable, to call her "mistress;" but she may call her "restorer." Every stone in Jerusalem is sacred, and cries aloud for deliverance from Mahometan desecration, and it would be glorious for England to effect this.

The face of the world is covered with the ruins of ancient nations, and it may be asked if England is to search among them for fragments, out of which to remodel new ones? I do not say she is, but when we see the beauteous remnants of Judah, and call to mind all that she has been, her former favour with God, the promises yet unfulfilled concerning her, the sacred claims she has upon civilized Europe, it really seems to be the *DUTY* of England to stand forth as her restorer.

See how Jerusalem sits mourning in captivity; the iron fetters wreathed round her aged holy limbs, the scourge laid deeply into her naked back, her garments torn and stained with blood, bitter tears of agony and repentance have been her food both night and day; for near a thousand years no word of pity has cheered her day of suffering; she has heard no voice but that of tyranny; she is alone in her misery, forsaken by those

that should befriend her, and despised in her affliction by nations in prosperity. Freedom in a moment of anger shook the dust from her garment upon her and fled. Tyranny usurped the vacant seat. Bereaved of her children, robbed of her name, her rights trampled upon, her liberty destroyed ; surely if ever it were just to help the injured, to succour the afflicted, to strike for the oppressed, to stand between the fallen and the foe, it were just in England to rise up with power on behalf of Judea.

And what a *glorious thing* it were to do this ! To break the iron rod of despotism that tyrants have so long held over this unhappy country ; to purchase from savage superstition the power of torturing its victims, and to give those victims the precious balm of liberty, wherewith to heal their wounds ; to restore a wandering, but patriotic, people to their long-mourned capital and country ; to raise up the walls and bulwarks of that once noble city ; to see battlements and towers lifting their lofty heads ; palaces, monuments, and dwellings spreading hither and thither. It were indeed a glorious sight to see the banished returning homeward ; sires and sons all hastening toward the city which they and their forefathers had wept for so long ; to see industry assume the place that cringing penury had so long kept ; to hear the hum of men happy in their occupations, where late was only desolation and indolence.

It would have been a glorious thing to have heard the universal shout of the ten thousand Greeks when, returning homeward, they first looked down upon their own blue sea ; would it be a *less glorious* thing to hear the cry that would burst from ten thousand Jews when they first beheld the shores of their own " Holy Land ?"

At a future time I may take leave to urge this matter again upon your Lordships, in another letter, and

I have the honour to remain

Your Lordships' most obedient, humble servant,

THOMAS POWELL,

Curate of Tintern.

Tintern, Monmouthshire.

GENTILES PRAYING FOR THE JEWS.

1. Father of faithful Abra'm, hear
Our earnest suit for Abra'm's seed ;
Justly they claim the softest prayer
From us, adopted in their stead,
Who mercy through their fall obtain,
And Christ by their rejection gain.
2. Outcast from thee, and scatter'd wide
Through every nation under heaven,
Blaspheming whom they crucified,
Unsaved, unpity'd, unforgiven :
Branded like Cain, they bear their load,
Abhorr'd of men, and cursed of God.
3. But hast thou finally forsook,
For ever cast thine own away ?
Wilt thou not bid the murderers look
On him they pierced, and weep and pray ?
Yes, gracious Lord, thy word is past ;
All Israel shall be saved at last.
4. Come, then, thou great Deliverer, come,
The veil from Jacob's heart remove ;
Receive thy ancient people home,
That, quicken'd by thy dying love,
The world may their reception view,
And shout to God the glory due.

THE INCREASE OF THE CHURCH PROMISED AND
PLEADED.

1. Father, is not thy promise pledged
 To thine exalted Son,
 That through the nations of the earth
 Thy word of life shall run ?
2. ' Ask, and I give the heathen lands
 For thine inheritance,
 And to the world's remotest shores
 Thine empire shall advance.'
3. Hast thou not said the blinded Jews
 Shall their Redeemer own ;
 While Gentiles to his standard crowd,
 And bow before his throne ?
4. From east to west, from north to south,
 Then be his name adored !
 Europe, with all thy millions, shout
 Hosannas to thy Lord !
5. Asia and Africa, resound
 From shore to shore his fame ;
 And thou, America, in songs
 Redeeming love proclaim !

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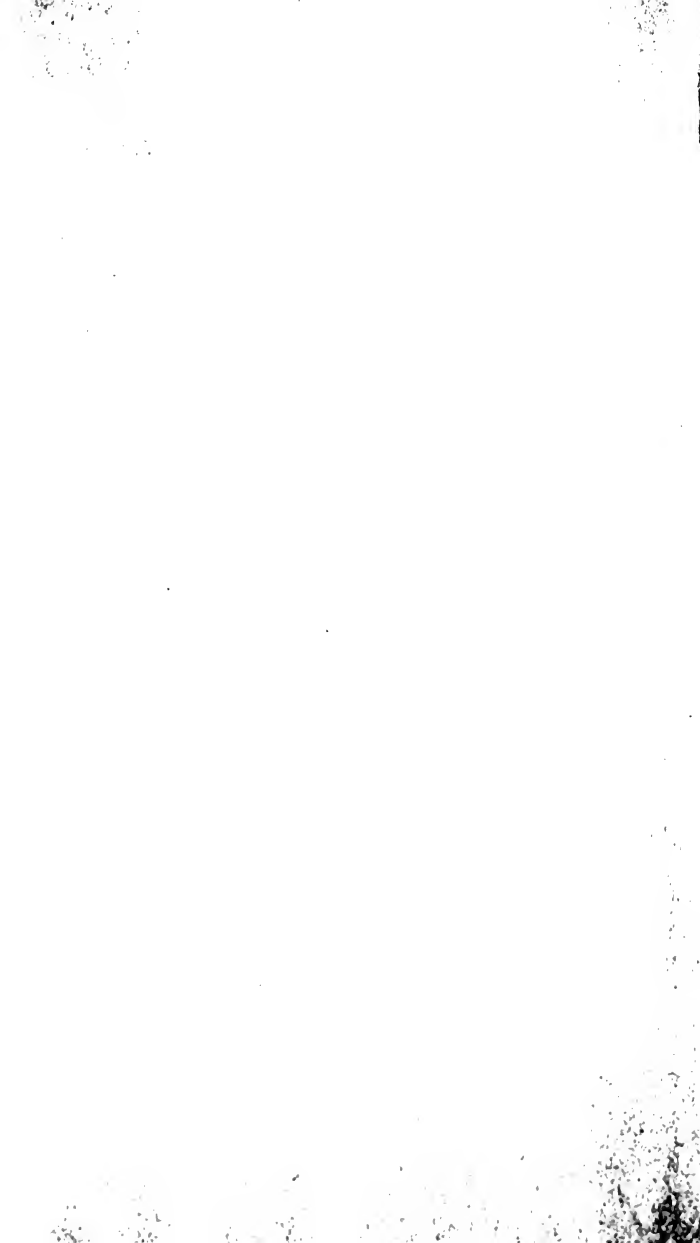
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