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E V I L S

OF

DR. HOWELL'S BOOK

ON THE

“EVILS OF INFANT BAPTISM.”

A Review

BY REV. E. McMILLAN.

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EDITED BY A. NEWTON.

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PREFACE.

THIS Review of Howell's Evils of Infant Baptism was first published, in consecutive numbers, in the True Baptist. It was written by the Rev. E. McMillan, of Gallatin, Tennessee. It is believed to be richly worthy to appear in this more acceptable and permanent form, and is now offered to the friends of truth as a most satisfactory and unanswerable refutation of the pretences of the objectors to Infant Baptism.

THE EDITOR.

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INTRODUCTION.

THE volume* entitled, "The Evils of Infant Baptism," was written by one of the ablest ministers in "the Southern Baptist Church," and it is issued by two public societies approved and supported by the denomination. We are well certified by these facts that the work is approved by the Immersionist church, and that it is the ablest they can produce on the subject upon which it treats. We are happy here to meet the whole strength of the denomination, and to be able to measure the length, breadth, depth, and height of the argument against infant baptism.

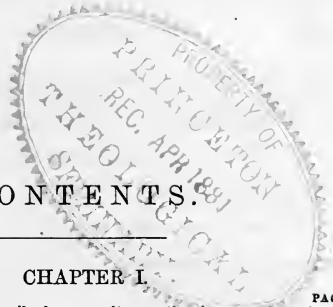
We do not admire the style in which the work is written. It is easy and plain; but there is a vast

* The Evils of Infant Baptism, by Robert Boyte C. Howel, D.D., (pastor of the Second Baptist Church in Richmond, Va.) Third edition. Charleston, S. C.: Southern Baptist Publication Society. Richmond, Va.: Baptist Sunday School and Publication Society. A. D. 1852.

deal of repetition, and frequently the author betrays great carelessness in contradicting his own statements. There is very little of the *suaviter in modo* towards his opponents. They are sometimes called "pious," and that sweet word "brethren" is several times applied; but there are so many abrupt and gruff sentences, that the reader can hardly give the author the credit of much sincerity in the use of that endearing term. The estimate of the *argument* can be better made out, when we shall have completed our review. We may, however, be permitted here to say, that on receiving the work we expected to meet something of a much higher order, in an argumentative point of view, than we have found.

The work consists of twenty chapters. Nineteen of these treat of the same number of supposed "evils of infant baptism;" and the twentieth chapter recapitulates, and concludes with a pathetic address to Immersionists to labor for the conversion and salvation of Pede-baptists and the world.

We propose to review the work chapter by chapter in the order pursued by the author.



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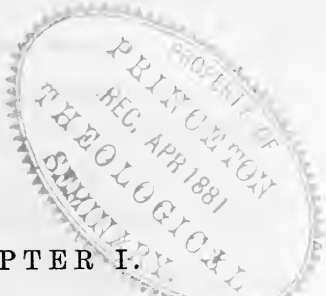
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CHAPTER I.

“INFANT BAPTISM IS AN EVIL; BECAUSE ITS PRACTICE IS UNSUPPORTED BY THE WORD OF GOD.”

IF infant baptism's practice is wanting in such support, it must be conceded that it has gone out of the way. But its lawless conduct not being pointed out, we have no opportunity to judge of the propriety of its behavior.

Instead of treating of “its practice,” the author proceeds to condemn the conduct of the people who *practice it*. His method seems to us rather awkward. He undertakes to prove the *negative proposition*, “Infant Baptism is unsupported by the Word of God,” and thence to infer that it is “an evil.”

The argument in logical form stands thus:

Whatever is unsupported by the Word of God is an evil.

But infant baptism is unsupported by the Word of God.

Therefore, infant baptism is an evil.

The conclusion will certainly follow if the minor premise be proved, and the extension of the major

premise be limited to *matters of religion*. Otherwise the reasoning will not be conclusive. We have nothing to do, then, as reviewers, but to examine the *proof of the negative proposition*.

1. The first proof is in the following style: "Is infant baptism supported by the Word of God? I aver that it is not. It is nowhere commanded. It is nowhere, in any form, divinely authorized," etc. This same idea is bandied back and forth in seventeen periods as dogmatic and pointed as these. The author seems to be conscious that his readers will doubt his sincerity, and he wishes to guard that point well. This is the only conceivable use of repeating dogmatically the same idea over and over so often. We might be as dogmatic as he, and say—Infant baptism *is* supported by the Word of God. I *aver* that it is. It is often commanded. It is in its Scriptural form divinely authorized, etc. : But there would be as little authority in our dogmatism as in his.

2. In his next step towards proof, our author contradicts himself. He says of the advocates of infant baptism: "It turns out that no two of them have been able to harmonize, either as to what may be regarded as testimony in the premises, or the class of infants divinely authorized to be baptized! Each is in collision with every other." And on the same page he tells us—"Wall, Hammond, and others," agree in one view of the subject. "Owen, Jennings,

and *many others*," agree in another view. "Beza, Doddridge, and their associates," hold another view. "Wesley and *his disciples*" agree in still another. And thus he goes on to enumerate nine theories, each of which, he says, is supported by a numerous class. It will be observed that it is not simply these classes that are in conflict. It is "individual conflicts" the author is speaking of, when he says, "No two of them have been able to harmonize," and "Each is in collision with every other." A writer so reckless in the statement of facts deserves little confidence. And an examination of all these writers will show that they harmonize better than the writers who advocate immersion. It would be easy to parade thirty different views concerning immersion. Then, if difference among its advocates proves the want of Scriptural support, Immersionists must give up immersion to-day, and practice it no more forever. "Happy is he that condemneth not himself in that thing which he alloweth." If Immersionists may differ without invalidating the argument for immersion, Pedo-baptists may also differ without invalidating the argument for Pedo-baptism. Let this argument stand in its logical form, and we shall see how boyish it is.

Wherever there is a difference of opinion there is no valid argument :

But there is a difference of opinion among Pedo-baptists :

Therefore, there is no valid argument among Pedo-baptists.

And as there is difference of opinion on almost everything under heaven, there is scarcely any truth on earth! Especially, as the author differs with himself there is no truth in him, on his own theory.

3. The third proof that infant baptism is not supported by the Scriptures is deduced from the fact that "very many of the most learned and pious Pedo-baptist biblical critics, themselves candidly confess that infant baptism is not distinctly enjoined, nor directly taught in the Word of God." On this extract we remark:

(a.) Although the author designed, in the use of the words *distinctly* and *directly*, to secure for himself a back door of recreation in the hour of necessity, yet in his recklessness he closed it against himself; for he says, "It is confessed by its advocates that it (infant baptism) is not found in the inspired pages—It is acknowledged that the Word of God does not teach infant baptism." Can we wonder that the world does not respect Christianity, when a D.D., a pastor of a prominent Christian church, will venture into daylight with such assertions before God and the world?

(b.) The Pedo-baptist writers here referred to, are conceded to be both "learned and pious." We wish the author, in his next edition, to tell us what his notions of piety are; since in his view a "learn-

ed and pious" man may practice for religion what he confesses to be not supported by the Word of God!

On examining the authors here referred to, it will be found that, although they do not believe that infant baptism is "*distinctly* enjoined, nor *directly* taught," they believe it is *clearly involved* in other commands, and *indirectly* taught in the example of the Apostles; and the author knows all that very well; but refuses to let his own witnesses state all their testimony. An advocate who can thus trifle with testimony, may serve the purposes of a party that are afraid of broad daylight; but he will hold no enviable position in the esteem of high-minded gentlemen. These "learned and pious Pedo-baptist biblical critics" believe, with Immersionists, that no one is to be received in the name of Christ without baptism; and that when he commands us to receive little children in his name, he commands us to baptize them. This is not a *distinct* command; but it is *necessarily involved* in the command to receive them in his name, if Immersionists are orthodox in refusing to receive any one in his name without baptism. The Apostles practiced it. They baptized households, when the parents believed, without mentioning or intimating faith in any of the household except the head of the house. Then here it is *indirectly* taught in apostolic example.

(c.) The author here attempts to prove by human

testimony that "infant baptism is unsupported by the Word of God!" and he knows, and the world knows, that his witnesses believe, declare, and practice the contrary! Let conscience—let his own conscience—answer what credit is due to one who will take such ungenerous steps. Human testimony! and he vociferating for the Bible alone! But let us have the third argument in form.

Then, whatever is declared by "learned and pious Pedo-baptist biblical critics" is true:

But these critics declare that "infant baptism is unsupported by the Word of God."

Is this the best the whole immersing church can do in argument? To undertake the proof of a *negative* in religion, and that by human testimony on the other side of the question, is surely the last resort in a desperate pressure.

But these critics declare that Dr. Howell's doctrine is erroneous.

Therefore it is true that Dr. Howell's doctrine is erroneous.

There, now, Doctor, your gun shoots as hard one way as the other.

4. Immediately after his parade of human testimony on the other side of the question to prove his *divine negative*, our author calls our attention to "the great Protestant principle in religion," which declares "The Word of God is a perfect rule of faith and practice." After declaring his reverence for

this principle, and notifying us, "For myself and my brethren—we are not Protestants," he proceeds to inveigh heavily against Protestants for practicing infant baptism on human authority without the support of the Scriptures! It would be just as decent in us to upbraid Immersionists with the same thing; but there is no argument on either side. Here is the attitude in which the thing stands:

The advocates of infant baptism believe the fathers were men of truth and common sense. They were men competent to give testimony concerning facts that occurred under their own observation; and intelligent Immersionists view them in the very same light. The Pedo-baptists come forward with certain texts of Scripture, which they believe give a clear support to the doctrine of infant baptism; and now they adduce the testimony of the fathers declaring the fact that infants were baptized in their churches, and that the practice had prevailed in the churches generally from the time of the Apostles. They offer this testimony not to prove the divine authority for the rite; but to prove that the early fathers understood the Scriptures as they do, and by this means they suppose they increase the probability that their understanding of the Scriptures is correct.

Immersionists take exactly the same course to prove immersion. They also cite texts of Scripture to prove immersion; and attempt to support their interpretation of these texts by a reference to the

testimony of the fathers, showing that immersion was extensively practiced at an early day.

If in such cases we should charge them with a resort to human authority, they would repel the charge with warmth, and complain grievously of injustice. "Whatsoever ye would that men should do unto you, do ye even so unto them."

They "are not Protestants!" Then they have no objection to the decree of Charles V., that no Roman Catholic should be allowed to turn Lutheran, and that the Reformers should deliver nothing in their sermons contrary to the received doctrine of the Roman Catholics! This is a new idea borrowed from the Campbellites. Until recently, Immersionists claimed to be Protestants. Lately they have taken it into their heads that they are much older than the Reformation, and that their fathers could look with indifference on the oppressive edicts of Catholic tyrants. Then, who are they? They cannot be successors of the Waldenses, who practiced infant baptism, by sprinkling and pouring. Besides, a respectable Immersionist says, that the descendants of the Waldenses "were reckoned among the Protestants with whom they were in doctrine so congenial." Even the Menonites, according to the testimony of Mr. Gan, one of their own ministers, practiced the various modes of sprinkling, pouring and immersion. Who, then, have the Immersionists got to be at last? Not Protestant!

After all this ado, our author proceeds to insist that all inference from the sacred Scriptures is wholly unauthorized. In this he differs very widely from his Master, who confuted the Sadducees by an inference deduced from the words of God to Moses—"I am the God of Abraham, Isaac and Jacob." He differs greatly from Paul, whose epistles throughout are so many chains of connected reasoning from the Scriptures. If inferences from the Bible are unlawful, our pulpits must be closed; for preaching consists of little else. He says, "In the Gospel every duty is distinctly enjoined." Then, in the next edition of his work, the author will confer a favor by telling us in what part of the Gospel he is "distinctly enjoined" to baptize females, to plunge them into creeks, or to admit them to the communion of the church—to hold "Baptist associations"—to write and publish a book on "the evils of infant baptism," etc. Especially we should be gratified to learn in what part of the Gospel it is "distinctly enjoined"—*Dr. Howell, thou shalt remove from Nashville to Richmond.* Verily, "thou that judgest doest the same things." He need give himself no trouble about apostolic example, and general instructions. These we know. We demand a DISTINCT INJUNCTION in each of these cases.

5. Our author's next argument is deduced from the apostolic commission, "He that believeth, and is baptized, shall be saved." He tells us—"The

persons to be baptized are minutely described. They are believers. A law to baptize believers is necessarily confined in its administration to believers. It embraces no others," &c. This idea is repeated twelve times.

When we examine the words of the commission, we find the Saviour describes not the persons who shall be *baptized*, but who shall be *saved*. Believing and being baptized are both attributes belonging properly to the subject of salvation. He does not say that every believer shall be baptized, nor that baptism shall be administered to none but believers, nor that any one, who is baptized, shall be saved, nor that any one, who is not baptized, shall be lost; but simply that the baptized believer shall be saved. To any man, then, who seriously examines the text, it must be plain that the intention is not to define the subject of baptism, but the subject of salvation. Let me offer for consideration another sentence in the same regimen—"He that is industrious and frugal, shall be rich." Does the speaker here describe the subject of frugality, or of wealth?

Our author goes on to show, that baptism admits the party baptized into the visible church, and denotes his consecration to God; and from these facts argues that infant baptism is "unsupported by the Word of God."

This reasoning is seen to be a great fallacy, if we recollect that infants are declared by the King him-

self to belong to his kingdom, and therefore should be baptized in acknowledgment of the fact. It is the act of the parent to make this acknowledgment and consecration. The infant is incapable of confessing itself to be a human being; but others acknowledge that truth, and regard it as a member of human society. Suppose now there were a law that every citizen of the State is to be denoted by printing the letter A upon his forehead; would it be proper to place that letter A upon the forehead of every infant born in the State? Then why question the right of infants to baptism, unless the intention be to question their right to stand in the kingdom of God? If they be proper subjects of salvation, they must be proper subjects of baptism; because that is plainly the force of the words, "He that believeth and is baptized shall be saved." If infants are numbered with the saved in heaven, why should they not be numbered with them on earth? These are points for consideration.

6. Still another argument to show that infant baptism is unsupported by the Word of God," is this—"It betrays ministers into the most fearful presumption, [and it] must create in the minds of the *people generally*, who are under its influence, a want of proper respect for the Word of God." This is simple impudence. Until recently, Immersionists drank more alcohol than all other Christians together, and even yet they are behind most others in the reform.

They have been generally very deficient in training their children to study the Scriptures. Many have no Sabbath, and few of them have risen to eminence in scriptural knowledge; and yet our author, who must know these facts, ventures into open daylight before the world with the assertion that those who practice infant baptism want "proper respect for the Word of God." It would be about as true to declare that rain prevents the growth of vegetables.

He says—"It never can be recognized as baptism by the people of God." Then, plainly, he means to say that Immersionists are the only people of God: because all others do so recognize it. In this he assumes to play the judge, and forgets that he himself is to stand before the Judge. Ah! Doctor, your arm is too tiny to fling the flickering bolts of heaven. When you say "Infant baptism necessarily destroys respect for the Word of God," you certainly destroy respect for yourself among the well-informed.

I will close my remarks on the first chapter with a notice of one other extract:

"Infant baptism is not according to the law of God. It is a violation of the law of God. It is a transgression of the law of God.

"Therefore, infant baptism is a sin against God."

This extract much resembles the ravings of a guilty boy, who knows that his crimes are about to come to light. He pleads his innocence thus:—*I did not do it. I am not capable of it. I could*

not do it. I never thought of it. It did not come into my mind. Nobody believes it. No one can believe it, &c. How different is the language of conscious innocence, which makes its denial with dignity, and when further questioned, replies, "I have told you already; wherefore would you hear it again?" If there be any argument in such a bluster of words, it would be easy for us to overthrow immersion by the same process:—"Immersion is not according to the law of God. It is a violation of the law of God. It is a transgression of the law of God. Therefore, immersion is a sin against God." But such assertions we should view as mere dictation, attempting to lord it over the conscience of others. It is all assumption; and its author is more of a braggadocio than of a reasoner. There is no evidence, there can be no conviction, and to attempt to supply the place of *evidence* with *authority*, is the proper business of an autocrat or a pope.

CHAPTER II.

“INFANT BAPTISM IS AN EVIL ; BECAUSE ITS DEFENCE LEADS TO MOST INJURIOUS PERVERSIONS OF THE WORD OF GOD.”

IN the introduction of this subject the author says, “It is the process by which the churches which practice it, receive their entire membership.” It is hard to conceive how any man could live in Christendom as long as Dr. Howell has, and still be able to say that Pedo-baptists “receive their entire membership” by infant baptism. If he really supposes that they receive no members but those who were baptized in infancy, he is deplorably ignorant of the facts around him—too ignorant, surely, to write a book about them. If he knows the facts in the case, and still asserts that all they receive were baptized in infancy, I deliver him over to the judgment of the people and of God.

In remarking on the commission as given by Matthew—“Go ye, therefore, and teach all nations, baptizing them in the name,” etc., he says, “The order is plainly as imperative as the commands

themselves." After repeating this idea four times, he proceeds to argue, that as infants are baptized before they are taught, it is a violation of the divinely-appointed order, and is, therefore, a violation of the command itself. This is the first instance in the book of anything like an argument, and we must treat it with respect. We observe, then,

1. The order here spoken of is a mere fancy ; for the participle—" baptizing"—agrees in case with the nominative to the verb—" teach"—and in grammatical order, may just as well be placed before as after the verb.

2. His rule would force the author into the doctrine that no one is ever clothed with Christ until he is baptized. Gal. 3 : 27, and if never baptized, he never can be clothed with Christ, and must be morally naked forever.

3. The Saviour did not here institute baptism ; but merely commanded his disciples still to administer it. They had already baptized under his instructions, according to the ancient usages of the church of God. He plainly did not describe here the subjects of baptism ; but left them to be guided in that particular by the instructions which they had already received ; and, of course, they would not refuse to admit as members of his kingdom such little ones as those about which he before gave them charges so solemn.

4. Our author sneers at the idea of making one

a disciple by baptism. If one may be a true disciple without baptism, let him explain how it is that he refuses to receive as disciples all who are not immersed. No one can be openly Christ's disciple but by baptism. If, then, a disciple is a learner, and if training up children "in the nurture and admonition of the Lord" is to make them learners in religion, their young discipleship is as properly commenced with baptism as that of any others. Do adults cease to learn after baptism?

5. No one contends that adults are baptized until they voluntarily agree to be disciples; because their discipleship depends on their own voluntary action. But infants are to be made disciples by the instructions of their parents preparatory to a right choice when they come to maturity. That it is the duty of parents to forestall the discipleship of their children none can deny; and of course none can deny the propriety of baptizing them, since every such denial involves also the denial of their right to teach them the ways of the Lord without first obtaining their consent. To baptize them without their consent is surely no more an infraction of their liberty than to teach them without their consent. Indeed, they are incapable of consent, and to their parents they are committed to be trained to the exercise of a proper consent. Their baptism, then, is the solemn consecration of them as young disciples to be trained to know and confess the Lord. The baptism of adults

usually takes place as soon as they consent to be learned, and the teaching and learning follow baptism.

Our author concludes this argument with a quite pathetic lamentation over the blindness of "great and good men." Whenever men begin to argue in earnest, their charity will certainly gain the ascendancy over their lower passions; and if our author could get the idea that he is a partaker of a common weakness with those over whom he laments, he might profitably spend in self-examination a part of the time thrown away in lamenting over others.

After quoting the views of men on the import of Peter's words—"The promise is to you and your children"—showing that some believe "the promise" is that made to Abraham; and others, that made by Joel concerning the gift of the Spirit. Our author, of course, gives his verdict with those who refer "the promise" to the gift of the Holy Spirit.

It is but just to concede that there are some plausible reasons for this view of the text; but it must be admitted, that the word is so often applied emphatically by the Apostles to the covenant of circumcision, that it forms a very strong probability in favor of the other view. Be this as it may, if our author could demonstrate that Peter here alluded to "the promise" of the gift of the Holy Spirit, he cannot thence conclude, as he does, that the Abrahamic covenant has been annulled; since Paul expressly declares, "That the blessing of Abraham

might come on the Gentiles through Jesus Christ, that we might receive the *promise of the Spirit* through faith. And if ye be Christ's, then are ye Abraham's seed, and heirs according to *the promise.*" Gal. 3 : 14, 29.

Then our author cannot boast that he has "disposed of the chief Scripture ground" on which infant baptism rests. For if by faith in Christ we become the children of Abraham, and heirs to the promise made to him, we must inherit the privilege conferred on him. Then let us question the Bible here. Did God sustain the same relation to Abraham and his infant children? Answer—I will "be a God unto thee and thy seed after thee; and he that is eight days old shall be circumcised among you—and it shall be a token of the covenant betwixt me and you." Gen. 17 ch.

But was not circumcision a mere national distinction? Ans.—"He received the sign of circumcision, *a seal of the righteousness of faith.*"

Then does God also sustain to believers and their children under the gospel the same relation as to Abraham and his children before the law? Ans.—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Over these 'eternal bars our author never can climb.

The following is the rendering the Doctor gives to 1 Cor. 7 : 14—"The unbelieving husband is

sanctified *to* the wife, and the unbelieving wife is sanctified *to* the husband, else were your children unclean, [to you,] but now are they holy." As thus rendered, our author proceeds to argue that the Apostle means to teach that the marriage relation sanctifies the unbelieving party to the believing, and on the same ground the children are holy to the parents. To sustain himself, he quotes several authors, and says, "Upon this point, therefore, we are certainly right."

It is very strange that one who makes his appeal to the Bible, and rebukes others so fiercely for appealing to human authority, should conclude he is "certainly right," because he agrees with great men! But our author does not mark closely what Paul says. He says that children would be *unclean*, if the unbelieving party were not sanctified by the believing. Now, it is plain that where both parties are unbelievers, neither can sanctify the other, so that their children must be unclean [to them] by his own showing. But that is not the fact. Unbelievers do not regard their children as unclean [to them.]

The rendering here given is forced and unnatural, and would never occur to one who had no purpose to serve by it. It also compels one to foist into the text the words *to you*. Our common translation is far more natural and proper, and leads us into no difficulty. The plain and obvious import of the text is, that those children whose parents are both un-

believers are in some sense *unclean*, but those who have even but one believing parent are in some sense *holy*. This sense has been shown in the True Baptist, vol. 1, pages 345-353.

The Doctor seems to think the advocates of infant baptism attach much importance to "a holy pedigree." If he will take the trouble to seek correct information, he will find that it is not to "a holy pedigree" we look, but to a holy example and holy instructions. We have before proved, as in the case of Abraham's lineal descendants and those of all believers, that grace does not follow the line of natural generation; but that of proper instruction. God says of Abraham—"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Here the Doctor may please to note that the blessing goes not by "pedigree," but by wholesome restraints and instructions as well to his household as to his children; and to this day we baptize wards and servants as readily as children.* Then our Doctor is shamefully ignorant of facts, or deplorably regardless of justice to others.

In the close of his remarks on 1 Cor. vii. 14, our author gives us what he deems a poser. It is this: "If, then, you baptize the child upon the faith of

* True Baptist, pp. 309-315.

its mother, you must, to be consistent, baptize the unbelieving husband upon the faith of his wife, since, if the child is *holy*, so also is the unbelieving father *sanctified*." Let us try the validity of this argument by applying it to another subject. Then it will run thus:

If you allow the mother, upon her authority as a mother, to chastise her delinquent child, you must, to be consistent, allow her to chastise her delinquent husband; since, if the child be *delinquent*, so is also the father a *transgressor* . . . Woe to the Doctor and all other husbands, if the authority of his own logic were established. To make his argument valid, he must prove that the wife has authority over her husband's conscience to command and control it by example and instruction, as she commands and controls the conscience of her children during their minority. And since the believing husband sanctifies the wife also, he must prove that the husband has the same authority to control his wife's conscience as to control that of his own children. Then the husband and the wife would each possess absolute, parental authority over the other! God save the family and the state from Immersional policy, and the world from Immersional logic! If the husband were a minor, like an infant, under the control of his wife, it would be very proper to baptize him, not "upon," but *under*, the faith of his wife. But as this is not the fact, he can no more be baptized

under the faith of the wife than the son grown to self-responsibility can be baptized under the faith of his mother.

The next passage that receives the attention of our author is Matt. xix. 14, where it is declared of little children, "Of such is the kingdom of heaven." He admits that the phrase "kingdom of heaven" means the Christian church; but how to keep the little intruders out, while the Master stands at the gate rebuking his disciples and bidding the "little children" welcome, is rather hard for him to conceive. After shuffling about in great perturbation, he makes the learned discovery that *toiouton*, "such," does not mean *same*; but really means "such;" and, of course, that the kingdom of heaven, or Christian church, does not consist of the *same* as little children, but only of "such" as little children! That is, little children make no part of those who are in the kingdom, but those who *are* in it are, in some respects, *like* little children. On this view of the subject, let us remark:

1. If we should accuse the Immersers of preaching infant damnation, the color would rise in their faces, and they would complain vehemently of persecution. Still, in this work, accredited and published to the world as the true statement of their doctrines, it is distinctly denied that infants make either part or parcel of the kingdom of God! If, then, they do not belong to this kingdom, how, in the name of

reason, are they to have a place in it? Our doctrine is, that all infants do belong to this kingdom; and that therefore all parents ought to confess this truth by baptism, the only authorized acknowledgment of the fact. But such is the opposition of Immersionists to this doctrine of infant baptism, that they will, under the rebuke of Jesus, refuse to infants a place in his kingdom.

2. If those who do compose this kingdom are *like* little children in disposition, and for that reason are admitted into it, we should like to have the ground explained, on which the little children are excluded. If the admitted adult is just *like* the infant in certain respects, on what ground is the infant excluded, when he is admitted to have the very same disposition? Our author says little children love, believe, obey, and receive the instruction of their parents; and the same affections in adults towards God form their qualification for the kingdom of God; but he forgets that God has made the little child responsible to the parent, and requires it to exercise towards its parent the same feelings he requires adults to exercise towards himself.

By his own showing, then, the little child yields the same obedience as the adult; and our Lord teaches that this obedience is so much more perfect in the little child than in the adult, that he sends the latter to the former for an instructive example. God has required the child to love, obey, and believe

its parents—duties suited exactly to its powers—and will he not reward that little one's obedience with a place in his kingdom, when he receives into the same kingdom the sinner, who returns to duty under the influences of his saving grace? What strange hallucinations come over the mind from opposition to infant baptism!

When Jesus tells us that we must "receive the kingdom of God *as a little child*," the plain import of his words teaches that a little child does receive the kingdom of God; and in this very respect it is a proper example to the adult. Do little children RECEIVE the kingdom, and are they still excluded from it? Immersionists say they cannot enter. Christ says, "Of such is the kingdom of heaven"—they receive it. Then they shall enter and triumph over all their opponents, and sing their victory over doctors and preachers in the glories of the kingdom forever and ever.

3. But Immersers say that none are to enter the kingdom but believers. Then they will be so good as to remember that none are to be saved but believers. If the want of personal faith excludes them from the church, it will also exclude them from heaven. Here again is infant damnation as rank as the fumes of tophet. If they apply to infants one passage, that is spoken of adults, they open the flood-gates which sweep them to hell. We can never see clearly till we allow God to speak for himself. When

he speaks of infants, let it stand firm as the everlasting hills—"Of such is the kingdom of heaven." And when he says, "He that believeth not, shall be damned," let no rash mortal try to turn the curse aside to the head of an infant, unless he be willing to incur the peril of being himself swallowed up and consumed by the fearful denunciation.

Does the Bible teach that all who die in infancy enter immediately into the kingdom of heaven? All creation answers, Yes. Then does the Bible teach that young infants are believers in Christ? Not an affirmative is heard. Are there any in heaven appointed to the special care of infants? Jesus answers, "Verily I say unto you, THEIR angels do always behold the face of my Father." There these cherubic nurses will lead and teach them, while the Holy Spirit enlightens and guides their souls to the exercise of every holy affection, so that all they shall ever learn or know, will be to love, believe, and obey Jesus Christ; and yet the baptism of water is deemed too pure for them to receive, and the church on earth too holy to give them a place! No; the whole secret is, Immersionists are afraid of strangling them in the awkward mode of immersion, and rather than give up that human invention, they will exclude infants from the kingdom of heaven; and the more consistent among them boldly and publicly preach, that there are "infants in hell no more than a span long!"

But it is a little amusing to see how our author disposes of Matthew Henry's, and Dr. Clarke's comments on this passage. He quotes Henry's first, and lays him out with three exclamation points, as follows: "Look at this gloss! Ponder it! How preposterous!" This is all he says about it, and, poor mortal, it is all he can say. What a picture of vacuity any one must present, when offering such exclamations in the room of solid argument!

He then quotes from Dr. Clarke, and abolishes his views with two exclamations of greater length, thus: "These, and such like, are the Pedo-Baptist interpretations of the passage in question! They are published to the world, and received, and defended, as expressing its true sense!" and thus he confutes Dr. Clarke.

But after getting away from these comments into another paragraph, the Doctor seems suddenly to grow bold, and turning about, he dilutes the comments of these great men with a quantity of his own thoughts as weak as water, thrown in among the words of the commentators; and we expected some demonstration at the close of this paragraph; but every word of refutation is in these two exclamations—"What perversions! What falsifications of truth!" Yet Immersionists will open their mouths, I dare say, and stare with profound astonishment at the wisdom, which is seen neither by themselves nor any body else! Why, the man wonders mightily at the follies

of other people. He must, therefore, be very wise himself. But his wonder is so great he can give no utterance to his thoughts! No, friend, he has no thoughts. If he had, they would find utterance. He quotes from other arguments, which he knows he cannot answer, to make you believe that he is candid. He then wonders over them to make you believe he is so astonished at their weakness that he cannot utter a word, when, in reality, he is so confounded that he has not a word to say. Whenever our author can think of anything plausible, he manifests no trouble in utterance. The profusion of exclamations comes from no deep resources of wisdom, but from the empty vaults of conscious inability. This is the best the whole denomination can do—to use exclamations for arguments. If they had arguments we should hear them. Let them stand, then, and wisely wonder, while we proceed in the light of clear argument, always drawn from the Bible, to place the truth before the world. Already increasing light, has forced them to educate their ministers, and the same light as it approaches a more perfect day, will compel them to abandon their errors.

CHAPTER III.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT ENGRAFTS JUDAISM UPON THE GOSPEL OF CHRIST.

THE word *Judaism* is usually employed to denote all the ordinances and ceremonies of the Jewish Church before the coming of our Saviour; but our author seems to confine it to only a few of these. If everything contained in Judaism is to be condemned as opposed to the gospel of Christ, we must view the law as being against the promises, and discard from our creed the fundamental doctrine of the unity of God, and Jesus must then take the character of the destroyer of the law, and not its fulfiller. It must be remembered in this sweeping condemnation, that baptism itself is one of the most prominent and oft-repeated ordinances of the Jewish service; and if Judaism is to be indiscriminately condemned, then adult baptism goes with infant baptism.

The chapter before us opens with the declaration that there are but two theories of church organiza-

tion, which are consistent with themselves. "The former is Baptist. The latter is Roman Catholic." Now we know why "the Baptists are not Protestants"—They are consistent with themselves, like the Roman Catholics. Neither of these are *denominations*. They are both consistent *churches*. "Between these two," says Dr. H., "and partaking more or less of both, stand *all the various Protestant denominations*. Their evangelical spirituality is 'Baptist.' Their other characteristics, and especially their infant baptism, is Roman Catholic, or rather Judaism, of which Popery is confessedly a continuation." It would be hard to guess who in creation ever confessed that except Dr. H., and he had better been confessing something else. But let us examine the points,

1. Popery a continuation of Judaism! Popery contains far more of Paganism than Judaism. What part of Judaism authorizes prayers for the dead, the invocation of saints, the worship of images, absolution by a priest, indulgences, counting beads, the confessional, purgatory, transubstantiation, or, indeed, anything else that is peculiar to Popery? Charity itself forbids us to attribute this slur on all the Protestant churches to ignorance in our author. Why do we protest against Popery if we partake so largely of it? Judaism was peculiar in its attachment to ordinances, and we cheerfully leave it to the enlightened world to say if Immersionists and Ro-

man Catholics do not make more ado about ordinances than all others. The Immersers admit no one to partake with them of the emblems of the Saviour's dying love, unless he has been immersed in water. They preach more about immersion than about anything else. It is rarely omitted in a single sermon. Compare these facts with the fastidious adherence of Jewish formalists to the outward things of the law, and it will be easy to determine where Judaism reigns.

2. "Their evangelical spirituality is Baptist!" An arrogant assumption, indeed! Luther getting "evangelical spirituality" from Munzer! and Methodists, Congregationalists, and Presbyterians borrowing evangelism from Campbellite, Mormon, Two-seed, and other Dippers! What an idea! Borrow "evangelical spirituality" from Antinomian, Sabbath-breaking Dippers! from Immersionist ministers unable to write their own name to a bond! and boasting that they have no "larnin"—that they "never rubbed their backs against college walls!" From "Baptists," rent into a thousand schisms about missions, temperance, the resurrection, two-seedism, &c.!" "Baptists!" who, until quite recently, would sooner excommunicate a man for uniting with a Temperance Society, a Sunday School, or a Bible Class, than for drunkenness! They the fathers and conservators of evangelism! They the fountain of "evangelical spirituality!" and this day their bigotry will more

promptly excommunicate a member for celebrating a Saviour's love with other Christians than for gross immoralities!

These are dreadful facts; but they are known to the world. They are facts over which we should draw the veil of charity forever, especially, since of late years there has been a decided improvement in the intelligence and the morals of Immersionists; but when they come forward before the world with the arrogant claim of being the fathers and only supporters of "evangelical spirituality," the claims of religion require that their self-conceit be exposed, and their own good demands that they be reminded of the hole of the pit from whence they were digged. They owe a debt of gratitude also to the steady piety of those whom they scorn. But for the learning and "evangelical spirituality" of others, the light of "the Baptists" had sunk in darkness, antinomianism, fatality, and formalism. I am well aware that there are individuals in the Immersing churches to whom the foregoing facts do not apply. Still they contribute their money and lend their influence to circulate such intolerable slander and insult on all other Christians; and they must be held responsible for it until they publish to the world their protest against the circulation of the slanders of this book published by their own denominational societies. I ask them to look back but a few years, and consider what the Immersionist church then

was, and say, in the light of facts, if it be *decent* in them to claim the credit of all the "evangelical spirituality" which shone with steady lustre among others, when Immersionists were sunk in all the immorality and ignorance which are naturally engendered by antinomianism and fatality. Immersionists must know, then, that they cannot practice with impunity such *intemperate slander* on others.

That the world may see the truth of what I here assert, and that the Immersers may better appreciate their obligations to others, I beg leave to introduce the testimony of an Immersionist writer on this subject, who, it will be seen, is better informed as to the facts than our author. It is as follows :

"Previous to the commencement of the present century, our theology was principally of that cramped and crabbed kind now usually known as Hyper-Calvinism ; the aspect of our churches was repulsive to all who had been brought up within their pale, and of these an immense proportion, as they grew up, entered the world and were lost to the Saviour's kingdom. The sad prominence which was given to the fatalistic principles of a pseudo-Calvinism, equally deterred the bulk of religious professors from seeking the conversion of their own children and attempting to make any conquests in the unbelieving multitude around. Happily for us, the sledge-hammer of the Northamptonshire theologian shattered this system to pieces, and then, to complete the

work, the simple-minded devotion of William Carey, the practical logic of such men as Sutcliffe and Ryland, and the angelic piety of Samuel Pearce, cast in the seed of better sentiments. It was an appeal to Christian sympathy from the aberrations of Christian doctrine, and the effect was triumphant. The debates of theologians might have led to the ruin of existing organizations, without building up anything better; but commiseration for the spiritual condition of the heathen awoke the slumbering life of the Church; life produced harmony of belief; the soul-benumbing dogmas which had so long held it in bondage were cast off, and a glorious fabric was commenced, which is still going on, destined to receive its top-stone some day. London partook of this influence, and owes to it, at this hour, any extending signs of life which seem to appear.

“The numerous class of churches within the metropolitan boundaries of which I have already spoken, as still retaining much of what was harsh and repulsive in the theology of the last century, continue, for the most part, to stand aloof from Missions, but still, from time to time, a secession is taking place; one after another shows symptoms of relenting; perhaps a collection on behalf of the Foreign Mission is *allowed*. This is a small thing, but it is enough; the thin edge of the wedge introduces the thicker part, and the moment such a collection is systematically allowed, the church which grants the boon fixes

also its own destiny. The process may be a lengthy one, but sooner or later its old trammels will be thrown away, and it will stand forth as a champion for truth and salvation in a dying world."

This Immersionist does not seem to think that other Christians were much indebted to "Baptists for evangelical spirituality."

As our author does not inform us wherein the other Christian denominations resemble Roman Catholics, except in infant baptism, we may content ourselves for the present with knowing that none of us have more resembled them in immorality than the Immersers; and we rejoice in bearing testimony to their improvement of late in "evangelical spirituality;" and while we thank God for that, we rebuke them before the world for arrogantly claiming the praise of all the piety found in other churches. If, instead of slandering their benefactors, by the light of whose piety they have been elevated to intelligence and a better morality, they would now unite heart and hand with those who have helped them, to enlighten and save others, they would be rendering better service than in proud, empty boasts of themselves, and detraction of others.

It is surely the lowest species of reasoning to find the condemnation of a point in the fact that it is held by Roman Catholics, since they are known to hold many fundamental truths. There is little doubt but the Greek church is even more corrupt

than the Catholic, and yet it practices both immersion and infant baptism. The Mormons, also, who are nothing superior to the very worst of men, adhere with great tenacity to immersion. Now, if immersion is not to be abandoned, because it is practiced by bad men, let Dr. Howell, in his next edition, show how the same argument avails against infant baptism.

In considering the argument for infant baptism drawn from the Abrahamic covenant, our author says, "It proves immeasurably too much." This senseless, but popular, aphorism is in the mouth of every sciolist. When such a one wishes to appear profound, and knows nothing else to say, he is sure to begin with this or some kindred saying. "It proves too much"! Too much of what? Does it prove too much truth? or too much falsehood? No argument ever can prove that to be true, which is false. Then there can be no danger of proving too much falsehood; and none but the guilty will be likely to suffer with the apprehension that any argument can prove too much truth.

Unless, then, this argument proves too much for the Immersionists to answer, it is difficult to see in what sense the terms can be used, and even this, I apprehend, might be done without much endangering the highest happiness of the human family.

But our author shall say what this argument proves, that ought not to be proved.

1. He thinks the principles involved in the argument for infant baptism, which is drawn from the Abrahamic covenant and circumcision, would prove episcopacy also, which is one thing *too much*. Let us briefly examine this point. This argument for infant baptism runs thus :

The church has always existed under the same covenant; for in all ages "they which be of faith are blessed with faithful Abraham—that the blessing of Abraham might come on the Gentiles through Jesus Christ—and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise: therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."—See Gal. 3 : 9, 14, 29. Rom. 4 : 16. Now as every Gentile believer becomes a child of Abraham, and an heir of every blessing promised to him in the true sense of the promises, we argue thus :

Jewish circumcision before Christ was one outward seal of faith.

Baptism has always been an outward seal of faith.

Circumcision and baptism are, therefore, outward seals of the same thing.

But in the days of circumcision it was administered as a seal to infants.

Since, then, baptism is a seal of the same thing,

and all believers inherit the same blessing under the same covenant with Abraham, their children must also receive the seal of faith, which is baptism.

According to Dr. Howell, the argument for episcopacy runs thus :

“ In the Jewish church there were three orders in the ministry, each a grade above the other in dignity and authority ; the chief priests, the common priests, and the Levites. There are, therefore, three orders in the ministry of the Christian church. It is the same church and under the same covenant.”

Thus Dr. H. thinks the argument proves “ too much.” It proves episcopacy, which ought never to be proved by anybody, or by any argument ! But if we mean to be candid men, we must never object to the point established by an argument. We must examine the argument itself, and see whether it be valid. If it be valid, let it stand with all that it proves, as truth. If the argument be found invalid, let it be rejected as worthless, and proving nothing at all. If a valid argument prove episcopacy, let episcopacy stand as true ; but never let us reject an argument, because it proves some point which we do not wish to have proved. This is *prejudice*, and must forever prevent our receiving the truth, even when proved. This method would put an everlasting period to all reasoning ; since every one must have an equal right to choose for himself what he would not agree to have proved to him ; and on our

author's ground, he might conclude that any such point is "too much" to be proved, and so reject it. When he argues for immersion, I might dispose of his whole argument, by simply remarking, That is "too much."

The only case in which we may assail the point supposed to be proved by any argument, is in what logicians call the *reductio ad absurdum*, where we demonstrate the conclusion to be an absurdity, and thence infer the unsoundness of the argument, on the ground that no sound argument can prove an absurdity to be true. In all other cases we examine the argument itself. But our author seems to admit the proper connection between the terms of the argument under consideration, but objects to the conclusion, simply on the ground that it proves what ought not to be proved. He makes no attempt at the *reductio ad absurdum*, and well for him he does not; for no one can show that episcopacy is a blank absurdity.

As to the three orders in the ministry of the Jewish church, we find them all in the Immersionist church. There is the chairman, or moderator, of their Association, answering exactly to the Jewish "high priest." There is the great body of the ministry, or elders, answering exactly to the "common priests." There, also, are the deacons, answering exactly to the Levites. Immersionists also believe that their elders are *episcopoi*, that is, *bishops*. So

there is the episcopacy of the Old Testament and the New in the Immersionist church! and it is no wonder the Doctor admits the argument as valid, sound and logical, since it is the corner-stone of his church polity. But it is truly wonderful that he rejects infant baptism, simply because it is "too much;" since he admits that the principles of the argument are the very same in both cases.

But Dr. H. may plead that although he uses the simple term "episcopacy," he means *diocesan* "episcopacy." Well, well, with that we have nothing to do at present. But if the Doctor admits the validity of the argument as proving diocesan episcopacy, he ought to become a prelatical Episcopalian, and drop what he now deems as scriptural episcopacy, instead of complaining that the argument proves "too much." If my argument related to that form of episcopacy instead of infant baptism, I should think it worth while to raise these questions—How far are the Jewish priests the representatives of the Christian ministry, and how far did they represent the mediatorial offices of Jesus Christ? Did the chief priest, or high priest, the ordinary priest, and the Levite, occupy different *grades* of the same office, or were they appointed each to the discharge of *specific duties*, co-ordinate in importance? How far were the prophets the representatives of the Christian ministry? Are not all believers priests in the very same sense?

Now, as the complaint of our author is not against the soundness of the argument, but simply that it "proves too much," and as its validity in relation to their ecclesiastical polity is admitted by him and the whole "Baptist church," I leave it for him and them to answer the questions relating to diocesan episcopacy, and to invalidate all its force in support of that form of episcopacy, or to continue their wail that it "proves too much." Our conclusion is, that by our author's own showing, the same argument that establishes the polity of "the Baptist church," also proves infant baptism.

2. Another point which our author deems as proved by the same argument that proves infant baptism, he thinks is quite "too much." It is this: "The Jewish church was a national church, and the Christian church is the same church; therefore the Christian church must be a national church. You will perceive, therefore, that we have a divine command for the union of church and state."

As we can think of no more direct way of convincing our author that this syllogism is incorrect, we beg him not to be displeased while we evolve its beauties on himself, thus:

The Right Reverend John Hughes, Bishop of New York, is a D.D.

But Rev. R. B. C. Howell is the same:

Therefore Rev. R. B. C. Howell, D.D., is the Right Reverend John Hughes, D.D., Bishop of

New York. That is "too much," to be sure; but the good of it is, there is no truth in the argument. Yet it is the same argument as that by which Dr. H. would prove that the Christian church must be a national church, because it is the same church as the Jewish. The Jewish church was the same church after it was united with the state as before that union. When it is said that the church is the same in all ages, the plain import of the language is, that the church has always stood under the same constitution, the same fundamental laws, and is the same body in the sense that the state remains the organic body so long as the fundamental principles of the constitution remain the same, though it pass through many generations, and though its statutory laws be often repealed and re-enacted. Nor can the vicissitudes of adversity, prosperity, declension and progress, affect its identity. Factitious circumstances, or external appendages, can no more change the identity of a church, state, or other body politic, than a man's office or clothing can change his personal identity. The circumstance of a church being united to a state, or disunited, affects its identity no more than the mixture of sand and sugar affects the nature of one or the other.

Our author asks, "Are you a Pedit-baptist? To be consistent you must be a Papist.—Infant baptism—popery, the union of church and state, the mass, cardinals, robes, all—stand or fall together." We

would respectfully remind our author that the day is rapidly hastening when the church and state, purified and elevated, shall again be lost in a grand and holy union—when the kingdoms of this world shall become the kingdoms of our Lord. Then, if infant baptism and the union of the church and state “stand or fall together,” infant baptism will stand aloft, when the kingdom of Christ makes this happy and glorious union. *Amen!* let the day hasten; then, by their own admission, the Immersers will cease to exclude infants from the church and kingdom of our Lord Jesus Christ—then the church and the state shall be one, and the Immersers, swallowed up in the glory, shall forget their exclusive bigotry, and practice infant baptism in the union of church and state during the long millennial reign. This may now be deemed “too much” to be proved; but if Dr. H. has not admitted “too much” in saying that “infant baptism and the union of church and state—stand or fall together,” the conclusion is just as certain as that the church and state will be one under the millennial reign of Christ.

3. Our author, in the next place, grows rather vehement against Judaizing teachers; and if there were any now in the church who insisted on circumcising their infants, or adults—if any wished now to introduce the tabernacle, or temple service into the church, we should say that his exhortation, if couched in more respectful language, would do good. It

may, perhaps, be beneficial to those branches of the Immersionist sect who, even yet, are so wanting in "evangelical spirituality" as to teach that baptism is essential in order to pardon and salvation, which was a doctrine of formalist Jews. He says: "As some of the Canaanites were left in Israel, so Judaism remained in the church to try the faith of the people of God." It is true that some among "the Baptists," Episcopalians, Roman Catholics, and the Greek church, still give an undue importance to ordinances, and exclude all others from their fellowship on account of some ritual dogmas of their own; but the light is increasing, and those baptized in infancy are brought up to understand the gospel better; and, on the whole, we are encouraged to hope the day is not far distant when these errors will give way to "evangelical spirituality."

4. The next position of our author is, that the argument for infant baptism, drawn from the Abrahamic covenant, "fails entirely; because it perverts, and renders wholly unintelligible, the true scriptural analogy of the church." He says: "Pedo-baptists call the argument for infant baptism, which we are now combating, *analogy*; but it is in truth *identity*." The language is here very loose—no Pedo-baptist would use it. The *argument* is neither *analogy* nor *identity*; but is drawn *by analogy* from the same principles, and the *identity* of the church in all dispensations is a necessary part of the argument.

When the Immersionists prove that we Gentiles do not become the children of Abraham and heirs of all the blessings promised to him, we shall be compelled to give up the identity of the church, and then we must give up this argument for infant baptism, drawn not from the *identity*, but the *analogy*, of circumcision and baptism, as being, both of them, seals of faith in Christ. Our author tells us: "The whole Jewish church, therefore, was a figure, or type, of the Christian church." Then, we ask, where are the infants? A strange sort of type, this, if infants are not permitted to enter the Christian church, when the type contained them.

But our author, foreseeing this difficulty, sets forth a rule in hermeneutics which he does his best to establish by human authority, because no divine authority could be found. The law he gives us in these words: "No *external* institution, or fact, in the Old Testament is a type of an *external* institution, or fact, in the New Testament. External institutions and facts in the Old Testament are invariably types of *internal* and *spiritual* institutions and facts in the New Testament."

I must confess that I am at a loss to determine to my own satisfaction the meaning of this language. I suppose that a "spiritual institution" is intended for some outward institution, having a spiritual meaning. I know of no institution which is *spiritual* in the proper sense of the word, which, so far as I

know, is always used to denote something incorporeal, not material, or visible—something refined from external things. Then, it seems to me that, while many of our institutions have meanings truly refined and spiritual, they themselves are of necessity confined to what is material and visible. I remark, then, that Jesus our Saviour was a visible person, and that in heaven He still wears this visible body with the scars of His crucifixion in it. In this very body He was openly and visibly crucified on the cross before the eyes of the multitude. Abraham, Moses, David and others, were visible persons, and performed visible acts, typical of Him and His acts. The bleeding lamb and other sacrifices were visible types of Him who not only offered His soul to God, but His body was crucified, and His real, visible, material blood flowed out in sight of His crucifiers and others, as did the blood of the typical sacrifices; and Paul tells us that “the bodies of those beasts, whose blood is brought into the sanctuary by the high priest, were burned without the camp,” and in fulfilment of that type Jesus “suffered without the gate.”

No matter, then, how many, nor how great, are the human names brought forward in support of this hermeneutical law, it must be set aside as unconstitutional, and, therefore, *null* and *void*; and of *no more force than if the same had never been enacted* by great men. And, indeed, so obviously is this rule

opposed to the general tenor of the Scriptures, that our author contradicts it himself on the next page, where he says: "They [the sacrifices] were all types, and pointed to the great sacrifice in the person of Christ, to be in the fulness of time offered by Him on the cross." He then tells us, "In the Jewish church offerings were presented to God in behalf of the people by the priests only; [but] in the Christian church sacrifices are spiritual—the sacrifices of God are a broken spirit; a broken and a contrite heart." It is unutterably strange that one of such standing would venture to quote from Ps. 51: 17, these words to prove that all spirituality is in the Christian church, and that there was none in the Jewish. Can it be that Dr. H. supposes all his readers to be so ignorant of the Bible as not to know that Old Testament saints understood the offering of spiritual sacrifices to God?

It is not only vain and foolish, but it is wicked, thus to slander the holy prophets, who warned the people not to trust in oblations, but to offer, in faith and deep repentance, the pure affections of the heart to God. The Immersionists very well know that infant baptism will be practiced so long as the inspired and holy prophets are revered. They know that their only prospect of success in argument against it, is to bring reproach on the prophets to whom Christ and the apostles referred for authority. They scandalize as sensualists the men who lived and walked

by faith—"who through faith subdued kingdoms, wrought righteousness, obtained promises," &c. A large part of the work before us is merely a tirade of abuse on God's church and God's prophets, Moses in particular, and on God's ordinances. Infant baptism can never be banished in this way. There is yet too much reverence for God's Word for even professed Christians to stigmatize it out of the esteem of the men of faith in God.

But the reader is curious to know what use the Dippers have for the law, which we have been examining. It is this:

Abraham's natural children were the types of Christ's spiritual children, and as Abraham's young children were to be circumcised, so Christ's young children are to be baptized! Abraham's babes were not types of the natural offspring of believers in the church, but of those born of the Spirit.

I have already shown that the principle, or rule, under which this reasoning takes place, is unscriptural, and, therefore, the reasoning itself must be erroneous. But, the position here taken, I wish to offer the following remarks:

(A.) If it were true, Abraham must be more properly a type of the Holy Spirit than of Christ, since all the spiritual children who fulfil the types of Abraham's natural children, are begotten by the Spirit. I need not say that this is altogether contrary to the Scriptures. All see it.

(B.) If this theory were true, no one should be baptized until the eighth day after the new birth—or, if we take a day for a year, as is usual in the types, no one is to be baptized till eight years after he is born again. All this is contrary to the practice of the apostles, and that of the Immersionists themselves, which proves they do not believe it.

(c.) On these principles it would be unlawful to baptize females when born again; because the female children of Abraham, who, according to our author, are the types of regenerated females, were not circumcised.

(D.) If, as our author declares, circumcision alone introduced the natural children of Abraham into the Jewish church, then no female ever was a member of that Church. This is contrary to a thousand recorded facts, and proves our author's theory to be false. Baptism was initiatory then as now, and females were introduced by baptism. No one at any time could visibly enter the kingdom without being born of water. Circumcision sealed one's faith in the promise that the Son of God should be born of the seed of Abraham; and it taught that he was not to be begotten by man, but by the power of the Holy Ghost. Baptism always sealed one's faith in the forgiveness of sins through Jesus Christ, and on that account it has always been regarded as initiatory. From the earliest times it was administered to infants, without regard to sex, and still continues so

to be administered. We have abundantly proved already that infant baptism was administered at least as early as the days of Jacob, and has been continued without intermission to the present time.

(E.) Our author would do well, while railing on Judaism, to remember that baptism was the most prominent ordinance in that system, and no ordinance was more abused. Most of the Levitical ordinances ceased at the coming of the Saviour; because, as types, they were fulfilled; and could be of no further use. But baptism, pointing to the forgiveness of sins, has for us the same significancy as for them. Ancient saints believed and were baptized, and their children also, and ever since, in every age, men believe and are baptized, and why should not the children be still baptized as formerly?

(F.) Although our author's theory, making Abraham's adult children the types of adult believers, and his infant children the types of newly-converted persons, addresses itself pleasantly enough to the fancy, it has nothing for the understanding. It is at variance with all the facts in the case. It is a glorious truth that the children of Abraham were typical—they were in the house of bondage—they passed through the sea, the wilderness, the Jordan, and entered Canaan. All this is admitted to be typical; but to descend, as our author does, to point out the representative character of each particular class, and individual, is as fanciful as to attempt to

show the typical character of the roots, tendrils, leaves, buds, bark and fibres of the vine; because Jesus chose it and its branches to illustrate the living union between him and believers. He also chose the ripe harvest of standing corn as an illustration of the condition of the world in relation to the preaching of the gospel; but it would be deemed very fanciful to take license from that fact to spiritualize the dry blades, chaff, beards, and stubble.

(G.) Dr. H. says: "A correspondence exists in several respects between circumcision and baptism;" and although he allows both to be initiatory, he cannot think that they should correspond in respect to introducing infants visibly into the church! But if he admit that they correspond in any respect, why deny that they do in this? Indeed, he is hard pressed here. His only alternative is to set forth the natural infants of Abraham as types of the spiritual infants of Christ. We should be pleased in the next edition of his "Evils of Infant Baptism," if the Doctor would show us what typifies the natural children of believers; since they compose a large part of the blessing promised not only to Abraham, but to other believers generally. He will surely be compelled to give up this theory.

4. The next step in our author's progress is to attack the unity of the church in all ages.

(A.) He asks, "If they (the ancient and present church) were the same church, why did Christ deny

it, when he told the Jews that *his* was a church *unlike theirs?*" We answer that we know of no such denial, and the Doctor will be again compelled to call in human authority to sustain his assertion. He gives no allusion to scriptural authority, and can give none.

(B.) Note these words—"the Jewish church and the Christian church the same! It is not the Episcopalian, the Presbyterian, the Congregational, the Methodist, nor any other Protestant church, since Judaized as all these churches are, they fall far short of the Jewish church. Only the Catholic is a tolerable copy of the original." Fie! fie! upon the man! Where was his piety gone, when he wrote such words about the church that contained all the men of renowned faith in ancient days? The church in which David and Asaph sang—the church in which Isaiah preached, and Job endured, and Jeremiah wept, and Daniel prayed—the church of God—the church with which God dwelt, to which God spake by urim and thummim, by prophets and wise men. This is the church of which, in the esteem of an Immersionist minister, the Roman Catholic is the only tolerable copy! And why? Because it contained infants? Then, sir, don't go to heaven; for you will find them there thick around the throne, and making a large part of the church in glory. But there is not an infant in hell, nor "the Baptist church."

Show me how a single infant can enter either, and I will give it up.

(c.) He asks again, "Why did Messiah deny it [the unity of the church] on another occasion, when he said: "The law and the prophets [the Jewish church] continued until John, since whom the kingdom of heaven [the Christian church] is preached, and all men press into it."

Here he garbles and alters the Word of God so as to make it suit his case. The law and the prophets were not the Jewish, any more than the New Testament and elders are "the Baptist," church. The Saviour, in the words quoted, merely states where the dispensation of the law and the prophets terminated, and New Testament preaching began. He asserts that every man was pressing into the kingdom of God even then; and our author and most of his church deny that the kingdom of God was come until the day of Pentecost. How could men be pressing into it, before it had come? There is not a word in the Bible about organizing a new church at the close of John's ministry. The gospel was preached to the very same church, which Christ found in existence when he came, and both Jesus and John baptized at the same time, receiving the baptized into the same church; and yet John's ministry belonged to the dispensation of the prophets, while Jesus preached the kingdom of heaven. Here, then, the two dispensations were united, and the

converts of both were received into the same church, which proves the unity, instead of the diversity, of the church.—See John, 3 : 22, and Matt. 21 : 31, 32.

(D.) Again, Dr. H. asks, “Why did Paul deny the identity of the Jewish and Christian churches by comparing the former to Hagar and her posterity, and the latter to Sarah and hers?”

Any one who will take the trouble to turn to Gal. 4 : 24, &c., will see that Agar is not the Jewish church, but she answers to “Jerusalem *which now is*, and is in bondage with her children,” refusing to believe the fulfilment of the law by the promised seed. Sarah, the free woman, and type of Jerusalem above, is the mother of all believers of both dispensations, and secures to all her posterity the right of introducing their infant offspring into the same church with themselves; while Agar, the slave of her own unbelief, cuts off both herself and her children from the covenant of mercy, and trusts in vain external ablutions instead of the blood of sprinkling. Sarah and her infant children stand under the Abrahamic covenant, whose gracious blessings “came on the Gentiles through Jesus Christ;” but Agar stands under the covenant of works in external bondage.

What shocking perversions of God’s Word Immersionists do make in order to get round infant membership! Just see how our author makes Agar

the mother of the Jewish church, when every one knows that she was the mother of Ishmael, and Sarah was the mother of the Jews. When the Jews persecuted, rejected and crucified the Great Seed, promised to Sarah, the mother of all believers, they joined themselves to persecuting Ishmael, and God cut them off from his church. Then, says Paul, they were like Agar in bondage under unbelief. Fie ! fie ! to represent Moses, and David, and Daniel, as the children of Agar ! and for no other reason than to escape infant baptism !

This concludes the evidence for two churches, both of which, I suppose, must be the ONE BODY AND BRIDE of Christ, and these proofs are plainly on the other side of the question.

5. The next step in the progress of the work before us, is an attempt to prove that the covenant made with Abraham in Gen. xii. &c., was essentially different from that in the xvii. Let us first have our author's views in his own words ; and then compare them with the Scriptures. "Abraham," he says, "was concerned in two covenants, which were made at different times, and related to different things. The former had regard to Christ, the latter to his natural posterity. The one was *the covenant of grace*, the other *the covenant of circumcision*, and [they were] dissimilar in character. The covenant of the law [or circumcision] constituted the dispensation of Moses, and was the covenant of the Jewish

church ; the covenant of the gospel (that made with Abraham before circumcision was instituted) is the covenant of grace and redemption, the covenant of the Christian church." The gospel covenant—was not really *made* with Abraham, but—was "confirmed to Abraham of God in Christ—it was previously made. The same covenant was announced to Adam in Eden. The covenant of circumcision was *made*, in the true sense of that word, *with Abraham, twenty-four years* after the promise above referred to." These extracts, it is hoped, will clearly show the present immersional view concerning the covenants. On these views I wish to offer the following remarks :

(A.) This view is very different from that usually taken by Christians. The great body of the church have understood the Scriptures as teaching that God created Adam under the covenant of works comprehended in the ten commandments—that God the Father and the Son entered into a compact for the redemption of sinners, which is, therefore, called the covenant of redemption—and that God in Christ has formed and published a new constitution for sinners who believe in Christ. However, let us appeal to the Bible.

(B.) Our author says that the latter covenant found in Gen. 17th chapter, "was *made* with Abraham in the true sense of that word;" but that the former was merely *confirmed* to him. The Bible says of the latter, "I will *make* my covenant between

me and thee—I will *establish* my covenant between me and thee.”—Gen. 17: 2, 7.

Of the former, it says: “In the same day the Lord *made* a covenant with Abraham.” If, then, we make distinctions here, the latter must have the preference as to *confirmation*; because it was *established*, and the other was simply *made*, which is the very reverse of what our author declares. An examination of the original will fully sustain this remark. So fearfully do men wander in the dark, when they forsake God’s Word, and try to defend their theories by their own conceits. -

(c.) But Dr. H. and the Immersionists say that there were two covenants made with Abraham—the one of grace, the other of words—that they were “*dissimilar* in character”—the one “had regard to Christ,” the other “to Abraham’s natural posterity.” Let us see what the Bible says about this point.

THE FORMER.

Gen. 12: 2.—“I will make of thee a great nation.”

— 13: 16.—“And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed be numbered also.”

THE LATTER.

Gen. 17: 2, 4.—“I will multiply thee exceedingly, and thou shalt be a father of many nations.”—Gal. 3: 17, 18.

— 17: 6.—“I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.”—Rom. 4: 17.

THE FORMER.

15: 5.—“Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be.”—Rom. 4: 18.

Gen. 12: 3.—“I will bless them that bless thee, and curse him that curseth thee.”

— 12: 1.—“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I shall show thee.”

— 12: 7.—“Unto thy seed will I give this land.”

— 13: 15.—“All the land which thou seest, to thee will I give it, and to thy seed forever.”

— 15: 18.—“Unto thy seed have I given this land from the river of Egypt to the great river, the river Euphrates.”

THE LATTER.

— 17: 16.—“I will bless her (Sarah), and she shall be a mother of nations.”

Gen. 17: 7.—“I will be a God to thee and thy seed after thee.”—Heb. 11: 16.

— 17: 7, 8.—“And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, and I will give unto thee and thy seed after thee the land wherein thou art a stranger—all the land of Canaan for an everlasting possession, and I will be their God.”

Let the reader notice that, in both transactions, the land of Canaan is distinctly granted to Abraham and his seed forever. Let him also notice that in both Abraham receives the promise of an innumerable posterity. Let him then read Romans, 4th

chap., and Gal., 3d chap., and notice how the Apostle quotes, in the same strain of argument, from one or the other of these interviews between God and Abraham; and he will surely be convinced that the whole constitutes one and the same covenant, more and more developed.

Notwithstanding these luminous facts stand blazing in the Bible, Dr. H. and the Immersionist church declare, in the work before us, that there were “two covenants *dissimilar in their character.*”—That in Gen. 17th, “nothing whatever is said regarding Messiah.”—That this covenant is distinguished from the other by the promise “that his descendants should be numerous, prosperous, and happy; in the second place, that they should possess a specified territory,” &c., all of which *the reader sees for himself*, is as distinctly promised in chs. 12, 13 and 15, as in ch. 17. What is to be thought, and said, of a man who will write statements contrary to the very *letter* of the Bible, and of a CHURCH which will print and circulate them before heaven! Shame! eternal shame! Can it be wilful perversion? how is it?

Our author acknowledges that the covenant recorded in the 12th, 13th, 15th and 22d chs. “is the covenant of grace in Christ Jesus—[and] has baptism annexed,” which, however, “was not visibly administered until after the law.” He surely has forgotten that Jesus began his ministry, and preached the kingdom of God, and baptized before the close

of John's ministry. So he is wrong, even granting his own ground. But when we remember that every promise found in Gen. 17th ch., where circumcision is instituted, was made to Abraham before, and that circumcision is merely added as the seal of faith in these promises, that faith under the gospel, or new covenant, has always been reckoned for righteousness unto the justification of sinners, and that the Immersionists, with all their hatred of infant baptism, are compelled by the burning light of the Bible, to admit that baptism was annexed to the covenant promising Abraham a numerous posterity and the land of Canaan—Gen. 12th ch.—we have the highest assurance that infant baptism is scriptural. We see also how vain is the attempt to make a distinction where there is no difference. The promises are in the same words throughout the intercourse between God and Abraham, and if baptism be annexed to the promise in the twelfth chapter—"I will make of thee a great nation [and] unto thy seed will I give this land"—it must also be annexed to the promise in the seventeenth—"I will make thee exceeding fruitful [and] I will give to thee and thy seed after thee all the land of Canaan." *From this conclusion the Immersionists can never escape.* They admit, in their own book, that baptism is annexed to the first promise, and, of course, it must be annexed to the other, conveying the same idea, and in almost the same words, and they are at last forced to the admission that, if

the covenant, in chapter seventeenth, still obtains, infant baptism must follow of course. Then let them notice that it is established for an "everlasting covenant," and both it and the former grant to Abraham and his seed the "land of Canaan for an everlasting possession!" The prophets tell us also that Israel shall yet be gathered to that very land, and again possess their ancient inheritance according to this promise. Either, then, there is but one covenant, and infant baptism is secure; or there will be two covenants having the very same promises, and both administered at the same time, and infant baptism safe under one of them. So infant baptism stands secure, do as they will, unless they recede from their own admission.

Dr. H. further says, "Circumcision and baptism are both types; but they are not the same type in different forms, since circumcision, according to Paul, was a type of regeneration by the Spirit, and baptism, as John avers, is a representation, or type, of the burial and resurrection of Christ."—1 John, 5: 8. I see no proof in the passage cited that baptism is a type "of the burial and resurrection of Christ." Be this as it may, the Doctor admits that circumcision is "a type of regeneration by the Spirit," and the same Paul also teaches that "he saved us by the washing of regeneration and renewing of the Holy Ghost."—Tit. 3: 5. Then baptism is also a type of regeneration. If one type of regeneration

was applied to infants, why may not the other? Again—The Doctor elsewhere admits that “baptism is the seal of faith,” and Paul says (Rom. 4: 11) that circumcision was also “a seal of the righteousness of faith.” If one seal of faith be applied to infants, why may not the other?

In the conclusion of this chapter, our author grows warm, and very properly exhorts us to “cast out the bond-woman and her son.” This, by the grace of God, we purpose to do. Doctor, will you also open the door, and take in the free woman and her little Isaac? It is a hard-hearted practice you Immersionists have, of shutting out the lambs of the flock. The poor little things are exposed to dogs and wolves without. Open the door, and take them in. The dear little creatures are hungry without, and they belong to the kingdom and fold of Christ. Let them come in and be nourished by their mothers. Give them food and drink, that they may grow thereby in the nurture and admonition of the Lord. Dear little ones! what have they done to shut them out? Immersionists are the only shepherds in God’s universe that shut out the lambs! It is unnatural. It is cruel. It wounds the Saviour. He loved them. He took them in his arms. He blessed them, and said they belong to his kingdom. Then baptize them, as you do all the rest who belong to his kingdom. Don’t make your church childless like the dark world of woe. Make it bright and joyful, like heaven,

with infant songs. It is a great *corruption* of the gospel church to pervert its covenant so as to shut our dear little children out of the pale of the covenant, and to exclude them from the visible assembly of the saints. You need not circumcise them now. The Saviour has come, and all that pointed as type to him is fulfilled and set aside. But baptism in his name yet prevails. They have the name of their earthly father by birth. Give them the name of their heavenly Father in a birth by water. That name will do them more good than their earthly father's name; and you would deem it a great misfortune for your son to be deprived of your name. Then don't cheat him out of his Saviour's name.

CHAPTER IV.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT FALSIFIES THE DOCTRINE OF UNIVERSAL DEPRAVITY.”

IN resuming our review of this work, the reader may find it to his advantage to recollect, that Dr. Howell attempts in the preceding chapter to show, that there were two distinct covenants established with Abraham, one of which he calls “the covenant of grace,” and admits that it is perpetual, and “has baptism annexed” as its seal. The other he calls “the covenant of the law,” and says that circumcision was its seal. This is new ground, an original discovery, and is the keystone of the Doctor’s arch, the fundamental principle of the whole book. “The old Baptists” used to consider the covenant as one; but denied the perpetuity of its obligation. They contended that the covenant was a political arrangement, relating entirely to the Jewish state. From this ground they were beaten by force of arms, and compelled to retreat in the direction of Jordan. The burning edge of Paul’s sword forced them to capitulate.

late, and confess that "they which be of faith are blessed with faithful Abraham—and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to ALL THE SEED; not to that only WHICH IS OF THE LAW, but to that also WHICH IS OF THE FAITH OF ABRAHAM." I say the sword of Paul drove the old Baptists from the position that the covenant was temporal, and related only to the Jews. But our modern Dippers of new translation propensity and notoriety, have made another intrenchment. They tell us there were two covenants made with Abraham, the one carnal and temporal—"the covenant of the law"—confined to the Jews, and having circumcision as its seal; the other "the covenant of grace," which "has baptism annexed." But the sword of the Lord and of Paul is still upon them. Paul truly declares that there were "two covenants," but he tells us plainly that one of them is "from the mount Sinai," and is typified by Agar, the bondmaid, and the other is "the promise" given to Abraham, and is typified by Sarah, the free woman; and all believing Christians "are the children of promise" in the same sense that Isaac was.* Dr. Howell and the Dippers say the two covenants were given to Abraham; but Paul says the covenant of grace was given to him, and that of the law was

* Gal. 4: 22-30.

given to Moses at mount Sinai, four hundred and thirty years afterward! So doctors will differ, and there is a wide difference between Howell and Paul. We have no fears for the issue. Paul stands aloft on mount Zion, and Howell, with the Dippers, is retreating down the dark valley of the Jordan. But they must not escape. The interests of the King, who claims little children as heirs of his covenant, and members of his kingdom, require us to pursue them in the same spirit of divine conquest with the sword of the Lord and of Paul.

They confess that the "covenant of grace" given to Abraham "has baptism annexed," but they deny that infants are included in that covenant; and thus endeavor to escape the conclusion, that infants are to be baptized. But in the chapter before us we have a labored effort to prove the doctrine of universal and total depravity, and that infants are partakers of that depravity. Now, admitting all this to be proved, it follows irresistibly that infant sinners are saved *by grace*, or they are *not saved at all*. But if they are not within the covenant of grace, they cannot be saved by grace, because the covenant cannot operate beyond its own limits; and therefore infant sinners cannot be saved. But if infants are saved by grace, they are plainly within the operation of the covenant of grace; and if, as Dr. H. admits, "the covenant of grace has baptism annexed," infants being within the operation of that covenant,

are entitled to baptism ; and it is a fearful breach of the covenant for parents to refuse or neglect it. Then, by their own admissions, the Dippers are forced to take infant baptism, or infant damnation ; and the Bible commands them to take infant baptism. Put away, then, the human notion of *dipping*, and take plain Bible *baptism*. Then you will not be afraid of drowning your infants, and when that fear is gone, you can see that the "covenant of grace," which "has baptism annexed," embraces your children, and they can be saved, and ought to be baptized.

But again. In this device to escape the doctrine of infant baptism, the Doctor and the Dippers tell us that circumcision was not annexed to the covenant of grace given to Abraham, but to the covenant of the law. Here the divine sword is upon them again ; for it is certain that circumcision was given to Abraham the father of the faithful, and to Isaac, the free-born son of promise, and heir of all the blessings promised to Abraham. If the law had circumcision, it was borrowed from the covenant. Although embraced in the law, it was not of the law. It was given as soon as there was an heir to inherit the promises. It foreshadowed the fundamental truth that Messiah was to descend from the great patriarch in the female line by the power of the Holy Ghost, without being begotten by man. It was "a seal of the righteousness of faith," and "the

law is not of faith."* Notice—it is “*a seal*”—that is, *one seal*; for baptism was *another seal* of the same covenant. Then, it is plain that our author in taking the position that circumcision, which is near four hundred years older than the law, was of the law, is egregiously mistaken, and is again compelled to retreat before the sword of the Lord and of Paul, and where he will make his next intrenchment remains to be seen. It is plain that if infant baptism ever be disproved, Dr. H. must write a new book, and take ground entirely different. In his next work he must prove that baptism is NOT annexed to the covenant of grace, or that all dying in infancy, being beyond the operation of the covenant of grace, are eternally damned in hell for sins which *they* never committed. I forewarn him that either proposition will be hard to sustain; and he would do well to surrender at discretion to the power of divine truth, and cease from his feeble warfare.

If I have attained any definite understanding of the book under review, its fundamental principle is here demonstrated to be opposed to the Scriptures, and the key-stone of its arch is broken to pieces. In the light now afforded, it will be easy to dispose of all the vapor found in the fourth compartment of this strange conception.

Here our author lays out a large amount of gratuitous labor to prove that all men are sinners, and

that everybody believes that all men are sinners, and that all infants are as deeply depraved as any others. After all this, he comes forth in great authority with the startling announcement, that infant baptism "falsifies the doctrine of universal depravity." This is certainly one of the strangest conceits that ever was cherished by a sane man. If baptism had been appointed as an ordinance of sinless angels, and we applied it to infants, he might say with some face, that in administering it to infants, we deny their sinfulness. But when it is admitted by himself, and all Christians, that it is an emblematic washing away of sin, and he knows, and quotes these views from every quarter, and still charges on this ordinance the denial of human depravity, heavenly charity itself must pronounce such shuffling and quibbling to evade the truth as utterly unworthy of a child of God. When Dr. Howell dips a man in water for baptism, does he mean to deny that that man is a partaker of the common corruption of our nature? Is this the view of all those who are circulating his book? Shame! shame upon you! can you get nothing better than this to circulate? Then quit, and go home. Baptism proves that a man is not depraved!! How, then, can it prove that an infant is not depraved? Fie! fie!

But our author and his party shall speak in their own words. They say, "We see in the children of all classes the same inclination to evil, and the same

estrangement from God, more or less strongly developed. The children of religious parents are involved in the same depravity to an extent fully as great as those of others." "Our brethren, themselves, notwithstanding the doctrine of the holiness of the children of believers, maintain and emphatically teach universal depravity. They earnestly teach, that the children of believers are federally holy, and for these and like reasons, are baptized. Persons cannot have, at birth, all these endowments, and be at the same time wholly corrupt. Are such corrupt and depraved persons *holy*? Are they born members of the church? Are they naturally inheritors of all the blessings of the covenant of grace? It is impossible. Both these propositions cannot be true. The one falsifies the other." Such, and much more, is their language on this point.

The chief difficulty here seems to be in reconciling the facts of depravity and holiness in the same persons. To a reader of the Bible, one would not suppose this would be a great task. I should think any plain Dipper could easily explain to us how the same people could be a "holy nation," and still be both "stiff-necked" and "rebellious"—how the "holy seed," contrary to the divine command, "mingled themselves" with other people,—how Paul could say, "Else were your children unclean, but now are they holy." If the Dippers do not understand how to reconcile such simple statements of the

Bible as these, they will find it a healthful exercise to study it a little, and then they will cease to complain of our contradicting ourselves in such statements. But our Doctor may go back to his own third chapter and read his own dissertation on the words of Paul, calling the children of believers "holy," till he can understand how such a one can be *holy* and still *depraved*.

In his own words, just quoted, he declares that the infants of believers are as deeply depraved as others, and in his third chapter he admits Paul very properly calls them *holy*, and now he comes to us with the annunciation, that this is contradictory,— "The one falsifies the other." He must be very forgetful. Pity that one whose memory is so bad as to forget his own words so soon, should undertake to enlighten the world by book-making.

As to the complaint that corrupt and depraved infants are members of the church, I remark, that there is surely no evidence that they possess more corruption or depravity than many who are dipped into the church of Immersionists. If one can be dipped into the church and still possess so much depravity and darkness, as to declare that men and infants cannot be holy, while subjects of a sinful nature, I cannot see why innocent babes may not be baptized into the visible kingdom of our Lord. As to their being born in the church, it is obvious to common sense, that if the parents are members of

the church at the birth of the children, the children must be born in the church. This is a simple, undeniable *fact*. It can no more be controverted than the fact, that all children are born members of that community of which their parents are members. To talk of the children of church members being born out of the church, is as absurd as to say that the children of Americans can be born Europeans, or Asiatics. But the fact of their being born within the visible church, no more argues that they are born of the spirit, than the fact of immersion and membership with Dippers proves any one to be spiritually regenerated.

Our author proceeds next to notice "two other collateral and disastrous consequences" of infant baptism. "The former is the *absurdity*, that religion is hereditary; and the latter, that children of believers have no need of the regenerating influences of the spirit of God!"

He argues that if the children of believers are heirs of spiritual blessings by virtue of their birth, religion must be conveyed by regular generation, and of course there can be no need of regeneration by the divine spirit. The reasoning would be exactly the same, if some Asiatic should say, "Inasmuch as Americans believe, that by virtue of their birth their children are heirs to all the blessings of American freemen, there can be no need for deeds of conveyance and for teachers in America; because property

and education, with all their attendant blessings, are conveyed by natural generation !”

God save the people from the policy and the logic of Dippers! All men know that by birth children become heirs to all the possessions of their parents; but who else than a Dipper would ever think of conveying a house, a tract of land, or even an education, to a child by natural generation?!!

As property is conveyed to the heir by title-deeds, and education, with its train of blessings, is conveyed by long, patient and laborious teaching, and God’s blessing; so the inheritance of heaven, the comforts of religion, the faith of the gospel, the renewal of the heart, and all that appertains to the salvation of the soul, are conveyed to the heirs of glory by means of direct instruction, and especially by pious example in reading the holy Scriptures, in daily thanksgiving, praise, confession, and prayer to God, and in the regular discharge of all the duties of religion in presence of the children, with the addition of God’s blessing in all these things. So religion forms no exception to the rules of common sense. The *inheritance* is by birth, and the *conveyance* by instruction, with God’s blessing. No man can deny but the children of the pious enjoy great advantages in these respects. God himself explains the manner of conveyance; when speaking of Abraham, he says, “For I know him, that he will command his children and his household after him, and they shall keep the way

of the Lord, to do justice and judgment, *that the Lord may bring upon Abraham that which he hath spoken of him.*”—Gen. 18: 19. Here it is plain that while *birth* makes the children *heirs*, instruction with the divine blessing makes the *conveyance*; and there is not a word about conveying God's blessing by “natural generation,” as the Dippers improperly allege.

When men professing Christianity, under guise of searching for truth, employ all their ingenuity to pervert and ridicule doctrines they cannot confute, men of the world who scorn such trickery, become sceptical, and Christ bleeds at every pore with sorrows exceeding death itself. Dr. Howell knows very well that no Pede-baptist ever advocated the doctrine that religion is conveyed by “natural generation,” and if he can review this chapter of his book without compunction and shame, it must stand as a melancholy demonstration of the alarming hardness of heart which he has acquired by trifling with truth while professing to give a true account of the sentiments of others.

The next example is in these words—“Pede-baptists allege, that the children of the flesh of believers, are the heirs of the covenant, and for the very reason that they *are* the children of the flesh.” It is difficult to conceive any excuse for sophistry so glaring as this. In the first member of the sentence the children of *believers* are represented as the heirs

of the covenant; and in the second member *faith* is not only kept out of view, but the reason of this heirship is expressly referred to the *flesh*. Nor can he here mean the *literal* flesh. The word is used also to denote the corrupt propensities of our nature, and our author so uses it here in order to cast odium on the doctrine, that the children of believers are heirs of the covenant. This is plain from the fact that he is here discussing the relations of Ishmael and Isaac to the covenant; and it is impossible but our author knows that Isaac descended as literally from the literal *flesh* of Abraham as did, Ishmael. Then he would make the child of unbridled lust an equal heir with the child of promise! All this in the face of known facts, not because he believes it, nor because he supposes we believe it; but out of simple malice, to cast odium, in view of the ignorant, on a subject which he feels unable to confute. If Dippers desire to retain so much of the respect of their opponents as will give them any power for good over them, and to convince the world that they love *truth*, it is time they were learning to give views of others with candor, and to meet them with argument rather than ridicule. It will require but little study for any man to make the proper distinctions between birth and education, blood and example, an heir and a possessor, a literal birth within the visible church and regeneration by the Spirit, the bastard of a slave and the child of promise in wedlock.

In conclusion, let me give a short extract merely as a sample of the railing of the author and his compeers: "If the infant children of believing parents are 'holy,' are 'in the covenant of grace,' are 'born in the church,' then, of course, their nature is pure. The work of the Spirit is not necessary to cleanse their hearts and fit them for a higher life.—All this they are carefully taught from childhood. Are they not likely to believe it? If they do, they cannot also believe that they have a depraved and corrupt heart. Thus infant baptism inculcates a religion that is neither moral nor spiritual, but merely physical. It is therefore a most revolting evil.

In opposition to all this bluster, I place the public and known morality and spiritual religion of Pedobaptists and their children; nor do I at all fear the result of a comparison in these respects with Dippers and their children.

CHAPTER V.

“INFANT BAPTISM IS AN EVIL ; BECAUSE THE DOCTRINES UPON WHICH IT RESTS CONTRADICT THE GREAT FUNDAMENTAL PRINCIPLE OF JUSTIFICATION BY FAITH.”

INFANT baptism plainly rests on the representative character of the believing parent; and I was curious, on reading the caption of this chapter, to see what stratagem would be employed by our wily Dipper to exhibit even the appearance of a contradiction between the representative character of parents and the doctrine of justification by faith. But not a word upon that point is to be found in all the chapter! What, then, the reader will ask, is the course of the argument? Well, in the first place we have a tolerably correct statement of the doctrine of justification by faith. Then follow some bold assertions that infant baptism supplanted the doctrine of justification by faith, and introduced all the corruptions of popery; but not a shred of proof is offered. Then Luther's experience is detailed with a short account of the reformation from popery. In the next place

our author quotes largely from "the creeds of the Protestant sects," in order to prove that they all believe the doctrine of justification by faith. Afterwards he quotes from the same creeds to prove that they all believe that baptism regenerates and justifies infants, and then concludes as might be expected.

To set him right here it will be necessary to notice but a few examples of the many that tend to the same point.

In speaking of the "formularies" of "all the Protestant sects," he says: "Infant baptism finds a place there, sustained by all the doctrines with which popery had surrounded it." Does Dr. Howell believe that Protestants baptize infants with the sign of the cross, salt, priest's spittle? &c. If he does believe it, he is too ignorant to deserve credit. If he does not believe it, he alone has the right to explain why he uses the words "sustained by *all* the doctrines with which popery has surrounded it."

But he proceeds, with many protestations of candor, to give his readers a true statement of the doctrines of "the Protestant sects," by veracious extracts from their several creeds, showing that they all believe that baptism both regenerates and procures pardon to both adults and infants.

The Westminster Confession of Faith says, that baptism is "a sign and seal of the covenant of grace, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life.

By the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred."

In a note to the word "exhibited," the Doctor says, "Used in the technical sense of the Latin *exhibere*, to apply or convey."

On this note I would remark—1. The Latin *exhibere* has no such meaning, technical or otherwise, as any one may see for himself by consulting a Latin dictionary. It means *to show, to represent, &c.*, as does its English derivative. 2. It is a scandalous piece of indecency to attempt thus to deceive the confiding illiterate of his own party. 3. Such conduct is as wicked as it is dishonorable. 4. There are several convincing proofs that the author is aware of all these facts.

As to the quotation from the Westminster Confession of Faith, it is only necessary to call the attention of the reader to three observations :

1. If the declaration that baptism is a *sign* of remission of sins, &c., proves that those who adopt it believe that baptism procures pardon of sin, then, on precisely the same principle, those who believe that dipping is a *sign* of the death, burial, and resurrection of Jesus Christ, must believe that dipping kills, buries, and makes alive. This view gives to dipping more of the prerogatives of God than those ascribed to baptism, even by our censorious author. If there be no difference between being the *sign* of

a thing and *effecting* that thing, then truly to say that baptism is "the sign of remission of sins," and of "his giving up unto God through Jesus Christ to walk in newness of life," must be the same as to say that baptism renews our sinful nature and justifies our souls from all sin. Then the *sign-board* at the forks of the road is the road itself, and we may travel hundreds of miles on that short *sign*; and red clouds in the morning are storms of wind and rain, while red clouds in the evening are calm and beautiful sunshine! Of course, when dipping is a *sign* of death, it kills the old man of sin; and when it is a *sign* of the resurrection, it renews the spirit unto life eternal, and when it refers to Christ in death or life, it is Christ; and this accounts for the worship paid to it by some of its devotees.

2. Our opponents seem to feel particular dislike to the teaching of the Westminster Assembly, when they say, "By the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred."

But if the grace promised and offered in baptism be not "exhibited" (represented, shown,) and "conferred" upon the recipient "by the right use of this ordinance," it will certainly be hard to show when such grace will be bestowed. If the promised grace does not come in the *right use* of baptism, it must in the *wrong use* of it, or never. Nor can I see what all this quibbling means, unless the Dippers

intend to say, that the grace promised in baptism is conferred only on those who neglect it altogether, or on those who so *misuse* the ordinance as to substitute dipping for it, and that with a view of killing the flesh and raising the spirit to life. As this view would expel from the scheme of salvation both the atonement of Christ and the renewing of the spirit, it proposes emphatically a *wrong use* of the ordinance; and if the blessing is not to be attained "by the *right use* of this ordinance," it must come by some such *wrong use*, or by entire neglect of it.

If such be not the meaning of the Dippers in complaining of the *right use* of baptism, it belongs to themselves to state definitely what they do mean.

3. But the sly deceit of our author in attempting to fasten on the Westminster Assembly the odious doctrines of baptismal justification and baptismal regeneration, appears in glaring colors, if we turn to the 28th chapter of the Confession of Faith, from which he makes the quotations under consideration. Between the two quotations made by him, stand these words: "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerated or saved without it, or that all that are baptized, are undoubtedly regenerated." One who, by garbling quotations and purposely suppressing the words of a book can attempt, before the public, to falsify its teaching for the purpose of in-

juring others rather than to benefit himself, may serve the interests of a party, and be sustained by it; but the impartial tribunal of the God of truth will be swayed by no such influence. The author should solemnly pause to inquire how far this conduct agrees with the ninth commandment.

In the quotations of our author from the "Thirty-nine Articles," and from the "Methodist Articles of Religion," baptism is said to be "a *sign* of regeneration," &c., and to answer his allegations here would be merely a repetition of what has been said.

Yet, from the simple declaration that baptism is a "*sign* of regeneration," our author declares that all the Protestant sects in their "confessions" teach, therefore, the justification of the sinner by baptism. "The child, therefore, in baptism, is pardoned of sin, is regenerated, is adopted, is received into the church, received into the favor of God, and is saved," and he might just as well have continued—*And when you obtain the merchant's SIGN over his door, you have got him, with his clerks, books, cash, goods, house and all.* What a grand conception!

But our author asks—"Do I deal justly with the several sects?" Yes; the proof of his justice is found in the fact that Moehler, a Roman Catholic, said that the Augsburg Confession so expressed itself on this point as "to enable Catholics to declare themselves tolerably satisfied with it." Dr. H. knows very well that few of the Protestants of this

country receive the doctrine of the Augsburg Confession on this point. He knows that they declare a different doctrine; and still he does not scruple before the intelligence of the world to saddle them with a doctrine so repugnant to their published creeds.

Still he acknowledges himself that they "continue to protest that they do not attribute to baptism any justifying or saving power." But he continues: "Do they not? I have fairly recited the *very words of their Confession of Faith*." No, Doctor, you have "*fairly* recited" no such thing—you suppressed, in the midst of your quotation, the very words that deny the charges you are making, and you falsified the words you quoted by telling the people that "exhibit" means "to apply or convey"!!! and by saying that the words "baptism is a *sign* of regeneration," &c., mean that baptism regenerates, justifies, &c. Fie! fie! upon you for it; and by the way of showing "the sects" what sort of man you are, I will close the review of this chapter with a few of your *amiable* words. "But Presbyterians, Congregationalists, and Methodists, do not *surely believe* these baptismal doctrines! Many of them, I admit, earnestly deny it. Gladly would we credit their disavowals. They deny that they believe these doctrines, and yet they continue to publish them to the world. They *deny*, they *affirm*, they again deny, and again affirm. The same contradictions which so

strikingly mark their Confessions and Catechisms, we find pervading all their teachings and practice ;” and thus you go tottering along for four pages of simple railing, frequently approaching to buffoonery, and sometimes to scurrility. I am sincerely ashamed to see a professing Christian behave thus before the world.

CHAPTER VI.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT IS IN DIRECT CONFLICT WITH THE DOCTRINE OF REGENERATION BY THE HOLY SPIRIT.”

IN this chapter we have little else than a repetition of the same matter reviewed in the last. Here the Dippers are informed that their “brethren of all the Protestant denominations *teach that we are regenerated by the Spirit of God, and they also teach that we are regenerated by baptism!*”—Baptism and regeneration are not now esteemed by them as separate and distinct things, but are declared essentially identical. This statement is not hazarded carelessly. It is made after mature thought and full investigation. I am aware it is not a light imputation. I shall therefore sustain it by the “amplest evidence;” and where now is the “amplest evidence” “in proof of so grave a proposition”? Why—first. The Augsburg Confession says that “sin causes eternal death to those who are not born again by baptism and the Holy Spirit.” Very well. Does that prove that we are regenerated in the same sense

by baptism and the Holy Spirit? Our Lord says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Does Jesus, then, teach regeneration by baptism and the Holy Spirit? I think not; nor do I think the words cited from the Augsburg Confession contain any such idea. If a man be born of water, he certainly is born *again*; though not *from above*. If one be born of the Spirit, he also is born *again*, and born *from above*. *Regeneration* is a word used by Christians to denote the new birth by the grace of God. To confound that with the birth by water, evinces great ignorance, or displays the small arts of the sophist and pettifogger. The latter is true in this case. The very same low sophistry would convict the Divine Master of the same error charged on his humble followers. And this is the kind of "amplest evidence" which a grave D. D. brings "in proof of so grave a proposition"!

2. "The Thirty-nine Articles embrace in substance the declarations of the Augsburg Confession," and add, "There is no condemnation to them that believe and are baptized." And does our grave Doctor think that these words contain the doctrine of baptismal regeneration? Does not the Saviour himself say, "He that believeth and is baptized shall be saved"? Does He teach baptismal regeneration? Reader, these words constitute the whole proof offered from the Thirty-nine Articles. It would

seem that the Dippers believe that there is condemnation to them that *believe* and are baptized. What do they mean in circulating this book? Do they mean to say that *faith* and baptism are of no avail unless a man be dipped? I can make nothing else out of this language.

3. "The Methodist Articles of Religion assert that baptism is a *sign* of regeneration, or the new birth." This is all of "the amplest evidence in proof of so grave a proposition" which is adduced against the Methodists; and the quotation of such words in proof of that point "is a *sign* of"—well, it is of no use—the Doctor will take privileges—and—and—so he gets the present praise of his own party, he exercises little concern about consequences.

The quotations from the Westminster Confession are the same that I remarked upon in the previous chapter.

After his quotations from the "creeds," our author takes a ramble among the writers of Christendom, and finds some high-church men with decided Catholic tendencies, who really do maintain the doctrine of baptismal regeneration. The language of the rest he generally perverts in the same manner as he perverted the creeds. When an author says that baptism "denotes regeneration"—is the "sign of regeneration"—"seals the covenant," &c., &c., he is set down as advocating regeneration by baptism. With the Dippers, *to denote* means *to do*, a *sign* is

the *thing itself*, a *seal* is the same thing exactly as the *obligation to which it is appended*; and to *exhibit* means to *apply* or *convey*. If God *confers* a blessing in connection with the *right use* of baptism, that means, with them, that God has nothing to do with it, but that *baptism by itself* confers that blessing. These are only a few examples of the fairness of Dippers towards the friends and advocates of Scriptural baptism.

But I must give the reader another extract in the words of the author. It is this: "I have myself often heard them assure these same baptized children when grown up, who had been regenerated in their infancy, that they must yet be regenerated, or they could not be saved! The attitude in which they are thus placed is most perplexing and pitiable. They solemnly declare to the world that they *do not* believe the very dogmas, that in their books they solemnly declare they *do* believe! They repudiate them, and adhere to them. These are the teachings of the Confessions—the Bohemian, the Saxon, and all the others. Their lessons cannot readily be mistaken. The fact is now placed beyond a question, that *whatever they may avow*, or maintain at *other times*, whenever this ordinance is in question, they *all connect infant baptism and regeneration.*"

Now, reader, remember that these charges are made deliberately, after full investigation, and I have shown you all along the full results of this in-

vestigation! You will also decide in the premises with what sincerity the author applies the words *Christian brethren*, to those against whom he prefers charges of such monstrous heresies, and such deceit in *denying* and *avowing* these heresies! He comes up with the sweet word *brother* on his lips, only that he may minister his blow with more certainty. I wish every reader to procure the book, and read it for himself; for in the short space of a review I can give but a small idea of the amount of obloquy thrown on those who delight, in God's own appointed way, to acknowledge that their children belong to his kingdom.

If in the division of "the great city" into "three parts,"—Russia, France, and England—we have visible demonstration that the seventh angel has poured his "vial into the air," it is a not less striking fact that this irritating book is, as it were, sown broadcast over the land. There is in it nothing to convince—nothing even to puzzle one, who is only moderately acquainted with the Scriptures. To convince his opponents is plainly no part of his design. The object before him appears on the very surface of the work. It is to rouse the hatred of his own church against all others, and to excite the prejudices of the world, so as to throw them beyond all religious influence from Pedo-baptists. He seems not to have conceived the idea, that the world is large enough to give scope and employment to the most enlarged zeal of Dippers, without offering any

hinderance to the good which others might do. No *sign* is more infallible than that the man who misrepresents his opponents, is conscious of his utter inability to meet them.

Finally, the Dippers suppose that all our errors, alleged or imaginary, are the fruit of the misconception of the intention of baptism. They say, "The Lord's Supper being commemorative of the sufferings and death of Christ, they thought that sufficient for Him, and so removed baptism from its legal place, as a concurring witness, and not only without authority, but expressly against authority, made it a witness, and significant of regeneration. Here the perversion commenced. The work of deterioration then rapidly progressed. With them baptism was now regeneration, and regeneration was baptism."

Now, while more than nine-tenths of the Pedobaptists utterly deny the charge of holding baptism and regeneration as the same thing, they do believe, as stated, that baptism is a *sign* and symbol, and figure, of regeneration, in the proper sense of these terms; and as we are here charged with doing this "without authority," we deem it proper to show our authority, *such as it is*. Then we set down the proposition to be sustained in these words: *The gift of the Holy Ghost to renew, purify and sanctify the heart, is symbolized by baptism with water.*

The following is some of the authority on which we rely.

Matt. 3 : 11, " I indeed baptize you with water ; but He shall baptize you with the Holy Ghost." John, then, began this shocking corruption of the ordinance. He did not *dip into water*, but *baptized with it* ; and then stated the contrast between his baptism and Christ's, to be not in the design, but in the substance employed,—Christ would baptize with the *Holy Ghost*, not to represent his own death, but the power of his life, transferred into the renewed heart. This is no dipping authority, to be sure ; but nothing the worse for that. See, also, Mark, 1 : 8 ; Luke, 3 : 16 ; John, 1 : 26.

Ver. 14. " I have need to be baptized of Thee, and comest thou to me?" If John had understood baptism as referring to the death of Christ, what idea would he have had in refusing to symbolize that death at the request of the Saviour? It is as plain as daylight, that John viewed Jesus as more pure and holy than himself, and therefore desired to be cleansed and purified more thoroughly by Him.

Acts, 1 : 5. " For John truly baptized with water ; but ye shall be baptized with the Holy Ghost, not many days hence," Here again the baptism of water and of the Holy Ghost are placed as correlates, but not a word of allusion is made to the Saviour's death as the thing symbolized by either. Indeed, the living Spirit imparting divine life to man would be a very unsuitable emblem of death.

Think ! just think, of the quickening Spirit of

God as the emblem of a grave in which dead men are to be buried! How revolting are the associations of immersion! But bedewing baptism is the appropriate and beautiful emblem of the descending Spirit imparting new life to men, as the dew to vegetation. Nature and grace having the same Author, are much alike.

Acts, 11: 15, 16. "As I began to speak, the Holy Ghost fell on them as on us at the beginning,—then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Here baptism and the gift of the Holy Spirit appear to be so intimately associated in the mind of the apostle Peter, that the one suggests the other; and yet Dr. H. deems it a great corruption of the ordinance to teach that it refers to the purifying agency of God's descending Spirit! How immersion corrupts the imagination!

Titus, 3: 5. "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." Here the reader can see for himself that both regeneration and the renewing of the Holy Ghost are expressly called *washing*—baptism. Dr. H., then, does great injustice to his own standing as a scholar and theologian, when he hazards the assertion that Pedo-baptists have corrupted the ordinance of Christian baptism by teaching that it refers to regeneration and renewing of the Holy Ghost.

I greatly regret his recklessness, and hope these kind strictures on his work may cause him to see and retract his errors. Faithfulness to him, frequently requires a measure of rebuke from me, which nothing but an earnest desire for his good could cause me to administer. When he does violence to the plainest language of his opponents; puts sentiments into the mouths of the dead, which would fill them with horror, and calumniates the living—justice to society, as well as his own good, requires that his sectarianism and party zeal be exposed. Lovers of pure truth will be careful to give correct statements of the points they oppose, and never will ascribe to opponents sentiments which they disclaim. This is as unmanly as it is unchristian. When will partisans learn this truth?

CHAPTER VII.

“INFANT BAPTISM IS AN EVIL ; BECAUSE IT DESPOILS THE CHURCH OF THOSE PECULIAR QUALITIES WHICH ARE ESSENTIAL TO THE CHURCH OF CHRIST.”

IN this chapter we have a strange medley of sublime truth and childish mistakes, with here and there a dash of perversion sufficient to fill the dullest stupor with astonishment. One, on reading these perversions of the language of others, finds a difficulty in deciding whether to refer them to prejudice, or a disposition to place his opponents in an unfavorable light. No one who will read three pages of the work can for a moment admit that our author cannot understand plain English, and still no man could be more unfortunate than he in setting forth the real ideas of his opponents. He is less disposed to allow them the most favorable construction of their words than any controversialist we remember to have read. It would seem that he has no wish to convince them, but merely to enrage his own party against them. Sometimes, also, one is tempted to believe, that his

perversions are intended to provoke his opponents to the use of such language as will prejudice their own cause. Be this as it may, we hope to be able to rebuke him with a measure of the sharpness he deserves, without offending against decency, or Christian charity.

This chapter is especially characterized by great looseness of style. Take one example—"The true visible church of our Lord Jesus Christ upon earth is necessarily *spiritual* and *pure*. If deprived of these qualities, it is evidently no longer his church." It would seem, then, that if "the true visible church of our Lord Jesus Christ *upon the earth*" be not both "spiritual and pure," it cannot be "the true spiritual church of our Lord Jesus Christ *upon the earth*," upon the sea, or in the air. And if not the *true* spiritual church of our Lord Jesus Christ, then from the language before us, it must be his *false* spiritual church. Of course our Lord Jesus Christ has "upon the earth" two "true visible" churches—one a "true visible" *false* church, both "spiritual and pure," and the other a "true visible" *true* church, both "spiritual and pure." This species of boyish trifling occurs so often that it amounts to a positive fault. If it were the blundering of one of the fraternity who had "never rubbed his back against college walls," it might pass without notice; but it is a shame for a learned Doctor of Divinity to indulge in such reckless inattention, of which he

can find no example in the Bible; but his book affords hundreds.

But with the title of this chapter before us, we naturally inquire, How does infant baptism "despoil" Christ's church of its essential features? Dr. Howell shall tell—"The true visible church of our Lord Jesus Christ upon the earth is necessarily spiritual and pure. If deprived of these qualities, it is no longer his church. None others can enter his church, since it is his purpose to perpetuate in his body these holy qualities. We are now prepared to inquire into *the effect produced upon the character of the Church by infant baptism*. It sets aside all the laws of membership enacted by Christ for her preservation and glory. It proceeds upon others of its own creation and substitution. It brings into the body, not the spiritual and the pure only, but also all classes of men; and it thus impresses upon it such a character as effectually destroys its claims to be regarded as the true visible church of Christ. It is thenceforth necessarily carnal and unholy. *It is not the church of Christ.*"

On these extracts, I offer the following remarks:

1. The Doctor, in these definitions, describes rather the church triumphant than the church militant--what the church *ought to be*, rather than what it *really is*. He himself allows, that under the phrases, "kingdom of heaven" and "kingdom of God," our Lord describes the visible church. When

we turn to His inspired descriptions, we read that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." It is like "unto a man which sowed good seed in his field, but while men slept, his enemy came and sowed tares among the wheat"—like unto "ten virgins, and five of them were wise and five were foolish."* Here the Saviour describes the visible church as it *really is*, and if this description be true, Dr. Howell's is a mere fancy sketch, worth nothing at all. It is mere fiction. It answers to nothing in creation here below. It does not suit his own immersion church. It is impossible for the Doctor himself to regard as "spiritual and pure" all who have been dipped into his church; and if "none others can enter [Christ's] church," it is certain that the church of Immersionists is not Christ's, because many of the sensual and impure have been dipped into it, and still remain in it. The writer knows some who were dipped into it while *drunk*. He has known their preachers to be ministering in the pulpit with bottles of "the good critter" in their pockets, and the reverend pastors themselves boasting in a staggering "liberty" about the altar of the Lord! By his own definition, then, our author excludes his own denomination from all participation in the kingdom of Christ, since the sensual and impure still enter into that sect also. They are not "spiritual

* Matt. 15: 24, 25, 47, and 15: 1, 2.

and pure," although dipped into a "faction," or "worldly corporation," calling itself "the only body of Christ upon earth." It cannot be the body of Christ by its own showing; for it is printing and circulating a book that condemns itself, and "if it condemns itself, God is greater than it, and will also condemn it." It receives and retains hypocrites in its communion, and calls them brethren, just because they have been immersed, while it excludes from the name, communion, and all privileges of the church those whom it acknowledges to be regenerated by the Spirit of God, for no other reason than simply because they have not been immersed. It puts a higher estimate on an outward dash into the water than on the pure inward graces of the Spirit of life from Christ; for it receives all the unregenerate hypocrites that submit to be dipped, while it unhesitatingly excludes the regenerated from all participation in its communion.

Not one of these charges is our own. They are all the certain consequences of their own positions and definitions. We feel far more charitable towards them; and knowing the imperfections of humanity and the definitions of the Scripture, we have ever been disposed, with all their errors, to regard them as a portion of the visible church of Christ; because a large proportion of their body give, as we think, satisfactory evidence that they are born of the Spirit. But let their own doctrine be true, that the visible

church consists entirely of the "spiritual and pure," and that "none others can enter" it, and the Dippers henceforth make neither part nor parcel of that glorious body.

2. Another point in the extract before us is this. "It [infant baptism] sets aside all the laws of membership enacted by Christ."

This declaration is made on the simple authority of the Dippers. But it is directly opposed to the authority of Christ, who solemnly declares, in opposition to the worldly wisdom of his disciples, that infants belong to his kingdom, and are a part of his visible church. He says they receive his kingdom in such a manner as to afford an instructive example to adults. He invites them to himself, takes them into his arms, and blesses them. How can they come to Christ, and still be out of his kingdom? Does Christ go out of his kingdom to receive them? Does he bless those who are out of his kingdom? What good will it do for Christ to receive and bless them, if they are still to be shut out of the kingdom of heaven? But how can they be received openly, and acknowledged as members of his kingdom, without baptism? He commands us to receive them in his name. Is there any way to receive them in his name but by baptism? Can any one be received in his name without baptism? Then it is not infant baptism, but the Dippers, that "set aside all the laws of membership enacted by Christ."

3. Our extract further says: "It [infant baptism] brings into the body, not the spiritual and pure only, but also all classes of men." Well, then, it makes the church answer exactly to the description given by her King. It "is like unto a net that was cast into the sea, and gathered of every kind," and facts testify that it gathers at least as many of the "spiritual and pure" as any of its antagonists and haters can boast. But our author intends here more than he says. He further declares—"The doctrine taught by Pedo-baptists would bring every child upon earth into the church." What a calamity this would be! Just think of it! All the children of earth put under religious training! and not one left for the devil, or the Dippers! By solemn vows every one is to be trained to read and study the Bible, and to know baptism, but remains forever ignorant of dipping, immersion, and the like! But still he goes on—"It blots out every vestige of the church itself, by wholly destroying its visibility! No living being would be out of the church—[what a pity!] The church is the world, and the world is the church. Either there is no church, or no world!" Then we shall hear sore and bitter wailing among the Dippers about the time that all come to "know the Lord, from the least to the greatest,"—when the kingdom of Christ, extending from shore to shore, shall embrace all mankind, infants and adults. Oh! how their hearts will ache! That

“corporation,” which they have misnamed the “church of Christ,”—while all others are called “sects” or “parties”—will have passed away forever! All, from the least to the greatest, will then be in the church! and there will then, according to their wail, be “no visible church on earth,”—full of impure, unholy infants! “Every vestige of the [dipping] church blotted out!” Alas! alas! “What do we now see? The *spirituality* of the church is gone! The *purity* of the church is gone! The *visibility* of the church is gone! The *church itself* is gone!—destroyed by infant baptism!” Come, then, all ye devils in hell, and all ye wicked of earth, to swell these doleful lays; for “as truly as I live, all the earth shall be filled with the glory of the Lord;” and there will then be no church, [of Dippers,] because the least one on earth shall then be in the church!

But seriously—Can Dr. Howell persuade himself that the visibility of the church depends on its contrast with the world! Can the church be seen no longer, when everybody gets into it? Tut, tut! Doctor, you surely have better sense than that. Come, put away your raillery, and go to work like a Christian philosopher. The busy world is not going to stop to listen to your ill-natured wail about the babes. The dear little innocents will never corrupt the church, nor destroy its visibility. If any, for want of proper training, openly sell their birthright

for sinful pleasures, they instantly cease to be members of the visible church, as did Esau. If afterward they repent, and desire to be re-united to the church, we do not suppose that there is any more necessity to re-baptize them than there is to re-immense those who, in similar circumstances, return to the Dippers.

Concerning a church practicing Pedo-baptism, our author asks, "Will she not prefer a learned, or an eloquent, to a converted ministry?" Ans. I am not aware of any such preference. The ministry of Pedo-baptist churches have long been as remarkable for their *piety* as for their learning; nor am I aware that there is any incompatibility between learning and piety. As far as my knowledge of men extends, the learned are not more vicious than the ignorant. I know many Pedo-baptist ministers, who are in every way qualified to figure in the learned professions, where they might accumulate handsome fortunes, that still content themselves in poverty to preach Christ crucified. I never knew one of them oppose Bible Societies, Sunday Schools, Missions, Temperance, &c., and this is a vast deal more than any man can say of the Dipping preachers. The Pedo-baptists are at least as diligent in examining candidates for the ministry on their experimental acquaintance with religion, as any other branch of learning. And finally, Dr. Howell speaks of Pedo-baptist ministers as both "learned and pious," and says further, "The great body of them, [the Pedo-baptist ministry,] and

especially of those connected with the denominations I have named, are converted men." The testimony of an enemy is good. These words were forced from him by a world of facts around him.

Then shame on the breath that gave utterance to the question, and that gave forth so much obloquy upon the "Protestant ministry." Let his own testimony to the purity of the Pedo-baptist ministry stand to rebut the scandal he has uttered, saying, "Infant baptism blots out every vestige of the church." If it has not blotted out the piety of the ministry, one vestige still remains, or else piety in the ministry is no mark of the true church. How is that, Doctor ?

After representing infant baptism as corrupting and scandalizing the church, destroying her spirituality, giving to her a corrupt, wordly, ambitious ministry, and blotting out "every vestige of the church itself," our author seems to have been dismayed by a host of facts presenting themselves on every side ; and in his terror at their appearance, without recanting one of the ugly ill-natured charges he had made, he proceeds forthwith to give four reasons why our Pedo-baptist churches are not corrupted and blotted out !

"The first [reason] is, the great Baptist principle, with which they are unceasingly in contact." "Baptist principle !" Thought you said *that* is not English. None but the learned know what *Baptist*

means. Say *Dipper principle*, in plain English, so that all may understand you. The "Baptist principle" has saved all from corruption!! and what is that precious salt, the "Baptist principle"? The only thing in which they differ from all others is dipping their members into water; and how that has saved all the other churches from ruin, no one can conceive. We have felt more of their influence in opposing education, Sunday School, Missionary and Temperance Societies, than in anything else; but when, by God's help, we rolled these benevolent operations upon them, they joined with the rest to help them forward. What infinite self-conceit to imagine that they have saved every branch of the church from ruin, because they fell in with the rest, when they could not help themselves!

"The second of these causes is the universal diffusion of the Bible." And who did all this? The Dippers? No, verily. Thousands all over this land remember well their determined opposition to the diffusion of the Bible. Their own church members were found destitute of the Scriptures. Many of them did not possess the New Testament; and when supplied by our distributors, they *burnt the book of God*. Nor was this done by one or two. *Many Dippers burnt the Bible*; and the reason they assigned was, that it *taught sprinkling and infant baptism!* There are yet living witnesses all over this country to prove these facts. And now, for-

sooth, they are the people that have saved all the rest from corruption, by diffusing the Scriptures! And this day, before God and the world, they are the avowed opponents of our old English Bible, for the same reasons which induced them to burn it, when given to them as a gratuity by Pedo-baptists. These scandals might sleep forever in the grave of oblivion, if the church of God did not need them for her vindication, and the Dippers for the rebuke of their pride and insolence.

“The cause [of keeping Pedo-baptist churches from corruption, and having every vestige of the church itself blotted out] is found in the character of our Pedo-baptist ministry. Their religion and good sense lead them to discard, except in its forms, the puerilities of their distinguishing rites.” And these are the same men who, a little while ago, were corrupted by infant baptism, and led to aspire more after learning and eloquence, and fame and power, than after piety! Our learned divine cannot remember one hour what he wrote the hour before. One hour they are corrupting the church, and the next they are purifying it! They are “learned and pious” practitioners of “puerilities” too “absurd and foolish” to be regarded by the commonest minds as worthy of a place anywhere, except in the darkest corruptions and the weakest superstitions of heathenism! These ministers cannot possess all these traits. One set of them falsifies the other; and the

Doctor will confer a favor, if in the next edition he tells us in good earnest what he wishes the people to believe concerning Pedo-baptist ministers. Are they really "learned and pious," possessed of "religion and good sense," or are they the abettors of "corruption and superstition," the dupes of "folly" and *weakness*—"puerility"?

The fourth and last excuse (of the "spirituality and purity" of the "corrupt and superstitious Pedo-baptist churches) is the revivals of religion which have so long and so extensively prevailed in our country." But who, we ask, were the agents, under God, for the promotion of these revivals? The world knows that when they had progressed so far among Pedo-baptists that they resulted in all those stupendous plans of modern benevolence, having for their object the conversion of the world, the Dippers were so sunk in antinomianism and fatality that they opposed them every one with all their might. Nor did they yield to the true spirit of aggressive Christianity until it threatened their existence. The gospel did conquer their ignorance and sluggishness, be it recorded to the praise of divine grace. But it must achieve still another victory. As soon as their people began to be educated, they were more and more persuaded that our good Bible teaches sprinkling and infant baptism. To rid themselves of this difficulty, and preserve their existence, they wage war against *baptize*, alleging that it is too

much like the Greek original *baptizo*, and they decidedly prefer the Latin *immerse*, which is so far separated from the original as to be deemed safe to their interests. Presently, however, they find this Latin leads too near to Rome. In this extremity they call for the word *dip*, which is so much unlike the original *baptize*, that it is deemed trustworthy as a vehicle of their distinguishing idea of the initiatory ordinance of Christianity.—Instead of uniting with others in the glorious achievements of the world's conversion, they are perpetually retarding the work by thrusting forward their antinomianism, their opposition to benevolent efforts, their new-translation whims, their immersion dogmas—a man cannot enter into the kingdom of God unless he is immersed, dipped, or plunged! They cannot be persuaded to go on to perfection; for they must always be laying again the foundation of immersion, dipping, &c., and can never advance from these useless dogmas to work directly for the salvation of the world. Thus they hinder the work of revivals and the conversion of the world, by keeping the people agitated about *water!*

If our author will employ a little more industry in collecting facts, and a little more care in his inductive processes, he will find that the true reason of the “spirituality and purity” of the Pedo-baptist churches is found in the fact that from childhood they are taught the holy Scriptures, which are able

to make them wise unto salvation. He will find that in the great revivals which have blessed our land, nearly three-fourths of those who profess religion were baptized in infancy, while, perhaps, hardly one-tenth of all the children born are baptized. On inquiry, he will find that while baptized children, on the Sabbath, were generally studying the Bible, the children of Dippers were generally fishing, robbing birds' nests, orchards, and melon patches, dragging farmers' plows from their fields and hanging them in trees, turning cattle out of the pastures, tying brush to colts' tails, and perpetrating all manner of small villany. Their parents taught them that if they were of the elect, "the Lord would bring them in, in his own good way and time." They held the same doctrine in regard to the conversion of the world. But the power of divine evangelism found in the Pedo-baptist churches, with God's blessing, producing revivals, and extending the circulation of the Scriptures in spite of infidels and Dippers, they have been much improved of late years. The work now to be done for them is by the power of Bible truth to drive them up out of the water upon dry land in open sunshine, where they can be warmed into holy zeal for the salvation of the world. They must be driven from their new-translation mania, and taught to let our English Bible read *baptize*—like the original—and put their Latin at the bottom of the sea, where it belongs. Then, if they must *dip* instead of *bap-*

tize, let them dip away; but by all means aid in distributing the Word of God according to the original. That will soon teach their own children the difference between *dip* and *baptize*, and then the Dippers will pass away, and the churches will have rest, and walking in the fear of the Lord, and the comfort of the Spirit, and the light of the Bible will be multiplied. Let them study these things, and we shall have no more complaints about the corrupting influences of infant baptism. Men do not gather grapes of thorns, nor figs from thistles.

After charging all manner of corruption on infant baptism, and then giving four reasons why it does not corrupt, our author, through twelve pages of his work, goes on again to accuse infant baptism of all the corruptions of popery, and every species of ungodliness in the church. But we find nothing here worthy of attention. He perverts every author he quotes. Examples: He finds infant baptism mentioned by early Christian writers, and corruptions in the church prevailing at the same time. He ascribes, without any authority, these corruptions to infant baptism, and then concludes, "*See here what a foul thing infant baptism is!*" When it would be just as relevant for one to look for some mention by the fathers, of the sanctifying influences of the Holy Spirit, and a contemporary mention of some flagitious iniquity,—then exclaim, "*How dreadful a doctrine is that of the Spirit's influences!*" Or

one might note the fact of women's rights and spirit-rapping as contemporary with the circulation of Dr. Howell's book on the imagined "evils of infant baptism," and then wisely exclaim, "*See here the fruits of this corrupt and corrupting book!*"

When Dr. Wisner speaks of the neglect of parents to fulfil the vows they made at the baptism of their children, our author seizes upon it as a proof of the corrupting influences of infant baptism! All the mischiefs of what used to be called "the half-way covenant" introduced by formalists, are also lugged into the argument, and set down as proofs of the corrupting influences of infant baptism. No serious man can read such perversions of facts stated in the plainest words of authors, such sophistry and shameless deceit, without inquiring what must necessarily be the effect upon the moral character of those who receive them as truth.

If infant baptism has been turned from its proper purpose by some who have espoused it, it is no more than has happened to every doctrine of religion. The miraculous gifts of the Holy Spirit furnished occasion for pride, ambition, and contention in apostolic churches.—1 Cor. 14th chap. From the doctrine of God's renewing grace has been drawn a plea for deferring the claims of repentance. God's protecting care of his people has been thought to favor sloth and indifference. The purest revivals of religion have furnished a cloak for fanaticism; and

Christian liberty, for licentiousness. But who that possesses the smallest particle of candor, or common honesty, would think of offering such perversions as arguments against these precious doctrines of the Bible? If such corruptions by men do not corrupt other Scriptural doctrines, with what face can they be urged against infant baptism? Is this the best Dippers can do?

In the next place we are told that "against this deterioration and moral death in Pedo-baptist churches, as such, there is no possible remedy—[but] do corruptions, no matter of what character, invade Baptist churches? They contain inherently all the elements of restoration." In support of these allegations, it is asserted that Pedo-baptist churches are filled with immoral, irreligious members, who will always vote to sustain their own corruptions; but the "Baptist churches," having none but the "spiritual and pure" in them, can easily put out all the corrupt and irreligious! This is beautiful!

Dr. H. ought to know that the baptized infants in Pedo-baptist churches have no more to do with government than infants in a family. They are sinners in the church, as they are in a family, and are under governors and teachers till they come to maturity, and give evidence of piety, when they are admitted to full fellowship, as they are to full citizenship at the same period of life. Until all this is done, they have no more vote in the church than in the State.

We have always much less fear of their corrupting the church than of those who enter it in after-life without the advantage of early and thorough training. Just so in the State, we always apprehend more danger from foreigners, who come in without a thorough understanding of our republican principles, than from our own children, who have been trained from the cradle to know the rights and duties of citizens. But Dr. Howell's argument goes to prove that our only danger in the State is from our native citizens, who have been corrupted by education and diligent training! That we are perfectly safe under the rule of foreigners, who know nothing of our language, manners, customs, nor government, till they come among us (!) What does he mean? What is he writing for? Shame! fie! scandal on the man, who can totter along in this manner, without thinking of the fatal stabs he is administering to his own cause. His church will surely suppress the work, and get a new one written, or quit altogether.

This long chapter closes as follows: "With Baptists, I remark in conclusion, are lodged, as you must plainly see, *the only conservative influences* now existing in the universe, [heaven, earth and hell.] It is ours, with the blessing of God, to save from being quenched, that truth which is the world's only hope, [and very lately we turned more out of the church for joining Bible Societies and Bible

classes.] It is ours, also, to save the Pedo-baptists themselves, of all classes, from the consequences of their own errors, [for the fools think they can find a way to heaven without passing through Jordan.] It is ours to spread the gospel throughout the ROUND earth, [and let the *flat* one sink, and the *oblate spheroid* go to the Pedo-baptists.] How exalted, therefore, how responsible, how far-reaching is *our mission!*" [Yes, "exalted" to the bottom of Jordan, "responsible" for altering the Bible, and "far-reaching" over sea and land to proselyte other Christians into the water.]

CHAPTER VIII.

“INFANT BAPTISM IS AN EVIL; BECAUSE ITS PRACTICE (?) PERPETUATES THE SUPERSTITIONS BY WHICH IT WAS ORIGINATED.”

OUR author sets out with the annunciation that there is no mention of infant baptism by the earlier Christian fathers :

“Origen, who lived in the middle of the third century, was the first to defend it.”

Deceitful ! How many Christian writers flourished before Origen ? Be candid, be sober, be honest. Origen was certainly one of the earlier Christian fathers. He was born in A. D. 185, and died in A. D. 253, only three years after the time that our author represents him as in the full career of life. It is plain that Dr. H. designed by the words here quoted, to make on the common reader's mind the impression that Origen flourished full half a century later than he did.

And “Origen was the first to defend it” ! Then it was certainly practiced before that period, and no one before had any occasion to defend it; because

no question about it had as yet been sprung. But no one can believe that it could have been introduced at any time without controversy. If, then, "Origen was the first to defend it," and there is not the remotest hint that it was introduced in his day, the evidence is pretty clear from Dr. Howell's own showing, that it must have prevailed in the church from time immemorial. This we showed to be fact in the first volume of the *True Baptist*.

We wish here to repeat that our appeal is not to the church nor to the fathers, but to the Bible.

When the proof of the historical fact is complete, we must go to the Word of God, the foundation of authority, to ascertain whether it be right, or not. If infant baptism were practiced by the earlier Christians without divine authority, their example could furnish no law for us. If they neglected or contemned a divine ordinance, that would afford no shield of protection to us in imitating their rebellion. Still, be it known that we are not afraid of the testimony of the fathers, and as our opponents are not content to remain on the consecrated ground of divine truth, we are willing to meet them on any arena they prefer.

Dr. H. says, "Origen was the first to defend it." Then who was Origen? He was born A. D. 185, and of course came to maturity about one hundred years after the death of the apostle John. He was a man of great learning. He became pious in early

life. He became a prominent and very influential Christian minister, and was well acquainted with the practices of the church from the days of the apostles. Let Dr. Howell and the Dippers explain it to common sense how it is possible for such a man to be so deceived in reference to such an ordinance as infant baptism. Origen, in defending this ordinance, appeals to the Scriptures, the example of the apostles, and the practice of the church. How was it possible for Origen to make such an appeal before the thousands of Christians then living, unless it was known to all that the ordinance had been practiced as he declared? If it were a human invention, Origen and thousands of others must have known the fact; and if it could be supposed that he was sufficiently corrupt to conceal the fact, and to attempt to deceive and corrupt the church, still there were then living thousands of aged Christians who personally knew the practice of the church in this respect from the age next succeeding the apostles. Why did none of them contradict Origen? Why did no one leave it on record, that infant baptism was foisted into the church at *such a time*, and by *such a man*? Had no one in that age except Origen "rubbed his back against a college wall"?

Dr. Howell has no right, in the absence of proof, to affirm that infant baptism had been foisted into the church at this early day. If he affirm, he is bound by every rule of honorable controversy to

support his affirmation by competent testimony. There is no such testimony, or the Doctor would have produced it. He admits that it was practiced, and that Origen defended it as early as the year 252. But he attempts to prove that it was unknown to the church before this period, and the proof is in these words :

“ It was,” as he [Origen] tells us, “ a subject of ‘ frequent inquiry among the brethren,’ consequently it must have been a new topic. ‘ Brethren’ did not understand it.”

In all the annals of controversy a more miserable fetch cannot be found. There was “ frequent inquiry among the brethren” about infant baptism, and that proves that it was “ a new topic” ! Well, then, it must still be “ a new topic ;” for now there is at least as much inquiry as there was sixteen hundred years ago. But why does not our author, like an honest friend of truth, tell his readers the questions in reference to infant baptism, which were agitated in Origen’s day ? Did those questions relate to the divine origin of the rite, or to the time of administering it, and the effects that followed ?

But again, our author tells us that infant baptism was not mentioned by any of the earlier Christian writers ; but “ Origen was the first to defend it.” He dares not say that Origen introduced it, but merely defended it. Then it is plain, from his own showing, that it had been introduced before it was

defended. Again he declares that Justin Martyr does not mention infant baptism, and argues from his silence that the rite was not practiced in his day. Then of course he must admit that Justin would have noticed the fact if it had been foisted into the church in his day.

Then let us put the Doctor's historical facts together, that we may see how they look. Justin Martyr was beheaded about A. D. 167, and according to Dr. H., infant baptism was up to that time unknown; but Origen found the practice so prevalent, when he came on the stage of action, that he defended it as an apostolic ordinance, which had been in use all the while. Now, if Justin was beheaded in A. D. 167, and Origen was born in A. D. 185, then, by Dr. Howell's own account, infant baptism must have been introduced, and become prevalent in the church, without exciting any controversy, in the short space of 38 years, which intervened between the death of Justin and the maturity of Origen! And (what is entirely unaccountable here) Ireneus, a learned and pious minister, was in the prime of life and full activity during this whole period. He studied under Polycarp, and Polycarp studied with the Apostle John; and yet Dr. Howell's account of the introduction of infant baptism would place it in the time of this holy and vigilant man, without an utterance from him against the abuse. Dr. H. himself, no matter how much he tries, cannot believe that a mat-

ter so important as infant baptism could have been foisted into the church in the days of the immediate disciples of the apostles, without meeting the decided opposition of such men as Ireneus, Theophilus of Antioch, Philip of Gortyna, &c. These men were decided opponents to every departure from apostolic usage. Yet not a man among them questioned the lawfulness of infant baptism. Some thought it ought, like circumcision, to be administered on the eighth day after birth, others believed convenience might regulate the time. Some supposed that our Lord's words to Nicodemus justified the conclusion that the divine Spirit always accompanied baptism, and of course that the baptized, whether infants or adults, were cleansed from all sin which had been previously committed; others ascribed no such effects to baptism. These are the points to which "frequent inquiry among the brethren" chiefly related. Then, on his own ground, Dr. H. is utterly at fault.

Still again, our author's whole argument, from the silence of Justin Martyr and Ireneus, is as baseless as the dreams of night; Justin, born in the days of the Apostle John, speaking of those who were members of the church in his day, says: "A part of these were sixty or seventy years old, who were made disciples to Christ from their infancy." By all acquainted with the language of the fathers, it is known that they, like ourselves, apply the words "disciples of Christ" only to those who are baptized. If Jus-

tin wrote these words even as late as the year he was beheaded, there were then in the church persons who had been baptized in infancy during the life of the Apostle John.

Ireneus, born A. D. 97, before the death of the Apostle John, says: "Christ came to save all persons who by him are born again to God; infants, and little ones, and children, and youth, and elder persons;" and he himself tells us that by being "born again" he means *baptized*; because it is by baptism that we are visibly born into the church. I quote these passages not as authority for infant baptism. For *authority* I appeal to the Bible alone. But our opponents dash off into the writings of the fathers, and there practice the same wily arts of perversion which they display on our modern creeds. They assert that by the testimony of the fathers infant baptism was unknown until the middle of the third century. I go to the fathers and prove by their direct testimony that there were then living in the church persons who had been baptized in their infancy before the death of the Apostle John. They may just as well quit their vagaries, and go back within the sacred precincts of the Bible. If it sustains infant baptism, we will not ask leave of the fathers to practice it. If it gives us no authority for the rite, we will not seek the protection of the fathers.

Dr. Howell, then, must not assert that no one mentions infant baptism before the middle of the third

century. It is wrong. On his own showing, his assumption is false, and the presentation of all the facts places him in a deplorable condition. Besides, he often tells us that infant baptism is of Popish origin—is a Popish superstition, &c.; and here he himself proves that it was practiced at least *three hundred and fifty years before there was a Pope!* One who takes so little care of himself, must not wonder if others care as little for him. Let him know that God can give up the foes of his truth to contradict and confute themselves, and thus to neutralize their own influence.

In the beginning of this chapter, we meet this contemptible assertion—"INFANT baptism is the offspring of *superstition*," with half a page of similar stuff. Dr. Howell and the Dippers would do well to recollect that Christ requires us to receive little children in his name, and that there is no authority to receive any in His name without baptism. Is it superstition to obey Him? Is it a superstition to regard infants as being within the constitution of divine grace and the kingdom of God? Is it superstition to acknowledge these great truths by baptism, as God has appointed? It is very fine, indeed, for such words to be used by those who "dreamed" some queer thing, and in consequence joined the church at the next "monthly meeting,"—for those who "heard the Lord from the fork of a big poplar," or "from the heart of a black-berry patch," *call*

them to preach the gospel—for those who, for fear of “bad luck,” could not be persuaded to *begin* any work, or set out on a journey on Friday, but have no objections to Sunday. *They* talk about superstition!

After two pages of sheer abuse, our author comes to tell us wherein this superstition consists:

“The opinion began to prevail as early as the middle of the second century, that there is in baptism some mysterious, secret, inexplicable efficacy, which conveys the grace of God to the soul of the recipient! No one, whether adult or infant, was considered safe who should die without having obtained the benefits of these cleansing influences. These were, mainly, the superstitions that originally produced infant baptism. From this accumulation of theological impurities, like Python from the mud of the deluge, sprang infant baptism.”

Here it is again. Every reader will remember how zealous our author was, in the third chapter of this very work, to convict infant baptism of a denial of human depravity. Now he tells us that it originated in a superstitious belief that baptism will cleanse depravity from the soul! He certainly took lessons from Proteus, when he should have been studying the Bible. He says that infant baptism originates in a superstitious notion of cleansing from guilt, and yet utterly denies that there is any guilt!! Now, let us have one thing or another. It is in-

effably puerile to continue blustering before the Christian public. We have proved by his own witness, Justin Martyr, that infant baptism was practiced in the Christian church before the death of the apostle John ; and in the extract before us he says that the superstition from which it sprang " began to prevail as early as the middle of the second century." How could infant baptism spring from an error that was not in existence for nearly a century after the time we have proved it to be practiced ? We shall not now be surprised to hear that the suspension bridge is the cause of the great falls of Niagara.

It would be very easy to prove that the superstition to which Dr. H. refers is the mother of *immersion* ; and that it waged war with infant baptism, but was never able to expel it from the church. Immersion has ever been the foe of baptism, and especially of infant baptism. When men began to attribute to baptism the divine power of washing sin away from the soul, and of purifying the heart, they supposed, of course, that these effects varied with the quantity of water. They removed baptism from its place as an *emblem* of the blood of sprinkling, and installed it with all the honors of an *agent* in the office of the Holy Spirit. The first step taken, the downward progress was easy. The intention of the ordinance being overlooked, the change of its outward form would follow of course.

It was thought that a dipping being a much more thorough washing than sprinkling, must be preferable; and so it is, if baptism be a *real washing*, instead of an *emblematic cleansing*, referring to the sprinkled blood of atonement. It was this very superstition which, with Peter's extravagance, cried out, "Lord, not my feet only, but also my hands and my head." If a little water be good, a great deal is better. Immersion is the spawn of this superstition. Still these ancient Dippers acknowledged that *sprinkling* is the proper, Scriptural baptism; and they referred to the Scriptures for proof on this point, but defended immersion solely with the philosophy that if a little water does good, much will do better. The same argument is the principal support of immersion to this day. It has continually opposed infant baptism either with a denial of human depravity, or a denial that infants are within the range of the covenant of grace, or the kingdom of God.

Our author shows that some of the fathers advised to defer the baptism of infants, unless in the case of approaching death; and he argues from this fact that they disapproved of infant baptism. If he had been so candid as to give his readers all the facts in this case, he would have saved himself the trouble of forming this argument from human authority. I do suppose that Dr. H. knows very well that these fathers believed that baptism, and especially im-

mersion, has the effect to wash away all the guilt contracted up to the moment of its administration—and that for sins committed after baptism, other specifics were recommended. As infants were deemed incapable of using other remedies, it was considered best to defer their baptism as long as safety would allow. *This is the reason why it was delayed.* No one questioned the divine origin of infant baptism. We are compelled to say that the Doctor's shuffling here savors more of special pleading than the grave and candid discussions of a Christian teacher in earnest to bring forth to open daylight "the truth, the whole truth, and nothing but the truth."

Dr. Howell next takes a sweep round Carthage, Milan, Constantinople and even as far as Alexandria in Egypt, calling in his travels on the catechumenical schools, established for the training of young men in Scripture doctrine. Everywhere he goes, he finds infant baptism practiced with a view to cleanse the infant from the guilt of sin. From this fact he concludes that the ordinance had its origin in this superstition. How logical! But stay. Was not adult baptism, in all these places, administered with the very same intent? Dr. H. knows it was. Then, I ask, does it follow that adult baptism originated in the same superstition?

Not a hint can he find about the origin of infant baptism. His own witnesses testify that it has been practiced from the days of the apostles; and yet,

when he finds baptism administered with superstitious views, the same fact proves the human origin of infant baptism, and the divine origin of adult baptism? What does Dr. H. mean? and what is the matter with him? I know Dippers who plunge people with a view to wash away their sins; but really, it never occurred to me that this fact proves the human origin of immersion. How does Dr. H. view that fact?

Dr. Howell's investigations simply prove that a foolish superstition had engrafted itself upon the ordinance of Christian baptism, and appeared as much in the baptism of adults as in that of infants. When will Christian men secure the esteem of honorable men of the world by such devices in argument as that in the example before us?

The next step in the work before us is to prove that "infant baptism does overwhelm and destroy the Scripture doctrine of predestination."

Then it seems that "sprinkling a little water in a babe's face" is what the Dippers call "*overwhelming*." Then it is not so far from immersion, after all. And it not only overwhelms, it *destroys*—obruit—"the Scripture doctrine of predestination!"—Infant baptism must be a deep and rapid stream, and what is very strange, it runs backward into all eternity, and sweeps before it the counsels of the Lord! How could it rise in the third century? The Dippers, with all their water propensities, might

do well to keep aloof, as this destructive stream might bear them, no one knows whither.

And after it has "overwhelmed and destroyed the Scripture doctrine of predestination," it is rash, if not foolish, in Dr. H. to make any attempt to arrest its progress, unless he deems himself stronger than "The Scripture doctrine of predestination."

Our author continually supposes that all Pedo-baptists hold that the faith of the parent is transferred to the infant, in order to qualify it for baptism. That some who practice infant baptism should not understand it, is no more to be wondered at than that some of those who practice immersion should misapprehend it. Still, to bring up any practical misapprehension of some, as an argument against any ultimate principle, is the last and weakest effort of sophistry. With the great body of Pedo-baptists, faith is no more a qualification for baptism than for a place in the kingdom of God. They hold that of right baptism belongs to every member of that kingdom, and that every infant, of course, has a right to baptism, as an open declaration that it belongs to God in the kingdom of his Son.

But as baptism is a solemn covenant transaction, in which those coming to it engage to be the Lord's, none but believers are competent to enter into it. One who does not believe God's covenant cannot enter into it; but he that believes it, enters into it heartily. The Lord's covenant is, that He will bless

the means of religious instruction which He has appointed, and make them effectual to salvation. Then, he that believes this covenant, properly engages that his children shall forever be the Lord's. He has unwavering confidence in the means of training which God has appointed and promised to bless. He believes that God will make those means effectual to the conversion, sanctification and salvation of his children; and he is therefore competent heartily to declare, by baptism, that his children are the Lord's, and that confiding in the blessing of a covenant-keeping God, they shall forever be the Lord's. Not so with the unbeliever. He has no confidence in God's promises, nor in his appointed means. He disagrees with God. He thinks it best not to trammel the mind of his children with religious instruction, but to leave them to themselves. Then it is plain that he is not competent to enter into covenant with God in regard to things in which he has no faith, and, indeed, is opposed to God. Of course, his children cannot partake of these benefits, although theirs by eternal right; because their unbelieving parents refuse to agree with God as to the proper course of religious training. The covenant engagement is ratified and sealed by baptism, and the blessing is secured by fulfilling the covenant in a proper course of religious training. For all this, none but believers are competent; and therefore no children but those of believers are to be baptized. If the

children of unbelievers suffer, it is not the fault of God, or the gospel; but of the unbelief and obstinate rebellion of their wicked parents, who refuse to employ God's means for the salvation of their children.

It must be known to Dr. H. that Pedo-baptists as readily administer the ordinance to servants and wards of believers as to their own children. They never inquire whether the parents of such children are or were believers, or not. If the children have secured to them a religious education, it is all that is required; because the blessing comes through instruction, and not by natural ties. This is the reason why Pedo-baptists have ever been so diligent in the religious instruction of their families. Why, then, the perpetual repetition of the insane slang about "grace, faith and election being propagated by natural generation"?

I conclude the review of this chapter with another sample of the Christian courtesy of Dr. Howell and the Dippers. Here it is:

"Infant baptism must, and does still, look for support to the superstitions by which it was originally produced. Whoever submits to such superstitions in one department of religion, will soon be ready to give up his judgment and common sense in all the others. Thus a downward progress is commenced, which cannot be arrested short of the dark caverns of popery."

CHAPTER IX.

“INFANT BAPTISM IS AN EVIL ; BECAUSE IT SUBVERTS THE TRUE
DOCTRINE OF INFANT SALVATION.”

THIS chapter is marked by bold assumption and magisterial dictation excelling anything of the sort I remember to have read. The subject is introduced with these questions:—“Of departed infants, what is the eternal destiny? Are they happy or miserable?” The answer is: “We believe that all infants are saved unconditionally.” As the word “unconditionally” means “without condition,” I supposed at first that the Dippers mean to say that infants are saved without regard to the merits of our blessed Saviour, whose righteousness is the sole condition—or term forming the ground—of our acceptance with God. This view also accords exactly with their former declaration in this book, that infants are not within the covenant of grace, or the kingdom of God.

But, by reading further, I am led to believe, that by the erroneous use of the word “unconditionally”

they mean *without faith and repentance*, which are by some writers called "proximate conditions" of salvation. The Christian world will certainly hail it with gladness as a new era in the progress of Christianity, that even the Dippers, through their public societies, have at last conceded the doctrine of infant salvation. Our author makes a bold flourish, with bold declarations, that they have always believed this doctrine; but he offers not a word of proof, not a single quotation from one of their authors, ancient or modern, to sustain his bare assertions. The public know (for they have not spoken in secret) what has been their former teaching on this subject. Still, if even now they are willing to abjure their errors, let us not pursue them with their former sins and heresies. Let these be forgotten, and let us strive to understand what they now believe. They shall speak for themselves:

"We believe that all infants are saved unconditionally, through the application to them, by the Holy Ghost, of the redemption of our Lord Jesus Christ. Thus it is that, being redeemed by the blood of Christ, they are saved by the infinite grace of God. To prepare them for happiness, it is evident that the redemption of Christ must be applied by the Holy Spirit, to their purification from sin. Otherwise they would be incapable of eternal life."

In these extracts we submit the following remarks:

1. Here our author repeats, three times, the *conditions*, terms, or grounds, on which infants are saved; and yet declares they are saved “unconditionally.” The *conditions*—terms forming the ground—are the atoning blood of the Redeemer, the grace of God, and the application of them by the Holy Spirit. Without these conditions, he teaches that they cannot be saved, and still avers that they “are saved unconditionally”! If Dippers would only study enough to express their own views with perspicuity, they would understand others better.

2. The extracts before us says, “We believe that *all* infants are saved.” This is undoubtedly on the other extreme; for it is certain that many infants grow to maturity, sin and die without repentance, and thus are forever lost. Our author complains bitterly of Presbyterians for saying that “elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit.” But he does not state what point here presented is obnoxious, nor do we intend here to enter into a defence of any of the points presented; but we remark, that on the points of being saved through Christ, and by the renewing of the Spirit, our author seems to agree with them in his language just quoted. He certainly will not deny that some die in infancy, and the only other point is “elect infants.” Right or wrong, the world knows, that Presbyterians believe in election. They here teach, that while some of the elect grow to ma-

turity, are converted, sanctified and saved, through the atonement of Christ, others of them *die in infancy*, and are saved through the same atoning blood, and the same forgiving spirit. They do not affirm that any who die in infancy are lost; but only that the class of the elect who die in infancy are saved. No infant damnation can be wrung from the passage, and no one who regards his reputation as a linguist will deliberately assert it. The only difference, then, between Presbyterians and Dippers on this point is, that Dippers believe "*all* infants are saved," and Presbyterians believe that while many infants grow to maturity, and die in unbelief, all the "*elect infants dying in infancy*, are saved," and plainly, that none but "*elect*" ones *do* die in infancy, the Lord taking them from the evils that might prevent their salvation. How, then, does "infant baptism subvert the true doctrine of infant salvation"?

3. In the extracts before us, it is further declared, "that the redemption of Christ must be applied [to infants] by the Holy Ghost, to their purification from sin." Now, for the Holy Spirit to purify from sin by applying the blood of Christ to the heart, is the most prominent idea expressed by being baptized with the Holy Ghost, and is also the great idea symbolized in baptism with water. If Christ baptizes infants with his own blood and Spirit, why may not his servants baptize them with water, as Peter did, when he saw the Holy Ghost fall on his hearers as

on the disciples at Pentecost, and he remembered the word of the Lord, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost.* Again, the blood of Christ that effects this purification of the infant's heart, is expressly called "the blood of sprinkling." If, then, as Dr. Howell himself declares, infants are purified by the blood of sprinkling, applied by the Holy Spirit in his baptismal cleansing, why in the name of all common sense may they not be sprinkled with clean water as a sensible illustration of these divine effects? Certainly, on his grounds, infant baptism must stand immovable. Since, then, infant baptism so beautifully symbolizes the purification from sin and the salvation of infants by the blood and Spirit of Christ, it would be difficult for any one to show how it "subverts the true doctrine of infant salvation." Are philosophy and geometry "subverted" by the *figures* and *diagrams* used to illustrate them? Immersion backwards into cold water really seems to give the mind a *slant* in the same direction.

4. In the extracts before us, it is declared that "infants are saved by the infinite grace of God." This doctrine is repeated throughout the chapter. To infants, our author applies the words of Paul—"Where sin abounded, grace did much more abound." We may cheerfully admit as true, the conclusion to which he arrives, without assenting to the process

* Acts, 11 : 15, 16.

which conducts him to the result, or even the premises from which he sets out. All that we care here to notice, is the admitted fact, that "infants are saved by the grace of God."

It may now be remembered that, on pages 97, 98, and in other parts of this work, our author condemns, as a fearful error, the doctrine that infants are in the covenant of grace, or in the kingdom of God. Then, we greatly desire to know what ideas the Dippers entertain about the covenant of grace, and kingdom of God. In its most comprehensive sense, the kingdom of God embraces the whole church, militant and triumphant, visible and spiritual. The declaration that they are no integral part of the kingdom of God, shuts infants out of bliss forever, unless persons may be saved without being in the church either here or in heaven. But, if they belong to the kingdom of God, either visible or spiritual, that fact entitles them to baptism, and they must have it, or be defeated of their rights.

By the covenant of grace all Christians (if I understand them) mean to comprehend all those stipulated principles, which God has published to the world, as the rules that direct and limit the bestowment of his saving grace upon mankind. An unbelieving or an impenitent adult is beyond the covenant of grace; because he stands outside of the rules by which the grace of God operates to the sanctification and salvation of sinners. To be a partaker of saving grace,

such an adult must come within the regulations of grace. He must open his heart to Him that knocks. He must "be converted, and become as a little child,"—must come into the kingdom of God's dear Son, where grace is dispensed to the purification and salvation of the soul. Otherwise, saving grace does not reach him. It cannot overstep its own bounds, although it can purify and save any sinner who will come within its rules. Now, if infants are not within the covenant of grace, how in the name of common sense can they be saved by grace? If they, like impenitent adults, are out of the covenant of grace, I can see no way for either grace or salvation to reach them. It is plainly absurd to think of grace as operating beyond its own covenanted limits, and equally absurd to suppose that infants, by faith and repentance, may be brought within the range of divine grace. Then infants must be born within the covenant of divine grace, and must remain in that relation until, by personal sin, they forfeit its advantages, or they must be saved without grace, or they must be damned for sins which they never committed!!!

One of these alternatives must be taken. If infants are born within the covenant of grace, its provisions may reach them, and they may be saved. In that case they ought to be baptized; for even Dr. Howell admits that the covenant of grace "has baptism annexed." Whenever adults are converted and become as little children in the covenant of grace

and kingdom of God, they become proper subjects of baptism. They are not baptized to bring them into the covenant, but to testify that they are in. So infants, being within it during their personal innocency, should be baptized to testify that *they* are in it, and are entitled to its benefits until, by voluntary transgression, they forfeit these favors. If infants are holy enough to be saved, they are exactly holy enough to be baptized. The best saint on earth is not released from his fallen nature, until death brings him a discharge. Infants are partakers of the same fallen nature, and death brings to them also a release from the lusts of the flesh, and puts them into a state, where every faculty and every susceptibility of the mind may be developed, expanded and sanctified by the Holy Spirit, without the counter workings of the flesh, as in the case of the believer who has, through Jesus Christ, won the victory over sin and Satan. As the infant is not a personal transgressor, no personal repentance is necessary. By virtue of Christ's mediatorial rights, having purchased for all the free grace unto justification of life, the infant, though inheriting a fallen nature, is born within his kingdom and the operation of his saving grace, purchased by his own blood, and ought to be baptized as such. If he does not live, like Esau, to sell his birthright in this grace, he is saved by it, of course. If he live to act in his own voluntary personality under the influence of his fallen nature, he

will disinherit himself by sin; and before he can again enter into the covenant and kingdom of God's free grace, he must repent and become such as he was when a little child. He then re-enters the kingdom, and if baptized in infancy, he surely needs a repetition of the ordinance no more than a hypocrite, who was dipped into some immersion-church, needs again to be dipped when he comes to be truly converted. Each merely owns and ratifies the obligation of the act already performed.

If "infant baptism subverts the doctrine of infant salvation," because it declares the infant then to be in the kingdom of heaven, then adult baptism must subvert the true doctrine of adult salvation by declaring him also to be at that time in the kingdom. Then, to get an objectionable baptism, we must institute one to declare that the subject is out of the kingdom; and then have him saved by grace beyond the limits of grace, and that "unconditionally" upon the conditions of Christ's merits and the Spirit's grace! Woe to such intolerable nonsense.

Our author, feeling himself unable to meet the argument of Pedo-baptists, goes to the more congenial work of heaping opprobrium on his opponents. He says: "Methodists and Presbyterians scarcely know themselves what they believe on the subject" of infant baptism. There are two ways of accounting for these words. Either Methodists and Presbyterians are, sure enough, monstrous blockheads, or Dr. How-

ell is incompetent to distinguish between blockheads and men of sense. Modesty suggests that this delicate question be left to the arbitrament of a disinterested world.

Dr. H. notices the solemn disavowals of Methodists and Presbyterians concerning their belief in any regenerating or sanctifying energy of baptism, and thus says :

“ They will certainly resent the suspicion that they suppose infants may, under any circumstances, be lost. But let an unbaptized child of theirs be sick, and in danger. The utmost trepidation arises. Alarm reigns. Ah ! disguise it as you may, the old superstition is still in their hearts (the hearts of Methodists and Presbyterians). They believe—and they must evince the fact—that there is in baptism some sort of a mysterious, sacramental efficacy, that effects for good the destiny of the child in another world !”

And is there no way for Dr. Howell to defend the Dippers without treachery to every principle of honor ? A few chapters back, Methodists and Presbyterians were “ learned and pious,” “ intelligent,” “ evangelical,” “ spiritual” minded, and “ pure” Christian men and women. Now they are such ignoramuses they “ scarcely know themselves what they believe,” and so deceitful, withal, that they will even “ resent the suspicion” of holding their real sentiments ! So “ pious” and so destitute of truth

as to "disguise" their own views! Waging exterminating war on Dippers, and yet so awed by their greatness as to try to conceal from them, by deceit, the sentiments for which they are said to contend! Ah! Doctor, "disguise it as you may," you are speaking out of the abundance of your own heart; and you are filled with consternation on meeting the eternal truths of Pedo-baptists, and knowing you never can refute them, you charge upon them such little, silly superstitions as can be exposed by any boy; and then, proclaiming a victory for yourself, you proceed to your own laudation. We challenge you to put away your petty sectarianism, and come out into the open field of honorable controversy, meeting, like a fearless warrior, the sentiments we advance, and the arguments we use, without the deceitful play before the public of manufacturing, yourself, sentiments and arguments for us, which you deem it easy for you to confute.

And you can conceive of no way to explain the "trepidation" and "alarm" of Pedo-baptists, when an unbaptized infant is about to die, except the belief "that there is in baptism some sort of sacramental efficacy." Why, sir, since I commenced the review of this chapter of your book, such a case occurred, and to test the truth of your allegations, I asked the father, who came for me, if he supposed that baptism would have any sanctifying or saving efficacy upon his dying babe. His agonized reply

was, "Oh! no; but it may have some on me. I have not yet discharged my duty. This infant is the Lord's, and I have not yet by baptism made the proper acknowledgment of this great truth." Dippers suffer no "apprehension," or "alarm" on such occasions; because they have shut infants out of the covenant of grace, and the kingdom of God; and have, to a fearful extent, hardened their hearts against the tender sympathies of the gospel by excluding, from the kingdom of God and the communion of saints, the millions of God's own regenerated children, who refuse to submit to the human dogma of dipping in green and stagnant ponds, instead of the sprinkling of clear water, as the Lord has appointed.—Ez. 36: 25.

In the next place, our author tries his skill at perverting the several words of "the Protestant sects." His spite seems more particularly angry at the Westminster Confession of Faith, and to expose his unfairness here, will sufficiently vindicate all. From this book he quotes and argues as follows:

"The visible church consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. It follows, of course, necessarily, that the children of those who do not 'profess'—are not in the church,

and for them there is no ordinary possibility of salvation."

Here we may remark that the word "ordinary" means "according to established order." Now, has Christ established it as a rule and order of his kingdom, that all who believe in him, shall confess him before men, separate from the world, and unite with his church? If so, this is the "ordinary" way of salvation. If others are saved, it is plainly in an extraordinary way. If, then, the declared order of salvation requires believers to unite with the visible church, without excluding from eternal life believers, idiots, or infants, not possessing such advantages, then, plainly, the book is right. But if the established order of salvation be *out* of the church, then, plainly, the book is wrong. Dippers, in condemning this sentence, *seem* to favor the doctrine, that the established order of salvation is *out of the church*, and, of course, other things being equal, an adult or an infant is safer out of the church than in it! If this be not the point of the remarks, I do not understand them.

A few words by way of illustrating the refined manner in which the Dippers speak of others, shall close our review of this chapter:

"It is affirmed that they do not, especially among us, [our influence is so great,] credit this doctrine of baptismal efficacy, nor believe that baptism is necessary to the salvation of infants. If not, they do not

believe their *books!* If not, they do not believe their *teachers!* Why do they still hear, and sustain, and obey them? We have now seen that the whole Pedo-baptist world make the salvation of infants *conditional* [on baptism]. If Pedo-baptist doctrines on this subject be true, untold millions of infants are damned! Never did the human mind conceive of doctrines more absurd and revolting.”

This is only a small sample of the stuff found in this chapter. They certainly more resemble the ravings of a bad temper than the sober diction of a gentle follower of the lowly Jesus. The author himself is better informed, and this whole display is for sectarian display, regardless of the judgment of God.

CHAPTER X.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT LEADS ITS ADVOCATES INTO REBELLION AGAINST THE AUTHORITY OF JESUS CHRIST.”

WHY, asks the reader, are not Pedo-baptists as obedient to their Lord and Saviour as Immersionists? No, no, say our opponents. We Dippers are the only people on earth who obey Christ. Charity, humility, zeal and meekness are nothing without immersion. No obedience can be rendered without immersion. To be “pious and evangelical” without immersion, is dreadful rebellion. Nothing will do but immersion. But let us see, in the words of our accusers, what rebellion we are guilty of:

“1. Infant baptism leads its advocates into rebellion against the authority of Christ in regard to the persons to be baptized. These are described definitely in the apostolic commission.”

Then let us look closely at each clause of this commission with true intent to find the “definite description.” (a) “Go ye into the world.” This clause answers the question, where are we all to go?

Ans. "Into all the world." (b) "And preach the gospel to every creature." This clause answers three questions. What must we do? Ans. "Preach." What must we preach? Ans. "The gospel." To whom must we preach the gospel? Ans. "To every creature."

What is the gospel? Ans. (c) "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Then, who are to be baptized? Ans. ———. Well, then, who are to be saved? Ans. "He that believeth, and is baptized." What do you observe in regard to the *time* of these three facts? Ans. "Is baptized" is in time past, "believeth" is in time present, and "shall be saved," in time future, and baptism in the order of time is placed first by the Lord himself; because it always had been administered in infancy. He does not here describe the proper subject of baptism, but the proper subject of salvation. It is an unfounded and inconsiderate assumption, that these words describe the subjects of baptism. (d) The last clause, "But he that believeth not, shall be damned," forbids baptism to no one, but describes the qualification for damnation—unbelief. And by it the unbeliever shall be damned, whether baptized or not. Even the reputed potency of immersion cannot save him.

Then *they* are rebelling against Christ who enact their own mistakes and thoughtless blunders into laws to govern him and his church. The subjects

of baptism were described long before Christ sent his disciples into all the world; and he chose to make no change in the ancient law on this subject. He simply gave baptism in charge to them, without defining the qualifications, as they had already been baptizing under his direction by the rules that had always regulated the ordinance. The ancient rules provide that all shall be baptized who come into the visible church, whether they be infants, unbelievers who profess faith, or true believers, who from the heart abjure sin and Satan. Accordingly, we find that the adult women and their infant children, who came into the house of Jacob after the slaughter of the Shechemites, were baptized before they united in the visible worship of the God of Abraham.*

The children of Israel, adult and infant, were every one baptized unto Moses, at the Red Sea, by God himself, with rain showered upon them, on dry ground, between two walls of ice; and it was intended as an example for our imitation.† When the kingdom of God was formally organized at Mount Sinai, the adults all solemnly professed obedience, saying, "All that the Lord saith, will we hear and do," and Moses, by God's express command, baptized the whole nation, infants and adults, and organized them into the visible kingdom of the Lord, when

* Gen. 34 and 35. † Exod. 14: 22; 15: 8. Ps. 77: 17. 1 Cor. 10: 1, 6.

the Lord came down, took the kingdom, and gave laws to the people.*

The baptism of infants and adults was ever afterwards practiced in the church. When Jesus conversed with Nicodemus, he declared that no one could enter the visible kingdom except by baptism. And repeatedly he declared of infants that they were in the kingdom, and, of course, that they had been baptized. Accordingly, when the apostles went out, in obedience to their Lord's great commission, they baptized the households of Lydia and the jailer,† and many others, without a word about professing faith, except by the parents. An adult ought not to be baptized without faith; because he cannot enter into the kingdom of God without faith; but an infant, being born spiritually within the kingdom in personal innocency without faith, ought also to be baptized without faith, to place him visibly where he is really. If he die in infancy, he is saved because he dies within the kingdom. If he dies out of the kingdom, he must be lost. These principles are so plain to every reader of the Bible, that it is needless to dwell upon them.

Then, it is plain that the Dippers rebel against Christ in refusing to recognize as members of his kingdom those whom he has plainly commanded them to receive in his name. If we consider the plainness with which this command is given, and the perspicu-

* Exod. 19.

† Acts, 16.

ity with which are recorded so many examples of its fulfilment, it is amazing to view the obstinate prejudice and blind fanaticism with which it is opposed. How terrible is the rebellion of those who not only break this command, but teach others to condemn it; and foist their own prejudices into the place of Christ's laws! They shut the kingdom of heaven against infants, and will not allow them a place in it, either visibly or spiritually, and when, by bare shame, they are forced to admit that those dying in infancy are saved, still they invent for it schemes of their own by which infants are represented as saved by grace, quite out of the covenant of grace, and placed among the redeemed, while they are out of the kingdom of God! This awkward and foolish philosophy of their own they place before the people as the teaching of divine wisdom; and thus with "their puerilities," they scandalize Christ and his gospel. *They* are the "rebels."

2. "Infant baptism offers an indignity to the authority of Christ by dispensing with the appointed profession of faith as a condition of baptism."

This is a simple begging of the question at issue. Who "appointed" a profession of faith as a "condition of baptism"? Our author gives us no authority but his own. In vain we look for it in the apostolic commission. Inspired examples do not sustain the assumption. The Shechemitish infants in the house of Jacob made no profession of faith

when they were made clean to appear before God at Bethel. The infants in the arms of their parents at the Red Sea, whom God, for an example to us, baptized unto Moses, made no such profession. The infants at Mount Sinai whom Moses by baptism sanctified, organized with their parents into the visible kingdom of God, made no such profession. Again, and again, they stood before the Lord to enter into covenant with Him, to obey Him and to be His people. All the men of Israel stood with their captains, elders, and officers, their *little ones*, wives, and strangers, from the hewer of wood to the drawer of water—they *all*, great and small, entered into covenant with the Lord and were baptized by sprinkling with water as well as blood,* without one word of profession from the infants.

Lydia's and the jailer's households made no profession of faith, when they were baptized with their parents by the commissioned apostles.†

Then go your way with your "appointed condition of baptism," till you learn to talk as the Bible does. You "appoint" your own rules; and then brand with rebellion against Christ those who refuse to bow to your dictation. Do you mean to usurp his throne? Beware, mortal, beware! Bow to *His* rule, and give your folly to the winds.

3. "It also perpetuates the change of form, and thus wholly abolishes baptism itself. This [immer-

* Deut. 29: 10, 11. Heb. 9: 19.

† Acts, 16.

sion] is the form of Christian baptism. It is the invariable form. Baptism is but a *form*. The form is the thing. Take away the form and nothing is left. Destroy the form and you destroy baptism."

In all these variations of the very same idea, it is made sufficiently plain that Dippers do not believe, that there is any sense, meaning, or design, in immersion. It is nothing—absolutely nothing, but "*form*." Take "form" away, they say, and nothing at all remains. Then plainly God never appointed it; for there is wisdom, signification, illustration,—there is sense and there is meaning—there is intention and design. There is light, life, power, to stir the soul—in all of God's ordinances. Immersion is a senseless, lifeless thing—nothing "but form." It is a body without a soul. It contains no renunciation of Satan, no obligation of obedience to Christ, no death to sin, no burial of the old man, no resurrection to new life, no birth into the visible kingdom. "The form is the thing. Take away the form and nothing is left." We always knew this was the view of the Dippers; but we had not expected yet to find so bold an avowal of it. They have been a little reserved on this point heretofore. But Dr. H. has boldness for anything. If his boldness were placed under the restraints of Christian humility, he might be a noble specimen of humanity.

Well, the Dippers may continue their soulless,

senseless "form," but we shall still adhere to the Scriptural sprinkling of clean water, which, with life, meaning and stirring power, speaks so beautifully of the cleansing blood that sprinkles our hearts from an evil conscience. Dippers may walk the banks of Jordan and stare at their own image in the water; but our eyes shall be turned to the Hermon of glory, whence comes the spirit of life like the refreshing dews of heaven. And it is set down as an evil for which infant baptism is to answer, that it excludes a senseless *form*, that has nothing at all in it! This is a praise instead of a fault.

Our author further says:

"To immerse infants would be, to say the least, very inconvenient, and not always, perhaps, entirely safe."

Yes, everybody knows that; and it is an unanswerable argument against immersion. The God of mercy never did appoint as an ordinance of religion a senseless *form*, that would endanger the life of those that are by it to have a visible entrance into His kingdom. And Dippers, for pure love of a mere *form*, without sense or design, will exclude from the kingdom of God those who belong to it by the solemn declaration of Christ! They know that if they admit them to be in the covenant of grace, they must baptize them; because that "covenant has baptism annexed." They know that if infants be in the kingdom of God, they must be baptized;

because they cannot visibly enter it except they be "born of water." So, for the sake of immersion, a mere *form*, they dispense with baptism altogether, and exclude infants from the covenant of grace and the kingdom of God. Immersion is evil, and only evil, and that continually. What a pity that God's people should cling to such an evil! a dead *form*—an invention for exclusiveness.

4. "Infant baptism prevents the obedience to Christ of believers."

And how, pray, does it do that? Why, they refuse to desecrate baptism with a mere *form* destitute alike of sense and design. Where has Christ required believers or anybody else to practice immersion, or any other senseless *form*?

With the exception of the usual flings, jibes, and sneers, the foregoing items include the whole matter of this chapter.

CHAPTER XI.

“INFANT BAPTISM IS AN EVIL; BECAUSE OF THE CONNECTION IT ASSUMES WITH THE MORAL AND RELIGIOUS TRAINING OF CHILDREN.”

AFTER a careful study of this chapter we are unable to see any definite object which the author would have placed before his mind. There is no show of argument. He seems to us to have turned his pen loose, and rattled along at random, caring nothing for what he said. Meagre as it is, we must take it. It is the best they can give, all that we can get.

1. We have a dish of Baltimore statistics, purporting to show the relative numbers of conversions in Sunday Schools conducted by the several churches in that city, in which the Dippers claim the banner, of course. This argument (pardon the abuse of the word) is an attempt to settle a doctrinal question by statistics, got up by a party for their own purposes, in a single city! It leaves the Bible out of the question; and, when reduced to logical form, runs thus:

Whatever is done in Baltimore is authoritative for Christendom,

But in Baltimore the Dippers excelled all others ;
Therefore infant baptism is a nullity ! *Bravo !*

2. In the baptism of children, so far as we know, Christian parents publicly declare their purpose of training up their "children in the nurture and admonition of the Lord." This our author thinks is extremely frivolous. He says, "And what do they vow ? Why, that they will really do what God Almighty has commanded them to do !" He then proceeds to sneer at the idea, that Christians will vow to fulfil their obligations. What does he mean ? Men of God in all ages have *vowed*. What would he have us to vow ? If we must not vow to do our duty, we must either vow to do wrong, or not vow at all. Paul had a vow upon him at Cenchrea. Did he vow to do something wrong, or to do his duty ? The Dippers may answer that.

3. Finally, our author says, "Infant baptism leads, in moral and religious training, directly into deception regarding the way of salvation. Other sinners may require to be born again ; but these have been purified by baptism. They are not exhorted to personal religion ; but warned against personal apostasy ;" with a great deal of the same kind.

He shall answer this slander himself. On page 140 he contradicts every word of this foul Billingsgate. He there says :

“ They [Pedo-baptists] preach to all alike, and boldly declare to sinners of *every* class, that if they are saved at all, it must be alone by the grace of God in Jesus Christ our Lord, whom they can approach *only as penitent believers*, and whose *Spirit must renew and sanctify their hearts.*”

There is Dr. Howell versus Dr. Howell; and he may settle the quarrel he has got up with himself, as best he can.

CHAPTER XII.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT IS THE GRAND FOUNDATION UPON WHICH RESTS THE UNION OF CHURCH AND STATE.”

THIS chapter is really the poorest thing purporting to be an argument that we ever have read. It consists merely of quotations from history, with broad and sweeping assertions. We must give a few examples to show the public what sort of attack satisfies our opponents:

1. The first position to prove that infant baptism “is the grand foundation upon which rests the union of Church and State, is the fact that all State churches have practiced infant baptism.

Every one can see at a glance, that it would be just as logical to conclude that infant baptism is the grand instrumentality for keeping every man’s head on his shoulders; for every individual who was ever known to practice that ordinance did have a head. It is but a few years since the Dippers warned the people, that the Bible Society would unite Church and State. Then came the

work of Sunday Schools, and they were almost convulsed with fear for the liberties of the country. Then came Education and Missionary Societies, when the Dippers grew frantic, and declaimed with vehemence against the dangerous institutions. But when Temperance began to close the doggeries, one could not repress sympathy on hearing their doleful lamentations. Liberty was gone! Church and State almost united; and the earnest creatures really seemed to believe it! But finding themselves unable to stay the flood of light and liberty, and having excommunicated many of their best members for uniting in these noble institutions, they at last fell in, and went quietly to work with others; and seem already to have forgotten their old croaking. Some State churches practice dipping. Is dipping, then, the "grand foundation upon which rests the union of Church and State"?

Again, "He who defends infant baptism, defends the union of Church and State. Destroy infant baptism and you destroy the union of Church and State."

We are opposed to the *establishment* of any Church by State authority or legislation. But we ardently hope to see the State and Church in a glorious "union" governed by the laws of Christ, whose kingdom shall so fill the earth as that the State will be last in the blessed *union*.

To make the Church dependent on the State, or

the State dependent on the Church is wicked ; but to unite these two institutions of God under the reign of Great Immanuel, will be the consummation of the latter-day glory. When that glory comes, according to Dr. Howell's own showing, infant baptism must everywhere prevail. If he were as much opposed to State *establishments* as to the blessed "union" of the two into one happy organization, applying no laws but Christ's, he would be a pretty orthodox American.

That happy "union" will come in spite of Dippers and immersion, and then *all* the children will grow up in the church, and they will never learn anything else but to be in the church ; because Satan shall be bound, and the Dippers will be converted to sprinkling clean water just as sure as Ezekiel's prophecy is the truth of God. Then there will be none to *molest* or *destroy* in all the mountain of the Lord.

Why, it would be no worse in me to try to prove that famine is caused by the Dippers in abusing the water ; because famines have more or less prevailed in "every country" where Dippers are found ! This is really all we find in the twelfth chapter. Wherever he finds State establishments, he finds infant baptism ; therefore, infant baptism produces State establishments. The sun also shines wherever it is practiced ; is it the cause of sunshine ?

CHAPTER XIII.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT LEADS TO RELIGIOUS PERSECUTIONS.”

THIS is a long chapter; but the whole argument is comprehended in one proposition. Infant baptism is made responsible for every evil that existed in all the countries where it existed. A more vicious mode of reasoning never was adopted. Every one at all acquainted with the history of persecution, knows that it always sprung out of contracted bigotry entirely independent of any forms of baptism. Nor are the martyrs free from blame. They were often as bigoted as their persecutors; and would have persecuted, if they had possessed the requisite power. They often coveted persecution as a means of enrolling their names among the martyrs. By many, to be persecuted and slain for their religion, was deemed to be the highest attainment in Christian perfection. Others thought they verily did God service in exterminating heretics from the earth. Both were in error. Greater meekness in the persecuted would

often have allayed the fury of the persecutors, and more forbearance from those in power would sometimes have won over to unity those who were put to death for their obstinacy.

“The first argument” adduced in the chapter before us, to prove that “infant baptism leads to religious persecutions,” is in these words: “It brings into the church the whole population of the country where it prevails. All are baptized and admitted to membership;” and of course will just go to killing one another!

On this puerile jibe, I remark:

1. It is not true in point of fact. If we begin with the first mention of the ordinance, and follow the history of the church down to the present day, we shall not be able in a single country, even where it has prevailed, to find “the whole population” in the church. It is astounding that any man should venture on such an assertion.

2. If the assertion were true, it is impossible to conceive what would induce the people to persecute one another on account of a rite in which they are all agreed. There is nothing to persecute for. There must of necessity be a difference before persecution can exist.

3. In the very terms of this proposition there is a contradiction as palpable as if he had said, “Where the people are all united, and agree in the same views, there must of necessity be division, strife and murder.”

4. In support of this argument our author refers to the persecutions in the days of Constantine. But our author and every one else must know that infant baptism had not the remotest connection with the persecutions of those times. He himself admits that "infant baptism became general" at that time, and of course it could not result in persecution. Besides, it is not once mentioned as a cause of persecution. The persecutions of these and subsequent times were the fruit of attempts to bring men to uniformity of views, not on the subject of infant baptism in which they were "generally agreed;" but on the subject of the power of the emperor and the bishops in ecclesiastical matters. The men of faith appealed to the Word of God as the sole authority in determining what duties and what homage man is to render to God. The party possessing pagan sympathies were not brought into the church by infant baptism, but by the victory of Constantine over Licinius. They claimed for the emperor and the priesthood the power of enacting by statutory laws, what should be the faith, the worship of the people. Those who loved the Word of God would not, *could not*, yield such power to man. It gives the creature preference to the Creator. It is idolatry. These principles have formed the ground-work of all the persecutions waged by one nominally Christian party against another. The party in power have ever claimed the authority to direct by law the faith, duty

and worship, which the other party are to yield to God. Infant baptism has caused no persecutions, has contributed to the formation of no such opinions, and nothing can be more superstitious than to ascribe the persecuting spirit in the man to the sprinkling of a few drops of water into the face of the babe. It is as weak as it would be in me to ascribe the persecuting spirit to immersion, which began to spread considerably about the time to which Dr. H. refers. The doctrines of the trinity, universalism, praying to the saints, &c, &c., were also prevailing to some considerable extent at the same time. Why not refer persecution to them, or some of them, as fairly as to infant baptism? Co-existence is not causation.

In the next place our author raises a mournful wail over the poor Dippers, who "were hunted down and destroyed like wild beasts." This is but too true; in a different sense, however, from that here presented. The Dippers in the sixteenth century, to which he refers, were so much like "wild beasts," that it became necessary to destroy them to prevent the destruction of civil society.

They then, as in more modern times, despised the written Word of God, and claimed to have immediate inspiration by the Holy Spirit. Some of them then, as recently, actually "burnt the New Testament," alleging that "The letter killeth, but the spirit giveth life." Tens of thousands are now living who have heard

them declare how God spoke audibly to them on various subjects, and how He called them to preach the Gospel. Three hundred years ago they used the very words which are yet in the mouths of their brethren. They constantly proclaimed as a truth unknown to Pedo-baptists, that there is "one baptism," and "but one." Then they cried to Pedo-baptists, "Woe, woe, woe!" as one of their number, stripped naked, did in New England, in the public congregation on Sunday, in the days of the persecution of Dippers in the "colonics." She—for it was a woman! was smartly persecuted with rods on her bare back for her Christian delicacy! As now, so then, they proclaimed "the baptism of adult believers only." "Infant baptism," they said, "is a horrible abomination, a flagrant impiety, invented by the wicked spirit, and by Nicholas II., Pope of Rome." The Dippers still say it is a popish invention, "defended by Origen" nearly three hundred years before the first pope was seated in the chair! They then, as now, exhorted everybody that had been baptized in infancy to come forward and "receive at their hands the true baptism" [immersion]. They said, "We must form a church composed of saints only," infants not being "saints." I have thus, briefly, in their own words, given their distinguishing views, that all may know that they agree with Dippers of this generation and this country. They of our day sometimes disown their brethren of

the sixteenth century, when their deeds are brought to light. In this case it will be hard to escape; for Dr. H. not only endorses the company, but names and approves several prominent individuals of them, viz.: Mantz, Grebel, Blourock, Roubli, Brodtlein, Herjer, &c.

Let us now set Dr. H. right in a few particulars, and then we shall be ready to inquire into the persecutions which these "poor creatures endured."

1. Dr. H. represents the Dippers as saying to the assembled people, "Give us the Word of God, and not the word of Zuingle. Do you keep the doctrines of Zuingle; as for us, we will keep the Word of God." These, truly, are the words of the Dippers; but they are here made to mean a very different thing from that which they intended. By "the Word of God" they meant not the Bible, which "they burnt;" but the "inward revelation" received by them from the Holy Spirit. Zuingle's was the written word.

2. He represents the Dippers as reminding the reformers of their own doctrines about the purity of the church, when Zuingle pettishly answered, "It is impossible to make heaven on earth. Christ has taught us to let the tares grow among the wheat." These words of Zuingle were in answer to the words of Grebel, "Let us found a church in which there shall be *no sin*." Grebel was one of the Dippers who despised the written word, and boasted of the inward word, delivered by the spirit; and so far was

he deceived, as to suppose that from the moment of immersion, he and his brethren lived "without sin." That is the thing to which Zuingle "pettishly answered," as Dr. H. would have it.

3. Dr. H. laments dolefully over "fourteen men and seven women who were arrested" at Zurich, "and imprisoned on an allowance of bread and water in the heretics' tower. After a fortnight's confinement, by removing some planks in the floor, they managed to effect their escape during the night. But Dr. H. omits to tell his readers how these brethren of his lied to the people, saying, "An angel had opened the prison and led them forth"!

Come Dr., you claim these men as our [your] "brethren," and you must tell the "whole truth."

4. Dr. H. says: "The council [of Zurich] overcome in argument, and put to shame by truth, now resorted to other measures. They condemned Mantz to be drowned, and the sentence was immediately executed. Blourock was scourged with rods, and banished by the *pious Protestants*."

It is true that these two Dippers were treated as here described; but the cause of it was very different from that here assigned. These "brethren" of Dr. Howell, "maintaining, that the Lord had exhorted them to become like little children—began to clap their hands [at the close of Zuingle's discourse] and skip about in the streets, to dance in a ring, sit on the ground, and tumble each other about. Some

burnt the New Testament—others falling into convulsions, pretended to have revelations from the Holy Ghost.” They proclaimed death and destruction to their Pede-baptist neighbors, frightened the ignorant, and disturbed continually the public peace. One Thomas Schucker, a member of the fraternity, put some gall into a bladder, and proclaimed to his brother Leonard, “Thus bitter is the death thou art to suffer.” He then in a sepulchral voice said, “Brother Leonard kneel down.” Leonard knelt. Then, “Brother Leonard, arise.” Leonard stood up. The whole company were now at the highest pitch of excitement. But Thomas assured them that “nothing will happen but the will of the Father,” He commanded his brother again to kneel down, and while his brother was kneeling before him, he caught up a sword, and with one violent blow severed his head from his body, exclaiming: “Now the will of the Father is accomplished.” The Dippers allowed him to escape, but justice overtook him at St. Gall. They kept society in a ferment with their disorderly conduct, and by discarding the Bible, and proclaiming their own inspiration, proclaiming also the “day of the Lord,” and the judgment of all who would not be immersed. The civil authorities arrested them. But “when they were summoned before the tribunals, they declared *they did not recognize the civil authority.*” As Mantz, one of the leaders, was particularly noisy about immersion, they sentenced

him "to be drowned." Blourock, the other leader, was not so forward as Mantz, and he was scourged with rods.

But as the Dippers raise a wail so sorrowful, loud and long for their poor, persecuted brethren, let us inquire still further into this matter. They proclaimed "infant baptism a horrible abomination," and said, "We must form a church composed of saints only." One of them, George Jacob, said to the people, "I am the door. Whosoever entereth by me shall find pasture. I am the good shepherd. My body I give to the prison; my life I give to the sword, the stake, or the wheel. I am the beginning of the baptism and the bread of the Lord." They proclaimed to their followers: "We must fall upon every ungodly practice, and overthrow them all in a day." They forthwith entered the churches, pillaged them, and carried away what they chose, and broke or burnt the rest. God, they said, required them to do all this. They everywhere declared that they were taught inwardly by the Holy Ghost, and had no need of the written Word.

Dr. Howell says, that the Reformers themselves at first hesitated, and so they did, like wise men, until they examined these extraordinary pretensions. As soon, however, as they found by the written Word of God, that these besotted bigots were the dupes of their own fanaticism, they hesitated no longer. On this occasion Melancthon said, "On the one hand,

let us beware of quenching the spirit of God, and on the other, of being led away by the spirit of Satan." While the Dippers were carrying destruction all around, Luther said, in reference to them, "I will preach, discuss and write; but I will constrain none; for faith is a voluntary act." Yet Dr. Howell represents these Dippers as the fathers of religious liberty, and says they were persecuted by Luther and Melancthon!

Because the reformers practiced infant baptism according to the convictions they received from the written Word of God, the Dippers accused them of "forming churches that were not pure and holy." They gave way to all the intoxication of fanaticism, and cried, "The Spirit! the Spirit! and spoke only of an internal revelation from God," disregarding the authority of "the written Word." They declared themselves authorized by God himself to destroy all who were opposed to them, and to establish a pure church of believers only; and they got up furious mobs to destroy both Church and State. Some of the civil rulers now thought of punishing their wickedness; but Luther said, "Let them preach what they please, for it is the Word of God that must march in front of the battle, and fight against them." The Dippers cared nothing for the Word of God. They had a word in themselves, which they believed to be far more authoritative than the Bible. Nor did they stop with mobs and

threats. They carried fire and sword over the land. Luther then said to the civil rulers: "If you do not put a mad dog to death, you will perish, and all the country with you." This is what Dr. Howell calls persecution! He would be willing to have these fanatical Dippers to have killed every one who would not submit to immersion. They did butcher thousands; but he is not satisfied with that, but complains that they were persecuted, because they were not suffered to devastate the whole country. Here are the words of the Dippers on this occasion: "Like Joshua, we must put all the Canaanites [Pedo-baptists] to death." They made one of their number king, to rule in the name of the Lord, and issued a proclamation, of which the following is a sample: "How long will you sleep? Arise, and fight the battle of the Lord. The time is come. On, on, on! Draw, draw, draw! Heed not the groans of the impious ones [Pedo-baptists]. They will implore you like children; but be pitiless. Draw, draw, draw! The fire is burning; let your sword be ever warm with blood. Draw, draw, draw!" These, reader, are the words of these poor, meek, gentle Dippers, who were so "cruelly persecuted" and "hunted down and destroyed like wild beasts." The Dippers drove furiously onward. Fire, blood and carnage marked their path. The mild and pious elector, Frederick, desired to reclaim these deluded fanatics, and was willing to make concessions to

pacify their wrath; but nothing would do. They had a revelation from God by the Holy Spirit to destroy the Canaanites, and they were determined to obey the call of God. Even on the day of battle, when a rainbow appeared over them, the leaders assured them that this was a token from God that victory would that day perch on their standard. They madly persisted, rejecting every overture, till many of their followers were slain, the leaders beheaded, and the rest routed and scattered. After all this, it is no wonder if civil rulers for a long time watched their movements with suspicion, and even kept them under wholesome restraint. These were dark days for humanity. We never thought of holding the Dippers of the present day responsible for all the outrages and the fanaticism of their fathers in these dark times. But if Dr. Howell and his two publication societies become the apologists of these fanatics, and attempt to charge on infant baptism as persecution the reduction of these lawless murderers to order in civil society, they must expect to be exposed for their folly. And should they persist in their advocacy of these disturbers of the peace, just because they practiced immersion and opposed infant baptism, they must not wonder if they excite the vigilance of those in this free country, who know the price of liberty. He represents the Dippers as the fathers of American Liberty! when all the country knows that, at the time of the revolution, the Dip-

pers did not form a tithe of a tithe in the population! They the fathers of American liberty! They, in common with all others, love to *enjoy* it. Nor had we suspected them of any feelings inimical to it; but a few such chapters as this would bring us to a serious pause. We had not supposed that one man in our country would appear as the advocate of the extravagances or the persecutions of the dark times that have gone before Christianity has made great progress in all its evangelical denominations, and light has increased. These advantages have resulted from the labors of no single denomination; but each has brought its contribution. How contemptible and puerile, then, for one to come forward claiming for itself all the praise of the ameliorated condition of the world! It is unworthy of the age in which we live! It is a mournful proof that the Dippers are still behind the times. May God grant them the understanding of His *written Word*, as well as the inward enlightening of His Spirit, and the proper discernment of the signs of the times!

CHAPTER XIV.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT IS CONTRARY TO THE PRINCIPLES OF CIVIL AND RELIGIOUS FREEDOM.”

A FEW extracts will exhibit the whole strength of this chapter :

“ Infant baptism is the first step in the process, which soon enslaves the mind, and throughout after-life leads captive all its powers. The child, without its knowledge or consent, has been subjected to the ordinance, in which he makes a profession of religion.”

On page 206 of this work the author says: “ Infant baptism offers an indignity to the authority of Christ, by dispensing with the appointed profession of faith.” Here he says, that in it the infant “ makes a profession of religion.” There the Doctor is again at fault with himself; and, as it is no part of our business to reconcile his conflicting statements, we leave this work to some leisure hour of his own study.

But what is that terrible “ process ” of which in-

fant baptism is the "first step"? Why, it is the training of the child in the religious views of the parent. Dr. H. says, "Infant baptism places men in this condition," where they are subjected to be trained in the religious views of their parents! This is a very great mistake; for everybody knows that it is *by birth* children come under the control of their parents. If, then, the Dippers are opposed to having children under the control of their parents, they must publish a book against our being born of our parents, and try to persuade the people to be born of some one else than parents, or not to be born at all! If parents abuse their power, and enslave the minds of their children, let *them*, and not *baptism*, answer for it. Facts would show that there are more people perfectly free who were baptized in infancy, than who were immersed in adult age.

Again: "Infant baptism is at the foundation of the slavery of the nations No choice is left to the child."

It is very superstitious to suppose that baptism, administered at any time of life, will take away the power of choice. But if simple baptism, with a few drops of water on an infant, will deprive him ever afterwards of the power of choice, one might fairly conclude that immersion would destroy choice and reason both in an adult; and there are some facts that have a squinting that way.

Still again: "His church is selected for him; he

is bound hand and foot in hopeless slavery." Yes, poor fellow, and the half is not told; for he has no chance of choosing the *family*, the *country*, or the *state*, in which he is to be born and reared. If many a poor child were permitted to choose his own parents, many, no doubt, would be born in different circumstances! And then the dear little creatures are sent to what school, and taught what branches, the parent pleases! Ah, Doctor, this is a terribly enslaved world; and none are more abject than those who are under the iron dominion of prejudice, and partyism, and bigotry. They lose their eyes with their liberty.

A fourth time: "In America, the very atmosphere we breathe is essentially anti-Pedo-baptistic," and that infant baptism "has not its full effect among us, is attributable mainly, if not wholly, to the Baptist element which everywhere so strongly pervades the public mind."

What puerile bravado! Why, a single denomination of Pedo baptists—the Methodists—far outnumber them. Their influence is nearly twice as great. Then, the other Pedo-baptist denominations can outnumber them, perhaps, twice again; and yet the "Baptist element" is so very prevalent, that the vital air is impregnated with so strong an anti-Pedo-baptist *miasm* as almost to suffocate independence of thought! Such vanity and egotism must soon illustrate the principle that "pride goeth before destruc-

tion, and a haughty spirit before a fall." Are Dip-
pers, in such conceited boasts, meditating the meas-
ures of former times, when they thought to awe the
world into acquiescence in their infallibility under
the inspiration of the Holy Spirit! Let them try
their old game, and they shall soon see whether they
can carry by force what their arguments fail to
achieve.

CHAPTER XV.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT ENFEEBLES THE
POWER OF THE CHURCH TO COMBAT ERROR.”

THIS chapter is another long one, with almost nothing in it. Some assertions, assumptions, and charges without proof, a ramble over the old ground of persecution, and a braggart peroration, make up the chapter. It is amazing that any Christian should turn from the Bible to the vicious abuses of its doctrines among men of corrupt minds, in order to confute its teachings. The simple question before us is, Does the Bible authorize infant baptism? If bad men practiced the baptism of their infants, the same men also observed the Lord's supper. Nor did they abuse infant baptism more than the other ordinance. But their abuse of the one, or the other ordinance, forms no argument against either. The fact merely proves that they are bad men, not that these are bad doctrines or bad ordinances.

Again: If persecution waged by Pedo-baptists forms an argument against infant baptism, then the

torrents of blood which the Dippers of the sixteenth century caused to flow, must furnish a very deep, dark, red argument against immersion! But when we argue against immersion, we do not introduce the ignorance, bigotry, superstition, and blood-shed of its devotees in different ages. The argument would be invalid. We never appeal to these facts but to place the Dippers in the very position in which they attempt to place us, so as to open their eyes to the value of their own argument. If we must answer for all the bad behavior of those who have practiced infant baptism, then, plainly on the same principle, they must answer for all the atrocious wickedness of those who have practiced immersion. If the corrupt Latin church practiced infant baptism, it must be remembered that the corrupt Greek church practiced both infant baptism and immersion. So the Dippers, on their own principles of argument, are held to a double responsibility for atrocities and villanies as deep and dark as hell itself. They must see that they are undermining a mountain, and the sooner they succeed the sooner they must be crushed beneath its massive rocks.

Having offered these remarks on the general principles of this chapter, we now propose very briefly to review a few only of those unworthy jibes in which Dr. Howell is so prolific:

“Infant baptism, whenever operating without restraint, inevitably corrupts the communities that

practice it." To this bold assertion we oppose the pure and staid morality, intelligence, and virtue of Scotland, New England, and Pedo-baptists generally. We declare that in the practice of infant baptism in this free country we have felt none of the imagined "restraint" of the self-conceited Dippers; and we are ready any day to compare moral standing with them by exhibiting equal numbers of families on each side of the question from any part of our extended country.

Dr. H. says that at the time of the reformation the Dippers "were found in every place, gallantly battling in the cause." No; they were "gallantly battling" for their own infallibility under the immediate inspiration of the Holy Spirit, and as "valiantly battling" against the *written Word of God*, and the *civil rights* of their opponents, as we have already shown.

Again: "The reformation has proved a failure." Croakers have been uttering that a long time; but in what is its failure? It has failed to establish immersion, the infallibility of the Pope, the inspiration of Dippers, and many other things which it never undertook. But it has not failed to diffuse the Bible, religion, civilization, science, liberty, and literature, the things at which it had ever aimed. What have the Dippers achieved in these several departments?

Dr. H. represents all the Pedo-baptists as yielding the question of the Scriptural authority of infant

baptism. This, we suppose, must have been intended to raise the horrors of those of his own party who happen to live in corners remote from the light; and he no doubt hopes that being of his own party they will forgive him for saying in the former part of his book, that they all appeal to the Scriptures in support of this doctrine.

“The doctrine of hereditary claims to the covenant of grace is an appalling abuse among Presbyterians and Calvinists generally.” So says Dr. H. But as he has no more authority to assert this than his “brethren” of the sixteenth century had to assert their own infallibility, and as we have as much authority to *deny* as he has to *affirm*, a simple denial will be a sufficient reply to this “appalling” assumption.

These are poor materials for an argument to prove that infant baptism “enfeebles the power of the church to combat error;” but this is all we find, and being the best the Dippers can offer in a region so scanty of materials, they must be excused for doing no better.

CHAPTER XVI.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT INJURES THE CREDIT OF RELIGION WITH REFLECTING MEN OF THE WORLD.”

OUR Doctor's “reflecting men” are those pseudo-philosophers—free-thinkers—who are governed more by their own reason than by “the wisdom which is from above.” They are represented as being offended by the simple rite of infant baptism, which “injures the credit of religion among reflecting men of the world.” Perhaps the doctor has not been informed that the same men are equally offended, when they see “men and women taking a mere pinch of bread and a small sup of wine” in commemoration of the Saviour's death, “as if any one could believe that such a thing can make them holy.” The doctor and his “reflecting men of the world” must learn to lay their pride and reason at the foot of the cross before any of them can be saved. When God commands, we shall not wait to ask what “reflecting men of the world” will think of us if we obey. They must yield to God, not God to them. And pray, what is done

to the honor of religion when "reflecting men of the world" see Christian pastors courting their approbation in order to swell their party numbers? Such a church may have a name, a form, and numbers, and "worldly" laudation; but piety can flourish only where the Will of God is supreme.

But let the Doctor tell us how infant baptism thus "injures the credit of religion among reflecting men of the world."

"It does so, in the first place, because it is really in itself irrational."

Well, this is assuming a great deal. Are Dr. H., Dippers, and "reflecting men of the world," the only creatures that God has endowed with reason? How exquisitely modest in them to condemn as "irrational" all the great lights which have shined in Pedobaptist churches! The highest wisdom that we have discovered, is to obey Him who commands us to receive little children in His name, and who tells us of but one way to place his name on any one by baptism. Until Dr. H. can tell another way of transferring the name of Christ, he may pay his homage to "reflecting men of the world;" but Jesus shall have ours.

"In the second place, infant baptism injures the credit of religion because it is practiced without any authority"!!

This is a mistake, for the Apostle Paul, in the tenth chapter of his first epistle to the Corinthians,

declares that their "fathers were *all* baptized" at the Red Sea, and this, among other things, was intended as an example for our instruction and imitation; and Moses says that at the time of this model baptism they had among them little "ones." Now, if some of them were little children, and they were *all*—every one—baptized, and that by a divine example for us to follow, with what face can it be said that "it is practiced without authority"? True, we have no authority from Dr. Howell's "reflecting men of the world;" but we have what is far better—the authority of a divine example, and the approbation of men as reflective and far more pious—men as honest, studious, and thoroughly learned—the preceptors of his "reflecting men of the world."

"Infant baptism, in the third place, injures the credit of religion by casting suspicion on the whole subject."

Here Pedo-baptists are represented as deceitful. Take his own words: "If I find a man equivocating, and double-dealing with me on one subject, I suspect he may on another; and if I detect him so acting in several instances, I withdraw my confidence from him entirely." This is applied to Pedo-baptists generally. Leaving all mankind to judge here, and God hereafter, whether we deserve such blurs, we may try the Doctor's rule on himself.

If he "withdraws his confidence entirely" from all who are guilty of "double-dealing," he must have

lost all confidence in himself long ago; for at one time he says Pedo-baptists are "learned and pious," at another, he declares they are "irrational" and "corrupt." Now he says many of them deny "baptismal regeneration;" again, they "all proclaim it as a condition of infant salvation." Once he says infant baptism dispenses with a "profession of faith;" again, he declares that in it the infant "makes a profession of religion." The time would fail me here to record the one-tenth part of his "double-dealing." If, then, other men adopt his rule, and "withdraw [their] confidence entirely from him" he will be in a deplorable condition. It is very "irrational" for any man to contradict himself so often in one small book. What will "reflecting men of the world" think of it? "Suspicion is awakened, and men of the world are repelled by it from religion."

"Finally, infant baptism, as practiced among us, is a well-arranged sectarian device."

Wonderful! Dangerous thing that! There are Congregationalists, Methodists, five bodies of Presbyterians, Episcopalians, &c., &c., who practice it! What a "sectarian device"! All but the Dippers hold to the faith; and if we count the Greek church, three-fourths of the Dippers themselves practice it! Why, it is almost like the Bible—all cling to it but the Dippers; and of late years, since they threw away the foolish notion of their own inspired infallibility, and ceased, like Roman Catholics, to burn the

written Word of God, they adopt the Bible, except in regard to such things as "awaken suspicion in men of the world, and repel them from religion." When they shall have learned to take the Bible as the only rule of faith, and teach "reflecting men of the world" to *reflect* on the authority of God instead of their own conceits, they, too, will gain a position whence they can see the wisdom of the rite.

If infant baptism, practiced by so many denominations, all having communion with one another, be a sectarian device, what is immersion, practiced by a single party, and that party so exclusive as to debar all the rest from Christian fellowship, claiming exclusively for itself all the prerogatives of the Church of God?

CHAPTER XVII.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT IS THE GREAT
BARRIER TO CHRISTIAN UNION.”

OUR author's strength seems to be on the wane, and his chapters are growing very short. The following extracts exhibit the whole strength of this one.

“Christian union and infant baptism never can exist together. But Christian union is imperative upon us all. Whatever prevents it is an evil. Infant baptism prevents it. Therefore infant baptism is an evil.”

There is a mistake in this syllogism. Everybody knows that if we should give up infant baptism to-day, the Dippers would suffer no union or communion with us until we were immersed. A dozen of denominations, containing a dozen times as many numbers as the Dippers, must yield their consciences and their intelligent convictions to satisfy the rabid sectarianism of one party in order to secure Christian union! Here is a sharp smack of that same

old inspired infallibility, which the Dippers have ever claimed for themselves. Even when they have been forced to acknowledge the supreme authority of the written Word, they have found out the device of claiming to be the only infallible expounders of that Word, which in effect is no better than the old claim to inspiration. Pede-baptists, in Christian liberality, have been willing for Dippers, to follow their own convictions in regard to the subjects and the mode of Christian baptism; and for centuries they have held out to them the right hand of fellowship, but all to no purpose. In vain do we entreat—in vain does Christ command and pray that his disciples be one in love and union. The Dippers will consent to nothing short of our yielding the liberty wherewith Christ has made us free—the liberty of thinking for ourselves. If we would yield our responsibility to Christ, consult the whims of “reflecting men of the world,” hold ourselves answerable to Dippers, take for truth infallible all they say, contrary to conviction and conscience leave our children out of the church, uninstructed in what we believe to be God’s will revealed in the Bible, and then, under their mandate, exchange the sprinkling of clean water for a *dip* even in some green pool, or stagnant pond, all would be right with them, and we then might have *union*; but whether it would be *Christian union*, would still require to be left to their decision without a murmur from our consciences.

Then it is plain that it is not infant baptism, nor even immersion, that prevents "Christian union." It is plainly the arrogant claim of the Dippers to infallibility. Then we will correct the syllogism: 'Whatever prevents Christian union, is an evil. But the arrogance of the Dippers prevents it. Therefore the arrogance of the Dippers is an evil'—a flagrant sin against the love of God.

The arrogance of the Dippers "is therefore an offence against Christ, an offence against the peace and harmony of his people, an offence against the souls of men." And who is responsible for this monstrous evil? Those, of course, who introduced it, and who still adhere to "its practice." "For all its calamities they must account to God and men. We solemnly declare ourselves innocent of its enormities. We never can approve it." This is Dr. Howell's gun, turned upon himself. And because he and his party do not approve infant baptism, we are to have no Christian union! They cannot leave it to the Master to judge! they must take that matter into their own hands!

They cannot abominate infant baptism more than we do immersion; but having borne our testimony against it, we leave it for the Master to judge between them and us, and we extend to them over and beyond what we deem a hurtful error, the right hand of fellowship. They, sullen and moody, say in effect, "We are the people, and you are in error.

We are infallible expounders of God's Word, and you are 'irrational.' Put away your unreasonable obstinacy, and yield conscience, intellect, emotion, and will, to our infallible understanding of God's Word, and we can have union; but on no other terms." This is the language of their conduct, and they cannot deny it.

CHAPTER XVIII.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT PREVENTS THE SALUTARY IMPRESSION WHICH BAPTISM WAS DESIGNED TO MAKE UPON THE MINDS OF BOTH THOSE WHO RECEIVE IT AND THOSE WHO WITNESS ITS ADMINISTRATION.

THIS chapter is introduced with a just account of the impression intended to be made on the mind of the recipient, and of those who witness it; but it is contended that immersion alone is suited to make such impressions. The oft-repeated idea of “the watery grave” is the only reason offered for the preference given to immersion. Let us once more remind our opponents that this idea of burial, by every fair rule of interpreting the apostle’s words, is found not in the *manner* of baptizing, but in the visible *effect* produced by baptism. After baptism the old man is to be seen no more. He is dead. He is buried. The *old* man is buried; and if *buried* mean *immersed*, then it is the *old* man that is immersed. But baptism is applied not to the *old* man, but to the *new*. When the new man is baptized, the *old* one is buried, and the burying is the *effect* of baptism, and not the

manner of baptism. There is also an effect on the *new man*. He *rises* to view in a new life. Baptism places him among the saints, where he never appeared before. He is like one just born into a family, where he never was a member before. He is like one raised from the dead to take his place in society. Then the burial and the resurrection are visible *effects* of baptism, and not the *manner of baptizing*.

It is plain, then, that the proper "impression" depends on a proper conception in the premises. If the proper conception of baptism be that of a burial rite performed on the old man to displace him from society and from view in corruption and death, then the preference must be given to *immersion*; and it is to be administered to the *old man*, not to the believer, who is already "born of God," and is the *new man*. But if the proper conception of baptism be the cleansing of the *new man* from the corruption and death of the *old man* with an effectual application of "the blood of sprinkling" by the bedewing Spirit descending from above and imparting life, then baptism is to be administered by sprinkling clean water, not on the *old man*, but on the *new*—on all who stand in the *new kingdom* of grace; whether believing adults, or innocent babes who have not by personal transgression departed from the kingdom of God.

Our author tells of tears which have flowed on

witnessing immersion. If tears contain any scriptural argument, we could record as many and as large ones that have appropriately accompanied the sprinkled drops of baptismal water. But tears merely prove the earnestness and deep feelings of those who shed them, and, although valuable for other purposes, they can contribute little with men of sense to settle controversies about doctrine.

Dr. H. says, "But the sprinkling of a babe destroys every salutary result." This is true, no doubt, in regard to those who have prejudices against it. The same is true of immersion in regard to those who do not believe it to be the way of baptizing. If the sprinkling of babes must be discontinued, because dipping Christians disapprove it, then immersion must be discontinued, because baptizing Christians disapprove that; unless Dippers are entitled to *special* privileges.

If tears would answer for arguments, they are not wanting in relation to the baptism of infants. Nor do we doubt but with God the tears of his Pedo-baptist children are as carefully bottled as those of his dipping children. A peculiar notion this, that no one's tears are noticed but those of Dippers! There is the old odor of their inspired infallibility.

Our author thinks no "salutary" or "lasting" impression is made by infant baptism. We fear he

is not informed on that subject. The writer, now "sprinkled with gray hairs," remembers well an appeal of his venerable mother in early childhood. He had been guilty of some delinquency, when his mother, having pointed out the sin, said, "My dear child, when you were an infant, you were the Lord's—you were born his. I stood before God, before the church, and before the minister, and said you were the Lord's. In your baptism I vowed that by the help of His grace you should always be the Lord's. You were baptized in His holy name; because you were His. In His name the church received you, and the water which is an emblem of Christ's precious blood that cleanses our sinful nature, was sprinkled upon you. You have no liberty to sin. How can you forsake God, and His church, and His blood? How can you serve Satan? If you have sinned, repent of it, and the blood of Christ will cleanse you. But do not falsify your mother's vow and bring a double curse upon your own head!" She shed *tears* too!

The effect of that appeal to his early baptism cannot be effaced from his mind, "while his being lasts." Nor is this a solitary case. If the argument required it, thousands of similar cases could be produced. But it needs it not. Such facts may serve to encourage and comfort others, but they cannot be adduced as inspired authority to settle con-

troversy. For that purpose we must appeal to the *written Word* of God, not to the "tears" or "joys" or "indelible impressions" of Dippers, or anybody else, even "reflecting men of the world."

CHAPTER XIX.

“INFANT BAPTISM IS AN EVIL; BECAUSE IT RETARDS THE DESIGNS OF CHRIST IN THE CONVERSION OF THE WORLD.”

AFTER an excellent exhortation concerning the conversion of the world, Dr. H. suddenly breaks off as follows: “She [the church] is quarrelling about fictions! She has abandoned the nations to perish in their sins! Infant baptism, like the touch of a torpedo, has benumbed all her powers.”

As Dr. H. admits no one to be in the church but those who are dipped; and as he declares that the conversion of Pedo-baptists, as well as the rest of the benighted, belongs to the Dippers, we suppose that he means to say, that *they* are “quarrelling about fictions.” This is a wonderful concession; but it is no less true. They have so caricatured the views of others as to turn the whole into mere “fiction;” and they are “quarrelling” about that instead of laboring for the conversion of the world! But how has infant baptism benumbed *them*? The heathen do not practice it. Why do they not go to

work on them instead of standing here in a *quarrel* with us about our duty to God and our children. They *quarrel* not much like men that are "benumbed." They more resemble the spiteful, meddling people, who wish to compel all others to do as *they* please.

The Pedeo-baptists have long been zealously engaged in efforts to enlighten and convert the world; but the Dippers throw every obstacle in the way. At first they tried to persuade the people that all the moneys collected for Bible Societies and Foreign Missions were employed in "speculation." When beaten back from that low slang, they said it was of no use, for the Lord would "convert the heathen in his own good way and time." When they were forced to acknowledge that NOW is his "good time," and the *agency of the church* is his "good way," they then wanted a new Bible with *dip* in it. *Baptize* is too much like the original Greek word. It would lead the people away from their dearest dogma—immersion. They would prefer some Roman or Saxon word. This Bible word will never do for them. Still Pedeo-baptists moved forward with the Bible in their hand. The Dippers became alarmed. They held a convention and deliberated what must be done.

A master spirit said they must denounce Pedeo-baptists as *sects*, speaking all manner of diversities, and constituting *Babylon*, and no part of God's her-

itage on earth. Then they must call upon all to come and be immersed, on peril of eternal damnation, &c., &c. He concluded by saying that the necessities of the work before them required that they should have *evangelists* to go out and convert the people, then *pastors* to instruct them after they were converted; and, finally, *strong men* to go before and pull down the walls of *Babylon*. To this counsel they agreed, and they went to work accordingly. Since that we have learned that the committee to *pull down the walls of Babylon*, for want of proper instruction, are wasting all their strength against the eternal ramparts of New Jerusalem! Truly, they are "quarrelling about fiction"! Dr. H. seems to be on this committee. Well, stand there and *quarrel*. We know what we have to do.

Let us now proceed to the particular specifications.

"Infant baptism retards the designs of Christ in the conversion of the world by placing Baptists [Dippers] and Pede-baptists in conflict with each other." "In conflict"! and is that the work of infant baptism? No, verily. Pede-baptists are willing that Dippers should work with all their might for the conversion of the world. There is room enough and work enough for all. But the Dippers, not content to labor for the conversion of the world, are mainly employed in efforts to proselyte other Christians to the WATER. They would rather let the

heathen go to hell than to heaven by means of a Bible with *baptize* in it. They must alter it to *dip*, or the heathen must have no Bible. It is their arrogance which puts them "in conflict" with others. They are infallible. The rest are in error, are "irrational."

"Infant baptism retards the designs of Christ in the conversion of the world, by diverting from the work, the time, the talents, the learning and the money of the church." Yes, if the Dippers would yield their obstinate opposition, there would not be so many ministers needed at home, and of course more might be sent to the heathen. But they think everybody ought to yield to their dictation; and others, loving liberty too well to give it up, will hold on to their own convictions of duty. The Dippers, conceiting that they are infallible, take it hard that all the world do not yield to this. This keeps them in a fret, and much "time, talent and money" are spent in "quarrelling about [the] fiction" of their right to the claim of infallibility.

"Infant baptism retards the designs of Christ in the conversion of the world, by giving the name of Christians to the abandoned and profligate merchants, and sailors, and soldiers, and others in foreign lands. They really are, for the most part, members of Pedobaptist churches, into which they were received in infancy."

Dr. H. must certainly know that the heathen are

unacquainted with the disputes of Christendom about baptism. He must also know that all men who go from Christian lands are called *Christians* by the heathen without the slightest reference to baptism. He ought to know that when one who was baptized in infancy becomes openly immoral, he, by the fact, ceases to be even a visible member of the church, just as Esau when he sold his birthright. If he would put himself to the trouble of a little inquiry, he would find some of the most abandoned and abominable that ever disgraced the Christian name in *heathendom*, were at the time *dipped* members of that church which claims to be the only exponent of Christianity on the earth; and some of these atrocious sinners are now missionaries and ministers! He may here have his own words back: "Religion must be set forth and practiced in a plain, CANDID, open, ingenuous, honest manner. If I find a man equivocating and double dealing with me on one subject, I suspect he may on another; and if I detect him so acting in several circumstances, I withhold my confidence from him entirely."

We conclude with another specimen of Dr. H.'s bare assertions.

"Infant baptism has done more, directly and indirectly, than all other corruptions combined to overthrow truth, to turn men away from vital religion, to pollute Christianity, to enfeeble her power, and to keep back the hour of her final triumph. Infant

baptism is the most pernicious heresy that ever found its way into the church of Christ.”

Dogmatic dictation can be afforded much cheaper than vigorous argument, as everybody knows; and those who cannot afford the latter, often abound in the former. The moral purity of Scotland alone will be a sufficient refutation of all such gasconade.

CHAPTER XX.

“RECAPITULATION, WITH CONCLUDING ADDRESS.”

AFTER looking over this chapter with some care, we concluded that with a little emendation it will do pretty well, and we therefore transcribe it, indicating the correction of errors in the composition by italics. It is as follows :

The evils *resulting to the church from the arrogant claims of Dippers to infallibility* have now, in most of their forms, passed successively in—*under?*—review. They have been considered calmly, dispassionately, but—*and?*—faithfully, and as demanded by the *written* truth of our Lord Jesus Christ. If I have “nothing extenuated,” neither have I “set down aught in malice.” Let them be here briefly recapitulated.

The arrogance of the Dippers is an evil, because its practice—*the practice of it?*—is unsupported by the Word of God, *which gives all judgment to the Son* ; because its defence—*the defence of it?*—leads to most injurious perversions of Scripture ; because

it engrafted Judaism upon the gospel of Christ, *by leading Dippers to suppose that they are the only people of God, as did the bigoted Jews*; because it falsifies the doctrine of universal depravity, *by inducing them to deny their liability to err like other men*; because it contradicts the great fundamental principle of justification by faith, *and ascribes it to immersion*; because it is in direct conflict with the doctrine of the work of the Holy Spirit in regeneration, *ascribing the new birth to dipping*; because it despoils the church of those peculiar qualities which are essential to the church of Christ, *namely, the embracing of all God's people in one brotherhood of universal Christian fellowship*; because its practice—*the practice of it?*—perpetuates the superstition that originally produced it, *namely, the notion that a great deal of water is necessary to wash away sin*; because it subverts the Scripture doctrine of infant salvation, *by excluding them from the covenant of grace and the kingdom of God*; because it leads its advocates into rebellion against the authority of Christ, *by excluding from His covenant and kingdom those whom he declares to be heirs of his salvation*; because of the connection it assumes with the moral and religious training of children, *assuming that their liberty is to be consulted as to what they are to be taught, when they know not how to choose, and never can know till they are taught*; because it is the grand foundation on which rests the union of

Church and State,—*establishment of the Church by the State?*—for in all such establishments one party claims infallibility, and excludes the rest ; because it leads to religious persecution, for the persecutor always assumes that he is infallibly right ; because it is contrary to the principles of civil and religious freedom, which can exist only where all have equal claims ; because it enfeebles the power of the church to combat error, which can be effected with the written Word of God alone ; because it injures the credit of religion with reflecting men of the world, who always despise to see weak mortals claiming infallibility ; because it is the great barrier to Christian union, assuming to decide itself what others must believe ; because it prevents the salutary impression which baptism was designed to make upon the minds, both of those who receive it and those who witness its administration, since it makes baptism to be “ nothing but form,” destitute of all meaning and design, for nothing else but to avoid the instructive method of Bible sprinkling ; and because it retards the designs of Christ in the conversion of the world, by struggling to keep the Bible from the people, till it can by its own infallibility put a Latin word in place of God’s original Greek. These mainly are the charges I prefer against this flagitious arrogance of the Dippers, and I believe that I have proved each one of them conclusively. If so, it is a

great and unmitigated evil. It not only does no good, but it does evil, immense evil, and only evil.

In closing this discussion, may I not, in the first place, address a few words to my *dipping* brethren?

Will you not here pause, and, with the Bible in your hand, prayerfully re-examine this whole subject? You have, *very* probably, never, at any time, given it a careful investigation; *for the Bible condemns illiberality in the plainest terms.* You found it in your church; and, very naturally, feeling a prejudice in favor of whatever she approves and observes, you received and adopted it. You have since practiced *this exclusive spirit*, under a sort of indefinite impression that, although you do not yourself comprehend with any clearness how, yet it is defensible by the Word of God; *since we must separate from the world, and all not dipped are yet in the world.* This, I know, is the position occupied by thousands *in your church.* You do not design to depart from the gospel. Least of all, do you imagine that in this matter you are committing an injury in any way. The enormous evil it brings upon you, upon your children, upon the church and upon the world, is a great fact to which your attention has not hitherto been called. You have regarded it with favor; because it is observed by your church; because great men practice and defend it; because it is a time-honored *work to exclude God's people*, which has come down to you through a period of fifteen centuries,

or more; and *you practice it*, because you have thought that if it does no good, it will do no harm, *since they can commune with God all alone*. But great men and good men—as great and as good as any that have defended and practiced *this sectarian arrogance*—have also practiced and defended all the corruptions of popery. If, on this account, you receive *this exclusive spirit*, you are obliged, for the same reasons, to receive all the corruptions of popery, *and that excludes God's own people*. That, too, is a time-honored institution, clothed with the sanction of more than twelve centuries. High position, great learning, venerableness, *brawling ignorance*, never can give authority to anything which is in itself false and injurious. Ours is not the age, nor the country, nor is religion the theme, in which such arguments can be respected. Because our fathers were governed by kings and emperors, who, as they were taught by good and great men, “ruled by divine right,” shall we be monarchists? We choose in politics to exercise our own judgment, and we reject as baseless all these antiquated pretensions. Shall we be less wise in religion, *and allow priests to dictate our faith*? Here, too, we will look not to men, but to *God's Word*; not to antiquity, but to divine, *written*, revelation. Our appeal is “to the law and to the testimony.” If we—*they*?—speak not according to these—*this Word*?—it is because there is no light in us—*them*?

Does *sectarian exclusiveness* do no harm? I persuade myself that no one who reads these pages will ever again urge that fallacious plea. Every departure from truth must be an evil, and this is one of the most melancholy of them all. Will you not, my brother, ascertain for yourself its character, and, renouncing it, return cheerfully to the Word of God, *and the communion of all His people?* It is "a perfect rule of faith and practice," *and the love of God's people promotes the love of God Himself.* If you and all others do so, no more will be heard of the injurious and deprecated custom. Even now, in our country at least, it is losing its hold. Among all evangelical Christians it is rapidly waning. Multitudes of the best members in *the immersing churches*, of all sects, *utterly refuse to be held back from communion with all their dear brethren.* Will you not also abandon *this bigotry?* In maintaining this, or any other error, you cannot possibly have any interest. Review prayerfully, and in the light of the divine Word, your opinions and practices in the promises. I am sure you must desire to know the truth, and to obey the truth; *and it will be peculiarly delightful, by holy baptism, following God's example, to receive your own dear offspring in your Saviour's name.* It may cost you some labor, and, perchance, demand sacrifices at your hands. But will you shrink from it on these accounts? Let the "love of Christ constrain" you in this work. *Bear*

your cross, and mortify the flesh. Great will be your reward. Give up every error promptly. And may God enlighten and guide you into the knowledge of His will, and into a humble, holy and ready obedience in all things.

May I, in the second place, appeal to persons who, although *liberal* in principle, are yet members of *immersing* churches?

This class of persons is much more numerous than has generally been imagined.* Many of them are not aware that they approximate our principles. They have derived all their knowledge of them through *immersing* churches; and such have been the representations, that they suppose us to be almost anything else than what we really are. It has ever been our lot, *as it is of all God's people*, to be traduced, and exhibited in false lights, *by sectarian hypocrites and bigots*. Even their ministers—this is the most charitable construction—are strangely ignorant of us. Not a few, however, know that they do really hold our opinions. By all those who occupy the contradictory position now indicated, I would gladly be heard.

What apology have you for practicing in your religion one set of principles, while you really believe another? Do you tell me that it is more convenient for you to be a member of *an immersing* church, or that your family are members of such a church, and it is not desirable that you should separate from

them? or that there is no *liberal* church near your residence, or that there are some things among *Pedo-baptists* that you do not like, or that our social relations are not congenial, or that you are not sectarian in your feelings, and wish to evince your liberality *by remaining with the exclusionists*? One or other of these, or some like reason, for the abandonment of your faith, is, alas, but too often heard! Are any such sufficient to reconcile you to a relation which must result in serious injury *to your growth in grace*, since it violates your own principles and ideas in the perpetuation of the most disastrous evils? Can you continue to believe one thing, and to profess and practice another and opposite thing? Such inconsistency speaks little for your Christian conscientiousness. You probably require baptism for yourself, *having received a dipping in the place of it*. You think every other believer, as a believer, ought to be baptized; but you, at the same time, refuse your countenance to those whose *liberal* opinions and *open communion* agree with your own *views of duty to God*, and *still* you uphold those who maintain the contrary!

By your presence, your influence, and your money, you support what you do not believe, and are now convinced Christ does not authorize; and, by withdrawing them all from *the True Baptists*, you oppose what you do believe, and are assured your Saviour has enjoined! *Is this obedience? Consider, my*

brother, what you are doing. You renounce close communion, and you at the same time vigorously uphold it! You believe it is wrong and a sin, and you in the meantime do all you can to fasten the evil upon the church and the world. "Come out of her, my people, that ye be not partakers of her sins." She claims to be the only true church, yet shuts out God's people. She has held communion with those who burnt the New Testament, because they were immersed; but she excludes the best saint without it. In her communion, immersion holds a higher place than the greatest virtues. She denies that God is the God of the infant in the same sense that he is the God of its believing parent. She shuts the innocent babe out of the kingdom of God and the covenant of his grace. She claims authority to alter the original baptize into the Latin immerse. These are great sins. You cannot consent to be a partaker of them with her. Then come out promptly.

When remonstrance is offered on this subject, you should not reply that it is inconvenient for you to separate from your family and friends—that you do not like *Pedo-baptists*, who, in the wide range of their liberality, love you. If you are no sectarian, you should separate yourself at once. Can you suppose yourself thus justified in departing from what you believe the law of Christ? I appeal to your judgment and your heart. I ask you affectionately, but candidly, whether you can reconcile it with your duty

and consistency longer to continue in your present contradictory position? How can you be happy or useful as a Christian, thus daily sacrificing truth and conscience to mere worldly considerations? Do you ask what you must do? I answer, be true to Jesus Christ. Be honest with yourself and others. Will this require you to change your church relations? And what then? You may feel that it will be a painful sacrifice. It may be even difficult. Pride will oppose it. You will be appalled by the odium it will bring upon you. The love you bear to those with whom you are now associated, and who will frown upon you, will plead against it. How can you surmount these barriers? Nothing but the firmest purpose, sustained by the grace of God, can carry you forward. On the other hand, however, you have the most animating encouragements. Christ, who died to save you, demands your fidelity. Truth claims your love and obedience. The honor and advancement of religion call you to act, and to act promptly, vigorously and effectually. The cause of Christ protests against your present course, and claims your protection. These are sufficient. *Leave the water and come to Christ. Leave sectarianism and come to generous love. Christ and his love will bear you on triumphantly. Do not, I entreat you, refuse to consider this subject. Dare to be consistent. Dare to honor and obey, as well as love our Lord Jesus Christ. Remember that indisput-*

able truth, There is not one single infant in hell, nor in the immersion church—not one! But in heaven, and all the Pedo-baptist churches, the dear little innocents have a place. Come! you wish, I know, to have your precious babes with you in the kingdom. Leave the Dippers to-day.

And now, my beloved *Pedo-baptist* brethren, what, in conclusion, shall I say to you? *We are one in aim, love and communion.* During many a weary century has our venerated church struggled onward against every opposition. She has been denounced and proscribed by every despotism, national and ecclesiastical, *from the corrupt popes to the fanatical Dippers.* All the powers of earth have been perpetually combined, and have exerted their utmost energies, for *more than eighteen hundred years*, to destroy her; *but still there she stands, with her infants in her arms—a pilgrim yet! Her home is in heaven.* She, with her scorned babes, will reach it safely.* God has been, *and still will be*, our “refuge and strength, a very present help in trouble.” *The gates of hell have not prevailed, and never shall, against the church.* That little band has become a great army. “The days of our mourning are [almost] ended.” The time of triumph *draws nigh.* Your advanced position, your disciplined array, your growing power and resources, furnish sufficient indications that God is about to introduce, through your instrumentality, that general return to primi-

tive order, which is to herald the conversion of the nations, *when, according to his Word, God "will sprinkle clean water upon you" and your little ones.* This work is to be done, and it must be, for the most part, done by you; since it never can be accomplished by those who adhere to *immersion.* How can they hope to demolish popery, when they strive to perpetuate in their own organizations the very keystone of its strength, namely, exclusiveness and human infallibility?

The spirit of arrogance was the chief instrument that brought it into being, and if continued, will *certainly* build it up again, the same in substance, if not in name. Who can reasonably look for ultimate triumph in a conflict with infidelity, by those who cherish among themselves *a spirit of exclusiveness the very reverse of that comprehensive charity which is the distinguishing feature of the Gospel?* This is but the labor of Sisyphus repeated. The stone of victory, rolled almost to the mountain-top, will rebound, and fall back into the abyss of *narrow sectarianism.* Such efforts, to be successful, must begin at the foundation. The axe must be laid, *and used too,* at the root of *sectarian pride.* *Human infallibility,* that old upas-tree—which, with its death-distilling branches, ungodly church-membership, *blood-shedding* religions, popery, *every species of exclusive dogmatism,* and scepticism, has for

fourteen centuries, *and more*, shaded and blasted the world—must come down, before the pure light of heaven and the sweet breath of life can circulate freely over the expanse of darkened and diseased humanity. You must not only enlighten and guide the heathen and Mohammedan nations to Christ, but you must purify Christendom, papal and *dipping*; nor will you find the latter achievement less difficult than the former. How exalted is the mission assigned you from on high! How gloriously it is to effect the destinies of the world! Yours is a loftier aim than mere patriotism and philanthropy. You seek the temporal good of nations, and of the whole race. But you stop not here. You labor for the eternal salvation of men. It is yours to carry the news of everlasting life to all the perishing; to furnish every family on the face of the earth with the Word of God in its own language, *and not in the language of Dippers*; to send to every neighborhood a preacher of the gospel; and to erect there a temple in which the children of men shall learn the anthems of the blessed above, and become meet to join the General Assembly and Church of the First Born, whose names are written in heaven. Do you properly appreciate your obligations? Up, then, and to your high and holy calling. God himself is with you. He will be your strength. He will honor your works of faith and labor of love with triumph-

ant success. *Dippers shall abandon immersion, give up their stringent sectarianism, receive the babes in the name of the Lord ; and earth, redeemed from bigotry and idolatry, shall be filled with love, and the communion of saints shall be universal. Amen.*

TUE END.

ADVERTISEMENT.

“THE TRUE BAPTIST.”

It is proposed to re-publish, in a neat octavo volume, the Discussions on the Baptismal Question, as contained in the various numbers of “The True Baptist,” a periodical edited and published at Jackson, Miss., by the Rev. A. NEWTON, D.D. So eminently successful has Dr. Newton been in commending his views to those interested in the various points associated with the discussion of this question, in Christian doctrine and polity, that pressing calls have been made upon him from many quarters for their re-issue, in a more permanent form.

It has been determined, in response to their calls, to re-publish his Discussions in a form becoming their importance, and at a price that will encourage the wide circulation of the volume. The time of publication will be somewhat regulated by the promptitude with which subscribers' names for the work are sent in, and the number called for. It is expected that many will be taken in lots, for gratuitous circulation. An admirable opportunity is here presented for engaging in a remunerating business, in obtaining subscribers for this forthcoming work. Applications to be made to Dr. Newton, at Jackson, Miss., or the publisher, W. M. Dodd, New York.

The following opinions, embracing but a *portion* of the commendations given of this work, by the Press of the country various Ecclesiastical Bodies and distinguished individuals, will show the estimate put upon it by those familiar with its character.

OPINIONS OF THE PRESS.

From the Presbyterian Herald, Louisville, Ky.

The editor [of the True Baptist] handles the subject of Baptism and its cognates with more ability and adaptedness to the assumptions of modern immersionists, than any writer with whom we are familiar. All who desire to make themselves familiar with this controversy—and it is one which the arrogant assumptions of the opposite party will force all, sooner or later, to examine—would do well to avail themselves of its assistance.

From the Nashville and Louisville Christian Advocate.

Dr. Newton is an able writer, and the number now before us shows much ability and research. We hope it will have a wide circulation.

From the Banner of Peace, Nashville, Tenn.

We welcome the True Baptist with a hearty good will, wishing it the most successful and useful career—which may be predicted with great confidence by all who know the ability of its learned, pious, and indefatigable editor and publisher.

From the Southern Christian Advocate, Charleston.

We recommend heartily the circulation of the True Baptist wherever the Baptismal controversy has attracted attention.

The style of discussion which it adopts, and the sterling ability and research which characterize its articles, particularly as to the new version of the English Bible, will recommend it to all who wish to keep up with the current history of the times.

From the Christian Observer, Philadelphia.

We would esteem it a good work to promote its circulation in every part of our country.

From the Presbyterian Witness, Knoxville, Tennessee.

There is a great deal of ability in the True Baptist. It shows thought, and research, and candor, and courtesy * * * It is filled with "thoughts that breathe and words that burn"—burn, because they are true words, uttered in an elevated, courteous, Christian temper. * * * Its spirit is so different from that manifested by the opposition, that it must commend itself to unprejudiced, liberal-minded Christians everywhere.

From the Texas Presbyterian.

We have no hesitation in pronouncing this to be the best work of the kind published. We would be glad to learn of its extensive circulation in Texas.

From the Richmond Christian Advocate.

We have several times noticed this really valuable publication. Its discussions are more thorough and searching than any that have ever fallen under our notice. The great masters of the immersional theory are subjected to tests of Scripture argument, learned criticism, and logical exposition of the falsity and fallacy of their own principles that leave them high and dry on texts in which they supposed they had "much water," or water enough to float whole navies for the defence and support of their system. To express half the pleasure we derive from the perusal of its convincing arguments against the doctrines of the Baptist Church, on the mode and subjects of baptism, would seem to be a fulsome panegyric. * * * We heartily commend this monthly to all who desire a thorough work on the baptismal controversy.

From the Ladies' Pearl, Nashville.

The editor gives unmistakable evidence of being an efficient and experienced writer. It is devoted exclusively to the subject of baptism, and will, we have no doubt, give the advocates of immersion, as the only mode, not a little trouble. It should be taken by every minister and member of the church who wishes to be thoroughly informed on this subject, whether Baptist or Pedo-Baptist.

From the Eastern Clarion, Paulling, Miss.

TRUE BAPTIST.—It is published monthly in the city of Jackson, and is edited by the Rev. A. NEWTON, a classical scholar, and a gentleman of fine scholastic attainments and general literary accomplishments. Not being theologians, and having nothing to do with religious controversy upon doctrinal points, we will not pretend to an expression of opinion upon the controversial merits of the *True Baptist*. All who would thoroughly investigate the question of Baptism should subscribe to Dr. NEWTON'S work.

From the Bronson Republican, April 20, 1824.

THE TRUE BAPTIST.—We have had laid upon our table the first volume of this work neatly bound in cloth. The reputation of the author, Rev. Mr. Newton, as a ripe and finished scholar, a profound theologian, and a sincere Christian, gives assurance that his writings will be read with profit and pleasure by these who may wish to acquaint themselves with all the arguments, for and against Immersion.

From the Brandon Republican.

It can be safely recommended to friends and foes—to the former, because it embraces doctrines in accordance with their perception and well-adapted to strengthen their principles, and to the latter, because it is an open exponent of principles and can be accredited as a standard work.

From the St. Louis Presbyterian.

The True Baptist we have received in exchange from the time of its beginning, up to the present; and we have all along been led to admire the ability and learning displayed in con-

ducting the controversy. We do not see how our Baptist brethren can withstand such a battery, so well manned.

Dr. Newton, by this publication, is rendering an important service to the cause of truth, and deserves to be well sustained. We think the extensive circulation of this publication would accomplish a good work, and we therefore recommend our readers who are interested in the baptism controversy to subscribe for the "True Baptist," as one of the best means of informing themselves on the subject.

From the Grenada Republican.

TRUE BAPTIST.—The ability with which it is conducted should cause it to be sought after and read by all interested in a thorough knowledge of the subject of baptism. Even those who differ with the views entertained by Dr. N. should read it, in order that they may see the strong points against them made by a masterly mind. To those who agree with the Doctor in opinions, this periodical must be most acceptable and invaluable, on account of its thorough research and unsurpassed ability.

From the Lexington Advertiser.

The True Baptist, published at the City of Jackson, under the supervision of the Rev. A. NEWTON, strays occasionally into our office. It is a chaste, erudite, and graphic periodical, fully sustaining the high reputation of its talented editor, of whom it may be emphatically said, "*non tetigit quod non ornavit.*"

From the Cumberland Presbyterian, St. Louis.

THE TRUE BAPTIST.—This esteemed periodical, published by Rev. A. Newton, Jackson, Miss., is the most thorough investigator of the doctrine of Christian baptism, that we have ever read. The last three numbers, in one, are before us. Published monthly at \$1 50 per year.

OPINIONS OF ECCLESIASTICAL BODIES.

The Synod of Mississippi (N. S.), at their session held in October, at Grenada, adopted resolutions in which they "earnestly commend the True Baptist to the attention and patronage of all liberal-minded and truth seeking people, as a work, whose style of discussion is chaste and dignified, conducted in a spirit of conciliation and brotherly love, and better calculated than any other, to present the truth at this period in the history of the church."

The Synod of Mississippi (O. S.), Resolved, That this Synod do most cordially approve a periodical entitled "The True Baptist," published by Rev. A. NEWTON, D.D., in the city of Jackson, as an able exponent of the proper mode and subjects of baptism; and recommend the same to the patronage of the members of the churches under our care, and to the public, as well adapted for the dissemination of sound and scriptural views of that subject.

Mississippi Annual Conference.—Resolved, That we cordially recommend to the members of our church "The True Baptist," published by Dr. NEWTON, of Jackson, Miss., as a work eminently calculated to assist in arriving at satisfactory conclusions on the mode and design of baptism, and subjects connected therewith.

Union Presbytery of C. P. Church. (Miss.)

Whereas the Rev. A. Newton, of Jackson, Miss., is publishing a work, entitled "The True Baptist," devoted to the discussion of the subjects, design, and mode of Baptism, therefore,

Resolved, That we recommend it to the public as a work calculated to concentrate the light to a focus on those subjects, and as a valuable addition to a family library.

COMMENDATIONS FROM EMINENT CLERGYMEN,
AND OTHERS.

Extract of a letter from Rev. C. Th. Marshall, of Vicksburg, Miss.

As the Editor has signally fulfilled his promises respecting its freedom from the too common spirit of sectarian violence and the villanous slang in which both parties have so often disgraced the columns of Christian journals, he has demonstrated the practicability of discussing this remarkable question with the candour, calmness, courtesy, and forbearance of a Christian gentleman.

The "*True Baptist*" should be read by everybody that feels the slightest interest in the merits of the subject of its investigations. I am sure an abler or more satisfactory source of information cannot easily be obtained. And no candid and well informed opponent can deny the marked ability, judicious spirit, and sound learning which characterize its pages. I hope our Methodist friends will give it a careful reading as well as thousands of Baptists, among whom are a multitude of enlightened and eminent Christians, who, though their views cannot be changed on the subject of immersion, may see in its pages many reasons for a charitable judgment of those who from the most sacred convictions are compelled to reject that method of baptism.

Extract of a letter from Rev. J. H. C. Leach, D.D., of Farmville, Va. April 7th, 1854.

I consider the *True Baptist* decidedly the best work on the subject of Chr. Baptism that I have ever read. It presents the subject in all its relations, and especially in its controverted points, with clearness, precision, and candor; and in my judgment leaves nothing for further argument or controversy.

From JOHN A. BROWN, Esq., *Philadelphia.*

Philadelphia, 9th September, 1854.

Dear Sir,

I have read this work with care and pleasure, and consider it a most able and satisfactory exposition of the proper mode and subjects of Baptism, and hope that the republication of it may meet with the success which it deservedly merits.

Your obedient, humble servant,

JOHN A. BROWN.

M. W. DODD, New York.

Lynchburg, August 22, 1854.

Dear Sir,

With much pleasure I learned a few days since, that you were about to republish from the "True Baptist" Dr. A. Newton's discussions on the "Mode and Subjects of Baptism." It will, in my opinion, be, "*The Book for the Times*," on the subject of which it treats; being a most candid and thorough discussion of the points at issue; racy, dignified, and eminently perspicuous in style; and in *argument*, so logically powerful, as, in my judgment, to be *annihilating*.

With true Christian chivalry, the writer faces his opponents,—they are such men as, A. Campbell, Carson, Cox, Howell, Judson, &c., &c.; and with the sword of truth turns their own weapons upon themselves, and makes them by turns contradict and confute themselves and one another. Such a work ought to be in the hands of every Christian; and it will in my opinion obtain a circulation, in extent unprecedented, whenever the Christian community comes to know its merits.

I have no doubt that thousands of copies will be sold in Virginia.

I am with much respect,

Yours, &c.,

J. D. MITCHELL,

Pastor of 2nd Presb. Ch., Lynchburg, Va

From REV. DR. POTTS, of New York.

M. W. DODD, ESQ.

Dear Sir,

I am much pleased with the acuteness, originality, honesty, and force of this book. In all essential points, it fully accords with my own views of the truth on the subject of which it treats.

GEO. POTTS.

The following unsolicited commendation has been very kindly furnished by the Rev. Messrs. Campbell, Scott, and North, of New Orleans:

The undersigned is a subscriber to the True Baptist, published by the Rev. A. NEWTON, D.D., of Jackson, Miss., and has received its monthly numbers regularly since its commencement; and, so far as the work has progressed he can confidently and cheerfully recommend it as an *able* and, on some points, a very *original* discussion of the subject on which it treats; and from the acknowledged piety and talents of the learned editor, and from his having made it a prominent study for a series of years, and, in the meantime, his having discussed it triumphantly before crowded audiences, he entertains no doubt that the conclusion will equal the commencement, and the whole constitute a work that will be read as long as the Baptist controversy shall continue to be agitated in the Church.

ALEXANDER CAMPBELL.

In the above views of Rev. Dr. Campbell, I, as a subscriber to Dr. Newton's work, cordially concur.

W. A. SCOTT.

Knowing, from a long personal acquaintance with Dr. Newton, the kindness and candor of his nature; and having been also a subscriber to his work from the beginning, I cheerfully concur with the foregoing gentlemen in their recommendation.

NATHANIEL G. NORTH.

From the Rev. Dr. Drake, of the Methodist Episcopal Church
Natchez, Miss.

Natchez, Miss., September 21, 1854.

W. M. DODD.

Dear Sir,

I can with hearty good will recommend its
publication.

Yours respectfully,

B. M. DRAKE.

Sir,—Understanding that you are about to publish Vol. I., of the "True Baptist," a work of rare merit by my friend, the Rev. Dr. Newton, I would hereby, with many others of my brethren in the ministry, express my high gratification at the prospect of its publication.

Such a work, from its clear and forcible expositions of divine truth, must commend itself to all whose minds are free from sectarian prejudice, and open to the teachings of *that truth*, concerning the *mode* of Christian baptism.

JOHN F. EDGAR,
Pastor 1st Pres. Ch.

Nashville, Tenn., Nov. 22, 1854.

M. W. DODD, Esq.

My dear Sir,—I am gratified to learn that you propose the publication of a re-arrangement of the matter of Vol. I. of "The True Baptist," by Dr. Newton of Mississippi.

I have had occasion to read some of the articles in this first volume, touching the *mode* and *subjects* of baptism, and have been struck with the thoroughness of the discussion and with the cumulative evidence against immersion. I commend it heartily to all pastors and students of theology, and am persuaded that it needs no more than an introduction to their notice to ensure its extensive circulation.

I am very truly yours,

T. J. SHEPHERD,

Pastor of the Buttonwood-street Presb. Ch.

Philadelphia, 5th September, 1854.

From REV. DR. BOYD, *Winchester, Va.*

My dear Sir,—I am gratified to learn that you propose to publish another edition of the Vol. I. of “The True Baptist,” edited by Dr. Newton of Mississippi. In my judgment it is a work eminently deserving general circulation. The discussion of the design, subjects, and mode of baptism is clear, thorough, and comprehensive. It is conducted throughout in a spirit of candour and Christian kindness, characteristic of those who are confident that they are defending the truth, and not error. I shall be glad to see the book issued in a style corresponding with its merits, and to know that it has an extensive sale. I am persuaded that it will become a standard work on the subject of which it treats.

Yours respectfully,

A. M. M. BOYD.

Winchester, August 17, 1854.

The Rev. Alex. Newton, D.D., of Jackson, Miss., has done good service to the cause of truth, and especially to those branches of the church who practise Infant Baptism, by the publication of the “True Baptist.” I have been highly gratified in the perusal of several Nos. of this able work, and regard it as one of the best popular indications of our views on this subject against the assaults of Baptist writers and preachers; and as eminently fitted to do good in every part of our land. I should be very happy to see it issued in a permanent form, and widely circulated.

EDWIN F. HATFIELD,

Pastor of the Seventh Presb. Ch.

New York, August 18, 1854.

From PROF. H. B. SMITH, Esq.,

New York Union Theological Seminary.

Dear Sir,—I have examined considerable portions of the work, and the arguments seem to be conducted with learning and acuteness. It is particularly full upon the scriptural question. New points of view are presented and enforced with ability. I should think that it was worthy of republication and of more extensive circulation.

Respectfully yours,

HENRY B. SMITH.

New York, September 18, 1854.







