

A
GENERAL VIEW
OF
OPINIONS AND EVIDENCE
ON THE
MODE, SUBJECTS, AND HISTORY
OF
Baptism :

CONSISTING OF
EXTRACTS FROM VARIOUS AUTHORS,
WITH
OBSERVATIONS AND INFERENCES.
ADDRESSED TO BAPTISTS AND PÆDOBAPTISTS.

By **THOMAS WESTLAKE.**

THE THIRD EDITION, MUCH ENLARGED.

London :

SOLD BY W. BUTTON, PATERNOSTER-ROW,
ALSO BY P. STREET, 10, PHOENIX-COURT, WEST-STREET,
WEST SMITHFIELD : DAVIES AND ELDRIDGE, GANDY'S-
STREET, AND GRESWELL, NORTH-STREET, EXETER ;
JAMES, BRISTOL ; AND PASSMORE, TRURO.

1814.

BAP
W529_{ge}

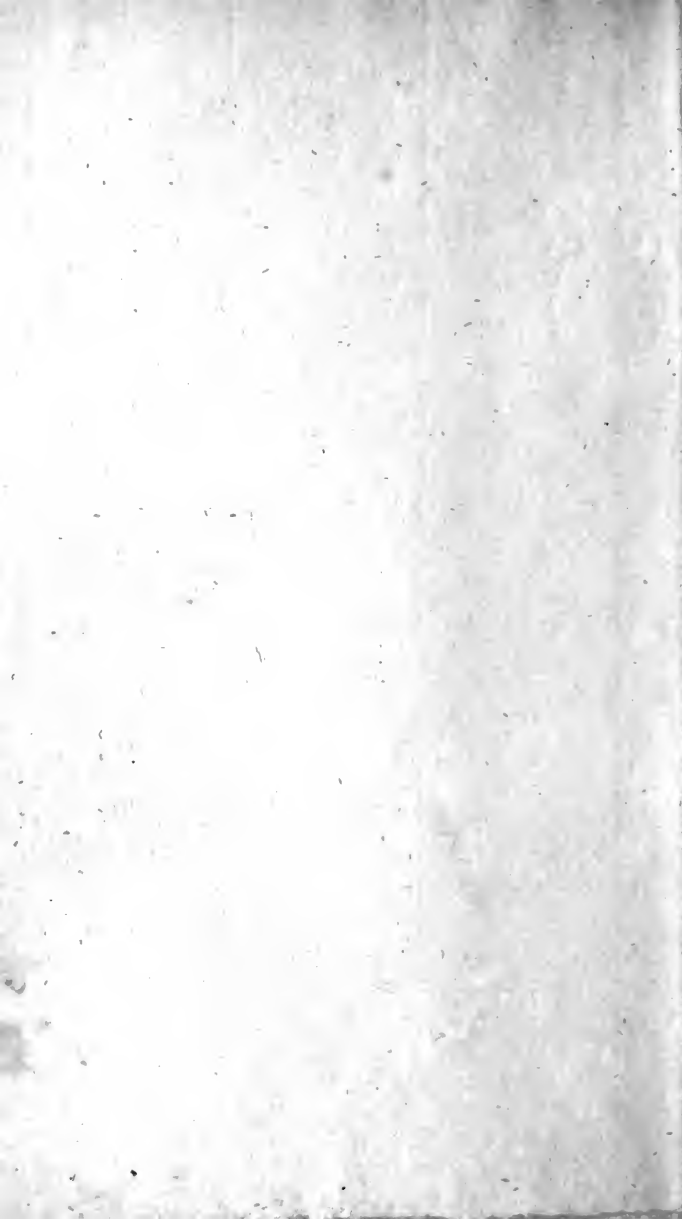
Library of the Theological Seminary,
PRINCETON, N. J.

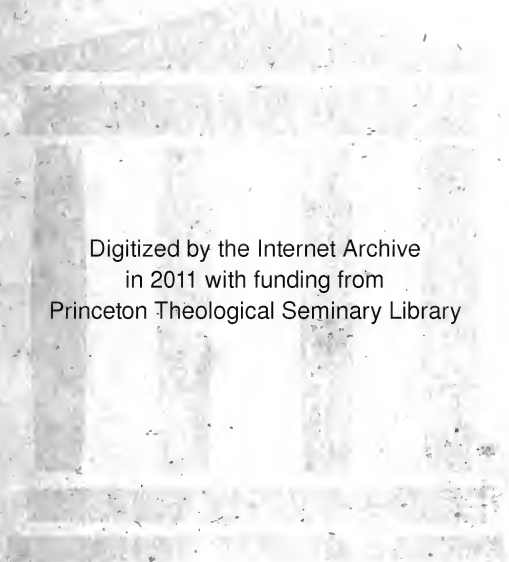
Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

SCB
10453







Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library

THE UNIVERSITY OF CHICAGO

LIBRARY OF THE UNIVERSITY OF CHICAGO

500 EAST MATHIAS STREET

CHICAGO, ILL. 60607

A
GENERAL VIEW
OF
OPINIONS AND EVIDENCE
ON THE
MODE, SUBJECTS, AND HISTORY,
OF
Baptism, etc.

THE
MUSEUM
OF
THE
CITY OF
EXETER

THE
MUSEUM
OF
THE
CITY OF
EXETER

Printed by J Gresswell,
87, North-Street, Exeter.

A
GENERAL VIEW
OF
OPINIONS AND EVIDENCE
ON THE
MODE, SUBJECTS, AND HISTORY
OF
Baptism:

CONSISTING OF
EXTRACTS FROM VARIOUS AUTHORS,
WITH
OBSERVATIONS AND INFERENCES.
ADDRESSED TO BAPTISTS AND PÆDOBAPTISTS.

BY THOMAS WESTLAKE.

THE THIRD EDITION, MUCH ENLARGED.

God is not pleased with any thing in *worship* which is not
his own. That which pleases God, must come from God;
'what he appoints that he approves, and nothing else.
GREENHILL *on Will-Worship.*

London :

SOLD BY W. BUTTON, PATERNÖSTER-RÖW,
ALSO BY P. STREET, 10, PHÖNIX-CÖURT, WEST-STREET,
WEST SMITHFIELD : DAVIES AND ELDRIDGE, GANDY'S-
STREET, AND GRESSWELL, NORTH-STREET, EXETER ;
JAMES, BRISTOL ; AND PASSMORE, TRURO.

1814.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

AND OF THE

ROYAL SOCIETY OF EDINBURGH

IN TWO VOLUMES. THE FIRST CONTAINING THE HISTORY OF THE SOCIETY OF LONDON, AND THE SECOND THE HISTORY OF THE SOCIETY OF EDINBURGH.

By JOHN HARRISON, Esq. Secretary to the Royal Society of London.

LONDON: Printed by W. Baskett, at the Theatre-French, in Pall-mall; and by J. B. Nichols, at the Golden Square, in the Strand; and by J. B. Nichols, at the Golden Square, in the Strand; and by J. B. Nichols, at the Golden Square, in the Strand.



ADVERTISEMENT.

THIS Treatise is designed for the use of such persons as may not have either leisure to turn over huge volumes of church history, or inclination to follow polemic writers through the dark maze of controversy. Those who wish farther to pursue the subject, will be amply gratified in the perusal of the various authors referred to in this publication.

A pædobaptist lately asserted, in a conversation with the author, ‘ That baptism is an indifferent thing: a mere trifle--- That sprinkling is baptizing---That baptism came in the room of circumcision ---That there is as good a warrant in the Bible for sprinkling infants, as there is for admitting women to the Lord’s table ---That all the martyrs were pædobaptists---and, That there were no baptists

in the world till they sprang up in Germany, a few years since.' These assertions, with many others of a similar import, and the appearance, about that time, of several pamphlets on the same side of the question, occasioned this plain Defence of Scriptural Baptism.

As the Author has nothing but truth for his *object*, so his own conscience, the concessions of *learned* pædobaptists, ancient history, and the Bible itself, all concur in bearing him testimony that he has nothing but truth for his *subject*.

' Great is Truth, and it must prevail.'

Bartholomew-Yard, Exeter,
January 1st, 1814.

RECOMMENDATION.

We think this small Publication to be very interesting, and to afford a larger portion of information than could be met with in many larger volumes. We therefore readily recommend it to the serious perusal of sincere enquirers into the nature and design of the First Ordinance of Christianity, whether they are at present called Baptists or Pædobaptists.

*ISAIAH BIRT,
JOHN CHERRY,
T. C. EDMONDS, M. A.
S. KILPIN,
HENRY PAGE, M. A.
JOHN RIPPON, D. D.
THOMAS ROBERTS,
JOHN RYLAND, D. D.*

CONTENTS.

CHAPTER I.

Baptism is a positive Duty page 7

CHAPTER II.

On the meaning of the words Baptize and Baptism p. 11

CHAPTER III.

The Design of Baptism; or, the Blessings represented by it p. 27

CHAPTER IV.

The Design of Baptism more fully expressed by Immersion, than by Sprinkling p. 31

CHAPTER V.

The Practice of John the Baptist, of the Apostles, and of the Church in succeeding ages, in regard to the manner of administering the ordinance of Baptism p. 32

CHAPTER VI.

Reasons, Rise, and Prevalence of Sprinkling instead of Immersion p. 43

CHAPTER VII.

Neither Precept, nor Example, for Infant-baptism, in the New Testament p. 48

CHAPTER VIII.

No Evidence of Infant-baptism before the beginning of the third century p. 51

CHAPTER IX.

The Rise and Grounds of Infant baptism . . . p. 59

CHAPTER X.

The most popular Arguments in favour of Infant-sprinkling, briefly considered p. 116

A
TREATISE
ON
Baptism.

CHAPTER I.

Baptism is a Positive Duty.

MORAL duties arise from the nature of things ; they are discoverable, in some respects, by the light of reason ; and they are universally and immutably binding. Such, for instance, is the great duty of love to God. This was the duty of Adam before he fell ; it is incumbent upon us in our state of depravity ; and it will be for ever obligatory on all intelligent beings. This duty, which arises from the fitness there is in things, approves itself to every enlightened mind ; and the obligation to the discharge of it can never be superceded. But the duty of baptism does not necessarily arise from the nature of things—reason, in its most perfect state, could not discover its propriety ;—it is not incumbent upon all men ; and there was a time when it was not binding upon any, because it was not then instituted. It is

from the sovereign will of the great Head of the Church, that baptism derives all its authority ; and this sovereign will is expressed in positive commands. Were it not, we could not possibly be acquainted with it ; for that which solely depends on the good pleasure of His will, cannot be known unless revealed. That which is duty, merely because the supreme Legislator requires it, must be commanded.—Christ *has commanded* his ministers to preach the gospel to mankind at large, and to *baptize* those who believe in his name : and yet some of our opposers say, That, as *baptism* is not a *moral duty*, it is only an indifferent thing—a mere trifle. Such assertions are awfully profane. To suppose it an indifferent thing, is to degrade the Author of it, the Lord of glory, as an indifferent person. If baptism be a *trifle*, the blessed Jesus who observed and enjoined it is a trifler. All duties derive their importance from the authority and dignity of him who appointed them. To diminish the importance of a duty, is, so far, to degrade him who made it a duty. If the least command of parents, or masters of families be treated with indifference, the slight terminates on the parents or masters themselves.—Let such professors seriously reflect on what took place when our Lord was baptized in Jordan.—Read the passage.—‘ And Jesus, when he was baptized, went up straightway out of the water : and lo ! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo ! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.’—Here was

Jesus Christ the Son of God in our nature baptized. Here was the Holy Spirit by a visible symbol descending on him : and a voice from heaven was heard, saying, 'This is my beloved Son, in whom I am well pleased.—Was there ever a more solemn transaction ? Must it not be the height of impiety to treat it with contempt ? Thus did not the ancient christians : they used to say, 'Go to Jordan and there learn the doctrine of the Trinity.' But we not only learn the doctrine of the Trinity in this ordinance ; but we have in it also a standing memorial not only of the overwhelming sufferings, but of the death, burial, and resurrection of the blessed Redeemer. And shall any of the Lord's own called people treat this sacred institution as an indifferent thing ! —as a mere trifle ! God forbid.

A certain preacher lately declared, That for the sake of *usefulness* he would not join the baptists, even if he knew they were right. What is this but saying, I will continue to do what my conscience tells me is wrong, in order to be *useful* ? Or in other words ; 'I will do evil, that good may come !'

Others have said (in the presence of the author) That it would be a sin in them to be baptized. Why ? Because they have (as they say) been baptized with, or have received the Holy Ghost. The Apostle Peter thought otherwise : 'Can any man' (says he) 'forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we ? And he *commanded* them to be baptized in the name of the Lord :' Acts x. 47. The venerable John Wickliff was, in this in-

stance, of the same opinion with the Apostle Peter: 'Persons' (says he) 'are first to be baptized in the blood of Christ, before they are baptized in water; without which, their baptism in water profits not.—Believers, after the example of Christ, should be baptized in pure water.—It is not lawful for believers, though they have received the baptism of the Spirit, to omit the baptism of water: but that as opportunity and circumstances may concur, it is necessary to receive it.'

Danvers on Bap. p. 283. (a)

But behold! a greater than *Wickliff*—a greater than *Peter* is here. The Son of God himself, who partook of the Spirit without measure, condescends to submit to this his own institution.—How strange is the conduct of some of our opposers, relative to this subject! They will plead the cause of infant-sprinkling, with great ardor, as if it were a matter of the utmost importance: but when they are foiled, their tone is immediately changed: they then tell us, 'That they have received the Spirit, and that baptism is only an indifferent thing, a mere trifle!' They would do well, we think, to remember, that baptism is enjoined by the same authority, by which other duties are enjoined. It is therefore, in this respect, of equal importance with all other duties. The same divine Oracle that says, 'Pray without ceasing—Do this in remembrance of me,' says also, 'Repent and be baptized—Arise and be

(a) Mr. DANVERS, and the various other authors mentioned in this Treatise, have produced ample authorities for all the Historic Sketches here cited; to whom, for brevity's sake, the reader is referred.

baptized.' The great Head of the Church is still saying to all those who slight any of his commands, 'Why call ye me Lord, Lord, and do not the things which I say :—Ye are my friends, if ye do whatsoever I command you—If ye love me, keep my commandments.' Surely if our adorable Lord be worthy of regard in any thing, he ought to be regarded in every thing.

CHAPTER II.

On the meaning of the words Baptize and Baptism.

ROBINSON : 'Whether John the Baptist and the Apostles of our blessed Lord baptized by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. A linguist determines himself by his own knowledge of the greek language, and an illiterate man by the best evidence he can obtain from the testimony of others. To the latter it is sufficient to observe, that the word is confessedly greek, that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism to signify dipping ; and therefore from their first embracing of christianity to this day they have always baptized by immersion. This is an au-

thority for the meaning of the word baptize infinitely preferable to that of European lexicographers ; so that a man who is obliged to trust human testimony, and who baptizes by immersion because the Greeks do, understands a greek word exactly as the Greeks themselves understand it ; and in this case the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action.' *Hist. of Bap. p. 5.*

' Greatly as the Greeks were divided in speculative opinions, and numerous as the congregations were, which dissented from the established church, it is remarkable, and may serve to confirm the meaning of the word baptize, that there is not the shadow of a dispute in all their history in favour of sprinkling. Because they were Greeks, they all thought to baptize was to baptize, that is, to dip was to dip.—The bulk of the dissenters among them, have always baptized by immersion, and never baptized any but on their own profession of faith.' *Researches, p. 92.*

' *Baptize* is a dyer's word, and signifies to dip, so as to colour. Mohammed, in the Coran, calls baptism, *divine dying*, or the tinging of God. A celebrated orientalist says, Mohammed made use of this compound term for baptism, because in his time christians administered baptism as dyers tinge by immersion, and not as now (in the west) by aspersion.' *Hist. of Bap. p. 6.*

GERMAN TESTAMENT, *Matt. iii. 1.* : In those days came Johannes der Tauffer (John the Dipper).—The same text in DUTCH : In those days came Johannes de Dooper (John the Dipper).

DANISH CATECHISM : Q. What is Christian

dipping? *A.* Water in conjunction with the Word, and command of Christ. *Q.* What is implied in the command, *Matt.* xxviii. 19. *Mark* xvi. 15, 16.? *A.* A command to the dipper and the dipped, with a promise of salvation to those who believe. *Q.* How is this christian dipping to be administered? *A.* The person must be deep dipped in water, or overwhelmed with it in the name of God the Father, &c.' *The above was translated by a gentleman well versed in the Danish language.*

The Syrians, the Armenians, the Persians, and all eastern christians have understood the greek word baptism to signify dipping, and agreeably to their own versions, they all, and always, administer baptism by immersion.

C. BULKLEY : 'As to the formal and exact nature of the action or outward solemnity itself, it plainly appears to consist in immersing or plunging the whole body under water. This as it stands opposed both to sprinkling and pouring according to all the observations that I have had an opportunity of making, appears to be the *proper* and *distinct*, the *constant* and *invariable*, meaning of the word in its original greek.' *Æcon. of the Gos.* p. 481.

ZANCHY : 'Baptism is a greek word, and properly signifies immersion into the water;—by baptism we are buried together—with Christ.' *Katchbull's Annot.* p. 301, 303.

Dr. ASH : '*Baptism* (in divinity); An immersion in water, a washing by immersion.—*Baptize*; *To dip*, to plunge, to overwhelm.' *Dict.*

14 *Meaning of the Word Baptize, &c.*

BOSSUET : ‘ To baptize signifies to plunge, as is granted by all the world.’*

SALMASIUS : ‘ Baptism, is immersion ; and was administered in ancient times, according to the force and meaning of the word. Now it is only rhanism, or sprinkling : not immersion, or dipping.’*

H. CLIGNETUS : ‘ Baptism is so called from immersion or plunging into ; because in the primitive times those that were baptized were entirely immersed in water.’*

STAPPERUS : ‘ By baptism we understand that rite of the New Testament church, commanded by Christ, in which believers, by being immersed in water, testify their communion with the church.’*

DIODATI : ‘ Baptized ; viz. plunged in water —In baptism, being dipped in water according to the ancient ceremony, it is a sacred figure unto us, that sin ought to be drowned in us by God’s Spirit.’*

SELDEN : ‘ In England, of late years, I ever thought the parson baptized his own fingers, rather than the child.’*

ZEPPERUS : ‘ If we consider the proper meaning of the term, the word baptism signifies plunging into water, or the very act of dipping or washing. It appears therefore, from the very signification and etymology of the term, which was the custom of administering baptism in the beginning ; whereas we now, for baptism, rather have rhanism, or sprinkling.’*

POOL’S CONTINUATORS : ‘ To be baptized, is to be dipped in water ; metaphorically, to be plunged in affliction.’*

WITSIUS : ' It cannot be denied, that the native signification of the word baptize is to plunge, or to dip.' *

BAILEY : ' Baptism, in strictness of speech, is that kind of—washing which consists in dipping ; and when applied to the christian institution so called, it was used by the primitive christians *in no other sense* than that of dipping ; as the learned Grotius and Casaubon well observe.' *

VENEMA : ' The word *to baptize*, is no where used in the scripture for sprinkling.' *

G. WHITEHEAD : ' Sprinkling infants, I deny to be baptism, either in a proper or scriptural sense. For sprinkling is rhanism, and not baptism.' †

T. LAWSON : ' Such as sprinkle infants, have no command from Christ, nor example among the Apostles, nor the first primitive christians, for so doing—The ceremony of John's ministration, according to divine institution, was by dipping, plunging or overwhelming their bodies in water ; as Scapula and Stevens, two great masters in the greek tongue, testify—As for sprinkling, the Greeks call it rhanismos, which I render rhanism : for tis as proper to call sprinkling rhanism, as to call dipping baptism. This linguists cannot be ignorant of, that dipping and sprinkling are expressed by several words, both in Latin, Greek, and Hebrew. 'Tis very evident, if sprinkling had been of divine institution, the Greeks had their rhanismos ; but as dipping was the institution, they used baptismos ; so maintained the purity and propriety of the language.—To sprinkle young or old, and call it baptism,

is very incongruous; yea as improper as to call a horse a cow: for baptism signifies dipping. However, rhanism hath entered into, and among, the professors of christianity; and to gain the more acceptance 'tis called baptism.' † * *Pædobaptists*,—† *Quakers*, as quoted by Mr. Booth, in *Pædobap. Exam.*

Mr. LEIGH: 'The native and proper signification of it [the term *baptizo*] is, to dip into water; or, to plunge under water.—Figuratively, to plunge into great afflictions.' *Crit. Sacra. p. 77.*

JOSEPHUS (who like the Apostles was a Jew, and wrote in the greek language) uses the word *baptized*, or *baptizing*, when he speaks of a person or thing as dipped, plunged, or overwhelmed. He uses it twice concerning the death of Aristobulus, the brother of Mariamne, who was drowned by Herod's order at Jericho, by certain Greeks, who enticed him into the water to swim, and then under pretence of play, '*Baptizing*, (or putting him under water) they did not leave off, till they had quite suffocated him.' *Hudson's Josephus, vol. i. p. 666.*—He mentions the same Event in his *Wars of the Jews*, Book i. Chap. 22. 'The young man was sent to Jericho, and there, according to his (Herod's) order, being *baptized* (or immersed) in a fish-pond, he died.' *vol. ii. p. 1012.*—In his *Life*, *Josephus* speaking of his own voyage to Rome, and his providential deliverance when shipwrecked, says, 'Our ship being *baptized* (or sunk) in the midst of the Adriatic Gulph, we, being about the number of 600 persons, swam all night, and at day break, I and some others, to the number of 80, were taken up

by another ship.' *vol. ii. p. 905.*—He also says, (in his *Antiquities*, l. ix. c. x.) of the ship in which Jonah attempted to flee from the presence of the Lord, 'The ship was about to be *baptized*,' that is, to be sunk or overwhelmed. § 2. *Hudson's edit. vol. i. p. 419.* See the late venerable *J. Ryland's Six views of Bap. p. 23.*

HOMER (*the greek poet*) says, 'When a smith hardens a hatchet or pole-axe he *baptizes* them in cold water.' *In Gale's Reft. on Wall's Hist. p. 96.* It is well known that when a smith hardens a tool, made of iron or steel, he *dips* it, red-hot, into cold water.

DR. CAMPBELL: 'The word *Baptize*, both in sacred authors, and in classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*, the term used for dying cloth, which was by immersion. It is *always* construed suitably to this meaning.' *Note on Matt. iii. 11.*

MR. PORSON (professor of greek in the University of Cambridge) says, 'It is *absurd* to imagine *baptizo* has any other *proper meaning* than to dip entirely, or plunge, or immerse.' *In Dore's Serm. on Bap. p. 12.*

BEZOR: 'Christ commands us to be baptized: by which it is *certain* immersion is signified.—To be baptized in water signifies *no other* than to be immersed in water.' *In Pædobap. Exam.*

DR. CHEYNE: 'I cannot forbear recommending cold-bathing, and I cannot sufficiently admire how it should ever have come into such disuse, especially among Christians, when commanded by the greatest Lawgiver that ever was, under

the direction of God's Holy Spirit, and perpetuated to us in the *immersion* at baptism, by the same Spirit ; who with infinite wisdom in this, as in every thing else that regards the temporal and eternal felicity of his creatures, combines their duty with their happiness.' *Essay on Health*, p. 100.

'The antiquity of baptism by *immersion* is fixed upon too firm a basis to be removed, as may be shewn from the consent and testimony of the most approved ancient and modern writers.' *Hist. of Relig.* vol. 4. p. 194.

Of the Places where Baptism was wont to be administered.

John baptized *in* the river Jordan : *Matt.* iii. 6. Do persons use to sprinkle others in a river? Would a man appear wise who went into a river to sprinkle another? Can we think that John would act so incorrectly? But if he immersed the people, all is clear, wise, and natural.—Our adorable Redeemer was baptized in the same famous river : *Matt.* iii. 13—17. Would he be *sprinkled* in a river? If he were immersed, a river was quite convenient, and proper for the purpose. But if he were sprinkled, we should think it would have been performed in any place, in a parlour, a kitchen, a synagogue, the temple, any where, rather than in a river. Common sense, and all history will confirm this. Can any man produce an instance from history, of people going into a river to be sprinkled? Then let it be done, that we may consider it. We know that John

was baptizing in Enon—because there was much water there, *John* iii. 23. Observe the reason; because there was much water there. Is this reason satisfactory if he sprinkled the people? Would that require much water? Would not one small rivulet be sufficient? But the reason is a good one, if he immersed the people. He then wanted much water. There was much water at Enon, and therefore he baptized at that place. (b) As Philip and the Eunuch went on their way, they came to a certain water;—And he commanded the chariot to stand still; and they went both down into the water; both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip. *Acts* viii. 26—39. Here a plain reader will ask as before, Why did they both go down into the water? Was it prudent if the Eunuch was only sprinkled? Would two wise men go into a water for such a purpose? If sprinkling were baptism, would not Philip have sprinkled the Eunuch? And can we suppose that, in these circumstances, Philip would have gone into the water to have done this? (c)

(b) Some pædobaptists observe, that this passage should be translated '*Many Waters*;' that is, say they, many purling rills. *Many Waters* is, no doubt, a literal translation of the original words; and they are thus rendered with great beauty in *Rev* xix. 6 'I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, &c.' But if these many waters were merely *little tinkling streams*, and not the rushing of a mighty confluence of waters, what a preposterous association in this comparison! and what ridiculous introduction of them in company with the *voice of a great multitude* and the *tremendous roar of the artillery of heaven*.

(c) BORCHARDUS: From *Hebron*, six miles northward,

Mr. CHAMBERS, when describing a *baptistery*, says, ‘It is a place or edifice where water is preserved for persons to be baptized in. Anciently, in the churches, which baptized by *immersion*, the baptistery was a kind of pond where the catechumens were *plunged*; though in many places the next river served for a baptistery, which was the case in the time of Justin Martyr, and of Tertullian,’ [Who lived in the second and third centuries]. *Dict. by Rees.*

BEDE, the ancient Saxon historian, after giving an account of *Paulinus’s* baptizing king *Edwin* at York in the year 627, informs us; ‘That the king’s sons, and many of the nobles, and a great number of other persons were baptized, at various times, by the said *Paulinus* in the river Glen—in the river Swale—and in the river Trent. See *Bede’s Eccl. Hist. Steven’s Edit. p. 158, 159, 164.*—How very unlike primitive baptism is the ceremony which our opposers call by that name! Do they ever go into a river, or down into the water, to sprinkle either an infant or an adult?’

Of Metaphorical Baptism.

1 *Cor. x. 1, 2.* ‘All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.’ The Apostle refers to the state of the

declining a little to the west, to *Nebel Escol*, that is, the brook of the cluster, from whence the spies carried the cluster of grapes; to the left of this valley, for the space of a mile, runs a river, in which *Philip* baptized the Eunuch of queen *Candace*, not far from *Sicelech*,’ In *Dr. Gull’s Expos. on Acts viii. 36.*

Israelites, *Exod.* xiv. 21, 22. A bright cloud was over them. The sea became dry land; and they went into the midst of it on dry ground. The waters were a wall to them on both sides. In this situation they surrendered themselves to the direction of Moses, who, by divine appointment, was engaged to conduct them to the promised land. Moses was an eminent type of Christ, as a prophet and lawgiver, *Acts* iii. 22, 23: and as the people surrendered themselves to the conduct of Moses, so a believer, in the ordinance of baptism, humbly surrenders himself to Christ, as the Saviour, Lawgiver, and Head of the Church; to be conducted by him to the Canaan above.— Consider the situation of the Israelites. They were in the midst of the sea, and the cloud over them. Thus they resembled a person immersed or covered in the water, when he is baptized. (d)

1 *Pet.* iii. 20—22.: ‘The long-suffering of God waited in the days of Noah, while the ark was preparing; wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.’ The ark was God’s ordinance and not man’s invention; so is baptism, it is from heaven, and not of men. The ark while it was preparing, was the scorn and derision of men; so is baptism; it was rejected

(d) GROTIUS: ‘The cloud was over their head: so also is the water over the head of those who are baptized. The sea encompassed their sides: so also does the water encompass those who are baptized’ *In Foot’s Plain Account, Toulmin’s Edit* p.45.

by the Scribes and Pharisees, as it still is by multitudes. The ark, when Noah and his family were shut up in it by God, represented a burial; and their coming out of it was a figure of the resurrection. Just such a figure is baptism, both of the resurrection of Christ from the dead, and of the resurrection of saints to walk in newness of life. Those who were baptized in the Apostles' days, did not attend to that ordinance in order to put away the filth of the flesh, as many of the pædobaptists have erroneously asserted; but to answer a good conscience towards God—And here by the way, it may not be improper to remark, That as infants could not attend to baptism, in order to answer a good conscience towards God; of course infants, in the Apostles' days, were not baptized.

Rom. vi. 4. : Col. ii. 12. : 'Buried with Christ in baptism.' It is generally allowed, that the Apostle here alludes to the manner of baptizing by immersion. Nor is it easy, in any other way, to account for the expression. That immersion resembles a burial, none will deny; but will this be asserted of sprinkling? If not, the Apostle cannot here allude to sprinkling. Consequently not sprinkling, but immersion is christian baptism. (e)

Rom. vi. 5. 'For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.'

(e) Bishop HOADLY: 'If baptism had been then [in the first days] performed, as it is now among us, [the pædobaptists,] we should never have so much as heard of this form of expression, of *dying and arising again*, in this rite.' *Plain Account*, p. 150.

Mr. P. Edwards says, 'The Apostle does here evidently speak of it [baptism] under the notion of planting;' but adds, 'There are *none*, I believe, who make *planting* an illusion to the *mode* of baptism.' Here Mr. E. is much mistaken; as many *learned* paedobaptists have given us expositions of the passage, exactly the same with those given by the baptists themselves.

Dr. TOWERSON speaking of 'Plunging the party baptized,' adds, 'It is a signification which St. Paul will not suffer those to forget, who have been acquainted with his Epistles. For, with reference to *that manner* of baptizing, we find him affirming, *Rom. vi. 4. that we are buried with Christ by baptism, &c.* And again *ver. 5. that if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*' *Sacra. of Bap. part iii. p. 51.*

Dr. MACKNIGHT: '*Planted together in the likeness of his death.* The burying of Christ, and of believers first in the water of baptism, and afterward in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect, in both cases, is a reviviscence to a state of greater perfection.' *Note on Rom. vi. 5.*

ASSEMBLY OF DIVINES: '*Planted together:* by this elegant similitude the Apostle represents to us, that, as a plant that is set in the earth lieth as dead and immovable for a time, but after springs up and flourishes, so Christ's body lay dead for a while in the grave, but sprang up and re-flourished in his resurrection; and we also, when we are baptized, are buried, as it were, in

24 *Meaning of the Word Baptize, &c.*

the water for a time, but after are raised up to newness of life.' *Note on the Passage:*

It is presumed that Mr. Edwards would have written with much less taunt and with much less confidence, had his acquaintance with authors been a little more extensive previously to his commencing author himself.

'I have' (says the blessed Redeemer) 'a baptism to be baptized with, and how am I straitened till it be accomplished!' *Luke xii. 50.* Now what could he mean by this? Did he mean that sufferings were to be sprinkled, or poured out partially upon him? Would not this lead us to suppose that they were comparatively few and small? Is it not more reasonable and more emphatic to think our Lord meant, that he was to be *overwhelmed* in distress? In common language, afflicted persons are sometimes figuratively spoken of as in *deep affliction*, and *over head-and-ears in trouble*, or *in debt*. (f) Thus also was Christ plunged into sorrow; and thus he speaks of himself, by the Spirit of prophecy, *I am come into deep waters, where the floods overflow me. Ps. lxxix. 2.* O! how was he overwhelmed in affliction, when he said, *My soul is exceedingly sorrowful, even unto death*: and when he cried out with a loud voice, *My God, my God, why hast thou forsaken me?* His former baptism in water was an emblem of these sufferings: and to signify his belief of them, the baptized person,

(f) Thus Plutarch uses the word figuratively, speaking of Otho as being *baptized* in debts of fifty million drachmæ. *In Plutarch's Life of Galba.*

being plunged in water, reasons thus with himself: This is cool and refreshing water; but I have deserved everlasting fire; instead of being baptized in water, why am I not overwhelmed in the tormenting lake? Because Jesus my Lord waded through the depths of divine wrath, that he might to me bring salvation. I was sinking lower and lower into guilt; but such was his love to my soul, that he plunged himself into the abyss of misery, to snatch me as a brand out of the fire. Blessed be God for his unspeakable gift. (g)

Baptism of the Holy Spirit.

Bp. REYNOLDS: 'The Spirit, under the gospel, is compared to water; and that not a little to sprinkle or bedew, but to baptize the faithful in; and that not in a font or vessel—but in a spring, or living river.' *Works*, p. 226.

LE CLERC: 'He [Christ] shall baptize you in the Holy Spirit. As I [John] plunge you in water, he shall plunge you, so to speak, in the Holy Spirit.' †

(g) Dr. CAMPBELL, in his translation of the four evangelists, renders *Luke* xii. 50. 'I have an *immersion* to undergo, and how am I pained till it be accomplished.'

Sir HARRY TRELAWNEY: 'Here, I must acknowledge, that our baptist brethren have the advantage; for our Redeemer's sufferings must not be compared to a few drops of water sprinkled on the face, for he was *plunged* into distress, and his soul was environed with sorrows.' *In Dore's Sermon on Bap.* p. 39.

HERVEY: 'He [Christ] was even straitened, under a kind of holy uneasiness, till the dreadful work was accomplished; till he was baptized with the baptism of his sufferings, bathed in blood, and *plunged* in death!' *Theron*, vol. 2. p. 150.

CASAUBON : 'To baptize, is to immerse—and in this sense the Apostles are truly said to be baptized ; for the house in which this was done was filled with the Holy Ghost, so that the Apostles seemed to be plunged into it, as into a pool.' †

LEIGH : 'Baptize ; that is, drown you all over—dip you into the ocean of his grace ; opposite to the sprinkling which was in the law.' †

Abp. TILLOTSON : '*It* [the sound from heaven, *Acts ii. 2.*] *filled all the house.* This is that which—our Saviour calls *baptizing with the Holy Ghost.* So that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried with water, were overwhelmed and covered all over with water, which is the *proper* notion of baptism.' †

Thus modern pædobaptists, who practised sprinkling. Let us now hear one of the ancients who wrote in the greek language, and practised immersion. CYRIL of Jerusalem, who lived in the fourth century, speaks in the following manner. 'As he who is plunged in water and baptized, is encompassed by the water on every side ; so are they that are wholly baptized by the Spirit.—There [under the Mosaic economy] the servants of God were partakers of the Holy Spirit ; but *here* they were perfectly baptized, or immersed, of him.' † † *In Booth's Reply to Williams.*

GROTIUS : 'That this rite [baptism] was wont to be performed by immersion, and not by perfusion, appears both from the propriety of the word, and the places chosen for its administration, and the many allusions of the Apostles, which

cannot be referred to sprinkling.' *In Stennett's Ans. to Russen, p. 146.*

From the preceding body of evidence it appears that *immersion* is the radical, obvious, and established meaning of the term *baptism*. Consequently, that the divine Writers, when speaking of this ordinance, have actually used a word, which, in its classical, primary, natural, and common acceptation, cannot agree to any action beside that for which we plead.—The *honest* reader is now to judge whether Immersion is the *true* import of the word *Baptism*; or, whether to Sprinkle be the *genuine* sense of the term *Baptize*.

CHAPTER III.

The Design of Baptism; or, the Blessings represented by it.

CHRYSOSTOM: 'To be baptized and plunged into the water, and then to emerge or rise out of it again, is a symbol of our descent into the grave, and of our ascent out of it. And therefore Paul calls baptism a burial, when he says, we are therefore buried with him by baptism into death.' *In Stennett's Ans. to Russen, p. 145.*

W. TYNDALE: 'The plunging into the water signifieth that we die and are buried with Christ as concerning the old life of sin which is Adam, and the pulling out again signifieth that we rise again with Christ in a new life.' 1

Abp. CRANMER: 'The dipping into the water doth betoken, that the old Adam, with all his sin and evil lusts ought to be drowned and killed by daily contrition and repentance.' 2 1 2 *Hist. of Bap. p. 443.*

BEAUSOBRE: 'Baptism was, as it was then administered, a sensible sign of death and a burial, on the one hand; and on the other, of a resurrection. The subject was buried under the water, which was, so to speak, a liquid grave, into which he was for a moment put. Then he was raised up, like a new man restored to life.' *In Dore's Serm. on Bap. p. 40.*

Dr. WELLS: 'St. Paul here alludes to immersion, or dipping the whole body under water in baptism; which, he intimates, did typify the death and burial (of the person baptized) to sin, and his rising up out of the water did typify his resurrection to newness of life.' *Illus. Bib. on Rom. vi. 4.*

SCUDDER: 'Baptism—doth lively represent the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts; being dead and buried with him unto sin, and rising with him to newness of life, and to hope of glory.' *

PICTETUS: 'That immersion into, and emersion out of the water, practised by the ancients, signify the death of the old, and the resurrection of the new man.' *

PETER MARTYR: 'As Christ, by baptism, hath drawn us with him into his death and burial; so he hath drawn us out unto life. This doth the dipping into the water, and the issuing forth again, signify, when we are baptized.' *

Bp. NICHOLSON : ‘The ancient manner in baptism, the putting of the person baptized under the water, and then taking him out again, did well set forth these two acts ; the first his dying, the second his rising again.—Into the grave with Christ we went not ; for our bodies were not, nor could be buried with his : but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.’ *

MANTON : ‘The putting the baptized person into the water, denoteth and proclaimeth the burial of Christ, and we by submitting to it are baptized with him, or profess to be dead to sin ; for none but the dead are buried. So that it signifieth Christ’s death for sin, and our dying unto sin.’ *

BENGELIUS : ‘He that is baptized puts on Christ, the second Adam ; he is baptized, I say, into a whole Christ, and therefore also into his death : and it is like as if, in that very moment, Christ suffered, died, and was buried for such a man ; and such a man suffered, died, and was buried with Christ.’ *

S. CLARK : ‘*We are buried with Christ, &c.* In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water. And this manner of doing it, was a very significant emblem of the dying and rising again, referred to by St. Paul, in *Rom. vi. 4.*’ *

T. GOODWIN : ‘The eminent thing signified and represented in baptism, is not simply the blood of Christ, as it washeth us from sin ; but

there is a further representation therein of Christ's death, *burial*, and *resurrection*, in the baptized's being first buried under water, and then rising out of it: and this is not in a bare conformity unto Christ, but in a representation of communion with Christ, in that his death and resurrection. Therefore it is said, *we are buried with him in baptism; and wherein you are risen with him.**

AUGUSTIN: 'If sacraments carry no resemblance of the things whereof they are sacraments, they are no sacraments at all.' *

MASTRICHT: 'Similitude and analogy, between the sign and the thing signified, are necessarily supposed in every sacrament.' *

'These learned authors are almost unanimous in considering baptism as principally intended, by the great Legislator, to represent the *death*, *burial*, and *resurrection* of Christ; the *communion* his people have with him in those momentous facts; and their *interest* in the blessings thence resulting. To confirm and illustrate which, they agree in applying the declarations of Paul, recorded in *Rom. vi. 4.*, and *Col. ii. 12.*: Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.—Now if such be the chief design of the ordinance; if these passages of holy writ be pertinently applied; and if there be any correspondence between the sign and the things that are signified by it; immersion must be the mode of administration.'* * *In Booth's Pædobap. Exam.*

CHAPTER IV.

The Design of Baptism more fully expressed by Immersion, than by Sprinkling.

MASTRICHT: ‘Immersion—was used by the Apostles and primitive churches, because it is not only more agreeable in warm countries, but also more significant.’ *

CAVE: ‘The party to be baptized was wholly immersed, or put under water;—whereby they did more notably and significantly express the three great ends and effects of baptism.’ *

ALSTEDIUS: ‘The rite of immersion, which is intimated by the very word baptism, certainly bears a greater analogy to the thing signified.’ *

PICTETUS: ‘It was usual in ancient times for the whole body to be immersed in water—and it must be confessed that such a rite most happily represented that grace by which our sins are as it were drowned, and we raised again from the abyss of sin.’ *

WITSIUS: ‘It must not be dissembled, that there is in immersion a greater fruitfulness of signification, and a more perfect correspondence between the sign and the thing signified; as we shall shew, when we come to that part of our subject.’ *

M. MORUS: ‘Baptism was formerly celebrated by plunging the whole body in water, and not by casting a few drops of water on the forehead: *that* representing death and the resurrection much better than *this*.’ * * *In Pædobap. Exam.*

Being taught, therefore, by these learned pædobaptists, that the radical idea of the term baptism—the chief design of the ordinance—the apostolic example—and the emphasis of signification, are all in favour of immersion; we must stand acquitted of blame, in the judgment of all impartial men, and our conduct appear worthy of imitation, whilst we strenuously adhere to the practice of it, in all our administrations of that holy rite.

CHAPTER V.

The Practice of John the Baptist, of the Apostles, and of the Church in succeeding Ages, in regard to the Manner of administering the ordinance of Baptism.

MOSHEIM: ‘The form of initiation which he [John] adopted, in regard to *all* those who promised an amendment of heart and life, was to immerge them in the river.—Jesus himself, before he entered on his ministry, condescended to comply with *this rite*, and was solemnly baptized by John in the river Jordan.’ *Comment on the first thrcē Cent. Vidall’s edit. p. 114.*

The above learned author elsewhere says, ‘The disciples of John the Baptist were initiated into the kingdom of the Redeemer by the ceremony of *immersion*, or baptism.—The sacrament of baptism was administered in this [the first] cen-

ture, without the public assemblies, in places appointed for that purpose, and was performed by *immersion of the whole body*, &c.—The persons that were baptized in this [the second] century were *immersed under water*, and received into the Church by a solemn invocation of Father, Son, and Holy Ghost, according to the *express command* of our blessed Lord.' *Eccl. Hist. Cent. 1. Part 1.—Part 2.—Cent. 2. Part 2.*

DR. GILL: 'The christians of Christ's time are called by the Jews, in a way of contempt, *apostates*, that received the doctrine of baptism, and were *dipped in Jordan*.' *Expos. on Matt. iii. 6.*

Bp. NEWTON, in his note on the twenty-first line of Milton's *Paradise Regained*, admits, That John the Baptist *immersed* his disciples.

VENEMA: 'It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling.—The essential act of baptizing, in the second century, consisted, not in sprinkling, but in immersion into water, in the name of each Person in the Trinity.—It was performed in a river, a pool, or a fountain.' *In Pædobap. Exam. v. 1. p. 212.*

TERTULLIAN, describing the manner of baptizing used in his time, says, 'Men's minds were hardened against it because the person [to be baptized] was brought down into the water without pomp, without any new ornament or sumptuous preparations, and dipped at the pronouncement of a few words. And there is no difference' (says he) 'whether one is washed in the sea or in a pool, in a river or in a fountain, in a lake or in

a channel ; nor is any distinction to be made between those whom John dipped in Jordan, and those whom Peter dipped in the Tiber.' *In Stennett's Ans. to Russen, p. 144.*

Abp. TILLOTSON : ' *Anciently, those who were baptized put off their garments, which signified the putting off the body of sin ; and were immersed and buried in the water, to represent their death to sin ; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the Apostle alludes, Rom. vi. 2—6. Gal. iii. 27.* Works, vol. 1. Sermon 7. p. 179.

Dr. SHARP, *Abp. of York* : ' Whenever a person in *ancient times* was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged to mortify his former carnal affections, and so enter upon a new state of life ; and the very form of baptism did lively represent this obligation. For what did his being *plunged under water* signify, but his undertaking, in imitation of Christ's death and burial, to forsake his former evil courses, as his *ascending out of the water*, did his engagement to lead a holy spiritual life.' *Serm. before Queen Mary, March 27, 1692.*

LENFANT : ' *With water—with the Holy Ghost—Greek, in water—in the Holy Ghost.* These words do very well express the ceremony of baptism, which was at *first* performed by *plunging* the whole body in water.' *Note on Matt. iii. 2. Eng. Tran.*

CONFESSION OF HELVETIA : ' Baptism was

instituted and consecrated by God : and the first that baptized was John, who *dipped* Christ in the water in Jordan.*

MAGDEBURG CENTURIATORS : ‘ The Son of God was *dipped* in the water of Jordan, by the hand of John the Baptist.’* * *In Pædobap. Exam.*

Dr. MACKNIGHT : ‘ He [Christ] submitted to be baptized, that is, to be *buried under the water by John*, and to be *raised out of it again*, as an emblem of his future *death and resurrection.*’
Note on Rom. vi. 4.

Dr. GREGORY : ‘ The initiatory rite of baptism was [in the first century] publicly performed by *immersing* the whole body, &c.’ *Hist. of the Church, vol. 1. p. 53.*

DUTCH TESTAMENT : ‘ *Matt. iii. 5, 6. : Then went out to him Jerusalem, and all Judea, &c, and were gedoopt in de Jordæn; (and were dipped in the Jordan)—Acts viii. 38. : and they went down both into the water, both Philip and the Eunuch, ende hy doopte hem; (and he dipped him)—Acts ix. 18. ; and he received sight forthwith, ende stout op, ende wert gedoopt; (and stood up, and was dipped).*’ (h)

CLEMENS ALEXANDRINUS : ‘ A Christian is one who knows God, who believes in Christ, who possesses the grace of God—and who has been

(h) Mr. S. CLARKE, in his life of Anthony Walkæus, after giving an account of the piety, learning, and industry, of those who translated the Scriptures into the Dutch language, says, ‘ It is judged the most exquisit translation extant ; as no remarkable defect can be observed in it.’ *Marr. of Eccl. Hist. part 1. p. 980.*

dipped in the sacred laver.' See *Eusebius, b. 4. chap. 62. Note.*

QUENSTEDIUS : ' Immersion is, as it were, a burial, emersion, a resurrection.—It is written, *Acts viii. 38, 39.* that Philip went down with the Eunuch into the water, and there baptized him ; and it is added, that the ordinance being administered, they both came up out of the water.—Both the eastern and western churches were very observant of the rite of immersion for a great number of years.'*

WOLFIUS : ' That baptismal immersion was practised in the first ages of the christian church, many have shown from the writings of the ancients—Some learned christians therefore have judged, that the same rite of immersion should be recalled into practice at this day, lest the mystical signification of the ordinance should be lost.'*

CHAMBERS : ' In the primitive times this ceremony was performed by immersion : as it is to this day in the oriental churches, according to the original signification of the word.'*

ASSEMBLY OF DIVINES : ' Buried with him, &c. *Col. ii. 12.* In this phrase the Apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and as it were to bury them under the water for a while; and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life.' †

ALTMANNUS : ' In the primitive church, persons to be baptized were not sprinkled but entirely immersed in water ; which was performed according to the example of John the Baptist.'*

T. LAWSON : ‘ John the Baptist, that is, John the *dipper* ; so called because he was authorized to baptize in water.—Such as rhantize, or sprinkle infants have no command from Christ, nor example among the Apostles, nor the first primitive christians for so doing.’ †

R. BAXTER : ‘ It is commonly confessed by us to the baptists, as our commentators declare, that in the Apostles’ times the baptized were dipped overhead in the water, and that this signified their profession, both of believing the *burial* and *resurrection* of Christ ; and of their own *present* renouncing the world, and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being *buried* and *risen* again with Christ, as the Apostle expoundeth, in the forecited texts, *Col. ii. 12. Rom. vi. 4.*’ * * *Pædobaptists.*— † *Quaker. In Pædobap. Exam.*

CALVIN : ‘ Here we perceive how baptism was administered among the ancients ; for they immersed the whole body in water. Now it is the prevailing practice for a minister only to sprinkle the body or the head.’ *Com. on Acts viii. 38.*

The above author elsewhere says, ‘ The word baptize, signifies to immerse ; and the rite of immersion was observed by the ancient church.’ *Institut. L. iv. c. 15.*

J. WESLEY : ‘ *Buried with him*—Alluding to the ancient manner of baptizing by immersion.’ *Note on Rom. vi. 4.*

G. WHITEFIELD : ‘ It is *certain*, that in the words (*Rom. vi. 4.*) there is an allusion to the manner of baptism, which was by immersion.’ *Eighteen Serm. p. 297.*

JOSEPH MEAD: 'There was no such thing as sprinkling, used in baptism in the Apostles' times, nor many ages after them.' *Note on Titus* iii. 5.

Bp. TAYLOR: 'The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour.' *In Pædobap. Exam.*

LAURENTIUS, (who wrote about the year 500) in his homily on Alms says, 'Christ being once dipped in the river Jordan, thereby sanctified the waters; but he abides in the poor, and washeth away the sins of those that give to them.' *Dr. Allix's Hist. of Piedmont*, p. 30.

P. SYMSON (a Scotch historian) in the account he gives of the fourth Council of Toledo, which was held in the year 639, says, 'Concerning the rites used in Baptism—some using the ceremony of thrice dipping in water, others once dipping only, it was thought expedient to be content with one dipping, because the Trinity is so lively represented in the Name of the Father, Son, and Holy Ghost, that there is no necessity for three dippings in water to represent the Trinity.' *Sym. Hist. of the Church*, Cent. 7. p. 527.

GODEAU, in his history of the church in the ninth age, informs us, that in the time of Charles the great, baptism was conferred by *plunging into the water*, and not by pouring it on the head, or by sprinkling. 1

The Bp. of MEAUX acknowledges, 'That it may be made appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was administered by im-

mersion throughout the whole church, as far as possible.' 2

WHITBY: 'Immersion was religiously observed by all christians for thirteen centuries.' 3
1 2 3 In *Stennett's Ans. to Russen*, p. 160, 173, 176.

ROBINSON: 'Immersion, in the church of Rome, stood by law established till the latter end of the eighth century. Then pouring was tolerated in cases of necessity.**

'In this country, sprinkling was never declared valid, ordinary baptism, till the Assembly of Divines in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so.**

'Prince Arthur, eldest son of Henry the eighth—Prince (afterwards King) Edward the sixth—and Princess (afterwards Queen) Elizabeth, were all baptized by immersion.'** ***Hist. of Bap.* p. 525. 132. 120.

Mr. JOHN EVANS: 'In the church of Cranbrook is a large *dipping place*, in which the persons, agreeable to the primitive mode, are to be immersed on the profession of christianity.' *Juvenile Tourist*, p. 434.

Mr. TURNER: 'The anglo-saxons baptized by immersion—Prince (afterwards King) Ethelred was *plunged*.' *Hist. of the Anglo-saxons*, vol. 2. p. 34.

'In Scotland, immersion was the *only* rite known as baptism, till the latter end of the twelfth century.' *Bap. Register*, vol. 4. p. 660.

ROBINSON: 'Sixteen years after the establishment of the dutch church in Austin-Friars, London, [which was about the year 1548,] the

congregation published a Catechism, either composed, or recommended, by John a Lasco, the pastor of the said church, in which are the following questions and answers. Q. What are the Sacraments of the church of Christ? A. Baptism and the Supper of the Lord. Q. What is Baptism? A. It is a holy institution of Christ, in which the church is dipped in water, in the name of the Father, and of the Son, and of the Holy Ghost.'**

Even ancient Mockeries of baptism, afford evidence in our favour. 'In an history of the Bazantine theatre, it is said, that in the year 297, the players, on a theatre at a city of Asia, diverted the pagan spectators with a mock baptism. For this purpose they provided a large bathing tub, filled it with water, and plunged Gelasinus into it, to the no small diversion of the company.'**

'It is also recorded of one Porphyry, a pagan player, that he grew to such an height of impiety, that he adventured to baptize himself in jest upon the stage, on purpose to make the people laugh at christian baptism, and so to bring both it and christianity into contempt: and for this purpose he *plunged* himself into a vessel of water which he had placed on the stage, calling aloud upon the Trinity, at which the spectators fell into great laughter. But to the goodness of God to this profane miscreant! it pleased God to shew such a demonstration of his power and grace upon him, that this sporting baptism of his became a serious laver of regeneration to him, inasmuch that of a graceless player he became a gracious christian; and not long after he received the crown of

martyrdom.' * ***Hist. of Bap.* p. 433, 437, 326, 415.

A friend of the author's once asked Dr. Popham, the then rector of Churchstanton, in the county of Devon, the following question: 'Sir, how did John the Baptist, and the Apostles, administer the ordinance of baptism; did they sprinkle the people, or did they immerse them?' The Dr. replied, 'Baptism was certainly administered in the primitive church, by immersion; but I think we have found out a much better way.' It has been often said, That every generation grows wiser and wiser: but, it must be the height of blasphemy to suppose that any man, or sect of men, are grown wiser than the great Head of the Church, who enjoined this ordinance, and who submitted to it himself.

A poor man, a few years since, resided for some little time in Holland. While there, he became acquainted with a Dutch minister, and once attended him at a christening. The minister took the child in his arms and said, 'Ik doop gy, in den name des Vaders, &c. That is, I dip you in the name of the Father, &c.' and then cast a few drops of water on the child's face. The man afterwards asked him, how he could say, 'I dip you,' when he only scattered a few drops of water on the face of the child? The minister replied, 'It is the fashion, and I am obliged to conform to it; but my conscience often upbraids me for so doing.' Well might his conscience accuse him: for every time he performed this ceremony, he told a known falsehood, not only in the presence of God, but

in the name of each Person in the Godhead. Communicated to the author, by the persons above alluded to.

Before we conclude this chapter, we shall select one witness more (from the vast number that might have been produced) to give evidence on this part of our case.—The learned CURCEL-LÆUS: ‘Baptism’ (says he) ‘was performed by plunging the whole body into water, and not by sprinkling a few drops. So John baptized; nor did the disciples of Christ afterwards administer baptism in any other way.’ *In Dore’s Serm. on Bap. p. 48.*

If ever a fact was clearly ascertained and fully established from the page of history, and from concessions of *learned* opposers, it is this, that John the Baptist, the Apostles, and the church in her pure and primitive times administered baptism by immersion, and by immersion only. Should any man be hardy enough to assert the contrary, he will have opposed to him the whole current of *learned* writers from the earliest ages down to the present day.—How awfully applicable are the words of CLAUDIUS, *Bishop of Turin*, when applied to this subject! ‘God’ (says he) ‘commands one thing, and these people [the Pædobaptists] do quite the contrary.’

CHAPTER VI.

*Reasons, Rise, and Prevalence of Sprinkling
instead of Immersion.*

THE first instance on ecclesiastical record, of pouring or sprinkling is that of Novatian, in the year 251. Which case is thus described in Eusebius. 'He [Novatian] fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if that can be termed baptism.' *Euseb. Eccl. Hist. b. 6. chap. 43.*

ROBINSON: 'The administration of baptism by sprinkling was first invented in Africa in the third century, in favour of clinics, or bed-ridden people: but even African Catholics, the least enlightened, and the most depraved of all Catholics, derided it, and reputed it no baptism.' *Hist. of Bap. p. 449.*

By the twelfth canon of the council of Neocæsarea, these clinics were prohibited priesthood. Yea, so imperfect was this baptism esteemed, that Bp. Taylor tells us; 'It was a formal and solemn question, made by Magnus to Cyprian, whether they are to be esteemed right Christians, who were only sprinkled with water, and not washed or dipped.'

ROBINSON: 'The absolute necessity of dipping in order to a valid baptism: and the indispensable necessity of baptism in order to salvation

were two doctrines which clashed. Therefore a thousand ingenious devices have been invented to administer baptism by sprinkling in extraordinary cases. It would shock the modesty of people unused to such a ceremony to relate the law of the case. Suffice it, therefore, to observe, that if the hand or foot only of a babe dying with its mother in the birth be sprinkled, it is (as they say) baptism, and the child is saved. Father Jerome Florentine, of Lucca, published a fourth edition of a middle-size quarto, to explain, confirm, and direct the baptism of infants *unborn*. A book is seldom seen graced with so many recommendations.—Even in the present times an humane doctor of divinity and laws of Palermo, in 1751, published at Milan, in the Italian tongue, a book of 320 pages in quarto, dedicated to all the guardian angels, to direct priests, and physicians how to secure the eternal salvation of infants by baptizing them, when they *could not be born*. The surgical instruments and process cannot be mentioned here; and the reader is come to a point in the history of infant-sprinkling, where English modesty compels him to retire.’ *Hist. of Bap. p. 430.*

PAMELIUS: ‘Whereas the sick, by reason of their illness, could not be immersed or plunged (which, properly speaking, is to be baptized), they had the salutary water poured upon them, or were sprinkled with it, &c.’ *

TURRETTINUS: ‘Immersion was used in former times and in warm climates. But now, especially in cold countries, when the church began to extend itself towards the north, plunging

was *changed* into sprinkling, and aspersion only is used.' *

R. BAXTER: 'We grant that baptism then [in the primitive times] was by washing the whole body; and did not the difference of our cold country as to that hot one, teach us to remember, I will have mercy and not sacrifice, it *should* be so here.' *

Bp. BURNET: 'The danger of dipping in cold climates, may be a very good reason for *changing* the form of baptism to sprinkling.' *

* *In Pædobap. Exam.*

Dr. JOHNSON: 'As to the giving the bread only to the laity; they [the papists] may think, that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think *they* are as well warranted to make this alteration, as *we* are to *substitute* sprinkling in the room of the ancient baptism.' *Boswell's Life of Johnson, vol. 4. p. 311.*

BAILEY: '*Baptistery* is either the place or vessel in which persons are baptized. *In ancient times*, this being performed by *immersion*, the persons so initiated went into a river and were *plunged*; but in the time of Constantine the Great, chapels or places on purpose to baptize in, were built in great cities, which was performed in the eastern and warmer countries by dipping the persons; but in *process of time*, in western and colder countries, sprinkling was *substituted* in place of dipping; which was the origin of our fountains in churches.' *Dict.*

Mr. WALL: 'The way that is now ordinarily

used we cannot deny to have been a *novelty*, brought into this [the] church [of England] by those that had learned it in Germany, or at Geneva. And they were not contented to follow the example of pouring a quantity of water (which had there been introduced *instead* of immersion) but improved it (if I may so abuse that word) from pouring to sprinkling; that it might have as little resemblance of the ancient way of baptizing, as possible.' *Def. of the Hist. of Infant-bap.* p. 403.

Sir J. FLOYER: 'Aspersion or sprinkling, was brought into the church by the *popish schoolmen*, and our dissenters had it from them. The schoolmen employing their thoughts how to find out reasons for the *alteration*, brought sprinkling into use in the twelfth century.' *Essay on Cold Bathing*, p. 58.

GURTLERUS: 'The action in this element of water, is immersion; which rite continued for a long time in the christian church, until, in a *very late age*, it was *changed* into sprinkling.' *Institut. Theolog.* chap. xxxiii.

By the quotations here produced from eminent pædobaptists we are taught; 'That to be immersed or plunged, is (properly speaking) to be baptized—That immersion was used in former times—That the danger of dipping in cold climates was assigned as a reason for *changing* the form of baptism to sprinkling—That sprinkling was *substituted* in the place of dipping—That pouring is a *novelty* imported from Germany or Geneva—That sprinkling bears no *resemblance* to the ancient way of baptizing—and, That

aspersion or sprinkling was brought into the churches by the popish schoolmen.' From which it is evident, that Antiquity is in our favour—That the *form* of baptism, as administered by our opposers has been *changed*—and That according to their own confession) they have not kept this ordinance, as it was delivered to them.

Some of those who have written in favour of infant-sprinkling, have suggested, that there is something indecent attached to the administration of *baptism*;—this, shocking thought, is no less than charging indecency on Him who was *perfectly* holy as Man, and *infinitely* holy as God:—had these men been of the tribes of Israel—had they lived under the former dispensation, how would they have complained of the danger, and the indecency connected with circumcision!

The coldness of the climate, is pleaded, as a reason, for *changing the form of baptism to sprinkling*; and yet thousands in these nations often bathe to refresh their bodies, or to cure them of disorders; but if to be baptized in water is directed to as an ordinance of the adorable Redeemer, then it is to our opposers, a grievous yoke which they cannot bear.

They would do well, we think, to remember, that, to *change* a divine ordinance is represented in Scripture, as a crime of great enormity. Paul commends the Corinthians because they *kept the ordinances as he had delivered them* to that church. Awful threatnings are denounced by the prophet Isaiah xxiv. 5. and one of the crimes on account of which the threatnings are denounced is, *they have changed the ordinance*. Whatever ordinance is intended, the lesson we are taught is,

that to change an ordinance is a great sin. When two of the sons of Aaron made a change in one single circumstance, in the offering of incense, there went out fire from the Lord, and devoured them. For, saith Jehovah, *I will be sanctified in them that come nigh me, and before all the people I will be glorified: Lev. x. 1—3.* This passage is sufficient to make one tremble at the thought of altering, in any degree, a sacred institution, or of conforming to such an alteration, when it is made by any man, or number of men in the world.

We shall conclude this chapter in the words of EPHRAIM, *the Syrian*: ‘The truth written’ (says he) ‘in the sacred volume of the gospel, is a perfect rule. Nothing can be taken from it, nor added to it, without great guilt.’ *Paley’s Evid. vol. 1. p. 237.*

CHAPTER VII.

Neither Precept, nor Example, for Infant-baptism in the New Testament.

BP. BURNET: ‘There is no express precept, or rule, given in the New Testament for baptism of infants.’*

FULLER: ‘We do freely confess, that there is neither express precept nor precedent, in the New Testament for baptizing of infants.’*

LUTHER: ‘It cannot be proved by the sacred

Scripture that infant-baptism was instituted by Christ, or begun by the first christians after the Apostles.' *

CELLARIUS: 'Infant-baptism is neither commanded in the sacred Scripture, nor is it confirmed by apostolic example.'*

MAGDEBURG CENTURIATORS: 'Examples prove that adults, both Jews and Gentiles, were baptized. Concerning the baptism of infants, there are indeed no examples of which we read.' *

S. PALMER: 'There is nothing in the words of the administration of this rite, respecting the baptism of infants: there is not a single precept for, nor example of this practice through the whole New Testament.' *

W. PENN: 'There is not one text of Scripture to prove that sprinkling in the face was the water baptism, or that children were the subjects of water baptism, in the first times.' †

T. LAWSON, has produced Zuinglius and Melancton, as expressing themselves to the same effect. He also tells us, 'the Oxford divines, in a convocation held 1647, acknowledge, that without the consentaneous judgment of the universal church, they should be at a loss, when called upon for proof, in the points of infant-baptism.' †

J. PHILIPPS: 'The practice of sprinkling infants, under the name of baptism, hath neither precept nor precedent in the New Testament.' †

R. BARCLAY: 'As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice, is to be found in all the Scripture.' † * *Pædobaptists*—† *Quakers*. In *Pædobap. Exam.*

Mr. BOOTH: 'Such being the concessions of our learned opposers, and such the harmonious testimony of impartial friends, I am reminded of the following apostolic declarations, which may be here applied. *We gave no such commandment—We have no such custom.* The Apostles, it seems, gave no command for the baptizing of infants; and therefore a precept cannot be found. They had no such custom, and therefore an example of it is not recorded in the history of their practice.'

But though there is no precept for, nor example, nor intimation of, infant-baptism in the *New Testament*, yet a certain pædobaptist Doctor hath found a text in the *Old Testament*, which, as he says, affords 'an unanswerable argument to prove its validity.' His *Text—Canticles vii. 2.:* 'Thy navel is like a round goblet, which wanteth not liquor.' His *Comment—*'And by the by,' (says he) 'here is a great controversy solved, namely, between us and the baptists, who are against the baptizing of children, because they are not come to years of understanding. Let it be remembered, from what is suggested to us here, that infants (according to the notion which prevailed in those days) receive nourishment by the navel, though they take not in any food by the mouth; yea, though (according to the opinion of those times) they did not so much as use their mouths. So it is no good objection against baptizing infants, that they are ignorant, and understand not what they do; and that they are not able to take in the spiritual nourishment after the ordinary way; if it may be done (as 'tis said here) by the navel, by that federal knot or link

which ties 'em fast to their christian and believing parents ; which, according to the best divines is an unanswerable argument to prove the validity of infant-baptism : for they belong to the covenant as they are the offspring of the faithful ; and thence are pronounced holy by the Apostle. And here also we see farther the congruity of the expression here used by the wise man ; for the use of the navel is not only to convey nutriment to the foetus, but to fasten the foetus to the mother : which denotes that intimate union and conjunction with the church of Christ, our common mother, that is made by the baptismal performance.' *Dr. Edwards, on Cant. vii. 2.*

We shall make no reflections on this mighty *Solution of the controversy* : but leave our opposers to please themselves with the *delicacy* and *logic* of their champion : and conclude this part of the subject in the words of BASIL, of *Cesarea* : 'Hearers instructed in the Scriptures' (says he) 'ought to *examine* what is said by their teachers, and to *embrace* what is agreeable to the Scriptures, and to *reject* what is otherwise.' *Paley's Evid. vol. 1. p. 237.*

CHAPTER VIII.

No Evidence of Infant-baptism, before the beginning of the Third Century.

SALMASIUS and SUICERUS: 'In the two first centuries *no one* was baptized, except, be-

ing instructed in the faith, and acquainted with the doctrine of Christ, he was able to profess himself a believer.' *

CURCELLEUS: 'The baptism of infants, in the two first centuries after Christ, was altogether unknown; but in the third and fourth was allowed by a few. In the fifth and following ages it began to obtain in divers places—The custom of baptizing infants did not begin before the third age after Christ. In the former ages no trace of it appears—and it was introduced without the command of Christ.' *

CHAMBERS: 'It appears that in the primitive times none were baptized but adults.' * * *In Pædobap. Exam.*

TERTULLIAN speaking of the work of the Apostles, says, 'Their business was first to preach, afterwards to dip or baptize: and that those who were ready to enter upon baptism should give themselves to frequent prayers, fastings, &c.' 1.

JEROM speaking of the ministerial work, ordained by the commission of Christ, says, 'First they teach all nations, and when they are taught, dip them in water.' 2. 1. 2. *In Stennett's Ans. to Russen, p. 90.*

ERASMUS reads our Lord's commission thus: 'Go and teach all nations, and when they have learned, dip them, &c.' *In the Portsmouth Dispute.*

ATHANASIUS: 'Our Saviour hath not simply commanded to baptize, but says, *Teach, then baptize*: because true faith proceeds from teaching, and baptism then, *rightly follows* faith.' *In his 3. Sermon against the Arians.*

The apostolic Fathers make no mention of baptizing infants—BARNABAS says, ‘Blessed are they who putting their trust in the cross, descend into the water.’ And a little after,—‘We go down into the water full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the Spirit.’ *Wake’s Gen. Epis.* p. 180, 181.

Bp. BARLOW: ‘I do believe and know that there is neither precept nor example in Scripture for pædobaptism, nor any just evidence for it for about two hundred years after Christ.’ *Letter to Mr. John Tombs.*

WOLF. CAPITO: ‘In the first times of the church no one was baptized, nor received into the holy communion of christians, till after he had given himself up entirely to the word and authority of Christ.’ *In Pædobap. Exam.* vol. ii. p. 79.

WALAF. STRABO: ‘In the primitive times the ordinance of baptism was administered *only* to those who through perfection of body and mind, understood what profit they received by baptism; what was to be professed, what to be believed; and lastly, what was to be observed by those that were born again in Christ.’ *Davye on Bap.* p. 63.

LIMBORCH: ‘The subject of baptism, to whom it is to be administered, is a *believer*; one who is endued with a true faith in Jesus Christ, and touched with a serious repentance for past offences.’ *Syst. Div. b. v. chap.* 22.

SAURIN: ‘In the primitive church instruction preceded baptism; agreeable to the order of Jesus Christ, *Go, teach all nations, baptizing them, &c.*’ *Serm. tom. i.* p. 301.

ROBINSON: 'Not one natural infant of any description appears in this church [Rome] during the first three centuries, and immersion was the only method of baptizing.—Professor Boehmer with his usual accuracy makes a just distinction in regard to the places of baptism. The place of administering baptism,' says he, 'was, not the church but a river, in which people were *dipped* in the presence of witnesses.'

'There is no trace of infant-baptism among the catholicks of Spain earlier than the year 517. In this year, it is said, Lender consulted Pope Gregory on the propriety of trine immersion, and Gregory's answer was inserted in a council held at Toleda in 633, where it was determined that baptism should be administered by single immersion.' *Researches*, p. 130, 215.

'It is very evident, that the baptism of natural infants was not so early, nor even so general, as hath been by many imagined. The Fathers should be allowed to expound themselves, and Clement's hymn makes it appear with the utmost evidence that by infant, and little infant, he did not mean either a babe, or a minor, but a christian of any age. His whole book called the *Pedagogue* is additional evidence, and he expressly says: Paul defines an infant, in the Epistle to the Romans, where he informs them: *I would have you wise to that which is good, and simple concerning evil.* We, adds Clement, are a choir of such infants. Agreeably to this notion, at the close of his book of *Pedagogy*, supposing himself and his companions united in a choir by Jesus, the *Pedagogue* of all his disciples, he proposes a hymn of praise to be sung by all the church, to

the honour of their common benefactor, the only teacher, and the perfect pattern of spiritual infancy—that is of innocence.’

The word *infant*, as used by the ancients, was of wider extent than is now generally supposed. ‘Servants are called the master’s infants—Foot soldiers are the infantry under the command of general officers—The children of the house of Spain are called infants—In the Gothic laws a man’s *infants* were disqualified for sitting as jury-men in his law-suits; for being his *tenants* they would be tempted to be partial.’ **

Young persons during their minority, were, in the middle ages, stiled *infants*; as appears from various documents, of which the following is but a sample.—The last will and testament of the *little infant* Count Gaifer, ‘I, a young infant under age, named Gaifer, Count, Son of the late Count Landoar, by this deed, offer to God, and to the famous church of St. Mary, my estate, &c. Done at Salerno in the year 1000.’—The last will and testament of the *little infant* Hubert. ‘Be it known, that I, Hubert, a little infant, called Melis, the son of Hugh, of the race of Saracens, &c. Dated 1018.’—An inscription in the eighth century at Naples, says, ‘Basil, the son of Shilibud and Gregoria, lost his life in the twelfth year of his infancy.’ **—When therefore we read in the early periods of ecclesiastical history of the baptism of infants, it must not be understood of infants as defined by the pædobaptists; but of persons in a state of minority.(i)

(i) The laws of England and our own courts of justice,

‘ Few writers have been so often quoted in the controversy concerning infant-baptism as Tertulian, and yet the subject is not so much as mentioned by this father. They are *boys* and not *babes* of whose baptism he writes.’ **

Bp. VICTOR’s account of the church at Carthage, agrees with the above assertion. He says, ‘ There were, in the church at Carthage, when Eugenius was bishop, a great many little *infants*, readers, who rejoiced in the Lord, and suffered persecution with the rest of their brethren.’ **

In another place he says, ‘ There was in the church at Carthage a man named Theucarius, who used to read, and was master of the singers—Twelve of these were *little infants*. There were also *little infants*, who in time of persecution ran up and down the streets crying, We are christians—We are christians—We are christians: and as they repeated this three times, both catholicks and arians thought they held the doctrine of the Trinity: the latter knocked them on the head, and the former registered them for martyrs.—There were seven monks put to death; Maximus, a *little infant*, was one. The officers pitied his youth, and tried to persuade him to recant. No, said he, nobody shall persuade me to leave my father abbot, and my brethren. Do not think you can seduce me because I am young—If I deny

(even in the present day) stile those persons *infants*, who are under twenty-one yeas of age. Judge Blackstone says; ‘ The full age in male or female is twenty-one years, which age is completed on the day preceding the anniversary of a person’s birth; who till that time is *an infant*, and so stiled in law.’ *Comment on the Laws of England*, v. i. p. 463.

Christ before men he will deny me before his Father in heaven.' **

CARDINAL BELLARMINE: 'They were all led into the mistake by applying to natural infants what Origen had said only of youths and adults. Origen's infants were capable of repentance and martyrdom: but the infants of the reformers were incapable of either.' ** ** *Hist. of Bap. p. 564, 136, 139, 152, 164, 171, 172, 339.*

'During the first three centuries christian congregations all over the east subsisted in separate independent bodies, unsupported by government, and consequently without any secular power over one another. All this time they were baptized churches, and though all the fathers of the four first ages down to Jerom, were of Greece, Syria, and Africa, and though they gave great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child till the year 370, when Galates, the dying son of the emperor Valens, was baptized, by order of a monarch who swore he would not be contradicted. The age of the prince is unknown.' *Researches, p. 55.*

T. LAWSON: 'See the author of rhanism, that is sprinkling; not the Apostles, but Cyprian, not in the days of Christ, but some two hundred and thirty years after.—Augustine, the son of the virtuous Monice, being instructed in the faith, was not baptized till about the thirtieth year of his age. (k)—Ambrose, born of christian parents, re-

(k) 'AUGUSTINE [about the year 397] in company with his son, then fifteen years of age, and his friend Alypius

mained instructed in christian principles, and was unbaptized till he was chosen bishop of Milan—Jerom, born of christian parents, was baptized when about thirty years old—Nectarius was chosen bishop of Constantinople before he was baptized’—[Gregory Nazianzen, born in 318, whose parents were christians, and his father a bishop, was not baptized till about thirty years of age—Chrysostom, born of christian parents in 347, was not baptized till near twenty-one years of age] *—Basil, whose father, grandfather, and great-grandfather were christians, was not baptized till the twenty-eighth year of his age † : and Constantine the great also, the son of Constance and Helena, (both eminent christians) born in the year 305 ; was solemnly baptized in Jordan, after the example of Christ, by Eusebius of Nicomendia, a little before his death. *Millar’s Hist. of Christi. vol. 1. p. 392. *In Pædobap. Exam. † Hist. of Bap. p. 69.*

The quotations here produced from eminent pædobaptists, and the various historic facts here cited, abundantly prove that baptized believers, in the primitive church, did not baptize their infants.

was baptized by *immersion*, in the baptistry of Milan, by Ambrose, in the thirty-third year of his age. The Cistercians at Milan have preserved the memory of this by public monument,’ *Hist. of Bap. p. 203.*

CHAPTER IX.

The Rise, and Grounds, of Infant-baptism.

ROBINSON : ‘The baptism of babes first appeared in the most ignorant and impure part of the catholick world, Africa. It was not the offspring of critical learning or sound philosophy, for it sprang up among men destitute of both; nor did any one ever take the African fathers for philosophers, or critical investigators of the sacred oracles of God; and if they be all taken for moral men they are overprized, for in spite of their vain boast of an orthodox faith, they were pagans and blasphemers, who worshipped idols in secret, and dedicated their children to demons. There was no crime that they did not practise; perjury, debauchery of every species, oppression, tyranny, and wickedness of every kind; so that the people groaned for a revolution. When, in the time of Augustine, the Vandals surrounded Carthage to besiege it, the members of the church were lying in luxury at the play, or at some public amusement, and the poor were more wretched and more wicked than they had ever been under the Romans.’ **

‘There was a ferocity in the manners of the old Carthaginians, and their history is full of examples of the cruel insensibility with which they shed the blood of citizens as well as foreigners. This ferocity they carried into their religion.—When Agathocles was upon the point of besieging Carthage, the inhabitants imputed their misfor-

tune to the anger of Saturn, because instead of children of the first quality, which they used to sacrifice to him, they had fraudulently substituted the children of slaves and strangers. To make amends for this pretended crime, they sacrificed *two hundred children* of the best families of Carthage to that god. A brazen statue was set up, its two arms, brought almost together, were extended downward over a fierce fire. The mothers kissed and decoyed their children into mirth lest the god should be offended with the ungracefulness of his worshippers. The priests were habited in scarlet, and the victims in a purple vest. The children were laid upon the arms of the statue, and rolled from thence into the fire, and a rough music drowned their shrieks lest mothers should hear and relent.' ** ** *Hist. of Bap. p. 182, 185. Rollin's Ancient Hist. vol. i. p. 115.*

Among such a people as the above lived Fidus, the first on record who proposed the baptism of infants. And though, as Mr. Wall intimates, he was but an indifferent man for a bishop, yet he might be shocked at such horrid abominations. It is more than probable that Fidus bethought himself of baptizing these little ones, as an expedient to save them from the arms of the brazen statue, and from the devouring flame. If so, he ought to be canonized for his humanity, if not for a saint.

The advocates of Pædobaptism, from its commencement to the present day, have almost universally ascribed a degree of utility and importance to baptism which divine Revelation does not warrant. This, however strange it may

appear at first sight, hath been one of the principal causes of its being so generally practised.

SALMASIUS: 'An opinion prevailed, that no one could be saved without being baptized; and from that reason, the custom arose of baptizing infants.' *In Pengilly's Treat. on Bap. p. 51.*

AUGUSTIN: 'Not only persons who are come to the use of reason, but also little children, and infants newly born; if they die without baptism,—do go into everlasting fire.' *See Davye on Bap. p. 67.*

ISIDORUS: 'If children are not baptized, and so thereby renewed, and original sin washed away, they are in a state of damnation.' *Magd. Cent. 7. p. 98.*

ANSELM: 'Children should be baptized, that they may be freed from original sin, and be rendered saints and holy ones.' †

BERNARD: 'Without baptism children cannot be saved.' † † *Danvers on Bap. p. 120.*

CHURCH OF ROME: 'Sin, whether contracted by birth from our first parents, or committed of ourselves,—by the admirable virtue of this sacrament [baptism] is remitted and pardoned.—By baptism we are joined and knit to Christ, as members to the head.—By baptism we are signed with a character which can never be blotted out of our souls,—it opens to every one of us the gate of heaven, &c.' *

COUNCIL OF TRENT: 'If any one shall say that baptism is not necessary to salvation, let him be accursed.' *

DODWELL: 'It is by baptism the soul is rendered immortal.' * * *In Pædobap. Exam.*

The LUTHERANS in their Augustine Confes-

sion, made 1530, declare, that baptism is necessary to salvation: and that God's grace is conferred thereby. They also condemn the baptists, for not baptizing infants, and for holding, that children are saved without it.' *Danvers*, p. 128.

CHURCH OF ENGLAND: 'Baptism wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'

PETERBOROUGH CATHEDRAL:

'Here lies a babe, that only cry'd
In baptism to be washt from sin, and dy'd.

January 17, 1666. *Hackett's Epit.* p. 124.

VOSSIUS: 'It is manifest, that in baptism we are born again, adopted, received into the covenant of grace; and upon that receive remission of sins, are renewed by the Holy Spirit, and made heirs of the heavenly kingdom.' *

J. AMBROSE: 'By baptism we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God.' *

Mr. GEE: 'This sacrament of baptism doth confer on the persons baptized the grace of remission, of adoption, and sanctification.' *

WATERLAND: 'Baptism alone is sufficient to make one a christian, yea, and to keep him such, even to his life's end.' *

'BURKITT, speaking of infants under the notion of lambs, calls baptism Christ's ear-mark, by which Christ's sheep are distinguished from the devil's goats.' *

HOLLAZIUS: 'By baptism is applied to us, calling grace—illuminating grace—regenerating

grace—justifying grace—indwelling grace—and glorifying grace.’ †

M. HENRY : ‘Baptism wrests the keys of the heart out of the hands of the strong man armed, that the possession may be surrendered to him whose right it is.—The water of baptism is designed for our cleansing from the spots and defilements of the flesh.’ *

G. WHITFIELD : ‘Does not this verse [John iii. 5.] urge the absolute necessity of water baptism? Yes, where it may be had; but how God will deal with persons unbaptized we cannot tell.’ *

J. WESLEY : ‘If infants are guilty of original sin, in the ordinary way, they cannot be saved unless this be washed away by baptism.’ *

Dr. WILLIAMS : ‘Jesus Christ was equally liable to ceremonial pollution with the Jews in common; and, when baptized, he was legally purified.—Baptism ratifies the promises, and authenticates divine revelation.—Baptism gives a legal title to read the Scripture, to all the contents of that sacred volume, and to all the means of conversion.—The obligation to repentance, to holiness, and to obedience, results from being baptized, &c.’ † * *In Pædobap. Exam.* † *In Reply to Williams.*

D. FEATLEY : ‘The sacrament of baptism ought to be administered to children, as the ordinary means of their salvation.’ *Dipper dipt.* p. 11.

R. CARPENTER : ‘Baptism is our birth of water and of the Spirit, opening unto us the kingdom of God; and, our birth of water and of the

Spirit, opening unto us the kingdom of God, is nothing else but baptism.' *Bap. washed, and shrunk in washing*, p. 35.

G. CLAYTON : ' Such full assurance of hope have I in the *efficacy* of this sacrament, [infant-sprinkling] that I doubt not but it will appear in that day, when the secrets of divine operation shall be disclosed, that the seeds and principles of the better life were, in some instances, infused into the mind at the *very hour* when baptismal water was externally applied, in the name of the Father, &c.' *Pious Regard*, p. 13.

Dr. TOMLINE, *Bishop of Lincoln* : ' Justification takes place at baptism.—Those who are baptized are *immediately* translated from the curse of Adam to the grace of Christ ; they receive the forgiveness of sins, they become reconciled to God, partakers of the Holy Ghost, and *heirs* of eternal happiness.' *Refut. of Calvin*. p. 101, 83.

Dr. GREGORY : ' Except a man be baptized, he cannot enter into the kingdom of God.' *Dict.*

Bp. BEVERIDGE : ' Put off your baptism no longer—It was your parents' fault that you were not baptized before : it is your own if ye be not baptized now. And therefore be advised to fit yourselves for it, as soon as possible, lest as ye have hitherto lived, so ye die too without it, and so be damned for ever.' *Serm. on Bap.*

Mr. LEWELYN : ' Christ has nothing to do with any man, nor any man with Christ, till he is baptized *with* water. All power in heaven and earth is in baptism. He that is not baptized has no interest in Father, Son, nor Spirit.—By this

ordinance he is united unto the true God, and becomes one with him in all things. Baptism is our righteousness and holiness—It is remission and cleansing from sin, and though our sins are red as scarlet, baptism makes white, and whiter than snow. He who is baptized is as white and clean from sin as God can make him.' *Treat. on Bap.* p. 5, 11, 18, 22, 23.

Though *Dr. Featley* and *Mr. Russen* assert, that the *baptists* are very ignorant, and a very impious people: yet it is hoped that nothing will ever be found in any of their writings, that savours half so much of ignorance and impiety, as what we have cited from the works of *Vossius*, *Gee*, *Williams*, *Lewelyn*, and others. And yet, reader, these are the men, and wisdom and virtue are to die with them!

This catalogue of *antiscriptural assertions*, might be easily enlarged, but we forbear; and dismiss this disgusting part of the subject with a suitable reflection.

Though the *baptists* only assert, That none but those who, under divine influence, believe in Christ, and who cherish repentance towards God, are the proper subjects of baptism; and that it is the duty as well as the privilege of all such to attend to it, according to the command of the great Head of the Church; yet their *opposers* have frequently charged them with attaching too much importance to this ordinance. But surely common sense, when divested of prejudice and interest, will confess, That the charge is not only ill-founded, but that it comes from the advocates of, what they call infant-baptism, with a very

bad grace : for it is evident, from the preceding quotations, that they themselves consider it as *almost*, if not *altogether* a Saviour.

‘ Yes, we have prov’d it by their practice :
No argument like matter of fact is.’

For, according to them, (not to mention all the profane and ridiculous things which they say on the subject) infants are *in*, if not *by*, what they style baptism, made members of Christ, children of God, and inheritors of the kingdom of heaven. This is the generally prevailing opinion amongst them. The Rev. G. Crabb, in his Poem on the Parish Register, gives us their sentiments in the following couplet :

‘ Here, with an infant, joyful sponsors come,
Then bear the *new-made christian* to its home.’

But is there such a marvellous efficacy in infant-sprinkling as its advocates suppose ? Does it indeed wash away sin ? Are the babes, at the font, actually made members of Christ, children of God, and inheritors of the kingdom of heaven ? How then comes it to pass, that such numbers of them in subsequent life, are enemies to Christ—are avowedly hostile to religion, and die too in a state of awful impenitence and alienation from God ? What an awful delusion ! Oh, when shall christians learn to surrender their prejudices to reason and revelation, and abandon a practice unknown to the Scriptures—a practice, in its tendency, obviously subversive of genuine, vital, and personal religion !

The difficulty of providing for the children of the priests, was another article that forwarded the baptism of infants.—‘ They provided sinecures, and even cures for them in their childhood. Pope Gregory reprovèd the bishop of Liege, for marrying some of his bastards into noble families, and portioning them by assignments of church estates; for procuring benefices for others who were minors; for conferring both cures and sinecures on them himself; for giving a prebend in his church to the brother of a nun; and for portioning two daughters by the same nun with ecclesiastical money.—Ratherius wrote to Martin bishop of Ferrara on the same subject, and reprovèd him for selling orders to children, of which he had made a perpetual practice.—There are letters of Atto to his clergy, wherein he describes the manner of ordaining little boys, and uses precisely the same arguments against the practice, as the baptists do against the baptizing of them. It seems, the infants as he calls them, were trained by the rod to give answers to questions in public, which they could hardly utter, and not a word of which they understood.—No step could be taken towards pensioning these little ones before they had been baptized.—They were therefore taught very early to make the responses. A presbyter of twelve years of age, or, as they called them, Little infant presbyters, were very common.’* Pope John the tenth, created a child, of no more than five years of age, bishop of Reims: and Pope John the thirteenth,

(who was wont to drink healths to the devil) created a boy but ten years old, bishop of Tuderinat.† This abuse was not local, it prevailed over the whole catholic world. * *Hist. of Bap.* p. 309. † *Hist. of Popery*, vol. 1. p. 317, 319.

Thus was the order of the church subverted, by giving those the name who had not the thing, and by transferring the whole cause of christianity from the wise and pious few to the ignorant and wicked multitude, who, being supposed christians, interfered in religion, degraded the community, invaded the offices, and converted the whole into a worldly corporation.

The scarcity of Bibles, at the time when the 'mystery of iniquity began to work,' was a circumstance favourable to the rise and establishment of infant-baptism.

After the ministers of Christ of the two first centuries had exchanged earth for heaven, men of corrupt minds introduced a variety of heresies and superstitions into the churches.(1) The Scriptures, in those days, were in but *very few* hands.

(1) Several human inventions, beside that of infant-baptism, were introduced into the African churches in the fourth century.---Prayers were made for the dead---Incense was used in their assemblies---Crosses were placed on their communion-tables---Wax-lights (in the day-time) were set up in their places of worship.--Lighted lamps were placed on the tombs of their martyrs---And the Lord's supper was given to children, to dying persons, and even to the dead.---These deviations from the Apostolic practice, were so many steps by which the *Man of Sin* ascended his throne in the temple of God. See *J. Owen's Consecrat. of Temples* chap. 7 p 56. *Dr. Allix's Hist of Piedmont*, p. 10.

In England, so late as the time of Edward the first, the price of a bible was from thirty-five to forty pounds sterling. A labouring man, at that time, got but three halfpence a day; so that the whole earnings of a day-labourer for fifteen or sixteen years, were but just sufficient to purchase a copy of the Holy Scriptures. The dictates of the priests were a law, and their heresies and superstitions were, by degrees, received as gospel. And it is well known, that whatever is received and established in the darkest ages, is not easily set aside in after and more enlightened times. An instance of this sort, we have in the history of the Carthaginians: the shocking custom of offering children a sacrifice to their gods, prevailed amongst them in the dark ages of paganism; but, strange to tell! they continued this diabolical practice for a series of years after they professed the christian religion.* If such a practice, which commenced in the dark ages of paganism, was still continued by a people after they professed christianity, we need not be surprized that infant-baptism and infant-sprinkling, which owe their origin to the gloomy days of the general apostacy, should so long be continued amongst those of the half-reformed churches.—Let the followers of antichrist have their seven sacraments—Let them mutilate the Lord's supper—Let them set aside scriptural baptism—Let them sprinkle their infants—But, let the Lord's own people *revere* his authority, *bow* to his commands, and *attend* to his ordinances as they are exhibited in the sacred page. * See *Salviani de gubernat dic. lib. viii.*

Gross misrepresentation, and violent persecution, have often been employed to aid the cause of infant-baptism.

POPE INNOCENT the first, and AUGUSTIN, had no sooner established infant-baptism in the Milevitan council, (a provincial town in Africa) about the year 402, than *laws and decrees* were made and published in order to *enforce* the reception and practice of this new antiscriptural ceremony. In the above council it was *decreed*, 'That it is *our will*, that all who affirm that young children receive everlasting life, albeit they be not by baptism renewed; and that will not that young children from their mother's womb, should be baptized, to the taking away of original sin—*That they be anathematized.*'—And THEODOSIUS and HONORIUS published the following *edict* in the year 413, *viz.* 'That all persons re-baptized, as well as the administrator, should be punished with *death*—and that none should so much as *eat* with an anabaptist.' It was also *decreed*, in the first general council held at Carthage, in the year 416, 'That *we will*, that whoever denies that little children by baptism are freed from perdition, and eternally saved—*That they be accursed.*'

In consequence of the above decrees, ALBANUS, a zealous minister, with several others were put to death (about the year 424) for baptizing believers, who had been christened in their infancy. See *Danvers on Bap.* p. 105, 113.

The DONATISTS were persecuted for not administering baptism to infants, and for holding, 'That infants are saved without it.—Augustin,

writing against one of them, says, 'Thou acknowledgest that children are guilty of original sin, yet absolvest them without the *laver of regeneration*, and permittest them to go into the kingdom of heaven. These things are very perverse, and against the catholick faith.'—To another person, who seems to be his friend, he writes thus: 'Firmly do thou hold, and by no means doubt, that not only men who are come to the use of reason, but also children, whether beginning to live in their mothers' womb, and then dying or being newly born; if they die without baptism,—do go into everlasting fire.—And if thou know any teach contrary hereunto, shun him as the plague, reject him as an heretick, and as an enemy to the christian faith; let him be *anathematized* by all catholick christians.' See *Davye on bap.* p. 64—76. *Danver's Reply to Baxter*, p. 41.

ROBINSON: 'About the year 590, a council was held at Toledo in Spain. The king produced the articles of his faith, which he and the queen, the bishops and some nobles subscribed. Here unity of faith, and uniformity of worship were introduced, anathemas were plentifully denounced, and the vengeance of heaven and earth was threatened to overwhelm all, who did not accede to the faith and the measures of the council. The former creed was disowned, and a *curse* was denounced against *anabaptism*. In return for these favours, the prelate graced the king with the title of *catholick*, which descended to his successors.' *Researches*, p. 208.

From the above relation we learn,—That in-

fant-baptism was at its commencement established by compulsion ; and that one of the most ancient as well as one of the most powerful arguments that was ever urged against the Baptists, was that of *putting them to death*. This is an argument which they could never withstand—it has put thousands of them to everlasting silence.

Extracts taken from JEFFERY, *of Monmouth,*
FULLER, *and* FABIN ; *by* H. DANVERS.

‘ In the country of the Britons, christianity flourished, which never decayed even from the Apostles’ time ; among whom was the preaching of the gospel, sincere doctrines, and living faith, and such form of worship, as was delivered to the churches by the Apostles themselves. They, even to death itself, withstood the Romish rites and ceremonies.—About the year 593, the English Saxons compleated their conquest of the Britons.—In 596, Gregory, bishop of Rome, sent Austin the monk into England, to bring the Saxons into a conformity to the church of Rome : for as long as the British churches possessed the country, they were kept sound in the faith, and pure in the worship, order, and discipline of Christ.—Austin endeavoured to reduce the Britons as well as the Saxons, to a conformity to the church of Rome ; at which time, the old Britons were principally in Wales, where Bangor on the north, and Cair-Leon on the south, were the two principal seats, both for learning and religion : in Bangor was a college containing two thousand one hundred christians, who dedicated them-

selves to the Lord, to serve him in the ministry, as they became capable ; to whom was attributed the name of monks of Bangor. Yet did they in no ways accord with the popish monks of that, or the following age ; for they were not reduced to any ecclesiastical order ; but were for the most part, lay-men, who laboured with their hands, married, and followed their calling ; only some of them, whose spirits the Lord fitted and inclined to his more immediate service, devoted themselves to the study of the Scriptures, and other holy exercises, in order to the work of the ministry : who sent forth many useful instruments : many of whom Austin got to a council he kept about Worcestershire ; where he propounded to them the embracing the Romish rites, and to join with him in preaching and in administering in their way ; *which they refused.* Then he said to them, Since you will not assent to my *hests* generally, assent you to me specially in three things : The first in your keeping Easter-day in the form and time as it is ordained [at Rome]. The second, that you give *christendom* to children. And the third, that you preach to the Saxons, as I have exhorted you : and all the other debate, I shall suffer you to amend and reform among yourselves. *But they would not.* To whom then Austin said, That if they would not take peace with their brethren, they should receive war with their enemies ; and suffer by their hands the revenge of death ; and which Austin accomplished accordingly, by bringing the Saxons upon them, to their utter ruin. And thereupon, that faith that had endured in Britain

for near four hundred years, became near extinct throughout the land.'

HUMPHRY LOYDE : 'In Denbighshire, near the castle of Holt, is seen the rubbish and reliques of the monastery of Bangor, while the glory of the Britons flourished ; in the same were two thousand one hundred monks, very well ordered and learned, divided into seven parts, daily serving God ; amongst whom those that were unlearned, by their handy labour, provided meat, drink, and apparel for the learned, and such as applied themselves to their studies ; and if any thing was remaining, they divided it among the poor. That place sent forth many hundred of excellently well-learned men—and afterwards, by the envy and malice of Austin, that arrogant monk, and the most cruel execution of his minister Ethelfred [the pagan king of Northumberland] these worthy men were *destroyed*, the whole house, from the very foundation, together with their library (more precious than gold) was razed down and demolished by *fire and sword*.' *Brev. of Brit.* p. 70, 71.

THOMAS CROSBY : 'I have traced the practice of the *British* churches relative to *baptism*, from their commencement to the time that sprinkling was first introduced among them : and I find that in the first three centuries, no other rite was used as baptism but that of *immersion* ; and no other subjects were baptized, but those of *adults* upon a profession of their faith : and after the subjects were *changed*, and infant-baptism was introduced by a *massacre* of almost all those that refused to comply with the change, yet immersion was con-

tinued for about twelve hundred years.' *Pref. to Cros. Hist. vol. 2. p. 54.*

From the preceding extracts, we find, that the college at Bangor was laid in ruins—its valuable library was reduced to ashes—and a great number of God's people were massacred; for no other reason but because these primitive believers would not keep Easter with the Pope—because they would not baptize infants—and because they would not preach in conjunction with an anti-christian monk.—For so far from Austin's being the converter of the English to the true faith, (as is often supposed by the vulgar) in fact, he was the subverter of pure religion, the murderer of saints, and the first promulgator of Romish abominations in this island. The authors of the history of popery very justly style him, 'The churches' Butcher.' *vol. 1. p. 56.*

SEBASTIAN FRANK: 'About the year 610, children's-baptism was held in many places of little esteem, owing to the learned endeavours of Adrianus and others; therefore the popes set themselves to uphold it; and particularly at the council of Bracerene, in 610 it was ordained, concluded, and published, that young children must be baptized; as being necessary to salvation, upon penalty of damnation.' *Danvers on Bap. p. 232.*

INA, one of the kings of the West-Saxons, about the year 700, decreed; that every family, possessed of goods to the value of twenty pence, should pay one penny a-year to *blessed* saint Peter and the church of Rome. He also prescribed a *penalty* for deferring the baptism of infants be-

yond thirty days, and a much greater when they died unbaptized.' *Toulmin's Hist. of Taunton*, p. 6.

The emperor Charlemagne, also, levied a heavy fine on the parent, who, except he had a licence from the priest, did not baptize his child within a year after its birth.' *Hist. of Bap.* p. 426.

In 1050, pope Leo the third, in his decretal epistle to the bishop of Aquitain, *commanded* that young children should be baptized, because of original sin. †

In 1070, pope Gregory the seventh, *decreed*, that those young children whose parents are absent, or unknown, *should be baptized.* † † *Danvers on Bap.* p. 249.

DEYLINGIUS : ' If christian parents defer the baptism of their infants ; or, seized by the spirit of anabaptism—will not have them baptized at all ; then by the authority of the magistrate, the infant *must* be taken from the parents, and when initiated by baptism, returned to them.' *In Pædobap. Exam.*

In 1022, Heribertus, Lisonius, and Stephanus, with eleven more, were burnt at Orleans, in France, for opposing infant-baptism.*

At Goslar, in the time of the emperor Henry the third, several persons were put to death for opposing infant-baptism.*

In 1095, at Parenza, in Italy, many who opposed infant-baptism, were condemned and suffered death.—Peter Ablardus, a learned man, and a great opposer of infant-baptism, was imprisoned and martyred at Rome.*

In 1105, several persons were banished out of the bishoprick of Tryers for opposing infant-baptism.* * *Dancers on Bap.* p. 234, 235, 257.

‘ Peter de Bruys, [an itinerant baptist] who made the most laudable attempt to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the gospel; and after having engaged in his cause a great number of followers, during a laborious ministry of twenty years’ continuance, was burnt at St. Giles’s, in 1130, by an enraged populace, set on by the clergy, whose traffic was in danger from the enterprising spirit of this new reformer.’

‘ Henry, his successor, [who also opposed the church of Rome in the article of infant-baptism] left Lausanue, a city of Switzerland, travelled to Mans, and being banished thence, removed successively to Poitiers, Bourdeaux, and the countries adjacent, and at length to Tholouse, in 1147, exercising his ministerial function in all these places, with the utmost applause from the people, and declaring, with the greatest vehemence and fervour, against the vices of the clergy, and the superstitions they had introduced into the church. At Tholouse he was warmly opposed by St. Bernard, by whose influence he was overpowered, notwithstanding his popularity, and obliged to save himself by flight. But being seized in his retreat, by a certain bishop, he was carried before pope Eugenius the third, who presided in person at a council then assembled at Rheims, and who, in consequence of the accusations brought against Henry, committed him, in 1148, to a close prison, where, in a little time

after this, he ended his sufferings,' *Mosheim's Eccles. Hist. cent. 12. part 11. chap. 5. Stennett's Ans. to Russen, p. 83.*

TWISK'S CHRON.; *century the eleventh, p. 423*: 'It appears that in this age, the baptism of believers was asserted and practised by the Waldenses and Albigenses.' *Danvers on Bap. p. 72.*

FAVIN, *the French chronologer*, says, 'In the twelfth and thirteenth centuries, the Albigenses did deny infant-baptism, esteeming it superstitious.' *Danvers' Reply to Wills, p. 125.*

BARNARD, *the monk*, accuses the Albigenses with holding a variety of (what he styles) heresies; and among the rest, that of their *despising* infant-baptism.—GUIMONDUS, *Bp. of Aversa*, likewise charges them with *overthrowing*, as much as in them lay, the baptism of infants. *Dr. Allix's Hist. of Piedmont, p. 123, 147.*

PETER AUTERII (one of their ministers) is accused of teaching, 'That the baptism of water, made by the church [of Rome] was of no avail to children; because they [the children] were so far from *consenting* to it, that they *weped*.' *Limborch's Hist. of the Inquisition, by Chandler, vol. 1. p. 44.*

ARNOLD, another of their ministers, is also accused by the church of Rome as unsound in his judgment about the sacrament of the altar, and infant-baptism. In other words (says Mr. Jones) he rejected the popish doctrine of transubstantiation and of the baptism of infants.—In one of their confessions of faith, they say, 'By this ordinance, [baptism] we are received into the holy

congregation of God's people, *previously* professing and declaring our faith and change of life.'—Mr. Jones in his *Sketch of the State of the Church from A. D. 843 to 1160*, says, 'As the catholics of those times baptized by immersion, the Waldenses made no complaint of the mode of baptizing; but when they were examined, they objected vehemently against the baptism of infants, and condemned it as an error.' See *Jones's Hist. of the Waldens.* p. 322, 330, 335, 368.

CASSANDER the historian (though a pædobaptist) declares, that the *greatest part* of the Albigenses were opposers of infant-baptism. In *Stennett's Ans. to Russen*, p. 82.

DUTCH MARTYROLOGY, p. 307—320: 'The Waldenses and Albigenses, do cast far from them all the sacraments of the Romish church, and among those, they do wholly reject that of infant-baptism: but for that baptism, according to Christ's appointment, they have a very high value and esteem.' *Danvers's Reply to Wills*, p. 130, 131.

The Albigenses, alias Waldenses, were a sect of reformers about Tholouse and Albigois, in Languedoc, in the twelfth century. Peter Valdo was one of their principal leaders, who sold his goods and distributed the money among the poor—he *baptized only the adult*—and in other things was remarkable for opposing the church of Rome. *Hist. of Relig.* vol. 4. A. L. B.

JACOB MERNINGUS: 'I have seen a confession of faith in the German tongue, of the baptists, called Waldenses, which asserts, That

in the beginning of christianity there was no baptizing of infants : and that their forefathers practised no such thing.' *Merning. Hist. part 2. p. 738.*

W. JONES : ' At the period alluded to, [1530] there were nearly a million of Waldenses scattered throughout the different countries of Europe ; and though I will not go so far as to affirm that they were *all* baptists, yet I have the testimony of two unexceptionable historians, viz. Limborch and Mosheim, that they were *almost wholly such.*' *Letter to the editor of the Bap. Mag. Dec. 1812. (m)*

In 1179, pope Alexander the third, in the Lateran council, *anathematized* the Waldenses, for denying baptism to infants. †

In 1281, pope Lucius held his general council at Verone, wherein the Albigensian sect were *damed* for daring to preach without apostolical approbation, and for teaching otherwise about the eucharist, *baptism*,—and other sacraments of the church, than the church of Rome preacheth and observeth. † † *Danvers on Bap. p. 257, 252.*

' The first means the popes used to extirpate the Waldenses, before they came to open force, was with spiritual thunder-bolts and anathemas, severe constitutions and decrees, to render them odious to the princes and people of the earth, prohibiting all manner of society and communion with them, sentencing them as unworthy of the

(m) The author thought it proper to prove that the Waldenses were Baptists, before he produced a sample of their sufferings for their being *such.*

least public charge, honour, profit, or inheritance; nay, not so much as to have a burial-place among other christians, confiscating their goods, disinheriting their children, and razing their houses to the ground. Which sentences are to this very day to be seen, together with several popes' letters, containing the strict commands they laid on kings, princes, magistrates, consuls, and people, to enquire after them, and root them out without mercy; giving their accusers a third part of their property.' *Hist. of Popery, vol. 1. p. 427.*

In 1182, many of the Waldensian faith suffered death in Flanders, under the earl Philip Elzates, for opposing infant-baptism.*

Pope Innocent the third, in 1199, writes his decretal epistle to the abp. of Arles respecting the Albigensian sect, to which Baronius in his annals, writes this preamble: 'Among the Arlatenses were hereticks who excluded infants from baptism, counting them incapable of that heavenly privilege: therefore did Innocent write this epistle to the abp. of Arles, to confute and confound them. Wherein having given many arguments to *enforce* the baptizing of infants, he makes this decree, viz. That since baptism is come in the room of circumcision, therefore not the elder only, but also young children, which of themselves neither believe nor understand, shall be baptized, and in their baptism original sin shall be forgiven them.'* * *Danvers on Bap. p. 258, 253.*

This pope, in order to confute and confound these Waldenses, promised full pardon of all sin,

and paradise for ever, to all that would bear arms against them for forty days: by which promise he assembled a vast army; who, in six months, or thereabout, butchered two hundred thousand of these pious and zealous opposers of the Roman Antichrist. *Hist. of Relig. vol. 1. p. 206.*

In 1200, many of the Waldenses who opposed the church of Rome in the business of infant-baptism, were burnt in Germany by Coradus van Morpurgh. *

In 1230, many of the Waldenses suffered death in the bishoprick of Tryers, for opposing infant-baptism. *

In 1232, nineteen persons were burnt, witnessing against infant-baptism in the bishoprick of Tholouse.—At Marseilles in France, four monks who had been converted from the Romish religion, were by pope John the twenty-second, burnt for opposing infant-baptism.* * *Danvers on Bap. p. 258, 235.*

In 1336, four baptized persons, three men and one woman, were apprehended and thrown into prison at Zierixsee: and afterward, tortured upon the rack till the blood ran down to their feet: on the fourth of July they were beheaded—their bodies were burnt, and their heads were set upon stakes. *Brandt's Hist. vol. 1. p. 74.*

At Cremo in Austria, in the bishoprick of Passau, many of the Waldenses were burnt for opposing infant-baptism in 1315.—A pious woman named Peronne, of Aubiton in Flanders, was burnt in the profession of this faith, witnessing against infant-baptism, in 1373.—At Montpellier in France, was burnt in 1417, Katherine van

Thaw, a pious matron, witnessing against the same error.—At Ausburgh in Germany, in 1517, were burnt several godly and learned men of the Waldensian faith, for opposing infant-baptism.

Danvers, on Bap. p. 236.

About the year 1522, an edict was published against the baptists, at Zurick, in which there was a penalty of two guilders set upon all such as should withhold (what they call) baptism from their children.

In 1529, nine men, three women, and two boys, for being what their opposers call re-baptized, that is, for being baptized, were put to death near Gant. *Brandt's Hist. vol. 1. p. 57, 77.*

In 1527, Leonard Skooner, a baptist minister, was beheaded at Rottenburg in Germany, and seventy more of the same persuasion, were at the same place put to death.—Felix Mans, a faithful servant of Christ, [and one of the first reformers in Switzerland] owing to the same faith, was in the same year drowned at Zurick. *Danvers on Bap. p. 236.*

About this time, John Wadon and two other baptized persons were roasted to death by a slow fire at the Hague. *Brandt's Hist. vol. 1. p. 57.*

One Simon, who kept a stall in the market-place of Bergen-op-zoom, being a baptist, refused to kneel to the sacramental bread, as it was carried before his shop; for which offence he was imprisoned, condemned to death, and burnt without the town. His wonderful constancy and courage in suffering, made such an impression upon the lord of the place, who had caused him to be prosecuted, and had seen his end, that as soon as

he had reached his home, he fell into a violent fit of sickness both of body and mind; during which he did nothing but cry out, oh Simon! oh Simon! The monks endeavoured to pacify him, but all in vain: he died soon after in awful despair. *In Rees's Ans. to Walker, p. 215.*

In 1528, the learned Dr. B. H. Pacimontanus, of the town of Waltazar, was burnt at Vienna for preaching and writing against infant-baptism.— In this year, Hans Shaeffer and Leonard Freek, at Schwas, and Leopald Suyder, at Ausburgh, were beheaded; and eighteen persons at Sâltzburgh, and twenty-five at Waltzen, were burnt, for opposing infant-baptism. *Preface to Crpsby's Hist. vol. 1. p. 19, 30.*

About the year 1530, Erasmus was so displeased with the means used to establish the reformation in Germany, that he writ a letter to the inhabitants of East-Friesland, in which he exhorts them to avoid disorders and tumults.—He was particularly offended at the Zuinglians persecuting the baptists; for it was about that time, that the magistrates of Zurich ordered by a second proclamation, that they should be apprehended in order to be sentenced to death. They [the Zuinglians] maintain, says Erasmus, 'That hereticks ought not to be punished with death;' and yet they inflict a capital punishment upon the baptists, though there is hardly any thing to be blamed in their conduct, and though many of them have renounced a very bad life, to live a very virtuous one. *

In 1532, a woman, for being baptized, was thrown into the lake of Harlem. Her husband,

and two other men were burnt at the Hague.

—In 1533, a man, named Sikke Snyder, was beheaded at Lenwarden, for a like offence. *

* *Roche's Ab. of Brandt's Hist.* vol. 1. p. 33, 36. (n)

In this year the harbouring of baptist's ministers, was forbidden in Holland; and a reward of twelve guilders was promised for every one of them that should be apprehended. 1.—In 1535, three men and two women, for being baptized, were put to death at Horn. The men were beheaded—the women were thrown into the sea, with great stones fastened about their necks. 2.—

In 1539, a man and his wife, with their eldest son, for being baptized, were put to death at Munikedam in North-Holland. 3. 1, 2, 3. *Brandt's Hist.* vol. 1. p. 60, 69, 78.

An abstract of the bloody Edict of the Emperor Charles the fifth, made June the 10th, 1535, against the Baptists or Waldensian christians, 'Commanding all persons to renounce those persuasions and practices, and to refrain the publishing the same, by preaching or otherwise, upon penalty of the forfeiture of life and goods, without mercy; the men to be burnt, the women to be drowned, and all that conceal, harbour, and do not, in their places, prosecute the law against them, to suffer the same penalty. And that those that discover them, to have a third part of their estates: forbidding all mediation or intercession, upon severe punishment; because they shall

(n) In this year [1533] the commotions took place at Munster. *Mosheim's Hist.* vol. 4. p. 139.

never partake of mercy, nor shall their execution be delayed.—In 1556, Philip the second, king of Spain, renewed and enlarged that bloody edict that his father, Charles the fifth, had enacted.' [This cruel edict was in full force for about forty-five years; during which period thousands were burnt, drowned, banished, &c. for no other reason but because the objects of it conscientiously adhered to scriptural baptism.]

In the former part of the thirteenth century, in the space of about twenty years, it has been computed that a million of the Albigenses were put to death in the Southern provinces of France only.—On the 31st of January, 1686, the duke of Savoy published an order, forbidding his subjects the exercise of the protestant religion upon pain of death, the confiscation of their goods, the demolition of their places of worship, and the banishment of their pastors. All infants born from that time *were to be baptized* and brought up in the Roman catholick religion, *under the penalty of their fathers being condemned to the gallies!* The king of France marched an army to the confines of Piedmont, to see the order of the duke properly executed.—The persecution which took place in consequence of the above order, depopled the vallies of Piedmont of their ancient inhabitants; and the lamp of heavenly light, which during a long succession of ages, had there shined in resplendent lustre, was at length totally removed. See *Jones's Hist. of the Waldenses*, p. 442, 572, 576.

Dr. Featley, that bitter enemy of the baptists, tells us, that 'At Vienna many of the baptists

were so tied together in chains, that one drew the other after him into the river, wherein they were all suffocated : many *thousands* of this sect, who defiled their first baptism by a second, were baptized the third time in their own blood.'—' Here,' (says the Dr.) ' you may see the hand of God in punishing these sectaries some way answerable to their sin—They who drew others into the whirlpool of error, are *constrained* to draw one another into the river to be drowned ; and they who profaned baptism by a second *dipping*, rue it by a third immersion.' *Featley's Dipper dipt*, p. 73, 257.

In 1536, two men, and a woman, for being baptized, were beheaded, and burnt at Zirizee. *Roche's Ab. of Brandt's Hist.* vol. 1. p. 59.

About the year 1547, one Richt Haynes, a Frisian woman, was taken out of her house soon after she had been baptized, and bound with cords, though big with child, and hurried away to prison at Leuwarden ; where she was delivered of a son, who was marked on the arms with his mother's bands. As soon as she was out of child-bed, they put her to the rack, to make her discover those of the same persuasion ; and tormented her so grievously, that she lost the use of her hands ; notwithstanding which, she accused no person. At last, she was thrust into a sack, and drowned. *Brandt's Hist.* vol. 1. p. 85.

In 1569, Peter Paterson, a baptized believer, was burnt at Amsterdam. One of his friends of the same faith, named William Jenson, resolved to see him die, and had the courage to exhort him to fight manfully for the truth. He also was ap-

prehended, and after he had been put twice to the rack, they caused him to expire in the midst of the flames. †

Many of the baptists were put to death in 1551. One of them, being upon the scaffold at Ghent, cried out : ‘ *Inhabitants of Ghent, we do not die like the Heretics, or Lutherans, who hold a pot of beer in one hand, and the Bible in the other, and disgrace the Word of God by drunkenness, but we die for the Truth.*’ †—The above martyr was not the only person that charged the Lutherans, and the Reformed of those days, with immorality. Mr. Brandt, the historian, says, ‘ The cruelties of the church of Rome made her every day more odious ; but *most* of those who had embraced the reformation, lived such an unchristian life, that their conduct gave Erasmus occasion to say : I am afraid that paganism will succeed pharisaism.’ † † *Roche’s Ab. of Brandt’s Hist.* vol. 1. p. 21, 75, 51.

A very venerable old man suffered this year :—his hair was white, his body lean with age, his manners irreproachable, such as naturally sprang from an heart possessed with the fear of God. He was about seventy-five years old, when he became a baptist. Whilst he sat bound like an innocent sheep prepared for the slaughter-house, encompassed by a number of the burghers, waiting for the criminal magistrate, who was to pronounce sentence of death against him ; one of the officers spake thus to him, in the hearing of the people : ‘ Good father, why do you continue thus obstinate in your accursed error : do you think there is no such a place as hell ? *Sir*, said

the old man, *I believe a hell most certainly ; but I know nothing of the errors you mention.* Yes, said another, you are in an error, and in so dreadful a one, that if you die in it, you will be damned for ever. *Are you sure of that ?* said the old man : Yes, replied the officer, it is as sure as any thing in the world. *If it be so,* said the old man, *then are ye murderers of my soul.* At which the officer cried out to the prisoner ; What do you say, you impudent fellow ? Are we the murderers of your soul ? The old man answered ; *Do not be angry, Sir, at the sound of truth. You know, that faith is the gift of God ; that neither I, nor any other person, can extort this saving gift out of God's hand ; God bestows his gifts on one man early, on another late, just as he called the husbandmen into the vineyard. Suppose now, that I have not as yet received this gift, as you have ; ought you to punish me for that misfortune ? Might not God, in case you suffered me to live, impart to me as well as to you, this wholesome gift in a week, in a month, or in a year ? If then you hinder me from sharing therein, by depriving me of this time of grace, what are you otherwise than murderers of my soul ?* These plain arguments urged by this good old man, did so move the hearts of the town's people that stood about him, that there was no small murmuring among them ; insomuch that the officer of justice hurried away the prisoner to the Court, where they condemned him to death, and beheaded him the same morning, to the great discontent of many of the burghers, who were

forced to behold this lamentable tragedy in silence.
Brandt's Hist. vol. 1. p. 92.

In 1553, at Dixmude, in Flanders, one Walter Capel, (a baptized believer) was condemned on the account of his religion. He was a very generous man, and bountiful to the poor, among whom he had often fed a poor simple creature that was maintained by the alms of the town, and passed for a changling. When he was sentenced, this poor man cried out to the judges; *Ye are murderers; ye spill innocent blood. The man has done no ill, but always given me bread.* And whilst the martyr was at the stake, he would have thrown himself into the fire if he had not been hindered. Nor did his gratitude die with his patron, for he went daily to the gallows-field, where the half-burnt carcass was fastened to a stake, and there he stroked the flesh of the dead man with his hand, saying: *Ah, poor creature, you did no harm, and yet they have spilt your blood. You gave me my belly full of victuals.* And some time after, when the flesh was all consumed, he went again to the stake, pulled away the bones, and laying them upon his shoulders, carried them to the house of one of the burgo-masters, with whom, as it happened, several other of the magistrates were then present; and casting them at their feet, cried out in a snarling tone: *There you murderers, you have first eaten his flesh; eat now his bones.* *Hist. of Popery, vol. 2. p. 605.*

Algerius, a learned man of Padua, for opposing infant-baptism, had scalding oil cast upon

his body, and burnt to ashes at Rome, in 1557.
Danvers on Bap. p. 257.

A copy of the Sentence, passed at Dort, on George Wippe, who had been a Burgomaster at Menin.

‘Whereas George Wippe, born at Menin, in Flanders, has presumed to be rebaptized, and has entertained ill opinions, according to the evidence that has been given against him before the magistrates, and his own confession, he is therefore condemned, to the honour of God; and for an example to the public, to be drowned in a barrel, and after that, his body is to be carried to the place of common execution, and there fastened to the gallows, and his estate forfeited to the Town’s Treasury.’ *Decreed the 4th of August, in 1558.*

The hangman, who was to have executed the above sentence, refused to do it, saying, that he would rather lay down his office, than be guilty of the death of so good a man; by whose bounty his wife and children had been often fed; who had often done good to him and others, and never done wrong to any. Thereupon he was remanded back to prison, where he continued seven weeks longer, till at last they caused him to be drowned privately, and in the night, by another hand.’
In Rees’s Ans. to Walker, p. 215.

In 1560, eighteen baptized persons were put to death on account of their religion, at Antwerp, Gant, and Terveer; seven of whom were women. Some of the above were privately murdered in the prisons for fear of tumult.*

Among the various persons that suffered death in 1563, was one John Gerrits Ketelar. This

man relates in one of his letters, that he had been inhumanly tortured to make him confess who it was that baptized him; but that he bore it all without the least murmuring or complaint. He wished he could describe what he felt, whilst on the rack; adding, That the Word of God, and his Saviour's bitter sufferings for sinners, made so deep an impression on his mind, that he thought on nothing else. * * *Brandt's Hist. vol. 1. p. 136, 148.*

In 1569, Richard Willemson of Asperen, soon after he had been baptized, being pursued in the winter by an officer of justice, ran away. The ice broke under the man who pursued him. Willemson, perceiving the danger his enemy was in, came back, helped him to get out of the water, and saved his life at the hazard of his own. The officer being moved with his generosity, was willing to let him go; but the burgomaster, who came at that very moment, prevented it; so that the officer, being afraid that his gratitude might endanger his life, carried the poor man to jail. He was condemned; and was burnt *alive* on the sixteenth of May. *Roche's Ab. of Brandt's Hist. vol. 1. p. 122.*

Among the many persons that were burnt in the Low-Countries in this year, was one Flekwyk. He had a long dispute, on several articles of faith, with Cornelius, a friar of Dort, who after his way attempted his conversion. Among other arguments which he made use of, he told Flek. That unless he would embrace the catholick religion, and cause his children to be baptized, he ran the risque of being burnt alive. To which the other

replied, *He might run the same risque perhaps, though he should renounce his faith, and suffer his children to be christened.* The friar then gave him to understand that in such a case they would allow him the sword. *But,* said Flek. *to what purpose? we never meddle with the sword.* The friar replied, you know what I mean, you shall only be beheaded. Then Flek. asked, *Whether if he sincerely owned he had erred in the faith, and caused his children to be baptized, he should not, according to the meaning of the friar, become a good christian?* It was answered, yes, in all respects. *And could you papist,* says Flek. *spill the blood of such a good christian, without thinking it a great sin?* The friar replied, That as he had been an apostate and a baptist, he ought to die. The prisoner rejoined, *That the man of whom Christ speaks, who had an hundred sheep did not cut the throat of the lost one, as soon as he had found it, but laying it upon his shoulders, carried it home with great joy.*—After this they had another dispute; at the close of which the friar called him a blasphemer, a belzebubian, an anabaptist, an infernal trinitarian, and an enemy to the mother of God: he concluded with wishing that he might broil in hell-fire; and said that he was enough to make a hundred thousand doctors of divinity stark and staring mad.—He was burnt alive on the tenth of June. *Brandt's Hist. vol. 1. p. 282.*

In 1572, one of the brethren, who was a painter on glass, was imprisoned at Dort. The magistrates made no haste to put him to death; and even one of them had his picture drawn by him. This gentleness displeased the monks; th; de-

clared, even in the pulpits, that the magistrates kept that heretick in prison only to have pictures made for them. At last he was burnt to satisfy these sons of antichrist. Being at the stake, he unbuttoned his waistcoat, and showing his bloody breast (for he had been put to the rack), he cried out, *I bear in my body the marks of the Lord Jesus.* *Roche's Ab. of Brandt's Hist. vol. 1. p. 142.*

About the year 1577, many persons for being baptized, were put to death at Antwerp. An account of one of them must at present suffice. Raphael van de Velde had been grievously tortured on the rack, yet would he not discover any of his brethren. He writes thus in one of his letters, *I thought in myself, O Lord, how shall I be able to undergo these torments! but then it came into my mind that the torments of hell are more grievous, and will last for ever. I therefore took courage and called upon God—O help me in this extremity, and let me not involge my neighbour in the same distress; and the Lord inspired me with so much resolution, that I chose rather to die on the rack. And a little after, he says, The Lord continually freed me from pain; for when I was tortured that I thought it was impossible to bear it, my limbs became benumbed. To God be thanks, and praise, and glory!* In another letter which he writ to his wife; after thanking her for her kindness to him, he recommends her and their son to God, in the following expressions, *I send you this letter, my dearest, against our approaching separation. It was God that joined us, and it is he that parts us. To him I recom-*

mend you and your child, as to a faithful Husband and Father. Do you continue faithful to him, and he will take care of your soul and body.

—With such tranquillity were those people wont to abandon all that was dear to them here below, for the sake of a good conscience. *Brandt's Hist. vol. 1. p. 326.*

About the year, 1600, the clergy of Friesland declared against the baptists; and one of their ministers was banished out of the province. *Roche's Ab. of Brandt's Hist. vol. 1. p. 226.*

Mr. REES informs us, that in and about the Low-Countries *only*, more than five hundred and seventy baptized persons were put to death, *merely* on account of their religion; besides an assembly of these people, which was betrayed at Rotterdam in 1544; a few of whom made their escape, but *all* that were taken were put to death; [the men were beheaded, and the women were thrown into a boat and thrust under the ice, and so drowned.]—The historian observes, ‘That in the judgment of charity, there appeared in those not only equal firmness of mind, and the traces of a good spirit, but they had such divine transports, and solid assurances before their exits, as eminently attended our British martyrs.’ †

CARDINAL HOSIUS, one of the pope's presidents at the council of Trent, says, ‘If the truth of religion were to be judged of, by the readiness and chearfulness which a man of any sect shews in suffering, then the opinion and persuasion of no sect can be truer or surer than that of the baptists; since there have been none for these *twelve hundred years past*, that have been more griev-

ously punished, or that have more chearfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishments, than these people.' † † *In Rees's Ans. to Walker*, p. 206, 220.

Mr. G. BRANDT informs us, That about the year 1597, the states of Holland treated the baptists with great humanity, notwithstanding the opposition they met with from the *protestant clergy*:—and adds, That the persecutors had put to death, in the Low-Countries, *ten* of the baptists to *one* of the reformed. See *Roche's Ab. vol. 1. p. 236.*

'The Martyrology of the foreign baptists is a large book, in folio, and the account it gives of the number of their martyrs and confessors, as well as of the cruelties that were used towards them, very much *exceeds* any thing that has been done in England.' *Hist. of Relig. vol. 4. p. 194.*

J. A. VELUANUS, a Flemish writer of the sixteenth century, says, 'That some judges put the baptists to death *to keep their places*; and that if they had lived in the time of Christ and his apostles, they would have condemned them to death, rather than lose their offices.' *Roche's Ab. of Brandt's Hist. vol. 1. p. 76.*

From the *Dutch Mart. Fol. 774.*—*Fox's Acts*, p. 867, 868, 869, 918, we learn, that, in the time of Henry the fourth, and Henry the sixth, the followers of Wickliff and Lollard were cruelly persecuted, and many of them were put to death because they would not baptize their infants, and for saying that infants are saved without it. *Junius junior's Loyal Address*, p. 44.

In the reign of Henry the eighth, about eighteen or twenty of the baptists suffered martyrdom—and sixteen men and fifteen women were banished from this country for opposing infant-baptism. *Danvers on Bap. p. 306.*

In October, 1538, a commission was sent to Cranmer, Stokesly, Sampson, and others, to enquire after the baptists—to proceed against them—to restore the penitent—to burn their books—and to deliver the obstinate to the secular arm. *Burnet's Hist. vol. 3. lib. 3. p. 159.*

In the time of Edward the sixth, many persons [for opposing infant-baptism, and for being what their opposers call rebaptized, that is for being baptized] were convented in Paul's church before the bishops of Canterbury and Westminster, Dr. Cox, Dr. May, Dr. Cole, and others; and being (as they said) convicted, some were dismissed with admonition, and some sentenced to bear the faggot at Paul's cross. *Heylin's Hist. of the Reformation. p. 73.*

Joan Boker and George van Paris were burnt in this reign.—Mr. Strype says, that Boker was a great disperser of Tindal's New Testament, and was a great reader of Scripture herself. Which book also she dispersed in the court, and so became known to certain women of quality, and was more particularly acquainted with Mrs. Ann Ascue. She used, for the more secrecy, to tie the books with strings under her apparel, and so pass with them into the court.* By this it appears, that she hazarded her life, in dangerous times, to bring others to the knowledge of God's word. **Eccles. Mem. vol. 2. p. 214.*—Mr. Nealsays,

that Paris was a man of a strict and virtuous life, and very devout : he suffered with great constancy of mind, kissing the stake and faggots that were to burn him. *Hist. of the Puritans, vol. 1. p. 55.*

In queen Mary's time, we find that several of the baptist's were imprisoned, who gave the following grounds against infant-baptism, viz. First, because antiscritptural. Second, because commanded by the pope. Third, because Christ commanded teaching to go before baptism. *Fox's Acts, vol. 3, p. 606.*

In 1555, Mr. Thomas Hanks, (who was brought up a courtier) was burnt *alive* at Coxshall in Essex, for not permitting his infant-son to be baptized. *Clarke's Mart. part 2. p. 140.*

In 1556, Mr. David George, of Delpt in Holland, was driven from his own country by persecution. He died in London, and was honourably interred in St. Lawrence's church. Three years after it was discovered that he was a baptist ; upon which his friends were sought after ; a number of divines and lawyers were appointed to examine them ; his opinions were condemned by an ordinance ; his picture was carried about in derision and burnt ; and his corps was taken up and burnt likewise. *Ivimey's Hist. of the Bap. p. 98.*

In queen Elizabeth's time, In 1575, a congregation of baptists were taken at their meeting near Aldgate ; twenty-seven of whom were shut up in a dungeon, and one of them died in it, four recanted, two were burnt in Smithfield, and the rest were banished. *Stow's Chron. p. 678, 679. Roche's Ab. of Brandt's Hist. vol. 1. p. 167.*

In this reign, a proclamation was put forth, commanding all the baptists to depart the kingdom, whether they were natives or foreigners, under the penalties of imprisonment or loss of goods. *Crosby's Hist*, vol. 1. p. 79.

In the reign of James the first, among the persecuted exiles that fled to Holland were several baptists, who set up a church under the pastorship of Mr. John Smith, who had been a minister of the established church; but they were violently opposed by the other puritan exiles, from whom they received *much abuse*. [Many also transported themselves to America, where, for a series of years, they were as grievously oppressed by their congregational brethren, as they had been before, in England, by the episcopalians. They were fined, imprisoned, whipped, harassed in the spiritual courts, and even banished;—for no other offence than that of pleading the cause of Scriptural baptism.] *—In this reign, Edward Wightman, of Burton-upon-Trent, was burnt at Litchfield. He was the last martyr that suffered by this cruel kind of death in England; and it may be remarked that William Sawtre, [in the time of Henry the fourth] the first that suffered in that manner, for his religious opinions, was supposed to have denied infant-baptism: so that this sect had the honour both of leading the way, and bringing up the rear, of all the martyrs who were burnt alive in England. *Hist. of Relig.* vol. 4. p. 197. * *Backus's Hist. of the American Bap.* vol. 1. p. 231, 237, 364.

In the reign of Charles the first, EPHRAIM PAGITT, a priest in the city of London, drew up

a volume of all the false and filthy tales about town, and added a list of heresies and half heresies and presented it to the Lord-Mayor, humbly hoping that the parliament would suppress the baptists, for in other countries christian princes and magistrates had never left burning, drowning, and destroying them, till their remainder was contemptible. *Hist. of Bap. p. 467.*

In 1645, Dr. FEATLY published a vile libel on the baptists; which he dedicated to the most noble Lords, with the honourable Knights, Citizens, and Burgesses, then assembled in Parliament. In the preface to which he tells them, that the baptists ought to be most carefully looked after, and *severely punished*. Yea, that they ought to be utterly exterminated and banished out of the church and kingdom. And in order to render them odious, not only to the government, but to the public at large; Featly *asserts*, that ‘The baptists are an illiterate, sottish, lying, blasphemous, impure, carnal, cruel, bloody, prophane, and sacrilegious sect.’ He says, that four of them came to him, to dispute about infant-baptism—church-government, &c. whom, (according to his *own* account) he treated with the utmost contempt. Yet we find, that one of these very men, whom he loads with so much abuse, was no less a person than the renowned William Kiffin—a man of superior talents—a scholar, possessed of a large fortune, and pastor of a baptist church meeting in Devoushire-square: who often conversed with king Charles the second; and at a time when the king was in want of money, Mr Kiffin *gave* him ten thousand pounds. He was also personally

known to king James the second ; and was by him made a justice of the peace, and an alderman of London—he was often before, and disputed with, the privy-council. And yet Featly represents this man, among others, as a mere Ignoramus ! What will not such men say, or do, in order to support an antisciptural ceremony, and to traduce the character of those who conscientiously differ from them ! *Preface to Featly's Dipper Dipt. Wilson's Hist. of Noncon. Churches, vol. 1. p. 403.*

About this time, that holy man Mr. Samuel How, baptist minister at Deadman's-place, London, was excommunicated,—and denied, what they call, christian burial. A constable's guard paraded the parish ground at Shoreditch, to prevent his interment.—At length he was buried at Agnes-la-clear. *Crosby's Hist. vol. 1. p. 164.*

In the beginning of Cromwell's usurpation, an ordinance was published against a variety of [what was styled] heresies. One of which was, that 'Whosoever shall say that the baptism of infants is unlawful and void, and that such persons ought to be baptized again, shall upon conviction, by the oath of two witnesses, or by his own confession, be *ordered* to renounce his said error in the public congregation of the parish where the offence was committed. And, in case of refusal, he shall be committed to prison *till* he find sureties that he shall not publish or maintain the said error *any more.*' This presbyterian ordinance was dated May 2, 1648. Upon which several baptists were prosecuted for denying the validity of infant-baptism. *Hist. of Relig. vol. 4, p. 132, 202.*

About the year 1659, Mr. EDWARDS, lecturer at Christ-Church, directed magistrates how they should act to establish presbytery without liberty of conscience to others:—He tells them, they should execute some exemplary punishment upon all dippers—And if any, after being dipped, fall sick and die, the dippers should be indicted upon the statute of killing the king's subjects, and proceeded against accordingly. The parliament (he said) should forbid all dipping, and take some *severe course* with all dippers, as the senate of Zurick did.—Mr. Edwards might well call it some *severe course*; for an edict was published at Zurick in 1530, making it *death* for any to be baptized who had been christened in their infancy. Upon which law, several baptized persons were tied back to back, and thrown into the sea; others were burnt *alive*, and many starved to death in prison. See *Crosby's Hist.* vol. 1. p. 178, 184.

In 1641, Mr. Edward Barber, a baptist minister in London, was kept eleven months in prison, for denying the validity of infant-baptism. 1.

Mr. Ben. Cox, a bishop's son, and some time minister of Bedford, was committed to Coventry goal, for preaching and disputing against infant-baptism in the year 1643. 2.

Mr. Hen. Denne, who had been educated at Cambridge, ordained a minister by the bishop of St. David, and enjoyed the living of Pyrton, in Hertfordshire, about ten years, upon changing his opinion about baptism, was in 1644 apprehended in Cambridgeshire, and sent to jail for preaching against infant-baptism, and for bap-

tizing believers who had been christened in their infancy. 3.

In 1645, Mr. Andrew Wyke was taken up and imprisoned in the county of Suffolk, for a like offence. 4. 1. 2. 3. 4. *Crosby's Hist.* vol. 1. p. 219, 220, 221, 235.

‘In the time of Charles the second, and James the second, they [the baptists] were every where loaded with fines, hardships, reproaches, and abuse. To survey the sufferings of these pious and worthy persons, who encountered all perils for the sake of a good conscience, would draw tears from the sympathetic eye. We really think their fortitude proceeded from the secret influence of a superior and unseen power, which strengthened them in the day of trial.’ *Impartial Hist.* vol. 4. p. 202.

In the above reigns, the baptists at Upottery, in the county of Devon, were so narrowly watched, and so bitterly persecuted by their opposers, that they were obliged to meet in woods in the middle of the night for divine worship; nor did they dare to assemble twice following in the same place. They were also under the necessity of administering the sacred ordinance of baptism in the night season. This was often done in the courtyard of Mr. Thomas Quick, the author's great-grand-father.

Mr. Sam. Oates, a very popular preacher, and great disputant, taking a journey into Essex, in 1646, preached in several parts of that county, and baptized great numbers of people, especially about Bocking, Braintree, and Tarling. This made the presbyterians in those parts very un-

easy, especially the ministers, who complained bitterly that such things should be permitted ; and spurred on the magistrates all they could to suppress him. It happened that among the hundreds which he had baptized in this county, one died within a few weeks after ; and this they would have to be occasioned by her being dipped in cold water. Accordingly they prevailed upon the magistrates to send him to prison, and put him in irons as a murderer, in order to take his trial at the next assizes. Great endeavours were used that he might be brought in guilty : nay, so fond were some of this story, that they published it for truth before it had been legally examined. They declared that he held her so long in the water, that she fell presently sick ; that her belly swelled with the abundance of water she took in, and within a fortnight or three weeks died ; and upon her death-bed expressed her dipping to be the cause of her death. All which was afterwards made appear to be notorious falsehoods. They arraigned him for his life at Chelmsford assizes ; but upon his trial several credible witnesses were produced, among whom the mother of the maid was one ; who all testified upon oath, that the said Ann Martin (that being her name) was in better health for several days after her baptism than she had been for some years before ; and that she was seen to walk abroad afterwards very comfortably. So that notwithstanding all the malignity that appeared in this trial, he was brought in *not guilty*, to the great mortification of his enemies.—Not long after this, Mr. Oates went to Dunmow in Essex : when some of the zealots for infant-bap-

tism in that town heard where he was; without any provocation but that of his daring to come there, they dragged him out of the house, and threw him into a river, boasting that they had thoroughly dipped him. *Crosby's Hist. vol. 1. p. 236, 241.*

In 1664, the venerable Benjamin Keach, pastor of a baptist church at Winslow, in Buckinghamshire, was imprisoned—accused of sedition and heresy—stood twice in the pillory (two hours each time) and paid a fine of twenty pounds to the king, for no other offence than that of his *publishing a baptist catechism*. His book was, by order of Lord Chief Justice Hyde, burnt at Winslow by the common hangman. *

In 1666, Mr. Robert Shalder, (a baptized believer) who had suffered much by imprisonment for Christ's sake, and who dying soon after his release from confinement, was interred in the common burying-ground amongst his ancestors: the same day that he was buried, certain zealots, inhabitants of Croft, in the county of Lincoln, opened his grave, took him from thence, and dragged him to his own gate, and there left him. * * See *Crosby's Hist. vol. 2. p. 187, 239.*

In 1683, Thomas de Laune, a pious and learned baptist, with his wife and two children, perished in Newgate, for no other crime than that of his *publishing his reasons for nonconformity*. This book (a masterly performance) was, by order of the recorder of London, burnt by the hangman at the royal exchange. *Preface to De Laune's Plea.*

The time would fail us to tell of Powell—of Hobson—of Knollys—of Lamb—of Joanes—of

Sims—of Stennett—of Bunyan—of Cheare—of Gifford—of Bampfelde—of Jeffery—of Hammon—of Cope—of Keate—of Reve—of Peck—of Monk—of Write—of Stanley—of Steed—of Smith—of Coombs—of Dagnal—of Jennings—of Plant—of Tidmarsh—of Curtis—of Stanger—of Collins—of Reynolds—of Griffith—of James, and of clouds of witnesses beside, who in those days, thus suffered through the malevolence of their opposers. But, they are entered into their rest—God has wiped all tears from their eyes—the days of their mourning are ended.

In 1673, was published a pamphlet, entitled, ‘Mr. Baxter baptized in blood.’ In which it was asserted, that ‘Mr. Josiah Baxter, a godly minister of Boston, in New England, had been murdered by four anabaptists, for no other reason but because he had worsted them in disputation.’ This matter being thoroughly investigated, proved to be a vile forgery; to the everlasting shame of its paedobaptist authors. *See Crosby’s Hist. vol, 2. p. 278.*

Dr. HURD: ‘In 1643, the baptists published their confession of faith; and in 1646, it was licensed by order of the parliament. Except in the articles of baptism and church-government: this confession differed very little from that of Westminster, now established in the church of Scotland.—However, they were now persecuted by the presbyterians, just as they had been before by the episcopalians. The story of Venner, the fifth monarchy-man, is well known; who at the time of the restoration, sallied out from a house in Coleman-street, with some of his hearers, pa-

aded the streets, and knocked down every person that came in their way. Their *professed* intention was, to set king Jesus upon his throne. These infatuated people believed, that the millenium was then to take place, and Christ was to reign with his people a thousand years.—It is certain that the baptists had no more concern with this insurrection of Venner's than they had with the election of a pope, but the presbyterian party at court embraced the opportunity of wreaking their vengeance on the whole body of these innocent people ;—four hundred of whom were crowded into Newgate, besides many in other prisons. But at the coronation they were set at liberty by the act of indemnity. They published a declaration, wherein they testified their abhorrence of Venner's insurrection ; and all they begged for was, liberty to meet together, to worship God according to the dictates of their own consciences. This, however, did not avail them much, for they were continually persecuted during the whole of this reign.' *Rites and Cerem.* p. 593.

The conduct of the presbyterians in the above instance, was base beyond description. It being well known that Venner and his people were pædobaptists ; and the *avowed enemies* of the baptists. For Venner himself had declared, that if he succeeded, the baptists *should know* that infant-baptism was an ordinance of Christ's appointment. See *Crosby's Hist.* vol. 2. p. 65. *Hist. of Relig.* vol. 4. p. 202.

Mr. TURNER, in order to render the baptists obnoxious to government, has represented them as enemies to the chief magistrate :—merely be-

cause they hold that magistrates have no right to prescribe modes of worship. *Turner's Hist. of all Relig. p. 294.*

Many have endeavoured to render the baptists odious to the world at large, by endeavouring to represent the greatest hereticks, and men who have been executed for the worst of crimes, to be of that sect. Thus, Sir Gervis Yelvis, lieutenant of the Tower, who was executed on Tower-hill for poisoning Sir Thomas Overbury, was represented to be a baptist, as appears by his speech on the scaffold : in which he says, 'The Lord Chief Justice, at my arraignment, said I was an anabaptist : I would to God I was as clear from all other sins, as from that ; for I always detested that denomination.' *Preface to Crosby's Hist. vol. 3. p. 50.*

Mr. ARNOLD and Dr. SCHYN, have proved by irrefragable evidence from state papers, public confessions of faith, and authentic books, that E. and F. Spanheim, Heidegger, Hoffman, and others, have given a fabulous account of the history of the Dutch baptists, and that the younger Spanheim had taxed them with holding thirteen heresies, of all which not a single society of them believed one word : yet later historians quote these writers as devoutly as if all they had affirmed was undisputed, and allowed to be true. *Hist. of Bap. p. 467.*

Many zealous defenders of infant-sprinkling have upbraided the baptists with the irreligious behaviour of a people who lived in Germany about three hundred years since. But this is very illiberal ; for their conduct no more affects the baptists

at large, than the sin of Judas affected the Apostles; or, than the horrid abominations of the papists affect the pædobaptists in general.—If all the errors which have been maintained, and all the thefts, murders, adulteries, and rebellions, which have been committed by *Pædobaptists*, were to be made the *consequence* of their opinions relative to baptism, it would soon appear to be a bloody and dangerous tenet; and would render those who held it very offensive to society at large. (o)

There were, about the year 1692, two neighbouring dissenting teachers of congregations in Wapping: Hercules Collins, who taught a baptist congregation; and Francis Mence, who taught a congregation of independents. Collins published a book of reasons for believers' baptism, in which he observed, among other things, that there was no reason to baptize an infant under pretence of saving him, for that original sin was not washed off by baptismal water, but by the blood of Christ, and the imputation of his righteousness. Mence, thought it his duty to guard

(o) There is no just reason for laying those tumults, which took place in Germany at the door of the baptists; for it is plain, from the history of those times, that papists as well as protestants, and of these the pædobaptists as well as the baptists, were concerned in them. The confusions at Munster were begun by a *minister* of the Lutheran persuasion, one Bernard Rotman, preacher at the church of St. Maurice, in that city; and were carried on by him with several other Lutherans, for some time before any of the baptists had any hand in them. But these things most of our opposers have always took care to forget to mention. See *Pref. to Crosby's Hist.* vol. 1. p. 25.

his congregation against this supposed error, and he both preached and printed '*That this was infant-damning doctrine.*' The principle, (he said), evidently excluded dear infants from the kingdom of God, which was an audacious cruelty, sending them by swarms into hell.' In vain Collins explained himself and justified his doctrine in a cheap pamphlet intended for the information of the godly about Wapping and elsewhere. The religious people about Wapping were not so easily satisfied, and he went a great while in danger of his life, the streets resounding with the cries of tender-mothers, 'There goes Collins who holds the damnation of infants.' *Hist. of Bap. p. 473.*

Mr. LEWELYN : 'You [baptists] leave the helpless [infant] to perish, and for no other reason but because he is helpless. It—fills you with rage to hear that God hath graciously provided for the peace of benign and merciful parents, putting it in *their power* to wash their infants in baptism, and *place them* in the salvation of God, safe and secure in his favour living or dying, all their minority and incapacity to chuse and act for themselves. You are daily praying and preaching to deliver the world from the great plague of infant-salvation, and earnestly hope for the blessed time to come, when they shall be all left in the hands of the devil.' *Doctrine of Bap. p. 68.*

Mr. MARSHALL charges the baptists with being guilty of pronouncing 'a rash and bloody sentence; condemning infants as out of the state of grace:' nay, he affirms, that 'their conduct exceeds the cruelty of Herod and Hazacl, in

slaying and dashing the infants of Israel against the wall.' In *Mr. Tombes's Exam.* p. 170.

Mr. RUSSEN says, 'Their [the baptists] ministers are ministers of error and schisms, teachers of heresy and blasphemy, and their churches are synagogues of Satan.' In another place he says, 'He believes the Jewish woman, who in the wars of Jerusalem killed her child and eat it, will be more excusable in the day of judgment than the anabaptists; because she only killed the body, and that for food in a time of famine: but these kill the soul in a time of plenty, &c.' *Fundamentals, chap. 3—6.*—From the spirit and temper here manifested, we may infer, that it was a great mercy for the baptists, that the stake and the faggots were not, at this time, in the hands of these their opposers.

Mr. BURKITT: 'Since the last general liberty the baptists thinking themselves thereby let loose upon us, have dispersed themselves in several counties.—One of their teaching disciples having set up in our neighbourhood for making proselytes, by baptizing them in a nasty horsepond, into which the filth of the adjacent stable occasionally flows, and out of which his deluded converts came forth with so much mud and filthiness upon them, that they rather resembled creatures arising out of the bottomless pit, than candidates of holy baptism; and all this before a promiscuous multitude in the face of the sun.' *Discourse on Infant-bap.*—But it was well for these persecuted believers, that a promiscuous multitude was present at their baptism, that so they might have witnesses to detect this false, this wicked

story. A certificate was drawn up, and signed by several that were present, both pædobaptists as well as baptists, in which, after they had cited Mr. Burkitt's words, as above, they say, 'We whose names are hereunto subscribed, do solemnly certify and declare to the whole world, that those reports and assertions of the said Mr. Burkitt are utterly and notoriously false.' This certificate was published: nor did Mr. Burkitt, or any person for him, ever attempt a rejoinder. *Crosby's Hist. vol. 4. p. 285.*

The METHODIST DIALOGUE WRITER, lately published a falsehood similar to the above. 'The persons I saw baptized (says he) were immersed in a stagnant pool; and though the ceremony is doubtless an emblem of purity, so foul was the appearance of the water, that I apprehend they must come out of it more externally impure than they went in.—We shall just observe, as a reply to such a slander, that the place to which this author seems to allude, is kept perfectly clean—the water, which is pure, is let into it the day before the ordinance is administered, and it is let out again as soon as the service is ended. Such writers would do well to peruse the 16th verse of the 20th chapter of the book of Exodus: 'Thou shalt not bear false witness against thy neighbour.'

Messrs. BOGUE and BENNETT have lately published a work intitled, *A History of the Dissenters*; in which the baptists are, in many places, grossly misrepresented. We refer to vol. iii. On the state of learning among the baptists at the close of the reign of George the second. They say, 'The baptists as yet had no academy of their

own.' This is not correct, as a baptist academy had existed for nearly half a century anterior to the period to which these historians refer. They also assert, that 'Many of their [the baptists] ministers had no academical education, nor would many of their churches have admitted such a man as their pastor.' Part of this assertion is as incorrect as the former : for though none of our churches would ever receive for their pastor a learned man, unless at the same time they, in the judgment of charity, supposed him to be a subject of divine grace ; yet none of our churches ever refused to receive a good man as their pastor, merely because he was a man of learning. They further assert, that 'Such of our ministers as had a regular education were indebted [for it] to the independents.' This is not a fair representation of the state of learning among our predecessors : for many of our ministers in those days were learned men who had not been assisted in their studies by the independents, and some of them had been graduated at our universities. *See this more at large in an account of the history above alluded to, in the Baptist Magazine for September, 1810.*—Ought not Mr. Bogue and Mr. Bennett to have confined their historical talents to the concerns of their own denomination ; unless, when meddling with those of others, they had the liberality to take the trouble necessary to make themselves correct ?

We might easily fill a volume, yea volumes, with historic sketches and remarks similar to the preceding : but *these* are sufficient to prove, that infant-baptism owes much of its popularity to the

laws of kings and emperors, the *decrees* and *anathemas* of popes and councils, the *base misrepresentations* of an antichristian priesthood, and to the artifice of many protestant authors. All these, for a succession of ages, have been engaged in its favour and support. Thousands have been martyred, banished, and despoiled of their worldly goods, for conscientiously adhering to scriptural baptism: but not a single person in all Christendom, since the man of sin first declared himself head of the church, has ever been imprisoned, banished, or put to death, for dipping or sprinkling infants. Why this difference of treatment? The reason is obvious:—Believers' baptism *is from heaven*; therefore the apostate church of Rome, and a superstitious world, have agreed in opposing it—Infant-baptism *is of men*; therefore it is much esteemed and warmly supported: *for the world loves its own.*

While some have basely misrepresented and cruelly persecuted the baptists, others have artfully drawn a *veil* over them. Two or three instances, out of an hundred that might be named, must at present suffice. Dr. HAWEIS has given us, what he calls, 'An Impartial History of the Church.' The principal source from whence he derived the documents which constitute his two first volumes, seems to be the works of Dr. Mosheim. But though Mosheim tells us, 'That John the Baptist *immersed* his disciples—That baptism was administered, in the first and second centuries, by *immersion*—That persons received baptism, according to the primitive manner, even by *immersion*, &c.' Yet Haweis passes

over all this in studied silence. And though he gives some account of Peter de Bruys, and Henry his successor, who flourished in the twelfth century, yet takes care not to say anything about these popular reformers opposing the church of Rome in the article of infant-baptism. Why were these historic facts suppressed? The reason is evident—his readers are by and by to be told that the rise of the baptists was not till the sixteenth century—Therefore nothing contrary to this false assertion must be admitted into the former part of his *impartial history*.

Mr. S. JONES, in his *Biographical Dictionary*, tells us, that Richard Baxter, an eminent divine, was a *Nonconformist*—That Samuel Badcock, an eminent critic, was a *Presbyterian*—That Dr. Owen, an eminent divine, was an *Independent*—That John Wesley was a celebrated leader among the *Methodists*—That John Gambold, a truly good man, was a bishop among the *Moravians*—And, That Robert Barclay was an eminent writer among the *Quakers*. But in the account he gives of Dr. Gill, and Dr. Gifford, nothing is said of their being *Baptists*. Why this partiality? Why! The public at large must not be informed that there are learned Doctors to be met with among the people of this denomination.

The Rev. Mr. CARNE, of *Exeter*, has lately employed *his learned pen* in opposing the baptists, though he seems to be altogether unacquainted with their religious sentiments. He says much about the baptism of the Holy Ghost; but he does it in such a way, as to induce his

readers to think, that the baptists are totally ignorant in regard to that important subject. In the plenitude of his *christian* zeal and *Oxonian* urbanity, he styles the baptists blasphemers, pharisees, and bigots. And in order to render them completely odious, he informs the public, that *Judas* was a baptist; as though the baptists had derived all their religion from the traitor; and as if he were the *only* baptist who lived in the Apostolic age.—We much lament, that men, who set themselves up for reformers, should, under the influence of prejudice, thus deviate from the principles of decency and common honesty. But alas! how shall a defective cause be otherwise supported? (p)

CHAPTER X.

The most popular Arguments in favour of Infant-sprinkling, briefly considered.

THE argument that is most frequently urged, is grounded on the language and conduct of Christ respecting little children: *Mark* x. 13—16—Much do we admire the amiable condescension of the Son of God, in regard to these infants; but did he baptize them? If so, the sacred historian has not recorded the important fact. Not

(p) The above was written previous to Mr C's leaving Exeter.

one word does he say of baptism throughout the whole chapter. John, on the contrary, informs us, that Jesus himself baptized not, but his disciples, *John* iv. 2. Nor can we suppose, with any appearance of reason, that these infants were baptized by the disciples; because they were much displeas'd, and even rebuked those who brought them. Would they have acted thus if they had been in the habit of baptizing children?—A learned bishop (Dr. Jerem. Taylor) when treating on this subject, says, 'From the action of Christ's *blessing infants*, to infer that they are to be *baptized*, proves nothing so much as, that there is great want of better arguments. The conclusion would be with *more probability* thus, Christ *blessed* children and so *dismissed them*, but *baptized them not*; therefore infants are *not* to be baptized.' *Lib. Proph.* p. 310.

The second argument, which we notice, is taken from the words of Peter, *Acts* ii. 39: 'The promise is unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.'—To say nothing of the original term, which means, not infants, but descendants, we may observe, that the Apostle limits the promise, whatever be its import, *to those whom the Lord our God shall call*. Now this is perfectly our idea. All who are called of God, whether young or old, ought to be baptized.

The third argument is derived from the account which we have of the baptism of households. Of these we have three or four instances. We are told that Lydia was baptized and her household: but before any argument deduced hence can be

118 *Infant-sprinkling briefly considered.*

admitted as valid, it is necessary to ascertain whether Lydia had children? Whether they were infants? Whether they were at Thyatira, her own city, or with her at Philippi? But, on supposition that she had infants with her, it would not follow, from the use of the term household, that they were baptized, because it is said that Elkanah and *all his house* went up to Shiloh, to offer unto the Lord the yearly sacrifice, and his vow; and yet we learn from what follows, *that Hannah and the young child Samuel, staid at home.*—The next instance, which is that of the household of the jailor, requires only to be stated. Paul and Silas spake unto him the word of the Lord, *and to all that were in his house.* He rejoiced believing in God *with all his house.* And he and all his were baptized, *Acts xvi. 32.* All this is natural and proper. The word of the Lord was addressed to them;—they believed;—and their faith produced obedience to his commands.—The third instance is that of Stephanus, which Paul mentions: *1 Cor. i. 16.* Of this household he says in the same epistle, *chap. xvi. 15.* that it is the first fruits of Achaia, and that *they have addicted themselves to the ministry of the saints.* What an honourable employ! What a sterling proof did this happy family afford of the reality, and of the strength of their faith.—It is also recorded in *Acts xviii. 8.* That Crispus the chief ruler of the synagogue, believed on the Lord, with *all his house:* and many of the Corinthians *hearing, believed, and were baptized.*—These are all the households that are recorded as baptized by the Apostles; and though households,

almost without number, are mentioned in scripture, and nothing added by which we know of what they consisted, of infants or grown persons; yet it has pleased God, that the *households baptized* should all be described, so that after ages might not be left to uncertain conjectures respecting them. Lydia's household are *brethren, and comforted*. The Jailor's are *all taught, and they all believed*. Stephanus' were the *first-fruits* of the gospel, and *set themselves* to do good to the saints. And Crispus' *all believed*.

Surely Old Prejudice must have cast a few grains of Romish dust into the mind's eye of those men, who bring forward the above passages in order to support the cause of infant-baptism; as all the accounts recorded of those transactions, afford an unequivocal, and an everlasting testimony in favour of *believers' baptism*, and of *believers' baptism only*.

The next argument we notice, is, that baptism came in the room of circumcision. But where are we told this? The apostle Paul does not appear to have been acquainted with this fact, or it would have been natural for him to have insisted on it, when he was called to oppose Judaizing zealots: but though he constantly affirmed that circumcision is abolished, he never gives the least hint that baptism was its substitute—besides, if baptism came in the room of circumcision, why do not our opposers sprinkle their infants on the *eighth day*? And why do they perform this ceremony on *females*? Females, it is well known, were not circumcised.

A fifth argument is taken from the covenant,

into which God condescended to enter with Abraham. (q) Now, without enquiring into the nature of this covenant, it will be sufficient to observe, that, by the seed of Abraham, we must understand, either his natural or his spiritual seed; for there is no medium. If his natural seed only be meant, we are all necessarily excluded, because we are sinners of the Gentile race. If his spiritual seed be intended, we must possess the faith of Abraham, before we can claim a relation to him. *Know ye, therefore, that they which are of the faith, the same are the children of Abraham. So then they which be of faith, are blessed with faithful Abraham. If ye be Christ's then are ye Abraham's seed; and heirs according to the promise, Gal. iii. 7—9—29.* Thus it appears that they are heirs according to the promise, who believe in Christ, for none but such have any evidence that they belong to Christ; or, in other words, *are Christ's*, as the apostle speaks. Now we maintain that all of this description ought to be baptized. (r)

Some contend that if infants are not to be baptized, the christian dispensation is less merciful

(q) As some of our opposers often assert, that baptism is a seal of the covenant---We beg leave just to observe, That the blood of Christ, in one view, and the Spirit of Christ, in another, appear to us to be the *only* seals of the covenant of grace. By the former, the covenant itself is most solemnly ratified; by the latter, our interest in it is inviolably ascertained. See *Matt. xxvi. 28. Heb. ix. 16. 17. Eph. i. 13. and iv. 30.*

(r) Those who wish farther to pursue this part of the subject, will be amply gratified in the perusal of *A CONVERSATION* between EUGENIO and EPENETUS; printed at Edinburgh. 1811.

than was the Jewish. How less merciful? Because the Jewish males were circumcised.—How differently do the sacred writers speak upon this subject! The Apostles, when assembled in council at Jerusalem, to deliberate on the expediency of circumcision, called it a yoke. *Acts xv. 10.* Those of the primitive christians, who had just views of the glorious superiority of the new dispensation compared with the old economy, rejoiced in their freedom from Jewish ceremonies. Others, whose minds were less enlightened, were frequently exhorted by the Apostles to stand fast in the liberty wherewith Christ had made them free; and to take care not to be entangled again with the yoke of bondage. *Gal. v. 1.*

Others plead *apostolic tradition*. To such, we shall only repeat what two learned pædobaptists have said on the subject. CURCELLEUS: 'Pædobaptism was *unknown* in the two first ages after Christ; in the third and fourth it was approved by a few; at length, in the fifth and following ages it *began* to obtain in divers places; and therefore this rite is indeed observed by us as an *antient custom*, but not as an apostolic tradition.' *In Gill's Ans. to Towgood.* DR. TAYLER: 'That the apostles did baptize any children, is not at all reported by any *credible* tradition.' *Dissuasive against Popery, sect. iii. p. 117.*

We ought indeed to consider all arguments from tradition as futile, except so far as they derive any force from corresponding evidence in the apostolic page.

There are others who assert that infant-baptism came in the room of Jewish proselyte baptism.

This is certainly a very proper pedestal for it to rest upon. The foundation and superstructure are both of the same unsanctified materials. For as there is no precept, nor example, nor intimation relative to infant-baptism in the New Testament, so there is no command for, nor example, nor intimation of proselyte bathing in the Old Testament. Hence a popish ceremony is erected upon a Jewish tradition.(s)

We notice the three following texts, as some of our opposers have *pressed* them into their service.

I. *Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* The different views which learned pædobaptists have of this capital text are very remarkable: for professor ARNOLD maintains, that the baptism of infants is either commanded here, or no where: professor VENEMA frankly acknowledges, that

(s) As the Scriptures are *totally* silent relative to proselyte baptism, so (Dr. GILL *assures us*) there is no mention made of it, either by the Jewish doctors, or the christian fathers, of the first three or four centuries. See *Gill's Dissert. on Proselyte Bap.*

Dr. LARDNER says, 'As for the baptism of Jewish proselytes, I take it to be a *mere fiction* of the Rabbins, by whom we have suffered ourselves to be imposed upon.' *Letter to Dr. Doddridge.*

CALMET: 'It has been a custom of *some standing* among the Jews, upon their admitting a stranger as a proselyte, to join to circumcision baptism, or the dipping the body quite under water. However, we find nothing of this commanded in the law. *Antiquities. Tindal's edit. b. iii. p. 22.*---This learned author observes, that proselyte baptism is *not* commanded; and that (with the Jews) *dipping* is baptizing.

our Lord speaks concerning the baptism of adults *only*. Thus doctors differ. Strange however as it may seem, we have the singular happiness to agree with them both. Considering this text as the great law of baptism, we concur with the former in concluding, that if there be no requisition of infant-baptism here, it is in vain to seek for one any where else. On the other hand, we are equally clear the latter is perfectly right, when he gives it as his opinion, that our Lord in this passage does not command the baptism of infants.—We may be assured, though doctors thus disagree, that the Apostles knew the mind of Christ in this commission; and that they practised accordingly: and as their practice, in regard to baptism, was a comment on this command; so their infallible writings must be considered as a faithful representation of that practice. As therefore this divine law says nothing of infant-baptism, and as the records of apostolic practice are equally silent about it; we are warranted to conclude, that pædobaptism was neither commanded by our Lord, nor practised by his Apostles. See *Booth's Pædobap. Exam. vol. 2. p. 269—310.*(t)

II. *Rom. xi. 16. : For if the first-fruits be holy, the lump is also holy: and if the root be*

(t) St. JEROM, when commenting on *Matt. xxviii. 19.* says. 'First they teach all nations, then dip those that are taught in water; for it cannot be that the body should receive the sacrament of baptism, unless the soul has *before* received the truth of faith.' In *Dr. Gill's Body of Divin. vol. 3. p. 319.*

HORNBECKINS: 'Without faith, water-baptism cannot by any means be lawful.' *Socin. Confut. tom. iii. p. 384, 389.*

124 *Infant-sprinkling briefly considered.*

holy, so are the branches. The first-fruits, were those Jews who received the first-fruits of the Spirit in the land of Judea. They were but few in number, as the *first-fruit* is but small in comparison of the *lump*, and mean, and abject, like a *root* in a dry ground; yet were pledges and presages of a large number of souls among that people, to be converted in the latter day. Now the Apostle's argument is, 'If the first-fruits be holy, the lump is also holy, and if the root be holy, so are the branches;' that is, that whereas those persons who were converted among the Jews, however few in number, and despicable in appearance, yet they were truly sanctified by the Holy Spirit; and as they were, so should the body of that people be in the last days.—Here is not a syllable about baptism, much less about infant-sprinkling, in this passage nor in the context.

III. 1 Cor. vii. 14. : *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.* This text, like the former, has nothing to do with baptism: not the least mention is here made of that ordinance, nor the remotest reference had to it. The Apostle is speaking of a man and his wife unequally yoked. The one a believer, and the other an unbeliever. The believer is supposed to have received the gospel *since* the conjugal relation commenced. The unbeliever probably was a pagan. The question is, Does not a moral union with Jesus Christ, dissolve, in such circumstances, the matrimonial contract?

The answer is, No; by no means. For though a moral union with Christ, makes it criminal in any to marry an infidel, yet as the parties in question were set apart to each other for *life*, while they were both of them unacquainted with the gospel, their civil connection, formed as it was, could not be considered as criminal: for 'marriage is honourable in all.'—By the *sanctification* of the unbelieving party cannot be meant internal sanctification; for as the heart can only be purified by faith, the person in that case, would be no longer an unbeliever. So the children are called *holy*, not in a moral, but in a civil sense: that is, they are not spurious. As if the Apostle had said, If your marriage were unlawful, your children would be illegitimate. But the former is not a fact; therefore not the latter.—Though some of our opposers fancy that infant-baptism is to be found in this passage, yet many of the *learned* among them have given us expositions of it, similar to the above.

Mr. P. EDWARDS pleads the following phrases as *almost* decisive in favour of *sprinkling*: 'I indeed baptize you *with* water—I indeed have baptized you *with* water—I come baptizing *with* water—John truly baptized *with* water, &c. He then adds, 'It may be contended that the greek word, which occurs in *most* of these passages, and is translated *with*, may be rendered, *into*:—but such a translation, (he says) would be *contemptible*.'

Mr. Edwards should be *informed*, that Mr. William Whiston, who was professor of mathe-

matics in the university of Cambridge, has given us a translation of the New Testament immediately from three of the most ancient greek manuscripts; wherein he has rendered the word (in many places) on which Mr. Edwards lays so much stress—in water—instead of *with* water. See the following passages in his translation:—*Matt.* iii. 11. ‘ I indeed baptize you *in* water. *Luke* iii. 16. I baptize you *in* water; but he that cometh is mightier than I—he shall baptize you *in* the Holy Ghost and fire. *John* i. 31, 33. therefore am I come baptizing *in* water—but he that sent me to baptize *in* water,—the same is he who baptizeth *in* the Holy Ghost.’—Mr. Edwards should also be *informed*, that Dr. Campbell, who was principal of the Marischal College at Aberdeen, has given us a translation of the four gospels; in which he has thus rendered the following texts:—*Matt.* iii. 11. ‘ I indeed baptize you *in* water—but he who cometh after me—He will baptize you *in* the Holy Spirit and fire. *Mark* i. 8. I indeed have baptized you *in* water—but he will baptize you *in* the Holy Spirit. *Luke* iii. 16. I indeed baptize you *in* water—but one mightier than I cometh—he will baptize you *in* the Holy Spirit and fire. *John* i. 26, 31, 33, I baptize *in* water—I am come baptizing *in* water;—Upon whomsoever thou shalt see the Spirit descending—the same is he who baptizeth *in* the Holy Ghost. But though Mr. Whiston and Dr. Campbell have thus translated the above passages, yet they were never deemed *contemptible* authors. As men of *integrity*, they were

not a whit *below* even Mr. Edwards himself—as men of *learning*, it is well known, they were many, very many, degrees *above* him.

Mr. D. TYREMAN pleads a *criticism* on the sacred history, relative to the baptism of the Eunuch, as making very much against *immersion*. He says, ‘It cannot be proved from the words of the *original* that Philip and the Eunuch ever went into the water, or came out of the water. Nothing more can be proved (he says) than that they went to, and came from the water.’ In order to support and confirm this his very learned animadversion, he quotes two or three sentences of Dr. Lardner’s; the second of which is as follows: ‘The Eunuch and Philip went out of the chariot to the water, *and stood in the water, &c.*’ But how, in the name of common sense, could they *stand in the water*, if they never went into it? And if they *stood in the water*, they must go out of it, or be standing there till the present moment.—We verily believe, that even Sir Isaac Newton himself, with all his talent for demonstration, would never have produced such a *quotation* as evidence in favour of such a *criticism*. -

Mr. TREGO, at the Tabernacle, Exeter, not long since, asserted, ‘That there is neither precept nor example for immersion in the New Testament.’ This is indeed a weighty objection: but it comes with an ill grace from a man who sprinkles infants, without even the shadow of a precept or example for it in the sacred page. But it doubtless becomes us, who profess to be guided by the precepts and examples found in

the New Testament, with respect to the positive institutes of the gospel, to notice his assertion. But, what is this for which there is neither precept nor example? There is doubtless both precept and example for *baptism*; and if immersion and baptism are words of the same import, then there is precept and example for immersion. It is true, that when the sacred writers were speaking of this gospel ordinance, they did not use the word *immersio*, because they did not write in *latin*; and for a similar reason they did not use the words dip, plunge, or overwhelm, as they did not write in *english*; but they made use of a word which exactly corresponds in etymology and import with them: and for Mr. T. to deny this, is not only to beg the question, but to contradict the opinion of men (as may be seen in chapters second, third, and fourth of this treatise) who, for their superior knowledge in the greek language, and their acquaintance with ecclesiastical history, are placed as far above Mr. T. as Mr. T. may think himself raised above the most illiterate of his own audience.

One of our pædobaptist friends lately endeavoured to justify the practice of *sprinkling* from a passage in the *septuagint*, where it is said that *Nebuchadnezzar* was *baptized* with the dew of heaven. We beg leave just to observe, that the word *baptized*, in this text, is used figuratively; and its obvious meaning is, That *Nebuchadnezzar* was so enveloped *in* and so soaked *with* the dew, which is very abundant in the eastern parts of the world, that he appeared, not to be partially sprinkled, but as if he had been *immersed* in

water. This remark is justified by Mr. IRWIN, in his travels in Arabia. He says: 'Difficult as we found it to keep ourselves cool in the daytime, it is no easy matter to defend our bodies from the damps of the night: we lie exposed to the whole weight of the *dews*, and the cloaks in which we wrap ourselves, are as wet in the morning as if they had been *immersed* in the sea.' *Irwin's Travels*, p. 87.—Those who can discern a partial sprinkling in the above passage, must be possessed of peculiar organs of vision, or be the subjects of the strongest prejudices.

The baptism of the three thousand, *Acts* ii. 41. has also been pleaded, as presumptive evidence, in favour of *sprinkling*.—Mr. BOOTH: 'That three thousand should be solemnly immersed at such a place as Jerusalem, and at a time when, as the sacred historian remarks, the disciples had favour with all the people; even supposing them all to have been baptized in one day, is not half so strange as various accounts relating to facts of the same nature, that we find in the page of history. Thus for example,—We read in the authentic life of Gregory, the apostle of the Armenians, that he baptized twelve thousand together by immersion, in the river Euphrates: which Isaac, the patriarch of that nation, confirms in his first invective.—Mr. Fox informs us that Austin, the monk, baptized ten thousand Saxons or Angles in a river near York, in one day.'(u)—

(u) E. PAGITT says, that Austin commanded the people to go into the river by couples, and one to baptize the other in the name of the Trinity. *Descrip. of Christi. part the third*, p. 15.

Several similar examples might have been produced; but we shall conclude this part of the subject, by citing one passage more from *Pædo-baptism Examined*: ‘We are informed, (says Mr. Booth) by the sacred historian, that when king Solomon dedicated his magnificent temple, *he offered two and twenty thousand oxen, and a hundred and twenty thousand sheep.* Now suppose a deist were to question the truth of this historical fact, on account of the great number of animals that were offered; it would soon be replied by our opposers themselves, *A great number of priests were employed; nor was the work performed in one day.* Why then may not a similar answer suffice in the present case?’ (x)

A zealous opposer of scriptural baptism lately asserted, ‘That they had as good a warrant from the Bible for sprinkling infants, as they had for admitting women to the Lord’s table.’ Let us try this assertion by the sacred standard of divine truth. We are informed, that those who believed, ‘Were baptized, both men and women.’ *Acts*, viii. 12. And Paul says, ‘Let your women keep silence in the churches.’ *1 Cor.* xiv. 34. From these, and other passages it appears that women were in the churches.—and it is evident that women did commune, as part of the church, at Jerusalem.—‘And when they were come in, they went up into an upper room, where abode both Peter, and James, and John,

(x) Bp WILSON: ‘*The same day*: that is, at that time, on account of that sermon; though they might not all be baptized in one day, but were at that time converted.’ *Note in loc.*

and Andrew, and Philip, and Thomas, and Bartholomew, and Matthew, James the son of Alpheus, Simon Zelotes, and Judas the brother of James. These all continued, with one accord, in prayer and supplication *with the women, and Mary the mother of Jesus*, Acts. i. 13, 14. The number of the names *together*, [both men and women] were about an hundred and twenty, v. 15. And they continued steadfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers, chap. ii. v. 42. And *all that believed* [both men and women] were together, v. 44. And they continued daily with one accord in the temple and *breaking of bread* from house to house, v. 46. And the Lord added to the church daily [both men and women] such as should be saved.' v. 47.—Now if any of the pædobaptists can produce such a scripture-history of infants being sprinkled, we promise freely to be of their opinion.

THE METHODIST DIALOGUE WRITER says, 'I do not pretend to ground the practice of infant-baptism on any plain positive command.—Baptism must rest not upon the *instructions* of the word of God, but upon probabilities, inferences, human reasonings, and conclusions.' p. 9—17. Strange! that one of the ordinances of the gospel, should lie so dark and obscure in the New Testament that it cannot be proved from it, 'but by probabilities, inferences, human reasonings and conclusions.' Can this gentleman, or any of his brethren, point out to us a single institute of the Mosaic law, that lay so concealed? Did not Moses make every law, precept and command

plain, so that those who run might read? And must the ever blessed Redeemer, who spoke as man never spoke, be charged with ambiguity? God forbid! No, his commands are express—the subjects of baptism, and the manner of baptizing, are plainly made known in the sacred page. If our author or any of his friends, wish to see a *command* for infant-baptism, they may find several in the preceding chapter; but they will soon perceive, that they are the commands of *Antichrist*.

Again—It is often said, ‘That if the sprinkling of infants be not commanded, it is not forbidden;’ hence the propriety of it is presumed. But upon this ground our opposers lie open to the attacks of papists and mahometans. A papist will urge that milk, honey, and salt in baptism are not forbidden, *therefore* they should be used. With equal propriety might a mahometan contend, that as they are not expressly forbidden to go on pilgrimage to Mecca, it is their *duty* to go. If to such absurd reasoning, they reply, We are not to regard the doctrines and commandments of men; they furnish us with an argument by which to oppose the practice of infant-sprinkling. For, without intending the least disrespect to those who *conscientiously* differ from us, we cannot view this ceremony in any other light, than as an human institution, unknown to Scripture, no where commanded by Jesus Christ, and never practised by his Apostles.

Some of our opposers, when pleading for the lawfulness of deviating from the primitive practice, often tell us, ‘That even we who are baptists

have not been baptized as Jesus Christ was, because we were not *dipped in Jordan*.' We take leave just to remind such quibblers, that Philip did not take the Eunuch back to Jordan, when he was made willing to follow the Lord in this sacred ordinance, but baptized him in the water that was next at hand. And that Tertullian says, 'There is no difference whether one is washed in the sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is any distinction to be made between those who were dipped in Jordan, and those who were dipped in the Tiber.' This we deem a sufficient answer to such a futile observation. See *Stennett's Ans. to Russen*, p. 144.

Lastly—We beg leave to notice a few of the contradictions that exist among our opposers, relative to the subject before us. Mr. Brown, Mr. Horsey, with a few others, say, That men may be saved *without* baptism. But St. Augustin, St. Barnard, Isidorus, Mr. Lewelyn, Dr. Gregory, and a hundred besides, declare, That *without* baptism there can be no salvation.—Mr. Maurice and Mr. Habden tell us, That immersion was *never* used as baptism, in the primitive church! But Venema, Altmannus, Curcellæus, Mosheim, Wolfius, Chambers, Baxter, Calvin, Grotius, the bishop of Meaux, Whitby, Cave, and a great number beside, acknowledge, That John the Baptist, the Apostles, and the church in succeeding ages, administered baptism by *immersion*.—Mr. Elliot (a warm opposer of the baptists) says, That *believers only* are the subjects of baptism; but that *sprinkling*

is the proper mode ; and adds, That dipping is not baptizing ! But Mr. Wall (one of the greatest men that ever wrote in favour of infant-baptism) says, That *infants* are subjects of baptism ; but that *immersion* is the proper mode ; and adds, That pouring and sprinkling are novelties imported into this country from Germany or Geneva.—Two books, written in favour of infant-sprinkling, fell into the hands of the author about twenty-three years since ; (the names of the writers he has now forgotten) : one of them affirmed, That John the Baptist could not immerse his disciples in Jordan, because the waters of Jordan were not more than *ankle deep*. The other as boldly asserted, That John could not dip the people in Jordan, because the waters of Jordan were *twice as deep as a man's head* !—Mr. Hitchin, Mr. Billio, and Mr. Waters, found infant-baptism on the concurrent harmony of the Holy Scriptures. But bishop Burnet, Mr. Fuller, Cellarius, Mr. S. Palmer, and many beside, say That there is neither precept nor precedent in the sacred Scripture for the baptizing of infants : and Salmasius, Curcellæus, Chambers, bishop Barlow, Walaf. Strabo, Wolf. Capito, Jacob Merningus, with many others, acknowledge, That *none but adults* were baptized in the primitive times.—Mr. Pirie has produced three or four sentences from Irenæus, Justin Martyr, and Origen, with a view to establish the antiquity of infant-baptism. But those passages have been deemed, by several learned pædobaptists, as totally inadequate to support the cause for which they have been suborned. IRENÆUS's words stand thus,

‘He [Christ] came to save all; all I say, who by him are born again unto God, infants, and little ones, and children, and young men, and old men.’ But Mr. Le Clerc says, ‘We see nothing here [in the words of Irenæus] concerning baptism; nor is there any thing relating to it in the immediately preceding or following words.’—The words of JUSTIN MARTYR, are these, ‘Several persons among us, men and women, of sixty and seventy years of age, who from their childhood were instructed in Christ, remain incorrupt.’ But the monthly reviewers, for May 1784, say, ‘It requires very considerable ingenuity to make it, [the above quotation] in any view, an argument in favour of infant-baptism.—The passage referred to as ORIGEN’s, reads thus, ‘The baptism of children, is given for the remission of sins.’ But cardinal Bellarmine observes, ‘They were all led into the mistake by applying to natural infants what Origen had said *only* of youths and adults. Origen’s children were capable of repentance and martyrdom:’ But Mr. Pirie’s infants are incapable of either.—Mr. Tyreman quotes *Acts ii. 39. The promise, &c.* and then says, ‘The promise is to you, therefore be ye baptized: the promise is to your children, therefore let them be baptized.’ But Dr. Whitby declares, ‘That this passage will not prove a right of infants to receive baptism.’—Mr. N——supposes that *Matt. xix. 14. Suffer little children, &c.* a sufficient warrant to baptize infants. But Mr. Burkitt says, ‘They [the little children] were brought unto Jesus Christ: but for what end? not to baptize them, but to bless them.’—Mr. Towgood derives infant-

136 *Infant-sprinkling briefly considered.*

baptism from apostolic tradition. But Curcellæus says, it is *not* an apostolic tradition, but *only* an ancient custom.—Dr. Hammond derives baptism from Jewish proselyte-bathing. But Dr. Lardner, and Sir N. Knatchbull tell us, That proselyte-baptism is a mere fiction of the Rabbins, by whom some persons have suffered themselves to be imposed upon.—Pope Innocent the third, Peter Edwards, and others, assert, ‘That baptism came in the room of circumcision.’ But Dr. Hammond Terrentinus, Chamircrus, and others, say, That baptism did not come in the room of circumcision.—Jonathan Evans, Herbert Mends, and others, tell us, That the children of *believing* parents are to be baptized. But pope Gregory the seventh, Dr. Williams, and others, affirm, That *all* children, without distinction, ought to be baptized.—Anselm says, Children should be baptized, that they may be *made* holy ones. But Beza tells us, That the children of saints are admitted to baptism, because they *are* holy ones.—Dr. Williams exclaims, ‘Was I baptized in infancy? How highly have I been honoured! How greatly benefited! For from that early period *has the pardon of sin, free salvation, eternal life, with every new covenant blessing, been sealed to me.*’ Yet Mr. Horsey, when addressing the parents of a recently sprinkled infant (notwithstanding all the above *sealed blessings*) says, ‘You anticipate, but with *great uncertainty*, its future character and lot, is it an *embryo-angel*, or an *embryo-fiend*?’—Mr. P. Edwards asserts, That baptism is no where called a burial; and that the Apostle, in *Rom. vi. 3, 4.* and *Coloss. ii. 2.*

‘Buried with him in baptism &c.’ does not allude to baptismal immersion. But Chrysostom, Hoadly, Wills, Clarke, Goodwin, Macknight, Tillotson, Baxter, Doddridge, Whitefield, Wesley, and scores beside, declare that in these passages, there is an allusion to the ancient manner of baptizing, which was by *immersion*.—Mr. Towgood says, ‘Should immersion be allowed to have been the only ancient, apostolic, and scriptural mode of baptizing; yet a strict adherence to it is not obligatory on us: but this circumstance may very lawfully and fitly be *exchanged*, for sprinkling or pouring.’ But Mr. Charnock says, ‘God never gave power to any man to *change* his ordinances, or to *dispense* with them.’—The baptists, in this instance, perfectly accord with Mr. Charnock.—The clergy of the establishment baptize, or rather rhantize infants on the faith of sponsors: the presbyterians do it on the faith of parents: and Rivetus, Thysius, Buddeus, and others, on the faith of the infants themselves!—But even those who plead for the *faith of infants*, are as much at variance about *that faith*, as they, and the rest of their brethren, are about every other part of the subject. For Mr. Leigh says, that infants may have an *imputed* faith: Mr. Bingham suggests, that they have a *passive* faith; Witsius hints, that they have a *relative* faith: Chemnitius says, They have faith in *semine*: and Prideaux asserts, That they have the faith of the *covenant*, though not the faith of covenantees!

These, Reader, are a sample of the *flat contradictions* that exist among our opposers, relative

to the Mode, Subjects, and History, of Baptism. They remind us of a common adage; that is, that ‘*Error is multifarious.*’ Surely such men as Mr. P. Edwards, Dr. Osgood, and the Editor of the Evangelical Magazine, ought to harmonize those discords, before they proceed any further in opposing Scriptural Baptism: for such contradictory evidence as the above, would inevitably nonsuit any cause—but that of infant-sprinkling—in any court—but that where Old Prejudice sits as judge.

Our opposers are also at variance among themselves relative to the *origin of the baptists*. Those of them who are mere drivellers in history often assert, That the baptists sprang into existence about the middle of the *sixteenth century*.—Mr. Wall styles Peter de Bruys and Henry his disciple, who flourished in the *twelfth century*, the first of the antipædobaptist persuasion.—Mr. Philpot says, That Auxentius, bishop of Millan, who lived in the *fourth century*, was one of the first of those who denied baptism to children.—Mr. Stokes tells us, That Tertullian, who lived in the *second century*, was one of the first baptists in the world. And Dr. Mosheim says, That the *origin* of the baptists cannot be ascertained, as it lies hid in the dark ages of antiquity.

Had these good men consulted the *Evangelists* on this subject, they would have informed them, That the baptists first made their appearance between the banks of the Jordan; in, or about, the fifteenth year of the reign of Tiberius Cæsar; when Pontius Pilate was governor of Judea.

To conclude—Every *consistent* believer in

Christ, makes the New Testament the sole standard of his practice, in regard to this ordinance. There baptism (not rhanism) appears along with the persons of men and women. One verse of the history of the church of Samaria, which was congregated by Philip the deacon, is full and express, and may serve as a specimen of all the rest. *When the Samaritans believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.* This was exactly conformable to the command and the example of Jesus, whose disciples they were: to his command, *teach* all nations baptizing them; and to his example, for he was at man's estate when he went to be baptized, being about *thirty* years of age. This is a plain path, and free from every difficulty, to all those who wish to run the ways of Christ's commands, independent of human tradition.

'Tis not as led by custom's voice,
We make these ways our favour'd choice,
And thus with zeal pursue:
No, heaven's eternal sovereign Lord
Has, in the precepts of his word,
Enjoin'd us thus to do.'

F I N I S.

Gresswell, Printer, Exeter.

ERRATA.

Page 86, line 9th, add, *Danvers on Bap. p. 267, 131.*

