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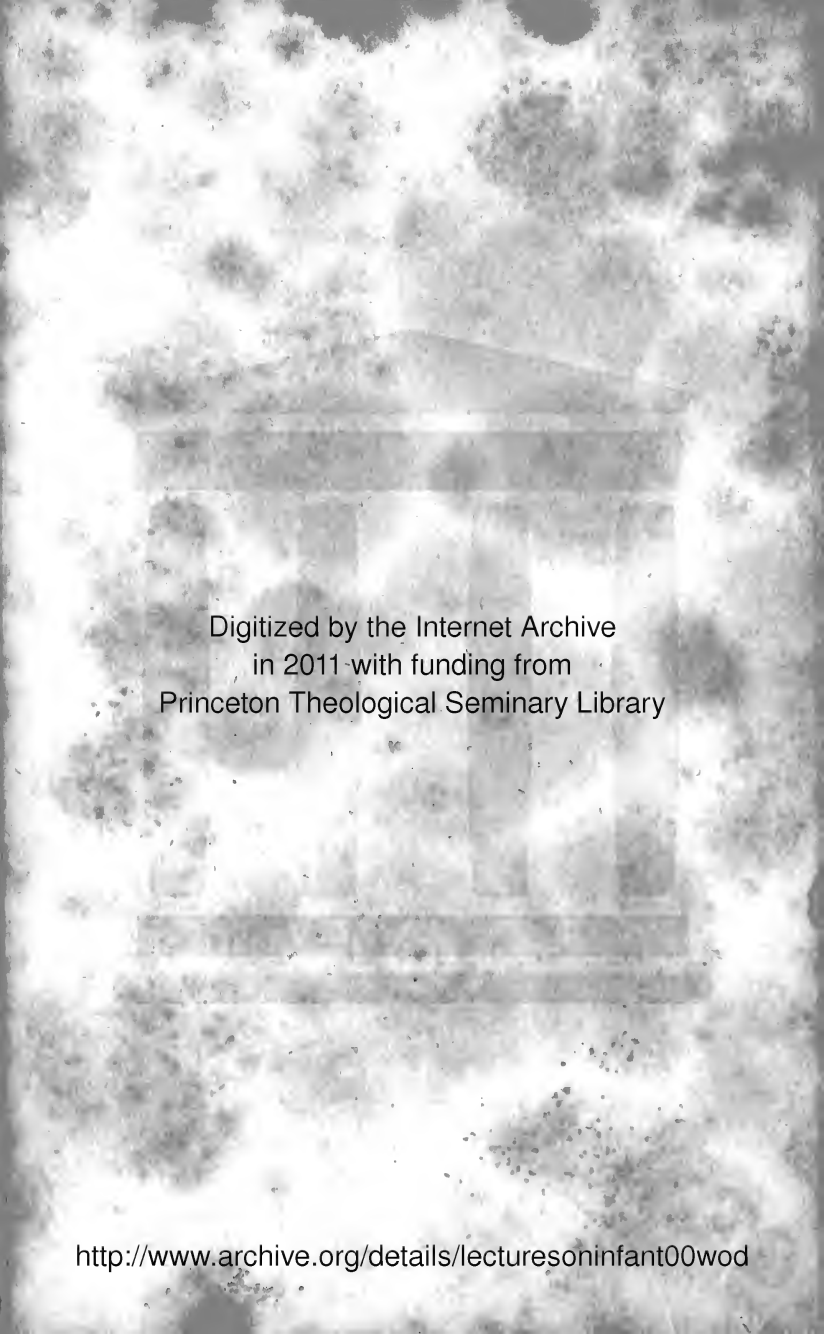
PRINCETON, N. J.

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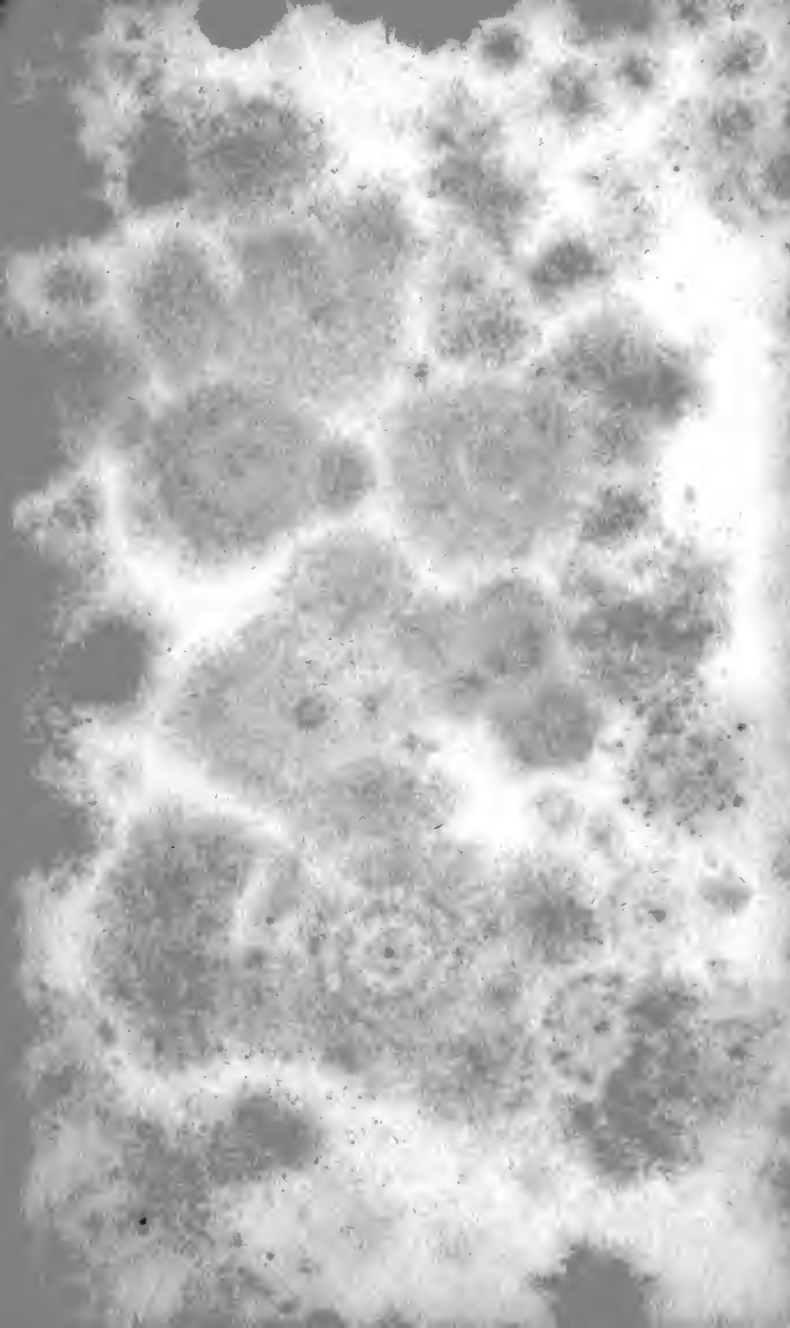
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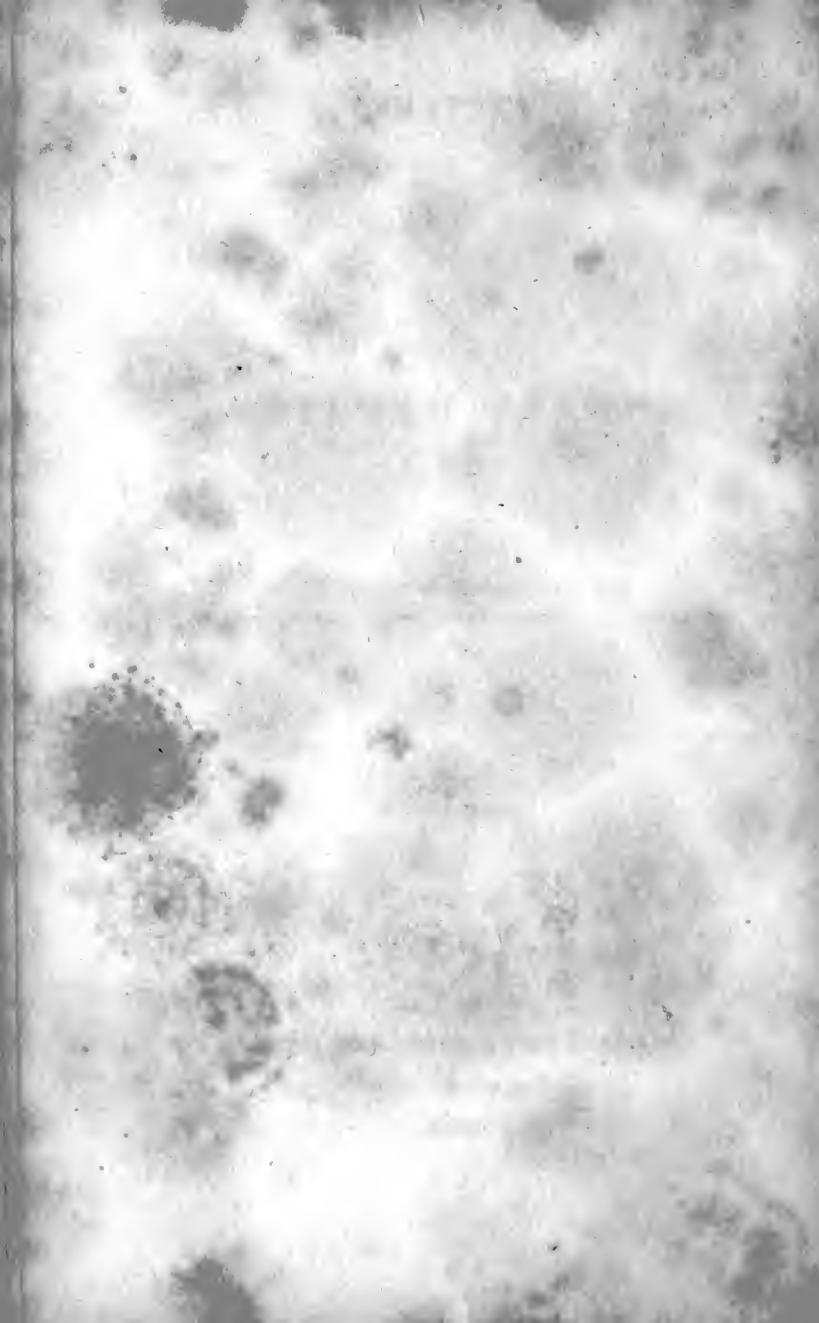




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**LECTURES**

ON

**INFANT BAPTISM.**

**BY LEONARD WOODS, D. D.**

Abbot Professor of Christian Theology in the Theol. Seminary, Andover.

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SECOND EDITION.

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**ANDOVER:**

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**1829.**

DISTRICT OF MASSACHUSETTS, to wit:

*District Clerk's Office.*

Be it remembered, that on the 23d day of March A. D. 1828, and in the fifty second year of the Independence of the United States of America, Mark Newman, of the said district, has deposited in this Office the title of a book, the right whereof he claims as Proprietor, in the words following, *to wit*: "Lectures on Infant Baptism. By L. Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover." In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an act entitled, "An act supplementary to an act, entitled, An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } *Clerk of the District  
of Massachusetts.*



## PREFACE

TO THE FIRST EDITION.

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THE following Lectures on Infant Baptism make a part of a regular course of Lectures, which the Laws of this Institution require in the department of Christian Theology. The publication of them was requested, about two years ago, by those theological students, to whom they were first delivered ; and the same request has been made by many ministers and students since. The reader will perceive, that the doctrine of Infant Baptism is a doctrine which I very seriously believe, and which I feel it to be my duty earnestly to maintain. He will perceive too, that the doctrine is dear to my heart, and is associated in my contemplations with the most sacred truths of religion, and the most precious interests of Christ's kingdom.

My manner of treating this subject is not the result of haste, but of repeated and long-continued investigation. It has been my object, as far as possible, to give simplicity and clearness to the discussion, and to avoid all approaches to the heat and asperity, with which the controversy respecting Baptism has often been conducted. I am persuaded that those whose opinions I here oppose, and who constitute a very large and respectable denomination of Christians, will never suspect me of being deficient in affection for them, or in readiness to do what I can to promote their welfare. For many years in the earlier part of my life, I had a decided prepossession in favor of their peculiar sentiments on the subject of Baptism ; and they have a right to

inquire for the reasons of my present belief. I here frankly give them my reasons. In the following Lectures they will find the principal considerations, which satisfy my own mind in favor of Infant Baptism. And they will see, that I have not contented myself with barely stating arguments, but have endeavoured, in different ways, to illustrate the propriety and conclusiveness of the mode of reasoning which I have adopted, and to show that it rests on principles generally admitted in other cases, and that it is liable to no just exceptions. If I have, in different parts of these Lectures, touched repeatedly upon the same general arguments, and the same modes of illustration; I hope the nature of the subject will suggest to the mind of the reader a satisfactory apology.

If any of those, who dissent from me, shall think proper to animadvert upon what I have written; I wish them to do it in the spirit of Christ, and without any expectation that I shall make a reply. Neither the duties of my office, nor my views of what the welfare of Christ's kingdom requires, would permit me to pursue this subject in a protracted controversy.

I have only to add, that in the discussion of this subject, it has been my serious endeavour to do what the God of love would approve. I have charged myself to remember, that the blessed Saviour looks, with equal and unchanging love, upon all his true followers, of whatever name; and that it must be far more pleasing to him, to see them united in affection, and laboring diligently to spread his gospel, and to prepare themselves and others for the kingdom of heaven, than to see them contending about an external rite.

**LEONARD WOODS.**

Theological Seminary, Andover,  
April, 23, 1828.

## PREFACE

TO THE SECOND EDITION.

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**T**HE favorable reception which the Christian Community have given to this publication, has made it necessary to print a second edition much sooner than I expected, and so has rendered it impossible for me, as my other duties are, to do all that I intended in revising and improving the Lectures. I have, however, added fifty pages in the whole.

It has been and is my fixed purpose, to avoid any direct, and especially a protracted controversy with my Baptist Brethren ;—not indeed because I am in doubt respecting the truth of the doctrine which I have advocated, or the strength of the arguments on which it rests ; but because I fear the consequences of such controversy on the cause of practical piety, and on the general interests of Christ's kingdom, and because I have a full persuasion, that the short remainder of my life ought to be devoted to other purposes. I wish, however, to express my particular respect for those, who have made remarks on my Lectures ; particularly for those who wrote the Letters of David and John, and for the Author of the Numbers in the Christian Watchman, by Senex. Both these publications were kindly forwarded to me. The pamphlet containing the Letters abovementioned, which exhibits very respectable talents, as well as candid and fraternal feelings, was rendered still more valuable to me by a private and affectionate letter which accompanied it, from one of the Authors.

To the reasoning contained in the publications abovenamed, I decline any formal answer, in conformi-

ty with my previous and uniform resolution. But it will not be difficult for men accustomed to controversy, to see, that my silence in this case must be a matter of some self denial.

I take pleasure in acknowledging, that the strictures of my Baptist Brethren have been of real use to me, and have led me to correct some mistakes, to give to some of my expressions and arguments a more unexceptionable form, and to establish my positions by some new considerations. Had I more time to devote to the subject, I should be able to derive more benefit still from the remarks of my opponents.

As many things have been affirmed, and that very confidently, by Baptist writers, against the argument which Ecclesiastical History affords in favor of Infant Baptism; I have thought that Christian propriety and duty required me to give the subject a new examination. And in this examination, I have requested the aid of my beloved Colleague, the Rev. Professor Stuart, who, as the public well know, is very familiar with this kind of investigation, and who has been considered, and very justly too, as entertaining feelings of great candor and kindness towards Christians of the Baptist denomination. In compliance with my request, he has given particular attention to the subject, and has carefully examined those passages in the early Christian Fathers, on which the historical argument for Infant Baptism rests, together with the writings of Wall, Gale, Robinson, and others; and has allowed me the privilege of making what use I please of his notes. The result of his examination is, an increased and full conviction, that Ecclesiastical History affords a conclusive argument in favor of Infant Baptism. Those who read these Lectures will not need to be told, that my own examination has brought me to a similar result.

L. W.

Theological Seminary, Andover,  
Aug. 20, 1829.

# CONTENTS.

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## LECTURE I.

	<i>Page.</i>
Four directions to theological students respecting the manner of treating the subject of Infant Baptism.—Preparatory considerations as to the kind and degree of evidence necessary.—The want of an express divine precept or declaration no valid objection.—This shown in regard to the Christian Sabbath, female communion, and the authority of some of the sacred writings . . . . .	9—22

## LECTURE II.

Reasoning of the former Lecture confirmed by particular considerations in favor of Infant Baptism. 1. Its suitableness to the relation of parents and children. 2. This relation had been marked by a religious rite through the Patriarchal and Mosaic dispensation.—That rite respected spiritual blessings.—Objection considered . . . . .	23—36
---	-------

## LECTURE III.

The Christian religion founded on the Old Testament Scriptures. We cannot conclude that Christ did not give specific instructions on any subject from the fact that such instructions are not recorded.—The Scriptures of the New Testament imply that the children of believers are to be baptized. Rule of interpretation; viz. we must put ourselves as far as may be, in the place of those who gave, and of those who received instruction. Circumstances of those to whom Christ gave the commission to proselyte and baptize all nations. How they must have understood this commission. Proselyte Baptism.—General representation of Scripture and course of providence . . . . .	37—52
---	-------

## LECTURE IV.

The argument from the circumstances of the Apostles reviewed, and shown to be conclusive.—Mode of understanding a charter.—Did Christ give any previous instruction which could have shown the Apostles in what manner they were to understand their commission, or how they were to regard children?—Matt. 19: 13, 14 particularly considered . . . . .	53—77
--	-------

## LECTURE V.

Whether there was any thing in the conduct of the Apostles, or any declaration in their writings, to aid us in determining how they understood their commission.—Household Baptism.—1 Cor. 7: 14 . . . . . 78—100

## LECTURE VI.

The argument recapitulated. Three additional considerations;—precepts requiring the education of children;—silence of the New Testament respecting Infant Baptism;—and the feelings of parents.—Proof from Ecclesiastical History that Infant Baptism was practised by the early Christians . 100—141

## LECTURE VII.

Baptism a substitute for circumcision.—Circumcision not applied to females;—applied to servants.—Seal of the covenant.—Difficulty arising from the difference between the former and the present economy, and from the requisition of faith.—Import of Infant Baptism.—Utility.—Standing of baptized children.—Duties of parents and the church . 141—176

## LECTURE VIII.

## MODE OF BAPTISM.

Introductory remarks.—Two propositions. 1. It cannot be certainly determined from the New Testament that immersion is the only proper mode. 2. Christians should not consider the mode of Baptism of essential consequence . 176—205

APPENDIX . . . . . 207—222

## LECTURE I.

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Four directions to theological students respecting the manner of treating the subject of Infant Baptism.—Preparatory considerations as to the kind and degree of evidence necessary.—The want of an express divine precept or declaration no valid objection.—This shown in regard to the Christian Sabbath, female communion, and the authority of some of the sacred writings.

THE doctrine of *Infant Baptism* has been the subject of long-continued controversy in the Christian world, and has given rise to more contention and asperity among the followers of Christ, than almost any other subject. It has been the occasion of separating into different communions, those who have been united in their belief on all other subjects, and animated by the same spirit of love to Christ and his cause. It is in consequence of these circumstances, that the subject of Infant Baptism has produced a warmth of feeling and discussion, so far beyond all just proportions. But I trust the time has arrived, when this subject can be treated in another manner, and when those who differ in opinion respecting it, will cherish feelings of candor and forbearance towards one another. My earnest desire is to promote such feelings; being perfectly persuaded, that it is the will of Him whom all Christians love and adore, that those who practise Infant Baptism, and those who do not, should love one another with a pure heart fervently, and diligently cooperate for the advancement of their common cause.

As you, my young brethren, for whom these Lectures, are specially intended, will be called to act a part not only in

private, but in public, in regard to this subject; I shall suggest a few precautions and directions, for the purpose of rendering your influence more extensively useful to the cause of truth, and the cause of love.

First. *Take care not to magnify the subject beyond its real importance.*

The subject ought not indeed to be underrated, or treated as a trifle. It is no trifle. It obviously possesses a high degree of importance, and deserves to be maintained with firmness and zeal. But after all we must remember, it is an *outward rite*, and does not belong to the essential articles of the Christian religion. If men are born of the Spirit; if they love and obey the Saviour, and are prepared for the kingdom of heaven; the great object for which Christ died, and for which we ought to labor, is obtained. It is clear, then, that the subject of Baptism cannot be regarded as bearing any comparison, in point of importance, with the conversion and salvation of sinners. And whatever discussion we may think it our duty to undertake, and with whatever earnestness we may labor to bring men to receive what we sincerely believe to be a divine institution; we ought still to consider their eternal salvation as infinitely more important, than their receiving any particular rite. And if they show by their conduct, that they are friends to Christ and heirs of his kingdom; we should cordially thank God, and rejoice, how widely soever they may differ from us in regard to such a subject as this.

Second. *Consider that men, whose Christian character entitles them to our affection and confidence, may be led to a different conclusion from us in regard to this rite.*

Whatever may have been the precepts of Christ, or



his apostles, to those who enjoyed their personal instructions ; it is plain, that there is no *express precept* respecting Infant Baptism in our sacred writings. The proof, then, that Infant Baptism is a divine institution, must be made out in another way. And that other way, though perfectly satisfactory to us, may not be so to those who have been placed in different circumstances from us, and have formed different habits of thinking. The circumstances of their birth and education may have led them, as a matter of course, to entertain different views on this subject ; and those views may have been closely associated with the earliest and deepest impressions of divine truth on their minds, and with their most spiritual exercises and their purest enjoyments. Thus, their differing from us may really have been owing to the influence which circumstances have had upon the most amiable and pious sensibilities of their hearts. Had any of us been placed in the same circumstances, we should probably have adopted the same views.

Others, who come to the examination of this subject without the influence of such predisposing causes in early life, may unfortunately entertain such mistaken views of the *kind* or *degree of evidence* which is necessary to support a positive institution, that, with those mistaken views, the very uprightness of their hearts, and their desire to please God, may so operate as to prevent them from acceding to the rite of Infant Baptism.

Let us duly regard such considerations as these ; and, instead of stigmatizing those Christians who reject Infant Baptism, or charging them with wrong motives, let us cherish towards them the sincerest candor and kindness. It is no difficult thing to account for their peculiar views from their peculiar circumstances, and from that imper-

fection of the human mind which is common to them and to us, without any impeachment of their character. Why then should we not entertain the same sentiments of love and confidence towards them, and the same desire for their improvement and happiness, as if they belonged to the same denomination with ourselves?

Third. *Never introduce this subject in the way of controversy, except when a pure regard to the interests of Christ's kingdom requires it.*

Undoubtedly a regard to the high and sacred interests of religion will lead you, at proper times, to exhibit and defend what you honestly believe to be scriptural views on this subject, and to do it with seriousness and zeal. But when this is to be done, it will be important, generally, that you enter upon it with particular preparation, and pursue it in a regular discourse, instead of remarking upon it in a hasty or cursory manner. The practice of introducing such a subject, or even of alluding to it, from day to day, and on all occasions, betrays an improper excitement of feeling, and is likely to promote the same in others. Let this subject therefore be brought forward only on occasions, when there is an obvious and special reason for doing it; and then let it be presented in connexion with the weighty truths of religion, and treated with great moderation and seriousness. Thus you will show that it is a matter of conscience, not of passion.

Fourth. *Treat those who differ from you in regard to Infant Baptism, with uniform kindness.*

Study to do them good. Exercise towards them not only common candor and good-will, but a *generous friendship*; and exhibit this friendship in substantial acts. In this way you may hope to produce candor and kindness in them, and to prepare them to join their efforts with

yours in promoting those common interests of Christ's kingdom, which are immeasurably more important, than the *peculiar* interests either of their denomination, or of yours. And should you find that the object of your wishes is not at once obtained, and that any of those, whom you labor to conciliate, and whose welfare you aim to promote, choose, after all, to stand aloof, and to exhibit the spirit of party zeal and animosity;—and should they sometimes go farther, and speak of those arguments, which you consider to be strong and decisive, as flimsy and contemptible, and attempt, by various means, to lower your reputation and to hinder your success; still persevere in the exercise of forbearance and kindness towards them, and even of Christian magnanimity,—remembering that, whatever you may suffer for the present, such conduct will have a most happy effect upon your own mind,—will promote the best interests of Christ's Church, and secure the gracious approbation of your Father in heaven:—remembering too, that the opposite course, that is, the exercise of unkindness and severity towards those Christians who differ from you, will injure their spiritual interests, and your own, and will tend to perpetuate all the evils of division and strife.

Having made these suggestions in regard to the spirit of mind with which the subject of Infant Baptism should be discussed, and the manner in which we should conduct ourselves towards those who differ from us, I shall call your attention to considerations relating more directly to the subject itself.

As a preparation for a profitable discussion, it is of special consequence that you should free your minds from all mistaken apprehensions, as to the *kind and degree of evidence* which is to be considered necessary. I

introduce this subject here, because it relates to the mode of reasoning which is to be pursued, and it is obviously best, as far as may be, to settle our minds on this point at the outset.

Different conceptions respecting the proper mode of reasoning are evidently the principal causes of the difference which exists among men in regard to the question at issue. If in regard to any position, we look for evidence of which the subject is not capable, or which is not accessible to us at the present time; the most diligent and persevering inquiry must leave us unconvinced. The proposition laid down may be true; but we shall not be satisfied of its truth. It may have sufficient evidence; but our mode of estimating evidence is such as to prevent conviction. Suppose a man is accused before a court of justice of a particular crime; and suppose there is clear *circumstantial* evidence, and that only, of his guilt. If the court demand *direct, positive* proof of the crime, the evidence which they have will go for nothing, and the man, though manifestly guilty, must be pronounced innocent. But such is not the principle which governs our courts of justice, even in those proceedings which relate to life and death. They look for positive evidence, if it can be had. If not, they admit satisfactory evidence of another kind.

The importance of just views respecting evidence is obvious in respect to moral subjects generally. Even when the evidence sought is of the right kind; we must still take care not to mistake as to the *degree* of it which is necessary. In regard to any moral truth, it belongs not to us to determine by what evidence it shall be supported. On this point, our expectations, in many instances, may be greatly disappointed; and we may be

obliged either to reject some of the most important principles of natural and revealed religion, or to be satisfied with evidence very different from what we once supposed necessary and attainable. Our object then should be to discover the evidence, whatever may be its kind or degree, which is within our reach, and which shall be sufficient to satisfy a reasonable and candid man.

We are to remember also, that much depends on our prevailing *disposition*. Many a doctrine is of such a nature, that if our moral state is right, a small degree of evidence will be sufficient to produce entire conviction of its truth. There is something in the original constitution, or in the acquired habit of the mind, or in other truths already admitted, which predisposes us to receive it. This constitution or habit of the mind, and the admission of other truths allied to the one under consideration, may have the *effect of evidence*; and if it could be clearly perceived and defined, it might appear to have the *nature* of evidence. It may in fact be evidence of the best kind,—most suited to the nature of the subject, and most likely to produce a steady and permanent influence. Sometimes this state of the mind, and the evidence of other related truths, may be the only proof we can now have of a very important truth. And yet this truth may be as clearly apprehended and as firmly believed, and may exert as useful an influence on the mind, as though it were proved in any other way whatever. It will be very easy for those, who have been accustomed to think profoundly on moral subjects, to recall many instances of this.

The foregoing remarks account for a fact of frequent occurrence; namely; that a man unhesitatingly believes a particular truth, and yet finds it very difficult to exhibit definitely the *reasons* of his belief. The evidence in

such a case may be so concealed in its nature, or so gradual and insensible in its influence, that it will be very difficult, even for a nice observer of the operations of his own mind, clearly to describe it; and quite impossible, for those who have but little cultivation. So that it cannot by any means be considered as a conclusive argument against the soundness of a man's faith, that he is at present unable distinctly to assign the reasons of it. The manner in which he was brought to believe the truth may have been perfectly conformed to right reason, and perfectly satisfactory; and yet he may not have the skill requisite to trace it out, and describe it. To be prepared for this, he must have some acquaintance with the philosophy of the mind, and with the manner of developing its principles and operations in proper language. But for acquiring this, his situation may afford him no adequate advantages. And yet that same situation does not necessarily deprive him of the good effects of a rational and well established faith.

One more remark on this point. Although the evidence, by which we are able to prove a particular truth, may be feeble, or obscure; we are not hence to conclude that it has not, even now, clear and perfect evidence in the view of those who possess a higher degree of knowledge. To superior intelligences, and certainly to the divine mind, every truth is attended with perfect evidence. But this perfect evidence may be, in part, or altogether, beyond the reach of the intellectual power which we now possess. In our present condition, we may be as unable to discern it, as we are to discern the light which illuminates the most distant parts of creation. But the growth of our mental faculties may hereafter enable us to discover more and more clearly the evidence which now lies

concealed. Such is the consequence of the limited powers of our understanding, and the gradual manner in which we acquire all our knowledge.

If you apply the remarks which have been made to the subject under consideration, you will soon be satisfied of the truth of the following position ; namely ; that *the want of an express, positive command of Scripture that infants should be baptized, is not to be considered as a valid objection against Infant Baptism.* As this position is of special importance, I shall take some pains to illustrate its truth.

Admitting, as we must, that all positive religious rites are *originally* founded on a divine command ; we cannot safely conclude that such a command will be repeated to all those who shall afterwards be under obligation to observe such rites, or even that the original command will be preserved and communicated to them in the sacred writings. Neither of these can be considered as indispensable ; because sufficient evidence of a divine institution may be afforded in some other way. It may be afforded, particularly, by an *unwritten tradition.* It is unquestionable, that the knowledge of some extraordinary events of providence, or of some divine injunctions may be as truly and as certainly communicated in this way, as in others ; and we should, in many cases, consider a man, who should refuse to admit the truth and authority of a tradition, to be as unreasonable, as if he should refuse to admit the truth and authority of written or printed records.

If we should insist upon the repetition of a divine command at different times, or upon a written record of it, as indispensable ; we should set aside one of the methods which God has manifestly adopted in regard to the posi-

tive institutions of religion. For example ; what clear and certain proof have we, that the divine command, enjoining the observance of the Sabbath, or the offering of sacrifices, was repeated to the successive generations of men from Adam to Moses : or that they had evidence of either of those divine institutions, from historical records ? And what certain proof is there of the repetition of the divine command, or the existence of any historical records, during the period from Abraham to Moses, respecting the rite of circumcision ? And to come down to later times ; what express command has God given to us, or to any Christians since the days of the apostles, requiring the first day of the week to be observed as a Sabbath ? And what express declaration have we in the sacred records, that such a command was ever given either by Christ or his Apostles ? In regard to this, we who observe the Christian Sabbath, must either say, that a divine command has been given directly to us ; or that a command originally given by Christ, has been preserved to us in the sacred records,—neither of which are we able to say ;—or we must justify ourselves in observing the Lord's day, because some other considerations show that such is the will of God. On what ground then shall we proceed in regard to this subject ? We must be sensible, that we have no express command from God to us, and no record of any former command, to authorize us to regard the Christian Sabbath as a divine institution. Shall we then admit, that it is proper for us to fall in with the prevailing practice in regard to a religious rite, merely because we judge it becoming and useful ? This we cannot admit. We must then rest the Christian Sabbath on the ground of the original institution of the Sabbath, as enjoined in the fourth command of the Decalogue. And



we must at the same time admit, that the original institution was particularly modified at the commencement of the Christian dispensation, although our sacred writings no where expressly require such a modification. It cannot but be evident therefore, that if we should insist upon the necessity of an express divine precept, either originally addressed to us, or transmitted to us by the sacred records, in order to justify us in observing the rite of *Infant Baptism*; we should contradict our own practice in regard to another subject very analogous to this.

And what shall we say in regard to *female communion*? The Lord's Supper is allowed to be a divine institution. But it was enjoined originally upon the *Apóstles*. Christ did not give the command to females; and there is no express mention in the New Testament of their having ever received the Lord's Supper. We all believe it to be the will of God that they should partake. But how do we prove this? Not by any express *command of Christ*. Not by any *definite account* in the Scriptures, that they did actually partake. The argument on which we rest is derived from the reasonableness of the thing; from the uniform practice of the early Christian churches, as set forth in Ecclesiastical History; and from what appears to be *implied* in the Scripture account. That is, we believe God has made known his will, that pious women should partake of the Lord's Supper, without the least appearance of any express command requiring it, and without any mention in the Scriptures of their ever having partaken in the first Christian churches. The single question is, by what evidence we are satisfied that they ought to partake? And if we are satisfied in this case, without any express command; why should we not be in the other case?

My object in this place is to remove a mistake as to the kind and degree of evidence which should be deemed conclusive, and to show that demanding an express precept in favor of Infant Baptism, that is, demanding a new and explicit command in favor of the dedication of children to God by the Christian rite of baptism, would be unreasonable and inconsistent. I wish every man to settle it in his mind perfectly and forever, that, in a multitude of cases, other evidence ought to be received, and is received, as satisfactory.

Consider a moment how we proceed in regard to so momentous a subject, as the authority of some of the sacred writings. Take, for example, the Epistle to the Hebrews, which we receive as having been written by inspiration of God. But why do we thus receive it? What is the kind of evidence we have of its divine inspiration and divine authority? Do the other Scriptures give testimony to this Epistle, and require us to receive it? No. Does the author of the Epistle inform us that he wrote by divine inspiration? Does he even give us his name? He does neither. We receive this book as of divine authority, *because Ecclesiastical History teaches that it was thus received by the generality of the early Christians*; whom we know to have been far better qualified than we are, to form a right judgement in regard to its claims. It is primarily on the ground of such evidence as this, that we admit the Epistle into the sacred canon. The intrinsic excellence of the Book, and its correspondence with other parts of Scripture, is indeed a consideration of great weight in favor of its divine authority. But this consideration is of a very different nature from what we understand by *express, positive proof* from the word of God. The same as to some other parts of the Christian

Scriptures. What is the kind of evidence which we have of their divine inspiration and authority? They are sanctioned by no voice from heaven; by no miracle; and by no declaration of inspired writers. But do we therefore reject them? No. We receive them as a part of the sacred canon, on the ground of *Historical* evidence. That is, the testimony of antiquity is in their favor. We rely on that testimony, because it is the testimony of men competent to judge. And why should we not proceed on the same general principles in regard to Infant Baptism? We have at least as good evidence from history in favor of this, as we have that the Apocalypse, and the Epistle to the Hebrews, and some other parts of the Bible, were written by inspired men. How then can we consistently reject it?

Let it be remembered, that we did not originate the human mind, nor the doctrines and institutions of religion, nor the evidence which obliges us to believe those doctrines, and observe those institutions. The faculties of the mind, the doctrines and institutions of religion, and the evidence which supports them, are all of God. The manner in which he has made known his will, and the kind and degree of evidence which he has afforded in favor of the truths and duties of religion, are unquestionably conformed to our intellectual and moral constitution; and they are specially suited to excite us to diligent efforts; to give due exercise to candor and humility; to make us feel the necessity of being guided by the divine Spirit; and finally, to produce such a conviction in us, as will best subserve the purposes of moral discipline. It is not God's way to give us evidence of the highest kind and degree possible. As to many moral and religious truths, the evidence which supports them is far from being so

clear and certain as we should naturally expect. It comes indirectly. It comes in the way of inference from other truths more plain and obvious. It sometimes consists in a kind of instinctive moral discernment,—a spontaneous operation of our faculties, which cannot be easily described. Sometimes it is the slow result of experience and observation. And if a precept or institution is concerned, depending ultimately for its authority on a divine revelation ; that revelation is oftentimes communicated to us through the channel of history or tradition, and the history or tradition is frequently attended with no small degree of obscurity. It is manifestly our duty, as intelligent beings, and in the diligent use of our rational powers, to hold ourselves ready to receive just such evidence, as God is pleased to afford. And if any of us should undertake to prescribe to him, or to determine beforehand what evidence we must have to satisfy our faith ; and if we should reject every thing, which is not attended with just such evidence as we might judge suitable ; we should give up some, if not all of the most important moral truths, and should fall into a state of skepticism, most fearful in its influence on our present and our eternal interests.

## LECTURE II.

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Reasoning of the former Lecture confirmed by particular considerations in favor of Infant Baptism. 1. Its suitableness to the relation of parents and children. 2. This relation had been marked by a religious rite through the Patriarchal and Mosaic dispensation.—That rite respected spiritual blessings.—Objection considered.

IN the last Lecture, I endeavoured to support the following position ; namely ; that *the want of an express declaration of Scripture in favor of Infant Baptism is not a valid argument against it.*

Thus far my remarks have respected Infant Baptism as a religious institution in a general view. But there is a special consideration in relation to this particular rite ; a consideration which will give additional force to the remarks I have made, and which will show still more clearly, that we should not demand an express precept of Scripture for baptizing children, and that other evidence should satisfy us, that Infant Baptism is a divine institution.

The consideration is, that *a religious rite of long standing, and intended for the same general purposes with Baptism, had, by express appointment of God, been uniformly applied to infant children.* The existence of such a rite, and the high importance which was universally attached to it by the people of God, would make it

easy to substitute in its place a rite of the same general import, but different in form. This last rite, indicating generally the same thing with the former, would require less formality of divine injunction—less appearance of interposition on the part of God to introduce it, than would be necessary to introduce an institution whose design and application are entirely new. Those Christians, who had been familiar with the previous rite of infant circumcision, that is, the previous mode of consecrating children to God, must have been predisposed in favor of Infant Baptism, and must have been ready, at any intimation of Christ or his Apostles, at once to receive it. Yea, they must have been ready to fall in with it, as a matter of course. The public consecration of children to God by a religious rite had for many ages been a standing practice in the church. It came not from Moses, but from Abraham, the father of those who believe in all nations. Now what is the consecration of children to God by *Baptism*, but a previous appointment of God, that is, the appointment of infant consecration, so modified in regard to its form, as to agree with the Christian dispensation? In such a case, especially if the original institution was held in high estimation, and attended with high endearments; what more could be deemed necessary, than that the will of God should be made known, as to the *new form* of carrying into effect his original design? After such an expression of the divine will, that is, the appointment of Baptism, we should think that the dedication of children to God under the new form would immediately go into practice. It is, I think, quite manifest, that, in the case now under consideration, there was less occasion for an express command from God, to give sanction and prevalence to the new rite, that is, to the *new form*

of consecration, than if no rite of similar import had existed before.

In several respects, you will perceive a striking analogy between the institution of Infant Baptism, and that of the Christian Sabbath. The institution of a sabbath, one day in seven, had been established from the creation of the world. Under the reign of Christ, the original institution was to undergo a certain alteration. But how was this alteration effected? How was the Christian church brought to give up the seventh day, and to observe the first, as a Sabbath? Was an express divine command formally announced, in regard to the Lord's day? Did God come forth in his majesty, as he did on Sinai, and say in the hearing of the apostles and early christians, *the first day is the Sabbath,—keep that day holy to the Lord?* And was such a command as this put on record by the inspired writers, and transmitted from one generation to another, as the fourth command in the Decalogue was? Nothing like this has taken place; nor have we thought it at all necessary. How then have we been brought to give up the *seventh* day as a Sabbath, and to keep the *first* in its place? We find no command of Christ or his apostles. And we find no *express declaration* of Scripture, that the Apostles and first Christians uniformly kept the first day as a Sabbath. But we are satisfied, because there are several things in the Acts and Epistles, which plainly *imply* that they did so; and because, in addition to this, we have *historical* evidence that the Lord's day was generally observed by the early Christian churches, and that the seventh day Sabbath gradually fell into disuse. Thus, on the ground of what was practised by those who lived near the apostles, and who had the best advantages to form a correct judge-

ment, and because too, though without any *express declaration* of Scripture, there is reason to think, that such was the practice of the Apostles; we feel ourselves authorized and obliged to observe the first day of the week as a Sabbath. But would Christians have been so easily satisfied of their obligations to keep the Christian Sabbath, had there not been a weekly Sabbath enjoined by divine command, and uniformly observed by God's people through preceding ages? The more seriously I have reflected on this subject, the more fully have I become satisfied, that the previous existence of similar observances must have produced such an effect on the minds of the first Jewish Christians, as perfectly to prepare them to receive the Christian Sabbath and Infant Baptism, without any new enactment, or any explicit declaration whatever in their favor. But they could not have been prepared for this, had these institutions been altogether new.

Having considered so particularly the proper mode of reasoning, and suggested what seemed necessary to prepare the way for a fair discussion; I shall proceed to the considerations which bear directly upon the subject of Infant Baptism. In treating this controverted subject, I shall take the liberty to follow my own way of thinking, and, with little reference to the views of others, shall lay before you those considerations which have had the greatest influence on my own mind, and which, after much anxious inquiry, have conducted me to a satisfactory conclusion.

The first consideration I shall suggest is, that *the rite of Infant Baptism manifestly corresponds with the natural relation between parents and children*. It is not enough to say that there is no inconsistency between the two things, and that the relation of parents and children



can afford no objection against Infant Baptism. For nothing is more evident than that this rite has a perfect *suitableness* to the relation of parents and children. This relation is of such a nature and attended with such circumstances, that Infant Baptism becomes obviously, and in the highest degree, just and proper. I acknowledge that this argument does not, by itself, prove Infant Baptism to have been appointed by God, and to be obligatory upon Christians. But it shows at least, that, if God was pleased to appoint it, the appointment must be regarded as having a perfect fitness and propriety. It shows too, that we ought readily to fall in with the practice, if there is any plain indication of God's will in its favor; that a lower degree of evidence is sufficient to bring us under obligation to adopt it as a divine institution, than if it had no such obvious fitness.

This view of the subject cannot be considered as objectionable by any one, who well considers how we form our opinions in regard to many other subjects. How, for instance, do we reason in regard to a subject referred to in the last Lecture, that is, *female communion*? We say, it is manifestly *suitable*; that pious women have the same reason to commemorate the death of Christ, as pious men; that its being enjoined in general terms is a sufficient indication of the divine will in regard to the ordinance, and that pious women, having all the general reasons to partake of the ordinance with pious men, have a fair title to partake, on the ground of the general appointment, without waiting for a command addressed specifically to them. But we could not think such a conclusion correct, if there were no evident fitness in the thing itself, and if a positive divine precept were considered to be essential.

The same as to the Lord's day. We perceive it to be altogether *just* and *proper*, that so important an event as the resurrection of Christ should be commemorated, and that the day, on which it took place, should be consecrated to the honor of the Saviour, by all his followers. In this way we are prepared to think favorably of changing the Sabbath from the *seventh* day to the *first*. And being thus impressed with the fitness of the thing, we are easily satisfied with the circumstances, which indicate that this is the will of God. When we find that the Apostles and first Christians observed that day, and that it became the practice of Christian churches universally to do so; we feel at once that the practice was suitable; that it corresponded with the nature and ends of the Christian religion, and that what the apostles and first Christians did, manifested the pleasure of God; and so, without suspicion, we fall in with the prevailing practice. But had we no such perception of the fitness of the thing; how could prevailing practice have such an effect upon us?

In forming our judgement on such a subject as this, we should keep in mind, that God has given us reason and moral sense, and thus rendered us capable of discerning the relations of things, and of determining, in most cases, what is suitable to those relations; and that it is often in this way only, that we are able to discover the will of God.

The relation existing between parents and children is seldom taken into serious consideration; and it is still more seldom the case, that its nature and importance are rightly apprehended. A little attention to the circumstances of this relation, particularly to the affections which attend it, the obligations involved in it, and the

consequences resulting from it, will satisfy any one, that it is among the most interesting and momentous relations on earth.

Every human being, from the commencement of his existence, is the object of an affection indescribably ardent and tender. This affection, which lodges in the hearts of parents, and results necessarily from the constitution they have received from their Creator, is universal, except where that constitution is greatly perverted. Whenever a child is born, an affection springs up in the hearts of his parents, which will afford protection to his weakness and supply to his wants; which will prompt them to constant, untiring labors, and make it even a pleasure for them to forego the common gratifications of life, and to endure self-denial, watching, and fatigue, for the sake of that helpless being who is entrusted to their care. For a time this affection operates without rational intercourse, without acquaintance, and without any return of service, or even of gratitude; for of every thing like this the new-born infant is incapable. Parental affection is fixed and durable. Causes which extinguish other kinds of affection, generally leave this in all its strength, and often prove an occasion of increasing its warmth and activity. The affection of parents, instead of ceasing with the feebleness and the wants of their offspring, extends its kind regards over his whole life, and when regulated by religious principle, aims at nothing less than to promote his happiness through an immortal existence.

Now the mere fact that the relation of parents to their offspring is attended with an affection of so unparalleled a nature, marks this relation as one of vast consequence, and indicates that God intended to make it subservient to very important ends in his government.

This relation involves high obligations. The precepts of God's word on this subject are such as sound reason must approve. Parents are required to *bring up their children in the nurture and admonition of the Lord*. The duties of parents are so various and constant, that, if rightly performed, they must occupy a considerable portion of human life; and they are so arduous, as to require a high effort of our rational and moral powers, and the aids of God's Holy Spirit. These duties are so important, that they cannot be neglected, without consequences the most fatal to the interests of the church and the world. The duties of parents, and the influence which they ought to possess over their children, must generally be considered as the chief means of forming the character of the rising generation, and preparing them for usefulness; the chief means of saving the souls of men, and propagating the Christian religion from one generation to another.

These remarks are all confirmed by the word and providence of God. From the beginning of the world, the character and condition of children have generally resulted from the conduct of parents. The peculiar character of a tribe or nation has commonly been derived from the character of its father or head. This extends to the religious, as well as to the social and secular character. The history of the Christian church shows that, after it has once been established in any place, it has depended, for its continuance and increase, chiefly upon the success of parents in promoting the piety of their children.

The foregoing remarks are not offered as proof that God has in fact commanded that children should be *baptized*; but to show, that, according to our best views of the subject, Infant Baptism has an obvious fitness. If

the relation between parents and children is so vastly important ; it is manifestly proper that it should have some mark set upon it, to show in what estimation it is held by the Creator of the world. And as this relation involves the most momentous duties, and the highest interests of religion ; it is manifestly proper that it should be marked by a *religious* rite. If a public religious rite may be properly used for the purpose of impressing truth or duty on the minds of men in any case ; it may surely be in this. Thus the considerations above stated, though they do not directly prove Infant Baptism to be a divine institution, are sufficient to show that such a religious rite entirely corresponds with the nature and design of the relation between parents and children, and that it is very fit and reasonable that such a relation and the duties involved in it should be marked by some expressive sign.

The second consideration which I shall offer is, that *the relation between parents and children, and the consecration of both to God, was actually marked by a divinely appointed and significant rite, through the Patriarchal and Mosaic economy.*

Here observe that *the same rite was appointed for parents and children.* Observe too, that this rite, intended for children as well as parents, did not originate in the *Mosaic ritual*, but in the family of Abraham, the father of all believers, whether Jews or Gentiles, and was practised among the Israelites from generation to generation, till the death of Christ.

Should a difficulty arise in your minds respecting the reasoning here, or in other places, from the circumstance, that this rite was not applied to *female* children ; I would say briefly, that nothing is more common in our modes of speech, and in the most important transactions of life,

than for *males* to represent or include females. Thus it is said, that "Joshua circumcised the children of Israel,"—that "*all* the people were circumcised." That is, the males were circumcised in fact, and the rest *virtually*, or considered as included with them; and so, "*all* the people were circumcised." The rite of circumcision was of the same general import, in relation to daughters, as to sons. It involved the same parental obligations towards them, imposed on them the same filial duties, and secured to them the same blessings, as if it had been actually applied to them. This, I think, must be evident to all. And if the fact, that female children were not circumcised, made no difference as to the import of the rite, if they were as really consecrated to the Lord, and as really entitled to all the privileges and blessings of the holy seed, as if they had been circumcised; then why should their not being circumcised make any difference in our reasoning?

It is equally true that the import of the rite was not varied at all by the application of it to *servants*. For they stood in a real relation to their masters, and were circumcised on account of that relation, though the relation was inferior to that of children to their parents. The rite surely could not denote any thing less in reference to children, because it was applied, in a secondary way, to others.

This rite evidently had a primary relation to *spiritual* blessings. It was a confirmation of that most gracious and spiritual promise which God made to Abraham, *I will be a God to thee and to thy seed*. *Circumcision*, the Apostle tells us, Rom. 4: 11, *was a seal of the righteousness of faith which Abraham had while uncircumcised*. God's covenant with Abraham and his posterity did in-

deed include a great variety of *temporal* blessings; particularly, their title to the land of Canaan, and all their institutions and laws relating to their worldly state. And it is equally true that all necessary temporal blessings are promised to believers under the new covenant. "Godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come."

1 Tim. 4: 8. But these temporal blessings in both cases are to be considered only as appendages of the spiritual good secured to the obedient by the divine promises. The promises of the former economy were as high and spiritual, as any contained in the Christian Scriptures; and the principal one, *I will be your God*, is referred to in the New Testament, as involving the most precious Gospel blessings. Heb. 8: 10. 2 Cor. 6: 16. The Old Testament economy contained also the most spiritual and holy precepts. It contained the decalogue, and various other commands, requiring holiness of heart and life. The character which God exhibited was the same under the former dispensation, as under the latter. The character, which he required of those who were under the former economy, was the same as he required of the followers of Christ. *Thou shalt love the Lord thy God with all thy heart. Be ye holy, for I am holy.* Deut. 6: 5. Lev. 20: 7. Matt. 22: 37. 1 Pet. 1: 15, 16.

It may indeed be alleged, that the Israelites, as a nation, were not holy; that they did not render to God a sincere spiritual service, and that the economy, under which they were placed, did not in fact secure to them spiritual blessings. This is true. But this is not to be charged to that system of laws and rites and promises, which God gave for their benefit, but to themselves. Had they conformed to the nature and design of that

economy, circumcision would have been an actual confirmation to them of spiritual blessings. Now surely we are not to judge of the former economy from the character of those who were placed under it. As a general fact, their character was directly *contrary* to the nature and design of that economy ;—as really so, as the character of the bulk of nominal Christians in the most corrupt age of the church has been contrary to the design of the *Christian* economy. But who would think of urging the degraded, corrupt character exhibited at any time by nominal Christians, as a proof that the *Christian* dispensation was not intended to be of a spiritual nature, or that its rites were not intended to be signs of spiritual blessings? No distinction can be more obvious, than that between the real nature of a divine economy, and the manner in which it is used by those who are placed under it. As to the former economy, the question is not, what was the actual character of the Israelites ; but what was the character which they *ought* to have possessed,—the character which *the precepts* and *the spirit* of the dispensation *required* them to possess? Now if, from generation to generation, they had been obedient and holy according to the laws of that economy ; who could ever have doubted that the economy was a spiritual one, and that circumcision was a seal of spiritual blessings? So far as they kept God's covenant, it was in fact a seal of spiritual blessings both to parents and children. It set forth God's design, that the true religion, with all its attendant benefits, should, by means of parental faithfulness and prayer, be transmitted from one generation to another. And if the Israelites universally from Abraham to Christ had truly conformed to that divine institution ; then circumcision would have been in fact what it was designed



to be, a confirmation of God's promise, *I will be a God to thee and thy seed*. And let me repeat it, that the nature and design of a rite, instituted by God, cannot be altered by the disobedience and perversness of men.

I well know that there are some passages in the New Testament, especially in the Epistle to the Galatians, and to the Hebrews, which seem at first view to militate against what I have advanced in regard to the spiritual nature of the Mosaic economy. This is a subject which requires a longer and more minute investigation, than would be proper in this place. I must therefore refer you to what others have written, after suggesting two things, which I think very obvious.

First. The Apostle in his whole argument in Gal. III. makes a distinction between the *Mosaic* economy, or law, and God's covenant with *Abraham*; and he takes special pains to teach, that the covenant with Abraham was *unalterable*; that believers in Christ come under that very covenant; that they are *Abraham's seed*, and heirs according to the promise, that is, the promise made to *Abraham*; and that it is the blessing of Abraham,—the blessing promised to Abraham and his seed, which all believers inherit. It must therefore be obvious, that whatever there was in the Mosaic economy which was earthly and changeable, *God's covenant with Abraham was spiritual and immutable*, securing all the blessings to which believers in Christ are entitled. And it must not be forgotten, that circumcision was first appointed to be the seal, not of the *Mosaic* economy, but of *this spiritual and immutable covenant of God with Abraham*.

Second. When in Heb. VIII. the writer says, that the first covenant, (evidently meaning the Mosaic or Sinai covenant,) was faulty and ineffectual, that it had waxed

old and was ready to vanish away ; he evidently refers to the *Levitical Priesthood*, and the *ancient ritual*, which were both appointed only for temporary purposes, and were to cease after the death of Christ. How then does the passage prove that a spiritual and unchangeable covenant, the same as the one made with Abraham, was not contained in the Mosaic dispensation ? The spiritual precepts and promises found there, prove that such a covenant was contained. Accordingly, circumcision, though it was connected with the Mosaic ritual and made a part of it, was still, through that whole dispensation, what it was originally designed to be, *a confirmation to all true saints of the spiritual blessings secured by God's covenant with Abraham.*

The general position then stands firm, that *the covenant, of which circumcision was appointed to be the seal, was spiritual, gracious and immutable.*

### LECTURE III.

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The Christian religion founded on the Old Testament Scriptures. We cannot conclude that Christ did not give specific instructions on any subject from the fact that such instructions are not recorded.—The Scriptures of the New Testament imply that the children of believers are to be baptized.—Rule of interpretation; viz. we must put ourselves as far as may be, in the place of those who gave, and of those who received instruction. Circumstances of those to whom Christ gave the commission to proselyte and baptize all nations. How they must have understood this commission. Proselyte Baptism.—General representation of Scripture and course of providence.

WE now come to the introduction of the Christian dispensation, and the appointment of Baptism as a sign of discipleship to Christ, or, which is the same thing, a seal of God's covenant with believers.

Here let me remark, first, that *the Christian religion was evidently founded upon the Old Testament Scriptures, and was, for substance, a continuation of the religion there taught.* Christ frequently declares, that the Scriptures of the Old Testament make known his character, and the principles of his gospel. He frequently appeals to the Law and the Prophets and the Psalms, for the confirmation of what he taught. The Apostles do the same, and clearly make it known to be their wish, that the soundness of their instructions should be tested by the Scriptures. And we well know that, whenever they speak of the Scriptures, they refer to the Old Tes-

tament. Carefully peruse the Evangelists, the Acts of the Apostles, and the Epistles, and see in what manner Christ and the Apostles treat the Scriptures, and how they labor to show, that Christianity is not a *new religion*, but, as to its principles, its whole substance, is the very religion which was taught in the Law and the Prophets;—from which consideration they most justly conclude, that no man can reject Christianity without rejecting the Old Testament Scriptures, and that no one can truly believe those Scriptures without believing Christianity.

I cannot think that any quotations in proof of the foregoing remarks will be thought necessary by those who are conversant with the Scriptures.

From such a view of the subject it seems very natural to conclude, that any general principle of religion, and any practice, established under the former economy, will be continued, though it may be in a different form, under the Christian economy, unless the reasons have ceased on which that principle or practice was founded, or unless God has expressly set it aside. For example; it is just to conclude that *public worship*, which was established under the former dispensation, will be continued under the latter, though doubtless with such changes in the *form*, as the peculiarities of the Christian economy shall require. If Christ or his Apostles ever intimated to the Jews, that a change was called for in the spirit of their religion, they did it, unquestionably, with reference to the corruptions and abuses which had prevailed, not with reference to the religion which was actually taught in the Old Testament.

The institution of the Sabbath, which has already been referred to, furnishes another illustration of the propriety of our reasoning on the present subject. This in-

stitution rests on the essential principles of our intellectual and moral nature. There must be a *sacred day*,—a day devoted to the worship of God. There is the same reason for it under both dispensations. The change then, if there be any, must relate to outward *form* and *circumstance*. By the will of him who is the Lord of the Sabbath, the particular day to be observed under the Christian economy is different, and the observance attended with fewer and simpler ceremonies. Still there is a sacred day every week under the present dispensation, as really as there was under the Jewish or Patriarchal. In respect to the necessity and utility of such a day, and the command of God to observe it, there is no change.

The same appears to be true in regard to the subject under consideration. There must be a seal of God's gracious covenant, and of the relation which his people sustain to him. The importance of such a seal to promote in the highest degree the ends of religion, must be obvious to all who are acquainted with the constitution of the human mind; and it must be equally obvious in all ages. It is reasonable therefore to think, that, under both dispensations, God's covenant will have a seal, whatever difference there may be in the form of it. Why should not the unalterable relation of children to parents, and of both to God, be marked by a religious rite now, as well as formerly? According to the will of God, that rite, under the former economy, was circumcision; under the present, it is baptism. The general import of both is the same.

I remark, secondly, *that we cannot certainly conclude that our Saviour did not give his Apostles specific instructions on this or any other subject, merely because such instructions are not preserved in the records of the*

*New Testament.* The Evangelists have given us no more than a very summary account of what Christ taught during his public ministry. They could do nothing more than this, as John plainly suggests at the end of his gospel; where he tells us, that *if all should be written, the world itself could not contain the books.* We are not, however, to infer from this, that the instructions of Christ, which are not found in the sacred records, were unimportant; or that they had no effect, or were of no use; or even that their effect does not reach to the present day, or that they are of no use to us. They were designed to have their primary and direct influence on the minds of the Apostles themselves, who were to be teachers of the Christian religion, and were, at the commencement of Christ's reign, to give a right direction to all the affairs of his kingdom. Accordingly, the effect of Christ's instructions to them must have appeared in the constitution and form of the churches which they established. In various respects this is the only method in which it is possible for us to determine what Christ's instructions were. And under proper restrictions, it is a just and satisfactory method.

From the *effects* which the Apostles produced, we may learn what they *did*. And from what they *did*, we may learn what instructions they received from Christ. In this way we proceed in regard to the Passover, and the Seventh-day Sabbath. There is no record of any direction of Christ to set aside either of them. But we find that they were set aside among those Christians whom the Apostles taught. From this we may reasonably conclude what instructions the Apostles gave; and then, what they received from Christ. And we form this conclusion respecting the last, without the mention of any

command or counsel from Christ to his Apostles, or from the Apostles to Christian converts. We find, farther, that Christians did, in some special sense, observe the first day of the week. This the sacred records clearly show. We learn from other sources, that while the Seventh-day Sabbath gradually ceased to be observed in the primitive churches, the Lord's day was observed in its place. From these circumstances we infer what the Apostles taught the first Christians, and what they themselves were taught by Christ. And I venture to say, if the New Testament were altogether silent respecting the first day of the week being made a sacred day, and if we only found that the Christian church does now uniformly observe the Lord's day, as a Sabbath, and that this has been the case from the time of the first Christian churches; we should be satisfied that such was the will of Christ; that he had so instructed the Apostles, and that they had so instructed the first Christians.

The same general remarks apply to the present subject. There is no mention made in the New Testament of any definite instructions of Christ to the Apostles, or of the Apostles to Christians, in regard to the baptism of little children. But can we infer from this, that no definite instructions were given? Such instructions might have produced the effect designed, first, upon the Apostles themselves, and then, through them, upon the minds of Christian converts. And it may remain for us to learn what those instructions of Christ and the Apostles were, from what we discover to have been the practice of the first churches. We should unquestionably reason just so now, in a similar case. Suppose, without any previous knowledge of the subject, we should visit a place in Africa, where a Christian missionary had successfully

preached, and founded a church, he having been the only minister of the gospel who had labored in that place. And suppose our visit to take place some time after his death. Would not the prevailing usages of that church show, to our perfect satisfaction, what instructions he gave? If we should find it the practice of that church to baptize only adult believers, and to do it by immersion; should we not conclude at once, that the minister who taught them was a Baptist? But if we should find that the church, thus founded by his faithful labors, and guided by his wisdom, was in the practice of baptizing their infant children, and that this had been their uniform practice from the beginning; should we not conclude that he *taught* them to baptize their children? Most certainly men in general, of whatever denomination, would judge in this manner, and would be satisfied what the instructions of any distinguished missionary were, from the prevailing usages of a church founded by his influence. And such would be the conclusion we should form, for a long time after his decease, unless the influence of subsequent teachers of different views, or some other visible causes, had operated to produce a change. Indeed it is clear, that the form and usages of a church in any place must be derived from the principal teacher, and conformed to his views. And if those Christians who deny Infant Baptism, could, among the treasures of antiquity, discover a history bearing every mark of authenticity, and containing a particular account of the churches in Asia Minor immediately after the days of the Apostles, and if that history should plainly affirm that those churches never baptized children, and that the children of believers, on coming to adult years and professing their faith in Christ, were *then* baptized: I say,



if those who deny Infant Baptism, could find from authentic records, that such was the usage of those churches; they would think this to be a very valuable discovery, and the uniform practice of those churches to baptize adult believers, and those only, to be a valid proof that they were so taught by the Apostles.

But I shall now proceed to argue the point from the inspired records, just as they are. My position is, that *the Scriptures of the New Testament, understood according to just rules of interpretation, imply that the children of believers are to be baptized.*

The rule of interpretation, which is of the highest consequence, and which will aid us most in discovering the true meaning of the Scriptures in relation to the subject now before us, is, that we *put ourselves, as far as may be, in the place of those who gave instruction, and of those who received it.*

You will easily perceive the importance and necessity of this rule. For in numberless instances, a declaration or direction derives its peculiar meaning from the consideration of the person who speaks, or of those to whom he speaks. Who does not know that the same combination of words has a very different meaning in one place from what it has in another? Even when the general sense of the words is the same, the circumstances of the case must determine the extent of meaning which they bear, or what is implied in the application of them to the subject in hand. Some fact, some prevalent custom, or habit of thinking, may give them a specific signification; and without taking such fact or custom into view we shall be likely to miss the exact sense and import of the words. In how many instances should we be at a loss respecting the meaning of historians, poets, and or-

ators, without taking into account the age and place in which they lived, and the character, laws, and usages of the people with whom they were conversant, and for whom they wrote.

As a single illustration of the importance of this principle; look at a text in the Old Testament, in which God requires that the *Sabbath* should be sanctified. How do you ascertain which day is meant? Simply by considering what previous instructions and commands were given to the Israelites on the subject, and what their usage was. In this way we are satisfied that the *seventh* day was meant. Look now at a law, in an English or American statute book, requiring the people to abstain from secular business on the *Sabbath*. How do you ascertain which day is meant here? In the same manner as before,—by considering what has been the usage of Christians generally, and particularly of that people for whom the law was made. In this way we are satisfied that the *first* day of the week must be meant.

Let us now come directly to the subject. Christ appointed Baptism to be administered to all who should become proselytes to his religion, that is, to all Christians; and when he was about leaving his Apostles, who were to be employed as the instruments of converting the world, he gave them this commission; “Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” The word *μαθητευσατε*, rendered *teach*, properly signifies, *make disciples; proselyte; convert to the Christian religion*. The commission then is this; “Go ye, proselyte, or make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” This command was given by one who was born a Jew, and ed-

ucated among the Jews, and was perfectly acquainted with all their institutions and laws, with their customs and usages, and with the dispensations of divine providence towards them. And the command was addressed *to Jews*. Now whatever there was in this general circumstance, which could have an influence upon the meaning of the command, or which would naturally cause it to be understood in one way or another, is worthy of special attention.

Let it be considered then, that the Jews had long been accustomed to make proselytes from paganism to their religion. The obligation to do this had been brought to view in the divine law, and rules had been given for the proper treatment of proselytes. To make proselytes was regarded as a great object; and the efforts of the Jews to bring others to embrace their religion were crowned with extensive success. Proselytes were numerous both in Greece and in Rome; and it seems that, after the persecuting reign of Antiochus Epiphanes, some whole nations, as the Idumeans, Itureans, and Moabites professed the Jewish faith. And whenever gentiles embraced the Jewish religion, they were treated in regard to circumcision, according to the Jewish law; that is, they were circumcised,—*parents and children*. This was the law of the Jews; and this was the uniform practice. Hence it must be easy to determine how Christian Jews would be likely to understand the duty of proselyting idolaters and unbelievers to the true religion. Suppose that God, previously to the Christian dispensation, had selected twelve Jews, and sent them forth to convert Greeks and Romans to their religion, and without any mention of children, had merely given them this commission: Go ye, *proselyte* and *circumcise* them.

Would they not have understood such a commission as requiring them to circumcise the *children* of converted Greeks and Romans? Unquestionably they would. And why? *Because they were Jews, and had always been accustomed to the circumcision of children, as well as parents.* In obedience to this divine command, they would have gone to the people specified, and in all the instances in which men were made proselytes, would have circumcised them and their children.

Again. Suppose, in such a case, a command had been given, which included baptism with circumcision; thus: *Go ye, and proselyte those nations, circumcising and baptizing them.* Still not a word about *children*; but simply, *Go and proselyte those nations to Judaism, circumcising and baptizing them.* Most certainly they would have understood that baptism, as well as circumcision, was to be applied to *proselytes and their children.*

But suppose that baptism had been put in the place of circumcision, as the sign to be put upon proselytes to Judaism; and so the command to those Jewish teachers had been; *Go ye, proselyte and baptize the people of Greece and Rome.* Must they not have understood the command in the same way? Surely those who were acquainted with the commands and institutions which God gave to Abraham and to Moses, and who had always been accustomed to observe them, could have had no doubt, that the rite which marked the relation of proselytes to God, was to be applied to their children also.

Thus far all must have the same opinion. Such a divine command to Jews before the time of Christ, whether it appointed circumcision only, or circumcision, together with Baptism, or Baptism instead of circumcision, as a mark to be applied to those who were proselyted to the Jewish religion, must have been under-

stood as intended to be applied also to *the children* of proselytes, though no mention was made of children in the command.

I am now only availing myself of one of the most important principles of interpretation, and attempting to show, what influence must have been produced upon the meaning of Christ's direction by the circumstance, that he was a *Jew*, and that he gave the direction to *Jews*, whose laws and usages had been what the Scriptures represent.

But to illustrate this principle still farther ; suppose it to have been the appointment of our Saviour, after his public ministry began, that circumcision should be applied to converts to Christianity, as it had been to converts to Judaism ; and suppose him to have said to his Apostles ; " Go ye, proselyte all nations, and *circumcise* them,"—making no mention of *children*. Could the Apostles have doubted a moment, in such a case, whether circumcision was meant to be applied to the *children* of proselytes ? But why should we suppose they would put a different construction upon the commission they received from Christ, because *Baptism* was made the sign of proselytes, instead of *circumcision* ? There is evidently nothing in the import of the sign, which would require any difference in its application. For Baptism is appointed simply as a sign, to be put upon those who are proselyted to Christianity. If *circumcision* had been continued, and Christ had commanded it to be put upon *Christian* proselytes, as it had been upon proselytes to the religion of Moses ; the meaning and use of it would have been perfectly the same, as the meaning and use of Baptism.

But there is another consideration which may help to satisfy us still farther, how the Apostles must have understood their commission to baptize converts to Chris-

tianity; namely; the *previous practice of the Jews to baptize proselytes and their children.*

The evidence of such a practice among the Jews, though some think it not decisive, has been very satisfactory to most men of distinguished learning and judgment. Knapp, in his *Theology*, gives the following brief view of the arguments in proof of Proselyte Baptism; namely; “The unanimous testimony of all the Rabbins; the universality of this practice among the Jews of the second century; the striking similarity of the Jewish expressions concerning the baptism of proselytes, to those which occur in the New Testament respecting the Christian rite; and the circumstance that Josephus, in his account of John the Baptist, does not express the least surprise at the practice of baptism, as a new and unwonted ceremony.” Knapp suggests also, what I think to be deserving of special consideration, that if the baptism of proselytes was customary among the Jews at or before the time of Christ, many things could be explained more clearly from this circumstance, than in any other way.

Some have doubted whether the Baptism of Proselytes was in use before the Christian era, because the earliest of the Jewish writers who mention the practice, lived some time after Christ.

In regard to this subject, let the following things be well considered.

First. The Rabbins unanimously assert that the Baptism of Proselytes had been practised by the Jews in all ages, from Moses down to the time when they wrote. Now these writers must have been sensible that their contemporaries, both Jews and Christians, knew whether such a practice had been prevalent, or not. And had it been known that no such practice had existed;

would not some Jews have been found, bold enough to contradict such a groundless assertion of the Rabbins? At least, would there not have been some *Christians*, fired with the love of truth, and jealous for the honor of a sacred rite first instituted by Christ, who would have exposed to shame those who falsely asserted that a similar rite had existed for more than a thousand years? But neither of these things was done.

Second. Had not the Jews been accustomed to baptize Proselytes previously to the Christian era; it is extremely improbable that they would have adopted the practice afterwards. For their contempt and hatred of *Christianity* exceeded all bounds, and must have kept them at the greatest possible distance from copying a rite peculiar to *Christians*.

Third. It seems to have been perfectly *consistent* and *proper* for the Jews to baptize proselytes. For their divine ritual enjoined various purifications by washing, or *baptism*. And as they considered all Gentiles to be *unclean*, how could they do otherwise than understand the divine law to require, that when any of them were proselyted to the Jewish religion, they should receive the same sign of purification, as was, in so many cases, applied to themselves?

But the subject is too extensive to be particularly discussed here. I beg leave to refer those who wish to examine it for themselves, to Lightfoot's *Hor. Heb.* on Matt. III. and John III. Wall's *Hist. of Infant Baptism*, Introduction. Gale's *Reflections on Wall's History*: Michaelis *Dogm.* § 180. Ernesti *Vindiciæ arbit. div.* § 49. Jahn's *Archæology*. Wetstein on Matt. 3: 6. Gill's *Body of Divinity*. R. Robinson's *History of Baptism*, and other works on the same subject.

I will only add, that a farther consideration of the arguments which prove Proselyte Baptism, and of the objections urged by Gill, Robinson and others against it, has produced in my mind a stronger conviction of its truth, than I had when I published the first edition of these Lectures.

If then it had been the uniform custom of the Jews to baptize proselytes to their religion, as we certainly have much reason to think ; it is clear that the Baptism of Proselytes by John and by Christ was no new thing. It is at any rate clear that Baptism, *as a religious rite*, had been familiarly known among the Jews from the time of Moses. So that the rite which John the Baptist instituted was not by any means a new rite. The question put to him (John 1: 25) plainly implies, that Baptism was not regarded by the Jews at that time as a new rite.—It was this rite, long used for ceremonial purification, and also in the case of Proselytes to the Jewish religion, which John applied to those Jews who listened to his instructions, and gave signs of repentance. Afterwards Christ ordained, that this same rite, which had thus been used among the Israelites for purification, and thus applied to converted Gentiles, and to Jews who repented under the preaching of John, should from that time be applied to all in every part of the world, who embraced Christianity. The work of proselyting men to the true religion had before been carried on within narrow limits. It was now to be carried on extensively ; and Baptism, in the Christian form, was now to be administered to all proselytes. “Go ye, and proselyte all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” In judging of the true meaning and intent of this commission, the Apostles would naturally consider in what manner Baptism had



been administered ; and particularly, its having been applied to *proselytes* and *their children*. This last circumstance, in addition to the other with which they were so familiar, that of having children as well as parents consecrated to God by circumcision, must have had a direct and decisive influence upon the construction which the Apostles put upon their commission, and must have led them to conclude, that, under the Christian dispensation, *children*, as well as parents, were to be devoted to God by Baptism, unless some contrary instruction was given to prevent such a conclusion. Knapp says ; “ If Christ in his command to baptize all, Matt. xxviii, had wished children to be excepted ; he must have expressly said this. For since the first disciples of Christ, as native Jews, knew no other way than for children to be introduced into the Israelitish church by circumcision ; it was natural that they should extend this to Baptism, if Christ did not expressly forbid it. Had he therefore wished that it should not be done, he would surely have said so in definite terms.”

Another consideration which shows, that it must have been perfectly consistent for the Apostles to understand their commission in the manner above stated, is, that the Scriptures so often represent parents and children as receiving the same treatment from divine providence, and as being closely connected together in respect to their most important interests. “ I will be your God, and the God of your seed.”—“ Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands,”—that is, thousands of generations, “ of them that love me and keep my commandments.” “ That he may prolong his days, he and his children.” “ Keep my

commandments, that it may be well with thee, and with thy children after thee." "They are the seed of the blessed of the Lord, and their offspring with them." With such representations as these the course of divine providence had a striking correspondence. It was a general fact that, whether mercies or judgements came upon men, their children were partakers of the same. And this principle of the divine administration had a special reference to the interests of religion. Now the Apostles were perfectly acquainted with this principle. They had the highest reverence for those sacred writings, which exhibited such views of the connexion between parents and children; and they had been brought up under a divine economy, which afforded continual confirmation of what their Scriptures taught in regard to this connexion. What violence then must they have done to all those habits of thinking and feeling, which they had derived from the word and providence of God, had they supposed, that parents and children were no longer to be connected together in the concerns of religion, or in public and sacred transactions, or that the consecration of parents and children to God was no longer to be marked, as it always had been, with the sign of the dispensation under which they were placed!

It is no objection to this train of thought, that the promises, above recited, were *conditional*. For they were no more conditional in regard to *children*, than in regard to *parents*. And the fact that a promise, or covenant has proper conditions, is, surely, no reason why it should not have a token or seal.

## LECTURE IV.

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The argument from the circumstances of the Apostles reviewed, and shown to be conclusive.—Mode of understanding a charter.—Did Christ give any previous instruction which could have shown the Apostles in what manner they were to understand their commission, or how they were to regard children? —Matt. 19: 13, 14 particularly considered.

THE general position, which I endeavoured to support in the last Lecture, was this; that the Apostles, being native Jews, and having the impressions and habits of thinking, which pious Jews would necessarily derive from a familiar acquaintance with the usages of the nation, with the rites inculcated in their Sacred writings, and with the representations there made respecting the divine conduct towards parents and children, must have understood their commission to baptize proselytes, as intended to include children with their parents.

The mode of reasoning, which has been pursued, must, I think, be satisfactory. Its conclusiveness rests on a principle of interpretation, which is acknowledged to be of the first importance; namely; that we should place ourselves, as far as possible, in the circumstances of those who wrote the Scriptures, and of those to whom they were addressed, and in this way endeavour to ascertain the meaning of what was written. From Ecclesiastical History we can derive a very conclusive argument, that the Apostles did in fact understand the

institution of Baptism, as intended for believers and their children. But why did they understand it in this manner? I answer, that without the supposition of any direct and explicit instruction on the subject from Christ, or from the Holy Spirit, there were reasons, in the circumstances in which the Apostles were placed, sufficient to satisfy them, that such was the design of the institution. Take the New Testament just as it is, and consider what instructions Christ gave his Apostles in regard to Baptism, particularly his final commission to them, *to go and proselyte all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. The proper inquiry is not how Greeks and Romans would have understood such a commission; for the Apostles were neither Greeks nor Romans, and their Lord who commissioned them, was neither a Greek nor a Roman. Our inquiry is, how such a commission would naturally be understood by those who were, both by birth and education, *Jews*; how it would be understood, by those, who had derived their opinions from the Jewish Scriptures and Jewish usages, and who were the willing servants of one who was himself a Jew, and the King of the Jews? To me it appears evident, that the circumstances of the case, taken together, must have had a decisive influence in favor of the Baptism of infants. For it was a well known fact, that the seal of God's gracious covenant had, from Abraham to that time, been applied to children. And this application of it was manifestly grounded on a permanent, unchangeable principle, that is, *the natural relation between parents and children, and the propriety and duty of both being consecrated to God*. The seal which was appointed to be put upon God's people under the reign of Christ, was of the same general

import with the one previously used. In this view, therefore, there was the same apparent reason for applying it to the children of God's people then, as before. As to its *form*, the seal was changed; but as to its *import*, it was the same. The relation of good men to God, which was marked by this sign, was the same; and the relation of their children to them was the same. How then could the Apostles doubt that children were still to receive the sign of the covenant, as they had formerly? With their impressions, and their usages; with their sacred regard to the principles established by the Scriptures, and by the divine administration; particularly, with their habit of looking upon children as being, by God's appointment, closely united to their parents in respect to character, and privileges, and prospect of happiness; they must, as it seems to me, have understood the command of Christ to baptize Christian proselytes, as extending to their children also. Had the promise of God, "*I will be a God to thee, and to thy seed,*" or had the circumcision of the children of God's people in connexion with that promise, rested on any principle, which appertained to the Patriarchal or Jewish dispensation in distinction from the Christian; the Apostles, placed at the commencement of the Christian dispensation, and instructed as they were in regard to its nature, would have been satisfied of course, that children were no longer to be marked with the seal of God's covenant, or to be consecrated to him by any religious rite. But children's being comprehended with their parents in God's covenant, and their receiving the same mark of his covenant mercy and of consecration to him with their parents, all rested upon principles, which were *universal* and *immutable*, and which

were to have as much prominence and influence under the reign of Christ, as before.

We have seen too, that the reasoning in this case is analogous to the reasoning commonly relied upon, in relation to the Sabbath. The reason of a Sabbath day lies in the nature of man, and in his relation to God, and so is *immutable*. Consequently, the fourth command, however changed as to form, or circumstances, must continue as to *substance*. There must be a *sacred day*. Its becoming a Christian institution, and its being observed on the first day of the week, instead of the seventh, alters not the substance of the fourth command, nor the obligation of Christians to obey it. In the same manner, the reason for *Infant-consecration* lies in the nature and importance of the relation existing between children and their parents, and the relation of both to God, and so must be the same in all ages. This relation is as obvious and important, and as worthy of being marked by a religious rite *now*, as *formerly*. The sign of consecration now is *Baptism*; and all the reasons in the case conspire to favor the application of it to children. Thus we apprehend the subject must have presented itself to the minds of the Apostles and first Christians.

The view which we have adopted on this subject, agrees best with the common method of understanding a *charter*, securing to any society of men the enjoyment of privileges. Such a charter is, by common consent, to be understood in the largest sense it will bear. Suppose the grant of privileges to a society is made in general terms; that is, neither the individuals nor classes of men belonging to the society are specified. Now he, who is entrusted with the execution of the charter, is bound to bestow the privileges granted, on all who can fairly be

considered as belonging to the society. And if any one should object to bestowing the chartered privileges on any individuals fairly comprehended within the society, it would be incumbent on him to show that those individuals were *expressly excepted* in the terms of the grant. Especially would it be proper to give this wide construction to the grant, if it were well known, that a previous grant, of the same nature, had *expressly required* this extensive application of its privileges. And it would be a stronger reason still for understanding the charter in such a sense, if the charter itself were evidently nothing more, than the modification, as to outward form, of a previous charter, which was more particular, and which, in the most explicit terms, secured its privileges to those, whose title is now called in question. In such a case, it would aid us much in determining the extent of meaning to be put upon the more general terms of the charter in its present form, to inquire how it was with the charter when first given. And if, on examination, it should be found that it was the will of the prince, that the privileges, originally granted, should be thus extensively applied; we should be satisfied at once that the privileges of the charter in its present form, were meant to be applied to an equal extent,—*unless there was an express limitation*. And we should feel this satisfaction in the highest possible degree, if it appeared that the prince made the alteration in the form of the original charter, *with the declared design of carrying its privileges to a larger extent*.

To make the principle I have laid down perfectly intelligible and satisfactory, suppose the following case. In a time of sudden invasion, a king publishes a decree, *that those who serve faithfully in the present war, shall during life be entitled, they and their children, to the in-*

*structions of the public teachers of learning and religion, and to the attention of authorized physicians, at the public expense.* Children are specified; and so no doubt can exist as to the extent of privileges secured by the decree. Some years after, another war takes place. The king, gratified with the results of the former measure, again publishes his decree, and sends it forth to the more distant parts of his empire, securing the same privileges to those who serve faithfully in this war. But the decree in its present form, contains no distinct mention of children. During the war the king dies. Afterwards the question arises, whether the decree, which he last published, is to be understood as extending the privileges specified to *the children* of those who served in the war. On the negative, it is said, the children are *not expressly named* in the decree; and very young children are not capable of enjoying all the privileges specified. On the other side it is said, that in the original decree, published for the same general purpose on a former occasion, children were expressly named, and that their enjoying these privileges was never a subject of complaint with any portion of the community; that there is the same reason for extending the privileges to children now, as there was before; and that they are as capable of being benefitted by them. And it is urged finally, that it was the well-known intention of the king in this case, to offer greater privileges, and to hold up higher inducements to public service, than on the former occasion. The question is, how the decree, published in the last case, ought to be construed. And I am persuaded, the united sentence of the community would be, that it was the will of the king in the last case, as well as in the former, to



extend the privileges specified in the decree, to the *children* of those, who were the objects of the royal favor.

This construction of a decree or charter, securing privileges to a particular description of men, and this method of arriving at the knowledge of what was the intention of the king, cannot be deemed otherwise than just and satisfactory. And who, let me ask, would so dishonor a king of a generous heart, as to attempt to take away from the children of his faithful servants, any of those privileges, which had, by his express direction, been before conferred upon them in the same circumstances?

Now all the considerations, which would lead us to give such a construction to the decree or charter here supposed, exist in relation to the subject of Infant Baptism. Our inquiry is, whether the language, employed in Christ's commission to baptize, would naturally be understood by his Apostles, as extending to the children of believers? In answer to this inquiry, I have endeavoured to make it appear, that all the circumstances of the case, which can be supposed to have had any influence upon the minds of the Apostles, were in favor of extending baptism to children; and that, before they could understand their commission in any other manner,\* they must have ceased to be children of Abraham, and must have erased from their minds all the impressions which had been made upon them by the word and providence of God.

The want of *qualifications* in children is a subject which deserves particular consideration. It is sufficient, however, for our present purpose, to say, that a grant of privileges is often made to children *prospectively and conditionally*. In such cases, some mark or seal

of those privileges, such as may be applied to children, is always deemed proper ; and as to the privileges themselves, it is the common understanding, that they belong to the children intended, as soon as they become capable of enjoying them, and have complied with the conditions on which they are granted.

Thus far we have considered merely those circumstances, which would be likely to influence the Apostles in their understanding of the meaning of their commission. The reasoning has proceeded independently of the consideration of any other means which they might have had of knowing what was the will of their Lord.

But we shall not stop here, but shall proceed to inquire, *whether there was any thing in the previous instructions of Christ, which could have contributed to satisfy the Apostles in what light he regarded the children of his people, and in what manner he would have them treated ; or which could have had any influence on their minds in regard to the subject before us.*

Here it is not to be concealed, that all the evidence we can have is circumstantial, or by way of inference. But such evidence, it will be remembered, is often as satisfactory as any other.

The first passage I shall introduce in regard to this subject is Matt. 19: 13, 14. "Then were brought to Jesus little children, that he should put his hands on them and pray ; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me ; for of such is the kingdom of heaven. And he laid his hands on them." The same thing is related in nearly the same manner by Mark, 10: 13, 14, and by Luke, 18: 15, 16. In Luke βρέφη is used, which denotes *young children, infants*. The phrase king-

*dom of heaven, or kingdom of God*, as Mark and Luke have it, unquestionably signifies here, as it generally does in the Evangelists, *the Christian church*, or the kingdom which Christ set up in the world, in distinction from the society of God's people, as it existed under the former dispensation.

That part of this passage which relates more directly to our subject, is the declaration at the close; *τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*; *for to such the kingdom of heaven belongs. They have a right to its blessings.*

The common rendering of the phrase is, "for of such is the kingdom of heaven;"—which is understood to mean, that the kingdom of heaven *consists*, or is *made up* of such. But the rendering which I have given and which I think more exactly agreeable to the sense of the original, is the same as is given to a similar phrase in Matt. 5: 3, 19. "Blessed are the poor in spirit, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, for theirs is the kingdom of heaven," the kingdom of heaven *belongs* to them; they have a right to it. The same v. 10. "Blessed are they who are persecuted for righteousness' sake, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν; for theirs is the kingdom of heaven;" it belongs to them.

The whole verse then will stand thus; "Suffer little children, and forbid them not to come unto me; for to such the kingdom of heaven belongs." They are, in an important sense, entitled to its privileges.\*

There are two ways of interpreting this declaration. According to one of them, the declaration relates to those

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\* The particular sense in which the privileges of the Christian Church belong to children will be considered in the course of these Lectures.

who resemble little children ; that is, to those who are *docile*, and *free from ambition and malice*. Those who adopt this sense of the passage, consider the declaration, “ of such is the kingdom of heaven,” as signifying, that the kingdom of heaven belongs, not to *little children themselves*, but to those who are *like* them ;—to *real Christians*.

The principal arguments in favor of this interpretation are the following.

1. It may be said, this interpretation is suggested by the passages in which Christ professedly undertakes to show what character his disciples must possess, from the obvious qualities of a little child ; as in *Matt. 18: 1—6*. The disciples, influenced by feelings of ambition, inquired, *who was the greatest in Christ's kingdom*. Christ called a little child unto him, and set him in the midst, and said : “ Verily I say unto you, except ye be converted, and become *as little children*, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea.” Here the phrase, *παιδίον τοιοῦτον*, *such a child*, is used to signify one who resembles a child ; that is, a disciple of Christ ; one who believes in Christ ; as appears from the next verse. When therefore Christ says, in the passage under consideration, “ of such is the kingdom of heaven,” or to such, that is, to such little children, the kingdom of heaven belongs ; he must evidently mean the same, as in the place where he speaks expressly of those little ones who believe.

2. This interpretation of the passage, it is thought, may be defended by what directly follows in the context, as Mark and Luke have it. According to these Evangelists, after Christ says, "Suffer little children to come unto me and forbid them not," he immediately adds: "Whosoever shall not receive the kingdom of God, as a little child, shall not enter therein." This is evidently intended to point out the character of his disciples; and why should not the declaration, "of such is the kingdom of heaven," be understood as referring to the same? So Kuinoel understands it. And he argues in favor of this sense of the passage, by what Christ says immediately after; "whosoever shall not receive the kingdom of God as a little child, shall not enter therein."

3. There is a general reason for giving the passage this sense, which, though I have not seen it distinctly mentioned by any author, seems to me deserving of particular consideration. I refer to the fact, that Christ so often took pains to instruct the people as to the nature of his kingdom, and the necessary qualifications of those who should be admitted to enjoy its blessings, and insisted upon the preeminent importance of their being *like a little child*, or their being free from pride and malice, and possessing a humble, teachable disposition. Now it would seem that a declaration of Christ, showing to whom his kingdom belongs, would most naturally be intended to refer to the character of true disciples.

These, so far as I know, are the chief reasons which have been or can be urged in favor of this sense of the passage.

But there are several considerations of no small weight against this interpretation, and in favor of that which makes the phrase, "*of such is the kingdom of*

heaven," or, *to such the kingdom of heaven belongs*, relate to *children*, such as those that were brought to Christ.

The first reason I shall mention is, that *τοιούτος* properly denotes the nature or quality of the thing to which it is applied. "Innuit qualitatem rei." Schleusner. "*Such, of this kind or sort.*" Robinson's Wahl. Accordingly, *τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*, signifies *to such children*, (*παιδιῶν* being understood,) *to such children* as these the privileges of Christ's kingdom, or of the gospel dispensation belong. The children who were brought to Christ must have been included. For if those privileges belonged to *such children* as they were, why not to *them*? This sense of the word may be illustrated from its current use in similar circumstances in the New Testament. Matt. 9: 8. "The multitude glorified God, who had given *such power to men*;" *ἐξουσίαν τοιαύτην, power of such a kind*, or so glorious,—the very power, which had just been displayed being intended. Mark 4: 33. "With many such parables spake he unto them;" *τοιαύταις παραβολαῖς, with many parables such as these*. Mark 6: 2,—"that such mighty works are wrought by his hands;" *δυνάμεις τοιαῦται*. Luke 9: 9. "Who is this of whom I hear such things;" *τοιαῦτα, things of such a nature as these*. Luke 13: 2. "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered *such things*;" *τοιαῦτα, things of so dreadful a nature as those mentioned*. John 9: 16. "How can a man that is a sinner do *such miracles*?" *τοιαῦτα σημεῖα, miracles of so remarkable a nature as those referred to*. So in several passages in Romans, *τοιαῦτα* signifies *such things as those before mentioned*. This appears to be the sense of *τοιούτος*, except when it is employed in a peculiar, unusual manner.

Accordingly, the phrase, “*of such* is the kingdom of heaven,” must mean, *of such children as these*, the very children that were brought to Christ being included. The other sense of *τῶν τοιοῦτων*, namely,—*of those who are like these children*, that is, *of those who are not real children, but docile, humble men*, would be altogether an exception from the prevailing sense, and ought not to be adopted, without very imperious reasons.

To satisfy ourselves as to the correctness of the meaning above given to the passage, let us suppose a variation in the predicate, while the subject, which is signified by *τοιοῦτων*, remains the same. Thus: Suffer little children to come unto me,—for *to such* God has given immortal souls; or, I came to save *such*; or, *such* are the objects of my kindness, and are to be trained up for me. Here it would be evident to all, that what was said was to be understood, not of those who had a temper resembling that of children, but of *children themselves*. And it must be so in the case under consideration, unless we are to assume, that what is denoted by *the kingdom of heaven*, cannot in any sense, belong to *children*. But who will venture on such an assumption?

I allow that *παιδίον τοιοῦτον*, in Matt. 18: 5, may at first view appear to favor the other interpretation. But a careful attention to all the circumstances will lead, I think, to a different conclusion. “Jesus set a child in the midst of his disciples, and said, except ye be converted, and become *as little children*, ye shall not enter into the kingdom of heaven.” Thus he directed the attention of those around him to the character of *a true disciple*. He represented a disciple, a member of his kingdom, to be *like a little child*, or *to be a child in disposition*. So that when, in the next verse, he says, “whoso-

ever shall receive *one such child*," the way was prepared for understanding him to mean *a person of a lowly disposition, a true disciple*. A person of this character had been made the subject of discourse,—the subject on which the thoughts of all were fixed. In these circumstances, *παιδίον τοιοῦτον* must of course have been taken to mean *a person of a childlike disposition*. And we find in verse 6, *ἕνα τῶν μικρῶν*, *one of these little ones*, is expressly made to signify *one who believes in Christ*. He was speaking of such a one under the image of a child. And so he calls him a child.

There is then an obvious difference between the two passages. In one, the attention is fixed upon the character of a Christian, as *the principal subject*. In consequence of the method which was taken to illustrate his character, it became perfectly natural to call him *a child, a little child*. *Παιδίον τοιοῦτον*, thus introduced, must have been understood to signify *a disciple of Christ*. But, in the other passage, the subject presented before the mind was, *the little children themselves*. They were brought to Christ for his blessing. Upon *them* the attention of all was fixed. To *them* the objection of the disciples related. And surely what Christ said in the way of reply to that objection, must also have related to *them*. We rest then on a general principle; namely; that words are to be taken in their literal sense, unless there is a plain and satisfactory reason for taking them in a metaphorical sense. In Matt. 18: 5, there is such a reason. In Matt. 19: 14, there is not.

My second reason in favor of the interpretation we are now considering is, that the declaration, "of such is the kingdom of heaven," is expressly made the *reason* for suffering *little children themselves to come to him*. "Suffer



little children, and forbid them not to come unto me, τῶν γὰρ τοιούτων, *for* of such is the kingdom of heaven." Both in the New Testament and in classic authors, γὰρ is commonly used to denote the reason of what has been asserted or implied. The declaration, "*for* of such is the kingdom of heaven," according to the common acceptance of the words, must then be understood to be the *reason* for suffering the little children themselves to come to him. But how could this be a reason for suffering the little children to come to Christ, if *they* did not belong to his kingdom, but only certain others who resembled them? When, however, I say that their belonging to the kingdom of heaven is given as the reason why they should be suffered to come to Christ, I do not rely merely on the causative conjunction, γὰρ; which, though it is commonly used in this sense, is sometimes used in a different sense. For even if this conjunction were omitted, the very collocation of the words, and the obvious relation of the ideas contained in the former and in the latter part of the sentence, would clearly suggest, that the fact last mentioned was meant to be given as the reason of what was before said. The disciples forbid little children to come to Christ. He rebukes them, and says,—*Suffer the little children to come unto me; of such is the kingdom of heaven.* Now who could tell *why* this last should be said, if not meant to be a reason for suffering the little children to come? And it is to be remembered, that the little children did come, and that they came too in consequence of that very direction which Christ gave respecting them, and which was accompanied with such a reason.

These two considerations; namely; the prevailing use of the word τοιούτων, and the assigning of the last

circumstance mentioned in the sentence, as the reason of the direction just before given, are of great weight, being the prominent considerations both of a philological and logical nature, which relate to the interpretation of the text. And if the last interpretation given is not the right one ; then the word *τοιοῦτων* is not here used in its common sense, and the reason assigned by Christ for suffering the little children to come to him, seems to have no weight or pertinence.

Now considering that this interpretation of the text is supported by such considerations, we certainly ought not to reject it, and to adopt another, without very strong and conclusive reasons. But do such reasons exist ?

Let us first inquire, whether there is any thing in *the nature of the case*, which is conclusive against this interpretation. Is the kingdom of heaven, or the Christian Church such, as would make it inconsistent to suppose that it belongs, in any sense, to children ? I answer in the negative ; and the propriety of this answer may be made to appear in two ways. First ; Christ's kingdom may belong to little children, or they may be members of it, in the highest sense. They may have been designated as heirs of salvation, and the grace of God may have sealed them for heaven. No one can show that the actual salvation of little children is impossible, or improbable.

But secondly ; without supposing that all children, or even all the children of believers, are actually members of Christ's kingdom in the highest sense ; we may consider them as being related to it, and entitled to its privileges, in a lower, though a very important sense. We may consider them as sustaining a very near relation to their own parents, and through them to the church.

They may have a right to the privileges of the church, somewhat as children may have a right to the privileges of a particular civil community, of which their parents are members. The children of pious parents may have such a connexion with the church, as will secure to them special advantages for moral improvement, and a prospect specially favorable to their final salvation. It may be the design of God, that the Christian religion should be transmitted from one generation to another, and perpetuated in the world, generally, by the pious education of those who are the children of the church, rendered successful by the divine blessing.

Now this relation of children to the church, which I consider to be a matter of fact, is of vast importance to the interests of religion; and resulting, as it evidently does, from the constitution of human beings, and the appointment of God respecting his kingdom, it is deserving of special notice. Such notice Christ seems to have given it in the passage under consideration. According to the views which have now been suggested, this passage may be paraphrased thus:—*These little children, whom you would hinder from being brought to me for my blessing, are objects of my kindest regard. They, and such as they, stand in a near relation to my church. The kingdom, which I am setting up, is not to overlook them, but to embrace and cherish them. Peculiar favor was shown to children under the former dispensation; think not that less is to be shown them under my reign. Look not upon them, therefore, with feelings of indifference. Strive not to deprive them of my blessing. Suffer them to come unto me; for to such children the privileges of the gospel dispensation belong.*

My conclusion is, that as there is nothing in the na-

ture of the case, which makes it impossible or inconsistent that little children should, in some important sense, hold a relation to the church, or that the privileges of the Christian dispensation should belong to them; there is nothing in the nature of the case, which can furnish any valid objection against that interpretation of the text, which I have undertaken to support.

Secondly. Is there any conclusive objection against this interpretation from the other passage referred to, that is, Matt. 18: 1—6, in which Christ professedly makes use of a little child to inculcate upon his disciples the importance of humility? There can, I think, be no such objection, because the words of Christ recorded here, were spoken on an occasion, and for a purpose, entirely different from those of the passage we have been examining. There, little children were brought to Christ. His disciples wished to exclude them. But Christ disapproved of their conduct, and gave them a reason why the children should be permitted to come; and the reason was, that *to such as they his kingdom belonged*. But in Matt. 18: 1—6, the disciples manifested the workings of ambition; and Christ, to teach them humility, took a little child, and set him before them, and told them that they must become unambitious, humble, like that child, or they could not be admitted into his kingdom. In this place, the character required of his disciples was the object and the only object Christ had in view. He brought forward a little child merely to illustrate that character. In the other place, *the children themselves* were the objects of attention, and the evident design of Christ was to show how he regarded *them*, and, consequently, how he would have them regarded and treated by his disciples. Now because on one occasion, it was the object of Christ

in all that he said to inculcate humility upon his followers; we cannot surely infer, that this and this only was his object on another occasion, which was in itself, and in all its circumstances, different.

But, thirdly; it is said,—and this is the last and the greatest difficulty I shall attempt to remove,—that on the very occasion, on which Christ declared respecting little children, “Of such is the kingdom of heaven,” and immediately after he had declared this, he inculcated the same lesson of humility, and in nearly the same way, as on the other occasion. See Mark 10: 15. “Whosoever shall not receive the kingdom of God as a little child, ὡς παιδίον, shall not enter therein.”

My answer is, that Christ was accustomed to make use of all the means which were at hand, to inculcate duty upon his disciples, especially the duty of being humble; and that, after he had shown his affection for the little children who were brought to him, and had declared that the privileges of his kingdom belonged to them, it was perfectly according to his usual manner, to introduce another subject, and by means of the lovely children, who were then before him, and who were entitled to such consideration, to teach his disciples, what disposition they must possess. It was clearly *another subject*, though introduced on the occasion of the children being brought to him. Jesus chose that such an occasion should not pass without profit to his disciples, whom he doubtless saw to be in special need of the instruction then given them.

There is also a general consideration which was mentioned in the former Lecture, and which should not be overlooked in the interpretation of the text now before us, and which is of special use in the interpretation of many a doubtful passage in the Evangelists, and

in the Epistles ; namely ; *that it was addressed to Jews.* We have already considered what influence this circumstance must have had on the manner, in which the Apostles would understand the commission they received to proselyte and baptize. Why should we suppose it had less influence here ? The Jews were accustomed to a dispensation, under which the children of God's people were considered and treated, as belonging to their sacred community, and as entitled to inherit its blessings. Their Scriptures plainly required that they should be treated in this manner. But on the particular occasion now referred to, the disciples seem to have forgotten this principle. They treated the little children who were brought to Christ, as though it had escaped their recollection, that children were the objects of God's favor, and that they sustained so high a relation to the society of his people. Had there not been something faulty in the feelings of the disciples, they would not have done such a thing, as to forbid the children to be brought to Christ for his blessing ; and, most certainly, they would not have incurred his rebuke. The answer of Christ was perfectly suited to correct their mistake, and to teach them what, as the posterity of Abraham, they would easily understand ; namely ; *that children were to have the same relation to God and his people under the Christian dispensation, as before.* For I cannot but insist upon it, that, as the disciples in that case were chargeable with overlooking the importance of little children, and treating them with a culpable indifference ; at least, with not manifesting a suitable regard for them ; it is perfectly natural to understand what Christ said in reply, as having been intended to correct their mistake, and to show in what light children were to be regarded under his reign.

There is still one more consideration I wish to exhibit, which is, that the sense I have given to the passage in Matt. may receive support from what St. Paul says respecting children, 1 Cor. 7: 14. "Else were your children *unclean*, but now they are *holy*." This text will be considered more particularly in the next Lecture. At present my object is simply to show, that, being understood according to the most respectable and judicious commentators, it has an exact correspondence with my interpretation of the text Matt. 19: 14.

"Else were your children unclean, but now are they holy;" *νῦν δὲ ἁγία ἔστιν.* According to Schleusner, this means, *but now are they held as members of the Christian Church*; "Jam vero habentur membra ecclesię Christianę." At the head of the article under which this text is quoted, he says, *He is called holy, who is to be numbered with the society of Christians.* Wahl, referring to this place, says, *it is spoken of one who is in any way connected with Christians, and therefore to be reckoned among them.* According to these and other distinguished authors, the apostle Paul, who so perfectly understood the nature and circumstances of the Christian dispensation, represented children, *as those who were to be numbered with the society of Christians, and to be regarded as holding an important relation to the Christian Church*, even when only one of their parents was a believer. This must have involved the general principle, that the children of believers were considered as belonging to the Messiah's kingdom, or the Christian church. And this is the same thing as that which I have understood to be taught by the words of Christ; "Of such is the kingdom of heaven." The declaration of Christ, and that of the apostle, had relation to the same sub-

ject. They were both intended to show in what light the children of believers were to be regarded. This comparison of the two texts affords additional satisfaction as to the true meaning of each.

I have thus gone through with an examination of the remarkable passage in Matt. 19: 14, and, without relying on the opinions of others, have carefully attended to those considerations on both sides, which appeared to be of particular consequence to a right interpretation. I would not suffer myself to feel any undue confidence in my own opinion on such a subject as this; and I would certainly treat with great respect those who adopt a different opinion. Having endeavoured impartially to exhibit whatever appertains to a fair discussion of the subject, I very cheerfully refer the whole to the judgement of enlightened and candid men.

The most respectable authors are divided. According to Rosenmüller and Kuinoel, Christ taught merely that his disciples must resemble little children in humility and gentleness, and not that children themselves belonged to his kingdom. But many English writers defend with various arguments the sense which I have given. And I find Storr and Flatt on the same side. And they do not merely give their *opinion*, although that would be entitled to great respect; but what is better, they give a *reason* for their opinion; and that reason is the very one, to which I have attached the highest importance in the preceding discussion. The passage relating to this text is the following.\* “*Τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*; for of such is the kingdom of heaven. *Children must have been included*

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\* See Storr's Bib. Theol. Book 3. § 68.



*in the word, such*; because the proposition, the kingdom of heaven belongs to *humble adults,—to those who have as little pride as children*, would be no reason why *children* should not be prevented from coming to Jesus.”

Now for the application of this passage, thus interpreted, to the subject in hand. No one pretends that the children spoken of in this passage, were brought to Christ for Baptism, or that the passage affords direct proof of Infant Baptism. Still it may have an important bearing on the subject. Our inquiry is, in what way the Apostles must have understood the commission which Christ gave them, to *proselyte* and *baptize* all nations; particularly, whether they would understand *the children* of proselytes to be included. After attending to various circumstances directly pertaining to the subject, and finding what reason we have to think, that the Apostles must have understood the commission to baptize as extending to the children of believers; we proceeded to inquire, whether Christ, the author of the new dispensation, had previously given any instructions, which could have an influence on their minds in regard to this subject; particularly, whether he had said any thing to show in what light he regarded little children. We fixed on the passage in Matt. 19: 14, as answering this inquiry; that is, as showing, that the children of God's people were considered as belonging to their community, just as they had belonged to the community of his people under the former dispensation. Formerly, they were considered a *holy seed, consecrated to God*, and blessed with special privileges, in consequence of being the children of his people. Christ here seems to teach, that they were to be considered in the same light and treated in the same manner under his reign. When therefore the Apostles received a commis-

sion to proselyte and baptize all nations, they had this special reason for understanding it as extending to children, that Christ himself had taught them before, that children were to belong to *his* kingdom, just as they had belonged to the society of God's people under the former economy. And if, wherever the Christian religion should be propagated, and the kingdom of Christ established, the children of believers were, according to his instructions, to enjoy, in an important sense, the privileges of that kingdom, and to be connected with the society of the disciples; there could be no doubt that they were to receive the *mark* of discipleship. If they were to be regarded as *holy*, that is, *consecrated to God*; they were undoubtedly to receive the *sign* of consecration.

I cannot deny myself the pleasure of closing this Lecture with a passage from Knapp's Theology, under the head of Infant Baptism; where he shews that he gave the same sense to the text in Matt. 19: 14, and reasoned from it in the same manner, as I have done.

“That Infant Baptism, considered as a solemn rite of consecration, cannot be opposed to the design and will of Christ, may be concluded from his own declaration, Matt. 19: 14. Suffer little children to come unto me and forbid them not; τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ; *for of such is the kingdom of God.*\* This is indeed no command for Infant Baptism. But if children can and should have a share in the Christian church, and in all Christian privileges, (βασιλεία τοῦ θεοῦ,) it cannot be improper to introduce them into the Christian church by this solemn rite of initiation. And

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\* In another place Knapp says; “From the words of Christ, Matt. 19: 14, ‘Of such is the kingdom of heaven,’ it is clear that he adjudges it to children.”

if according to the design of Christ, children, from their earliest youth up, are to have a share in the rites and privileges of Christians ; it must also be agreeable to his will, solemnly to introduce them, by this rite of consecration, into the nursery of his disciples. Compare 1 Cor. 7: 14."

## LECTURE V.

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Whether there was any thing in the conduct of the Apostles, or any declaration in their writings, to aid us in determining how they understood their commission.—Household Baptism.—1 Cor. 7: 14.

WE have already inquired, whether there was any thing in the particular instructions of Christ to his Apostles, previous to the final commission he gave them, which would naturally lead them to understand that commission, as intended to include infant children. We shall now inquire, whether we can be assisted in determining how they understood that commission, by *any thing in the conduct of the Apostles while executing their commission, or any declaration made in their writings.*

The mode of reasoning which I have adopted, does not require, and does not lead us to expect any thing like a *positive declaration*, that they baptized infants, or considered them proper subjects of baptism. For if it was so, that the Apostles and first Christians had a united and perfect persuasion, that children were to hold a place in the community of God's people under the new dispensation, similar to what they had held before, and that they were to receive the new mark of special relation to God, as they had received the old; then there was no more occasion for the Apostles to mention the fact that children were *baptized*, than there was for Joshua, and Sam-

uel, and all the writers of the history contained in the Old Testament, to mention at every period, that children eight days old were *circumcised*. And the case might be exactly so at the present time. Pedobaptist ministers or missionaries might write a history of their ministry, and the success attending it, for many years, without any mention of the baptism of children. But we should consider such an omission as this, to be no proof that children were not baptized. For it would be obvious, that such ministers might be in circumstances, which would render it quite unnecessary for them to make any express mention of Infant Baptism. It might be that no one acquainted with them could have the least doubt respecting their practice. At the present day, indeed, when Christians every where are divided on this subject, such silence might not be what we should look for. But were all Christians united in the practice of Infant Baptism, as we apprehend the primitive Christians were, there might be no occasion whatever to make particular mention of it. In all such cases, we should understand the practice of ministers to be according to what we knew of their opinions. If they were Pedobaptists, we should have no doubt of their being in the practice of baptizing children, although in some brief account of their ministry, they should say nothing about such a practice.

Although the evidence, to which I now invite your attention, is incidental, or circumstantial; it is not on that account the less worthy of consideration. Indeed it cannot be denied, that an undesigned reference or allusion to the practice of Infant Baptism, or the declaration of some principle or fact implying it, may afford evidence as satisfactory, as a direct assertion of the Apostles.

After these introductory remarks, let us proceed to the subject above stated. My position is, that, although there is no passage in the Acts of the Apostles, or in the Epistles, which expressly declares that the Apostles baptized children, or which directly affirms that they understood their commission to baptize, as extending to children ; there are passages which would seem to imply this, and which have a more natural and consistent sense on the supposition that Infant Baptism was the Apostolic practice, than on the contrary supposition. I shall first refer to the passages which speak of the baptism of *households*, or *families*. It is said of Lydia, Acts 16: 14, 15, that the Lord opened her heart to attend to the instructions of Paul, and that she was baptized, and her *household*. And in the same chapter, v. 33, we are told that the jailer was baptized, he and *all his*, that is, *all who belonged to him, straightway*, or immediately. And Paul says, 1 Cor. 1: 16, "I baptized the *household* of Stephanas."

The reasoning from such passages is this. The word *oikia*, rendered *house*, or *household*, had been commonly used to comprise children with their parents, much in the same manner as the word family or household is used now. And it is well known, that it had been the manner of the people of God, to consider and treat their families, as consecrated to God, and intimately associated with them in the concerns of religion. As, therefore, we find that the Apostles, who were accustomed to the language of the Old Testament, and to the practice there enjoined, speak familiarly of their baptizing *households*, or *families* ; it seems no more than reasonable to suppose, that those families, generally, contained children, and that those children were baptized.

And if this was the case, the Apostles must have understood their commission, as including children. It will be observed, that whenever the Apostles speak of baptizing households, they speak of it without any restriction. Now is this a circumstance ever to be met with in histories, written by those ministers who do not baptize infants? For them to speak familiarly, and without qualification, of baptizing *families*, would be inconsistent with their views, and their practice. As to the instances mentioned in the New Testament of the baptism of families,—who has any right to say, that none of those families contained any but *adults*,—and adult *believers*? Who can think this in any degree probable?

To show more clearly what is the natural import of the account given in the New Testament of *family baptisms*, suppose the following case. Two missionaries have for a number of years been successfully laboring for the conversion of a particular tribe of savages in the wilderness of America. We have heard of their labors, and of their success, and have rejoiced in it, but have never learned, and have never to this day inquired, whether they practised Infant Baptism, or not. For special reasons, this now becomes a subject of inquiry; and the only means of information which we have at hand, is a brief history which those missionaries have published of their labors. In that history, which is now subjected to a careful examination, we find that they speak of several instances in which individuals embraced Christianity and received baptism. And they inform us, that at such a time they baptized one of the chiefs, and his *family*; and that, at another time, they baptized such a man, and *all his*; and again, another man and his *household*. This is all the information they give.

They mention, without explanation, the baptism of several persons, and their *households*, and so make *family-baptisms* a noticeable circumstance in the history of their mission. Would not such a circumstance lead us to think it probable that they practised Infant Baptism? Be sure, it might be said, that they do not expressly mention the baptism of little children, and that all who belonged to those families may have been *adults*, and adult *believers*. This, I admit, would be possible. But would it be *probable*? Would those, who do not baptize children, be likely to speak in this manner? Should we not think it very singular, to find accounts of *family-baptisms* in a history of Baptist Missions?

The circumstance under consideration, it is readily conceded, cannot be made a decisive argument. I do not offer it as such. But does not the account, which the Apostles give of the baptism of *households*, perfectly agree with the supposition, that they were in the practice of baptizing children? If we admit that they understood children to be proper subjects of baptism, as they had before been of circumcision; would not such an account be just what we should expect? But would it be so, if we should not admit this?

If any one should ask whether the families referred to might not contain *servants*, as well as children; and whether we are to suppose that such servants were baptized, as the servants of Abraham were circumcised;—my answer would be, that, for ought we know, there might be servants, and that if the servants stood in as near a relation to their Christian masters, and were to be as much under their pious instruction and guidance, as the servants of Abraham were under his, I see no reason why they should not have been consecrated to God by



baptism. But if servants stand in a widely different relation to Christian masters from that of Abraham's servants to him ; that different relation surely cannot entitle them to the same treatment.

I have already referred to the text, 1 Cor. 7: 14, as affording collateral support to the construction which was given to Matt. 19: 14. I propose now to give this text a more particular examination. After suggesting with perfect freedom the thoughts which have occurred to me respecting the sense of this passage, I shall most cheerfully leave you to adopt such a conclusion, as shall appear to you most consistent and just.

There are two interpretations of the text, which deserve special notice. The first I shall mention is that of Dr Gill, a very distinguished Antipedobaptist writer ; who expresses what he understands to be the meaning of the text, in the following paraphrase. *The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy.* The parties spoken of " are duly, rightly, and legally espoused to each other ; —otherwise, that is, if they are not truly married to each other, the children must be *spurious*, and not legitimate *Else were your children unclean, but now are they holy ;* that is, if the marriage contracted between them was not valid, and if, since the conversion of one of them, it can never be thought to be good ; then the children begotten and born, either when both were infidels, or since one of them was converted, must be unlawfully begotten, base-born, and not a genuine, legitimate offspring ; but as the parents are lawfully married, the children born of them are in a civil and legal sense holy, that is, legitimate."

The most powerful argument which has been urged

in favor of this interpretation, and one attended with much plausibility is, that it seems, at first view, to agree with the object of the Apostle, who directs that a believer should not put away an unbelieving partner ; and to make this direction appear just, asserts, as Dr Gill understands him, that the believing and unbelieving partners are lawfully joined in marriage ; and that, were it not so, their children would be illegitimate ; but that, in consequence of the lawfulness of the connexion between the parents, their children are legitimate.

In reply to this, it may be said, that a different sense will agree, to say the least, equally well with the manifest object of the Apostle. The very direction, that an unbelieving husband or wife should not be put away by the other party, implies, that there is a matrimonial connexion between them, and that the connexion is lawful. But the Apostle not only gives this direction, but enforces it by a proper reason ; and the reason he suggests, as I understand it, is this ; that the unbelieving husband or wife is sanctified by the believing partner in such a sense, that, in consequence of it, their children are *separated from heathenism, consecrated to God, and brought into the society of Christians*. This was then, and would be now, a consideration of great weight,—much greater, I should think, than the *mere legitimacy* of the children. This consideration did indeed presuppose their legitimacy ; but it had this important point in addition, namely, that *the children were a holy seed, consecrated to God, and entitled to the special privileges of the Christian dispensation*. Now this consideration, as it *includes* the other, and has so much in addition, must be a more powerful reason to enforce the observance of the direction, than the other taken by itself. So that, in respect to the de-

sign of the Apostle, and the reasoning employed, Dr Gill's interpretation has certainly no advantage over the other.

But there are considerations of great weight against Dr Gill's construction.

The first is, that it is contrary to the *usus loquendi*. It puts a sense upon the words *ἡγιασται* and *ἅγια*, which is widely different from the prevailing sense; yea, different from the sense which they have in any other passages of Scripture. And Dr Gill himself does not pretend that either of the words is used in the sense he contends for, in any other text. He does indeed attempt to support his rendering by referring to the use of the Hebrew *שָׂדֵק* in the Talmudic books, where it has the sense of *espousing* merely. But Schleusner objects to the argument, and says, "that the notion of *espousing*, which certain interpreters have attributed to the word *το ἅγια-ξῆιν* from the use of the word *שָׂדֵק* in the Talmudic books, is, as any one must see, manifestly foreign to this place." There is not one of the senses of *שָׂדֵק*, given by Gesenius, and not one of the many senses of *ἀγιαῶ*, given by Schleusner and Wahl, which favors the rendering of Dr Gill. The same is true of the adjective *ἅγια*. Schleusner and Wahl give a great variety of senses, but none of them relate to the *legitimacy of children*. Nor is *ἀνάθαρτος*, nor the corresponding Hebrew *שֶׁדֵק*, ever used to designate a spurious, or illegitimate offspring. Good use, then, is entirely against the rendering of Dr Gill.

Second. Although the advocates of Dr Gill's interpretation of the text say much of its perfect correspondence with the object and the reasoning of the Apostle; I think the reasoning, or the train of thought, in

one important respect, though not mentioned by any writer whom I have consulted, is clearly inconsistent with that interpretation. The Apostle says, "*Otherwise,*" that is, were it not as I have said, that the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband; "your children would be *unclean*, but now are they *holy*." The children are holy, in the sense intended, in consequence of the influence which the believing wife has upon the unbelieving husband, or the believing husband upon the unbelieving wife. He is sanctified by her, and she by him; and in consequence of this sanctification, whatever it is, the children are *holy*. Without this sanctification of the unbelieving party by the believing, the children would be *unclean*. Suppose now husband and wife are *both unbelievers*. The sanctification spoken of, whatever it is, does not exist; of course, the reason or cause of the holiness of the children does not exist. And if the *cause* of their holiness does not exist, they cannot be *holy*; they are *unclean*. But are they *illegitimate*? May there not be lawful marriage between a husband and wife who are *both unbelievers*? Is it necessary to the *lawfulness of marriage* and to the *legitimacy of children*, that the husband or the wife should have Christian faith? How was it with those who were married and had children while they were *heathen*? Were their children *bastards*? Were they ever considered and treated so by the Apostles? They certainly would have been considered so, had not their parents been lawfully married. But if lawful marriage may exist, where neither husband nor wife is a Christian; they may surely have *legitimate children*. But they cannot have children who are *holy, in the sense of the Apostle*; because being holy in that sense is evi-

dently the consequence of an unbelieving father being sanctified by a believing mother, or an unbelieving mother by a believing father.—Or the argument may be stated thus. If both parents are unbelievers,—if they are both *pagans*; most surely their children cannot be considered a *holy seed*, in the sense of the Old Testament, or the New. They are *ἀκάθαρτα*, *unclean, pagan*. But are they *illegitimate*? If not,—if those who are joined in marriage, though both of them are unbelievers and pagans, may, by the acknowledgement of all, have *legitimate children*; then clearly the faith of one of the parents, and the sanctification of the other by means of that faith, cannot be necessary in order to the legitimacy of the children. But it *is* necessary in order to their being *holy* in the sense of the Apostle; for he says expressly, that were it not for such a sanctification of one parent by the other, the children would be *unclean*, which is the opposite of being *holy*. Thus it becomes manifest that *ἅγια* and *ἀκάθαρτα* cannot be rendered *legitimate* and *illegitimate*, without involving us in inextricable difficulty as to the Apostle's reasoning. But this difficulty is avoided by another interpretation, as we shall see in the sequel.

There is no occasion to dwell upon the opinion of those, who consider the Apostle as speaking of the real conversion of an unbelieving by a believing partner, or of the prospect of such conversion. For although this opinion may seem to derive some support from v. 16, it does not, on the whole, appear to agree with the statement of the case.

The other sense of the text, which I shall now particularly consider, is this: The unbelieving husband, by his voluntary connexion with a believing wife, is, in a

manner, separated from the heathen, and brought into an alliance with Christians. His being "*pleased to dwell with*" such a wife shows, that he is not an outrageous infidel, but that he has some sober reflection, and is willing to be in Christian society. He stands in that relation to his wife in which, as Scripture teaches, he becomes *one* with her. On account of this near relation, he is to be regarded and treated very differently from what he would be, if no such relation existed. He has been and is so sanctified, *ἡγιασται*,—his condition relatively, is so affected by his marriage with her, that her living with him will be attended with no guilt, and will deprive her of no privileges. She has therefore no occasion to put him away, but may as lawfully and properly continue to dwell with him, as if he were a Christian. Were it not for this; that is; were it not that his state relatively is thus affected by his connexion with her; in other words, were he, in all respects, to be reckoned among the un-sanctified heathen; were he openly and entirely united to their society; were his wife's piety and her relation to him a matter of no consideration, and were he to be regarded just as he would be, if he had no connexion at all with God's people; then indeed his children would be *unclean*. Their relation to such a father, if his state were in no way made better by his connexion with a pious wife, would render them *heathen* children, and would exclude them from the peculiar privileges of the children of God's people. But now, as his condition is so altered by his matrimonial connexion with a believing wife; as he is by that connexion so *sanctified*, that he and his wife stand well in respect to their domestic state; his children are not to be regarded as *heathen* children, but as a *holy seed*, a *Christian offspring*, entitled to the particular af-

fection of the Christian Church, and to the privileges of a Christian education. In other words; The people of God are not to treat them as *unclean*,—are not to separate them from their society; but are to *receive* them, to *adhere* to them, and to train them up for the service of Christ.

But there is another argument in favor of this interpretation; namely, the *usus loquendi*; the sense generally attached in other parts of Scripture to the principal words, on which the interpretation must depend; and especially the sense which these words have, when applied to the same subjects. It should never be forgotten, that the Apostle Paul, who wrote the book containing the text under consideration, was by birth and education a *Hebrew*; that he was perfectly familiar with the Hebrew Scriptures, and that in a very remarkable degree he transfused the peculiarities of those Scriptures into his own writings. He adopted the phraseology of the Hebrew Scriptures. He wrote in their idiom. Accordingly it will be of the first importance to notice the peculiar Hebrew sense of the principal words found in the passage before us.

*Ἀκάθαρτος*, according to Schleusner, signifies, *that which is prohibited by the Mosaic law, or that from which the people of God were required to separate themselves*. Referring to Acts 14: 28, he says: “A man is here called *ἀκάθαρτος*, *unclean*, with whom the Jews thought it unlawful to have any familiar intercourse.” He represents it as often used to denote *a pagan, an alien from the worship of the true God, or one who does not belong to the people of God, or to the society of Christians*. The text under consideration he renders thus: “*Alioquin et liberi vestri remoti essent a societate Christianorum;*”

*Otherwise your children also would be removed from the society of Christians.* He quotes the passage in 2 Cor. 6: 17, as exhibiting the same sense of the word: Ἀκάθαρτον μὴ ἄπτεσθε; touch not the *unclean thing*; i. e. as the connexion shows, *have no intercourse with pagans.* Wahl agrees with Schleusner: “*If it were otherwise, it would follow that your children also were not to be considered as belonging to the Christian community.*” Lightfoot is of the same opinion. He says; “That the words ἀκάθαρτα and ἅγια refer *not to legitimacy or illegitimacy*, but to the *Gentile or Christian state*; that the children of Gentiles, or pagans, were by the Jews considered as ἀκάθαρτα, *unclean*, and the children of the Jews, ἅγια, *holy*, and that in the passage under consideration, the Apostle refers to this well known sense of the word; that his treatment of the subject does not turn on this hinge, whether a child, born of parents, one of whom was a Christian and the other a heathen, was a *legitimate* offspring, but whether he was a *Christian* offspring.” Whitby presents the argument still more fully. “The Apostle does not say, else were your children *bastards*, but now are they *legitimate*; but else were they *unclean*, i. e. *heathen* children, not to be owned as a *holy seed*, and therefore not to be admitted into covenant with God as belonging to his people. That this is the true import of the words ἀκάθαρτα and ἅγια, will be apparent from the Scriptures, in which the heathen are styled the *unclean*, in opposition to the Jews in covenant with God, and therefore styled an *holy people*.—The Jews looked upon all *heathens* and their *offspring*, as *unclean*, by reason of their want of circumcision, the sign of the covenant. Hence, whereas it is said that Joshua circumcised the people, the Septuagint say, περιεκάθα-



γεν, he *cleansed* them.—To this sense of the words *unclean* and *holy*, the Apostle may here most rationally be supposed to allude, declaring that the seed of *holy* persons, as Christians are called, are also *holy*. And though one of the parents be still a heathen, yet is the denomination to be taken from the better, and so their offspring are to be esteemed not as heathens, i. e. *unclean*, but *holy*, as all Christians by denomination are. So Clemens Alexandrinus infers, saying; ‘I suppose the seed of those that are *holy*, is *holy*, according to that saying of the Apostle Paul, the wife is sanctified by the husband &c.’—referring to the passage under consideration.”—Whitby confutes the other rendering, ‘Else were your children bastards,’ by saying; “The word used for *bastard* by the Apostle being *νόθος*, Heb. 12: 8, and the word *γνήσιος* being the proper word for a *legitimate* offspring; had the Apostle intended such a sense, he would have used the words, which in the Greek writers are generally used in that sense, and not such words as in the Septuagint and in the Jewish writers always have a relation to *federal* holiness, or the want of it.”

The authors to whom I have referred, and other writers of the highest character as philologists and commentators, are all of one mind as to the sense of the phrase, “now are they holy.” *Now are they to be considered as belonging to the Christian community.* God’s people are not to separate from them as *heathen* children, but to treat them as *christian* children. Wahl says, “it is spoken of one who is in any way connected with Christians, and therefore to be reckoned among them.” So also Calvin. “The children of the Jews, because they were made heirs of the covenant, and distinguished from the children of the impious, were called a *holy seed*. And for

the same reason, the children of Christians, even when only one of the parents is pious, are accounted holy, and according to the testimony of the Apostle, *differ from the impure seed of idolaters.*" He evidently means to give this sense to the text we are considering.\* Doederlein and Knapp allude to this text as having the same sense. Against supposing that the Apostle meant to assert the legitimacy of children, Doddridge urges, that "this is an unscriptural sense of the word, and that the argument will by no means bear it."

The interpretation I have given of the text agrees very nearly with what is expressed in the following quotation from Flatt's commentary. He says; "*ἡγιασται* may be rendered thus: he is made *ἅγιος* in a *certain respect*.—Inasmuch as he lives in society with a Christian wife, he is, in a measure, *separated* from Jews and heathen, and stands in connexion with the Christian community." In consequence of which, his children, who would otherwise be considered as having no connexion with the people of God, will be *Christian* children. (See Flatt's Comm. on I Cor. 7: 14.)

It may perhaps be said by way of objection to this rendering, that *ἡγιασται* must have the same general sense with *ἅγια*; and that if *ἅγια*, *holy*, implies that the children, to whom it was applied, were consecrated to God, and were entitled to special privileges; then *ἡγιασται*, *is sanctified*, must imply, that the unbelieving husband or wife was in like manner consecrated to God, and was entitled to the same special privileges.

But to this it may be replied, that it is nothing uncommon for the same word to have a variety of significations, not only in different sentences, but in the same

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\* See his Institutes, Book IV. Chap. 16.

sentence. Instances of this might easily be pointed out in the Scriptures, and in other writings. In all such cases, the obvious nature and circumstances of the subject to which the word is applied, must help us to determine in what particular sense it is used. Any one who will consult Johnson's English or Ainsworth's Latin Dictionary, or Schleusner's Greek Lexicon, may see how different subjects, and the different circumstances of the same subject, constantly vary the signification of the same word, sometimes in small and almost imperceptible degrees, and sometimes in higher degrees. And if the sense of the *same word* thus varies; surely it can be nothing strange that these two words, one a verb, and the other an adjective, should vary a little in their signification, when applied to subjects so different, as those now referred to. So that our giving somewhat of a different sense to *ἡγιασται* from what we give to *ἅγια*, is no valid objection to our interpretation of the text.

After all, it will be seen that, according to the interpretation I have given, the two words, though the one is a verb and the other an adjective, have really the *same general sense*, i. e. the sense of being *separated, set apart, or made fit for a particular use*; and that the difference, so far as there is any, arises from the obvious difference of the subjects. The general notion of being *sanctified* is first applied to an unconverted heathen, connected in marriage with a Christian; and it is applied in reference to a particular question, that is, whether it is proper and advisable, that a Christian should continue to live with an unbelieving partner. Now when the Apostle says, in reference to this question, "the unbelieving husband is *sanctified* by the wife," it is natural to understand him to speak of a *sanctification* adapted to the subject under

consideration. And a sanctification adapted to that subject would seem to be this; that by his connexion in marriage with a believing wife, he is, in some sort, separated from the society of the heathen, certainly from the familiar intercourse with them which he once had; that, on account of the pious woman with whom he is so closely connected, he is to be regarded in a light different from that, in which he would be regarded, if he were altogether a pagan, and had no such relation to a Christian partner; and that, by the effect which her faith produces upon him, he is brought into such a state, that she may with propriety continue to live with him. Their intercourse comes under a sanctifying influence, *by means of her piety*. This interpretation, it is evident, gives the same general sense to *ἡγιασται* as to *ἅγια*, the last being applied to children, and denoting that they, by their very birth, are separated from paganism, and brought into the nursery of the Christian church, where they are to be consecrated to God, and trained up for his service.

It will cast a still clearer light on the meaning of the text, to inquire what was the occasion of the doubt which arose in the minds of the Corinthian converts, and rendered the advice of the Apostle necessary. This doubt unquestionably arose, not in consequence of any thing in the original institution of marriage, but in consequence of the special law which God gave to the Israelites, forbidding them to contract marriages with any of the idolatrous people around them; a law which was intended, like many others, to preserve them a *holy nation, separate from the rest of the world*, till the coming of Christ. The doubt might be occasioned more directly by the instances, in which such prohibited marriages had been dissolved by divine direction, particularly in the time of Ezra. In

opposition to the command of God, the people had formed marriages with the daughters of the surrounding nations ; so that, as it was said, *the holy seed*, i. e. the Jews, *had mingled themselves with those idolatrous people*. After a time, those who had thus offended, were brought to consider the evil of what they had done ; and they made a covenant with God *to put away all the wives, and such as were born of them*, according to the divine command. See Ezra, chap. ix. and x. Now the Apostle virtually told the Corinthian Christians, that that ancient, national law was not binding upon *them*, any more than the law of circumcision ; that those believers who were lawfully married to unbelievers had no occasion to dissolve the marriage bond. And he suggested to them one consideration of great weight ; namely ; that if according to the Mosaic law, and the example of the people in the time of Ezra, they were to put away their unbelieving *partners*, and so treat them as *pagans*, ἀκάθαρτα, *unclean* ; they must consider their *children* also as *unclean*, i. e. *heathen children*, and put them away likewise, as the people did in the case referred to. In opposition to this, the Apostle appeals to a fact which, as all Pedobaptists believe, was well known ; namely ; that the offspring of such marriages were considered, as they are now, to be a *holy seed*, ἅγια, just as if both parents were *believers*, and so were fit to be devoted to God, and to enjoy special privileges in the society of his people.

It will be seen that, in this extended examination of the passage before us, my chief reliance is upon well known usage as to the word ἅγιος ; that is, the prevailing sense of the word and its corresponding Hebrew קָדָשׁ among the Jews, especially when applied to Israelites, whether men or children, by way of distinction from other nations.

I have only one more remark. All Pedobaptists believe, that the children of Christians, even those children who had only one believing parent, were, in the Apostle's time, and in the Corinthian church, actually devoted to God in Baptism, and so brought into a peculiar relation to the Christian church. Now on this supposition, what can be more natural, than to suppose that the Apostle referred to this fact, when he said, the children spoken of were *ἅγια*, *holy*, i. e. *set apart, consecrated to God?*

The text, thus interpreted, presents a very satisfactory view of the subject under consideration, and shows how the Apostles understood their commission. For we see, that wherever the Christian religion took effect, and men became believers, and formed themselves into a society, their children were considered as appertaining to the same society, and *as set apart, and devoted to God*; just as they were under the former economy. And as they were thus considered to be *ἅγια*, a *holy seed, separated from paganism, and consecrated to God*; how can we reasonably doubt that they had the *sign* of consecration put upon them? Whitby states the argument from this text thus. "If the *holy seed* among the Jews were to be circumcised, and be made federally holy by receiving the sign of the covenant and being admitted into the number of God's people, because they were born in sanctity, or were seminally holy; *for the root being holy, so are the branches*; then, by like reason, the *holy seed* of Christians ought to be admitted to Baptism, the sign of the Christian covenant, and so to be entered into the society of the Christian church." Whitby refers to Tertullian, de Anima, cap. 39, as having the substance of this argument.

On the whole, my conclusion is, that although the

word *ἄγια* does not properly mean *baptized*, it denotes that the children referred to were in *such a condition*, or were regarded as standing *in such a relation to God and his people*, that the appointed sign of consecration to God was of course to be applied to them. Or to express it differently: The word *ἄγια* does not by itself mean, and is not to be rendered, *subjects of baptism*. But it signifies that the children, to whom it was applied, were to be regarded as *Christian children, a holy seed*, separated from the heathen, consecrated to God, and to be received and treated as such by the Christian community. The word *ἄγια*, by itself, can signify no more than this. But if the children were thus regarded as a *holy, consecrated seed*, it is natural to conclude that they received the sign of this. And the supposition of their being devoted to God by Baptism most satisfactorily accounts for the Apostle's calling them *ἄγια, holy, or consecrated children*.\*

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\* Pengilly in his Scripture Guide gives the same interpretation of the text, 1 Cor. 7: 14, with Dr Gill. But I learn from the Letters of David and John, that a note, affixed to Pengilly's Guide by the Baptist General Tract Society, contains a different interpretation, which one of the writers of the Letters considers to be the true sense of the text. According to the note referred to, the reasoning and decision of the Apostle stand thus: "The unbelieving husband is not unclean, so that his wife may not lawfully dwell with him; the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole church must dwell with or touch his children, until God shall convert them; and thus Christianity will be made to sever the ties which bind parents to their children, and to throw out the offspring of Christian parents into the ungodly world from their very birth, without any provision for their protection, support, or religious education."

This interpretation, on which I shall offer a few remarks, makes the declaration of the apostle, "*else were your children unclean*," refer to the whole church, and to all the children of the church; whereas it is perfectly clear from the passage, that the apostle refers to only one particular case, namely, that of a believing husband connected with an unbelieving wife, and a believing wife

with an unbelieving husband. This was the subject before the mind of the Apostle. And the judgement which he expresses, his reasoning, his conclusion,—*all* that he says, relates to this case. Nor is there any reason for considering it as addressed to the church at large, except that *you*, and *your*, the pronoun of the second person; is used instead of the third person, *they*, which is applied to the particular case referred to. But this circumstance can prove nothing, as there are instances which cannot be numbered in every part of the Bible, of a similar change in the pronoun, when the same persons are addressed.

Besides: If we admit the above mentioned interpretation, what sense would there be in the Apostle's argument? Speaking of a believing wife who is connected with an unbelieving husband, he says, such a husband is sanctified by his wife, so that she is under no necessity to leave him;—and the same as to a believing husband and unbelieving wife; and then he adds, *addressing himself, unquestionably, to the same persons*, “*otherwise*,” that is, were it not for this influence which the believing partner has upon the unbelieving, “*your children would be unclean; but now*,” (in consequence of this favorable influence,) “*they are holy*;”—are to be regarded and treated as a *holy, consecrated seed*. The whole relates to the particular case described. What sense can the passage have, if we understand it as addressed to Christian husbands and wives generally, both parties being believers? “*Else were your children unclean!*” How? Why? The Apostle says, it would be so, were it not that the unbelieving partner is sanctified by the believing. But *here*, according to the supposition, there *is* no unbelieving partner.—And then, what sort of relation has the conclusion to the premises? The reasoning supposed consists of two parts. First; if the unbelieving partner were not sanctified by the believing partner, the *children of all other Christians would be unclean*. Second; but now, as the unbelieving partner is sanctified by the believing, *the children of all other christians are holy*. The first could not be true. If the unbelieving partner were not sanctified by the believing, it would indeed follow, that *their* children would be unclean; but it would not follow that *other* children would be unclean, where both parents were believers. The conclusion in the second part is *true*; but it does not follow at all from the premises. The children of the church generally, where both parents are believers, are indeed *holy*, in the sense of the Apostle; but not because a believing partner sanctifies an unbelieving.

If we would give a just interpretation to this passage, we must remember the following things;

1. That it related to a particular case, and to that only.
2. That the uncleanness spoken of in the children, was an uncleanness which would be the consequence of their having an unbelieving parent, supposing that the faith of the other parent had no influence to prevent it.
3. That the holiness which the Apostle attributed to children, was a holiness which they had in consequence of being the children of a believing parent. Had both parents been heathen, the children would certainly have been unclean, in the



sense intended. And even one of the parents being a heathen, or an unbeliever, *would* have rendered the children unclean, had it not been for the influence of the other parent's faith. They were to be regarded as holy, purely because one of their parents was a believer, and because the faith of that parent prevented the uncleanness which would otherwise have belonged to them in consequence of their having an unbelieving parent. It was the faith of the believing parent which put the children upon a level with the other children of the church. *Those* were holy in consequence of the faith of *both* their parents. *These* were holy in consequence of the faith of *one* of their parents.

Now I think no interpretation of the passage, which does not accord with these principles, can be admitted as correct.

## LECTURE VI.

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The argument recapitulated. Three additional considerations;—precepts requiring the education of children;—silence of the New Testament respecting Infant Baptism;—and the feelings of parents.—Proof from Ecclesiastical History that Infant Baptism was practised by the early Christians.

IN order to give simplicity and unity to my reasoning on the subject of Infant Baptism, I have made it rest on the single inquiry, how the Apostles must have understood the commission they received from Christ, *to proselyte and baptize all nations*. I have considered the point at issue as relating altogether to the just interpretation of Scripture. And as the passage which records the commission, does not explicitly inform us whether *infant children* were meant to be included or not; I have thought it indispensable to consider what there was in the circumstances of the Apostles, as *native Jews*, especially in their usages respecting *children*, which would be likely to influence them in their understanding of such a commission from one, who was born and educated in the same community with them. I have thought it important also to inquire, whether there was any thing in the previous instructions of Christ, or in the writings of the Apostles afterwards, which could help to show in what light they regarded little children. And here we have found, that Christ, exactly in accordance with the

principle which was established by the God of Abraham, Isaac, and Jacob, represented little children, as entitled in a peculiar sense, to the privileges of the gospel dispensation, and that the Apostle Paul represented it as a fact, generally known and acknowledged, that the children of believers were a *holy seed*, consecrated to God, and admitted to special privileges in the Christian community. And if this was the case, we have supposed it would follow of course, that Baptism, the sign of such consecration to God, and of such a relation to the Christian community, was administered to them. Every consideration of this kind will be strengthened, and every such probable conclusion confirmed, by the historical proof which will by and by be produced, that Infant Baptism was actually practised in the early Christian churches. This proof might indeed have been exhibited before any other consideration; and this method might have been attended with some important advantages. But it must be remembered, that, according to the belief of all Pedobaptists, there were, in fact, considerations, which influenced the Apostles and early Christians to practise Infant Baptism. Now what can be more natural than for us first of all to inquire, and, as far as we are able, to ascertain, what those considerations were; and afterwards to present the evidence of the fact, that Infant Baptism was practised in the early Christian church? In this way we become satisfied, that the considerations, which operated upon the minds of the Apostles, actually produced the effect which we have supposed. According to our views, *they* were the men who *began* Infant Baptism; of course they could not have been influenced in their judgement as we are, by the consideration, that Infant Baptism was a practice already existing. *They* must have been influen-

ced altogether in another way. The method which I have chosen is, first, to inquire into the circumstances and usages of the Apostles, as members of the Jewish community, and to satisfy ourselves, as far as may be, what were the considerations, which would naturally lead them to understand their commission *to proselyte and baptize, as including children*; next, to attend to any thing recorded in the New Testament, which has an obvious correspondence with the supposition, that Infant Baptism was practised by the Apostles; and finally to exhibit the proof, that Baptism was in fact applied to children in the early Christian churches. This order appears best suited to present the whole subject in a clear light, and to make a just impression on the minds of Christians.

Before proceeding to the argument from Ecclesiastical History, I shall advert to three additional considerations.

First. *The manner in which the Apostle requires children to be educated.* In Ephesians 6: 4, Christian parents are required *to bring up their children in the nurture and admonition of the Lord.* This is the general precept. Others more particular, but of the same import, might be cited. According to Apostolic direction, the children of believers were, from their earliest years, to be instructed in the principles of the Christian religion. They were to have the doctrines and precepts, the invitations and promises, the warnings and threats of God's word clearly set before them, and earnestly inculcated upon them. They were to be considered and treated, as scholars, placed in the school of Christ, and there to be brought under the influence of faithful instruction; so that, through the divine blessing, their minds might be enlightened, and their affections and ac-

tions conformed to the principles of Christianity. In a word, their education was to be conducted with a single view to their being made followers of Christ, and active members of his spiritual kingdom. Now the precepts of the New Testament, requiring all this instruction and discipline of children, perfectly agree with the view we have taken of their state. If God is pleased to place our children in such a near relation to us, and if he requires us to consecrate them to him, and to put upon them the sign of consecration, the mark of discipleship, that is, the mark of their being placed, as young disciples, in the school of Christ; it becomes perfectly suitable, that he should require us to treat them with all this affection and care, and so to endeavour to bring them up for God. And it is true not only that these precepts of the New Testament, pointing out the duty of parents, are perfectly *consistent* with the doctrine we maintain, but that they derive additional importance from this doctrine. If, according to divine appointment, we publicly dedicate our children to God by a solemn religious rite, and thus bring them into a special relation to the church of Christ, and secure to them a prospect of special blessings; we must surely feel, that we are under very strong obligations to cherish a tender affection for them, and to labor, by all the methods of a wise Christian discipline, to make them, what the privileges of their birth and the commands of God require them to be. So the divine precept given by Moses, that parents should teach their children diligently the things of religion, laboring to inculcate them morning and evening, and all hours of the day, became specially suitable, and acquired a special force, on account of their children having been publicly devoted to God, and marked as his, by circumcision.

These observations are not meant to imply, that those who do not devote their children to God by Baptism, may not feel their obligation to bring them up in the nurture and admonition of the Lord; but that those, who practise Infant Baptism, will find themselves drawn to this duty by a *special* obligation, and will be likely to perceive, with additional clearness, and to feel with additional force, the propriety and importance of giving them a religious education. Now the circumstance, that Infant Baptism, considered as a divine institution, has such an obvious and striking correspondence with those precepts which point out the duty of parents, and invests those precepts with new force, is a circumstance in favor of Infant Baptism. Whereas, if the contrary were fact; that is; if the doctrine of Infant Baptism were calculated to diminish in our view the importance of a religious education, or to render us less attentive to the duty; if, while holding to Infant Baptism, we felt a less powerful motive, than we otherwise should, to bring up our children in the nurture and admonition of the Lord; this certainly would be a consideration of no small weight against it. Because it is the manifest design of all the positive institutions of religion, to have an effect upon our minds in favor of its moral precepts, and to excite us, by stronger motives, to the performance of our duty.

The second consideration referred to, is, *the silence of the New Testament respecting the subject of Infant Baptism*. This circumstance has already been noticed in another connexion. But I wish to dwell upon it more particularly here, as I think it must appear on the whole to be a circumstance in favor of our doctrine.

I can by no means admit, as I intimated in a previous

Lecture, that the New Testament does not contain any thing which fairly implies Infant Baptism. Still it is evident that Infant Baptism is not introduced as a subject of *particular discussion* in the New Testament; that it is neither explicitly enjoined nor prohibited; and that neither the practice of baptizing children, nor the absence of such a practice is expressly mentioned.

But the fact, that Infant Baptism is not expressly enjoined as a duty, that the principle involved in it is not particularly discussed, and that the practice is not expressly mentioned, is no argument *against* Infant Baptism.

This general fact cannot be urged as an argument against Infant Baptism, because, as circumstances were, there was no occasion to enjoin it, and no occasion to discuss the subject, or even to mention it. These circumstances have already been brought into view. The Jews had always been accustomed to have their children consecrated to God by the same rite, as was appointed originally for Abraham and his seed, and afterwards, for all men from among the Gentiles, who should become proselytes to the true religion. They had always been accustomed to see children treated as a *holy seed*, and members of the society of God's people. They had never heard the propriety of this questioned, and had never been acquainted with a contrary practice. In these circumstances, it was, I apprehend, *a matter of course*, that they should understand the divine appointment of Baptism for Christian Proselytes, as including their *children*. And it being a matter of course that they should so understand the subject, there was not the least necessity that the Baptism of children should be expressly required, or even mentioned.

To be perfectly satisfied on this subject, just look at the manner in which circumcision is spoken of, Acts 15: 1. Certain Judaizing Christians came from Judea to Antioch, and said to the brethren there, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Why did they not express all that they meant, and say, "Except ye and *your children* be circumcised, ye cannot be saved?" And afterwards, v. 10, when Peter spoke in opposition to the Judaizing Christians in regard to the same subject, and said, "Why tempt ye God to put a yoke upon the neck of the *disciples*,"—that is, *Why do ye require the disciples to be circumcised?*—Why did he not in so many words object to laying this burdensome rite upon the disciples and their *children*? The answer to both questions is the same. There was no *occasion* for the mention of children, because it was perfectly understood by all, that *children were to be included with their parents*. It had always been so. And who could need to be informed, that it was to be so still? The same I think must have been the case, when Baptism was appointed, instead of circumcision, as the mark to be put upon the people of God. The Apostles and Jewish Christians had always been accustomed to consider children, as united with their parents, as belonging to the same religious community, and as entitled to the same mark of consecration to God. They would understand, that this practice of applying the sign of consecration to children, as well as parents, would be continued under the Christian dispensation, because the reasons for it continued, and *because nothing was said or done by the Author of the new dispensation to show that there was to be any alteration in this respect*. So that it cannot be regarded as any thing strange, that children are not ex-



pressly mentioned in the command to baptize, or in the accounts of Baptisms contained in the New Testament. Nor is it strange that no express declaration on this subject is found in the writings of the early Christian Fathers; as there is no evidence that the practice had ever been objected to, or had ever occasioned any controversy. This silence of the Scriptures and of the early Fathers respecting the *Baptism* of children, is analogous to the fact, that the *circumcision* of children on the eighth day is scarcely mentioned for a thousand years before Christ. Now as we can satisfactorily account for the fact, that the New Testament contains no express mention of Infant Baptism, on the supposition that Infant Baptism was admitted and practised by all Christians without any controversy; this fact cannot surely be considered as affording an argument against Infant Baptism.

But this is not all. The silence which we find in the New Testament in the other respects mentioned; that is; the fact that there is no command *prohibiting* the practice of Infant Baptism, and that there are no such remarks as would naturally arise from the *absence* of the practice, is an important argument in favor of Infant Baptism. As it had always been the custom of God's people from the time of Abraham, to consecrate their children to God, to put upon them the seal of the covenant, and to admit them as belonging to their holy community; if Christ had intended to make any alteration as to the manner in which they were to be regarded and treated; we should suppose that he would have mentioned such alteration; and that when he commanded his Apostles to proselyte and baptize all nations, he would have expressly informed them, that under the new dispensation children were not meant to be included.

But there is another view of greater consequence still. All the Jews, those who embraced Christianity, and those who rejected it, had always been accustomed to consider their children as *a holy seed, consecrated to God*, and to see them receive the seal of God's covenant. Now if Christianity had cut them off from this relation to God, and had deprived them of the sign of being consecrated to him, and had treated them as having no part or lot with God's people; can we think that such a change as this could have been made without occasioning some animadversion? Can it be that neither the friends nor the enemies of Christ would have made any complaint? The unbelieving Jews, and even some who professed to believe, were ready enough, on all occasions, to complain of innovation, and of every thing in Christianity, which implied the giving up of what belonged to the Jewish religion. How earnestly, for instance, did they object to giving up circumcision, although Baptism was introduced in its place, as a mark of discipleship? But in consequence of the ardent affection which, as men, especially as Israelites, they cherished for their offspring, they must have felt a much stronger objection to depriving them wholly of the privilege of being consecrated to God by any religious rite, and to excluding them wholly from that sacred relation which they had always sustained to the church of God, than to a change merely in the outward rite. But, with all their disposition to complain, what complaints did they ever make of Christ, or the Apostles, for treating children with less regard, than had been exercised towards them before? There is not the least appearance of there having ever been any complaint or any controversy on this subject in the time of Christ, or his Apostles, or in the period succeeding.

Now I cannot but regard this as utterly unaccountable, on the supposition that Baptism, the initiatory sign appointed by Christ for his disciples, had been withheld from their children. Of all the subjects of complaint, this must have been first among those Jews who rejected Christianity, and even among those who embraced it. And as there is no trace of any such complaint, and no command or intimation respecting children, which could have occasioned such a complaint; in a word, as there is perfect silence among the writers of the New Testament, and of the early Fathers, respecting any change in the standing or privileges of children; we must conclude that no change took place, and that they were regarded and treated by the teachers of Christianity, as they had been by the people of God before.

We come now to the third consideration referred to; namely; *the feelings of pious parents.*

My position is, that *Infant Baptism, when apprehended correctly, must be agreeable to the best feelings of pious parents respecting their infant offspring.* This is not produced as an independent argument. But after having attended to the principal reasons which support the doctrine of Infant Baptism, it surely must be a gratification to find, that the doctrine corresponds with our purest and best affections. It would, on the contrary, be a serious difficulty in our way, and would lead us, after all, to question the soundness of our arguments, if the most tender and pious dispositions of our hearts were found in array against the practice for which we plead. The laws and institutions of religion are all intended to exercise and improve our benevolent and pious affections. And when we perceive in them an obvious fitness to do this, we cannot but consider it an argument in their

favor. How common is it, for example, to illustrate and enforce the obligation of men to pray, and to attend on the Lord's Supper, from the consideration, that these duties perfectly agree with our most devout feelings, and are suited to improve them? Indeed how often do we satisfy ourselves that it is our duty to perform certain things, not expressly enjoined by the word of God, because we are drawn to them by those affections which we consider to be right? But if we find that any practice stands in opposition not only to our natural affections, but to the feelings of benevolence; we are wholly disinclined to believe that it could ever have been appointed by God. With these things in view, we come to the subject now before us. And let me ask, what pious parent, rightly apprehending the nature and design of Infant Baptism, would not acknowledge it to be a benevolent appointment of God? Who would not be gratified to find such a doctrine, as that of Infant Baptism, true? Who would not deem it a privilege to be permitted to perform such a duty? And who would not regard it as a subject of heartfelt grief, to be deprived of such a privilege? It must surely be the wish of pious parents to give up their children to God; and to do this in the temple of God, where the prayers of many will ascend with their own to the Lord of heaven and earth, in behalf of their children. Publicly to apply to them a sacred rite which marks them for God; which signifies that they are placed in the school of Christ, and in the nursery of the church; that they are to enjoy faithful parental instruction, the preaching of the gospel, and the affections and prayers of Christians; which signifies too, that they are to come under the influence of a divine economy, fraught with the most gracious promises, and the most

precious blessings;—to apply to children a sacred rite of such import, must be inexpressibly delightful to godly parents. If then such parents give up Infant Baptism, they give up a privilege, which I should think they would regard as of more value to their children, than all the riches of the world. Now I cannot but deplore a mistake, which leads parents to act against those sincere and devout affections, which God requires them to cherish, and which religion, with all its observances, is designed to improve. Pious parents, I repeat it, who rightly apprehend the doctrine of Infant Baptism, cannot but wish it true. And it would seem to me that their first inquiry must be, whether they may be *permitted* thus to devote their dear offspring to God, and to apply to them the seal of his gracious covenant. If nothing is found to *forbid* their doing this; especially, if they have reason, from the word and providence of God, to believe that he would approve it; I should suppose they would embrace such a privilege with the sincerest gratitude and joy, and hasten to confer such a blessing, upon their children.—That it is a privilege and a blessing will be made still more evident, by the remarks I shall offer in another place on the utility of Infant Baptism.

I now proceed to the argument in favor of Infant Baptism from *Ecclesiastical History*.

The testimony of *Ecclesiastical History* on this subject is just such as we should expect, on the supposition that Infant Baptism was, from the beginning, universally regarded as a Christian institution. In this respect, the same remarks, as have been made on the manner in which the subject is treated in the New Testament, will apply generally to the earliest Christian Fathers. They had little or no occasion to enter on a particular discus-

sion of the subject, or even to make any express mention of it. Accordingly we find in the writers, who next succeeded the Apostles, only allusions to Infant Baptism. These allusions, however, are of such a nature, that they cannot well be accounted for without supposing that Infant Baptism was *the uniform practice*. But the Fathers, who wrote in the following ages, were more and more particular and explicit in their testimony.

My intention is only to make citations sufficient to show the nature of the argument ; referring you to Wall's History of Infant Baptism, and other works, where the subject is treated at full length.

A citation has commonly been made from the apology of Justin Martyr, written about the middle of the second century. Among those who were members of the church, he says, *there were many of both sexes, some sixty, and some seventy years old, who were made disciples to Christ, ἐκ παιδων, from their infancy, or childhood*. The word he uses is *ἐμαθητεύθησαν, they were proselyted, or made disciples*. Though I have no doubt of the propriety of applying this word to infant children, who are publicly consecrated to God, and whom their parents and the church engage to instruct and train up for Christ ; yet as the phrase, *ἐκ παιδων*, may relate to children who have come to years of understanding, as well as to infants, I am satisfied, on a review of the testimony of Justin, that it cannot well be urged as conclusive in favor of pedobaptism. Still I think it altogether probable, and beyond any reasonable doubt, that Justin meant in this place to speak of those who were made disciples, or introduced into the school of Christ by *baptism*, when they were infants.

Irenæus, a disciple of Polycarp, who was a disciple

of John, was born near the close of the first century. He says ; “ Christ came to save all persons, who by him are born again unto God, (*renascuntur in Deum,*) *infants*, and *little ones*, and children, and youths, and elder persons.” Wall and Schroeckh, and other writers of the first ability, with good reason no doubt, consider the word, *renasci*, in the writings of Irenæus and Justin, as signifying *Baptism*. “ Any man,” says Wall, “ who has been at all conversant in the Fathers,—will be satisfied that they as constantly meant *baptized*, by the word *regenerated*, or *born again*, as we mean the same by the word *christened*.” In this argument we are not concerned at all with the opinions entertained by Irenæus as to the *efficacy* of Baptism. Our only inquiry is, whether it appears from his writings, that Infant Baptism was the *prevailing practice*. The passage above cited is supposed to contain proof of this. But though it is quite evident that the word *renasci* was used by Irenæus, as well as by the Christian Fathers generally, to denote *baptism* ; I shall not count this passage among those which are to be regarded as of chief importance, and as most decisive in favor of Infant Baptism.

The testimony of Tertullian must be considered with special care. He wrote about a hundred years after the Apostles. The strange opinions which he entertained, as a Montanist, have nothing to do with his testimony as to *facts* ; especially as to facts, to which he makes no appeal in support of his peculiar opinions ; and most of all as to those facts, against which he objects, and which he attacks with severity. In regard to such facts, his testimony is entitled to full credit. For what motive could he possibly have to assert things, which stood in the way of his own sectarian

views, unless those things actually existed? Would any author, especially one who wished to set himself up as the head of a sect, speak of the existence of a practice which he disapproved, and which was directly opposed to his favorite object, when at the same time he was aware that no such practice existed? It is futile to say, that Tertullian was an enthusiast. Was he an enthusiast in regard to Baptism? And were the facts to which he alludes, of such a nature, that speaking of them as he did could in any way tend to justify him in his enthusiastic notions? Could he have had any motive whatever to treat Infant Baptism as he did, unless he, and those for whom he wrote, knew that it was a common practice? This has never been shown; and I am greatly mistaken if it ever can be.

The passage in Tertullian's treatise *De Baptismo*, chap. 18, is very important, though it is attended with difficulties, and has been a subject of no small controversy. The following is a translation. The original will be seen in the note.\*

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\* *Cæterum baptismum non temere credendum esse sciatur quomodo officium est. Omni petenti te dato, suum habet titulum, proinde ad eleemosynam pertinentem. Imo illud potius perspiciendum; Nolite dare sanctum canibus, et porcis projicere margarita vestra: et, manus ne facile imposueris, ne participes aliena delicta—Itaque; pro cujusque personæ conditione ac dispositione, etiam ætate, cunctatio baptismi utilior est: præciue tamen circa parvulos. Quid enim necesse est [ ] sponsores etiam periculo ingeri? quia et ipsi per mortalitatem destituere promissiones suas possunt, et proventu malæ indolis falli. Ait quidem Dominus, *Nolite illos prohibere ad me venire.* Veniant ergo dum adolescent, veniant dum discunt, dum quo veniant docentur: fiant Christiani quum Christum nosse potuerint. Quid festinat innocens ætas ad remissionem peccatorum? Cautius agatur in secularibus; ut cui substantia terrena non creditur, Divina credatur. Norint petere salutem, ut petenti dedisse videaris. Non minori de causa in nupti quoque; procrastinandi, in quibus tentatio præparata est; tam virginibus per maturitatem, quam viduis per vacationem, donec aut nubant aut continentiae corroborentur. Si qui pondus intelligent baptismi, magis timebunt consecutionem quam dilationem. Fides integra secunda est de salute.*



“But they whose duty it is to administer Baptism, should know, that it is not to be given rashly. “*Give to every one that asketh thee,*” has its proper subject, and relates to almsgiving. But *that* command is rather to be regarded; *Give not that which is holy to dogs, neither cast your pearls before swine;* and, *Lay hands suddenly on no man, neither be partaker of other men’s sins.* Therefore according to every person’s condition and disposition, and age also, the delay of Baptism is more profitable, especially as to little children. For why is it necessary that the sponsors should incur danger? For they may either fail of their promises by death, or may be disappointed by a child’s proving to be of a wicked disposition. Our Lord says indeed, *forbid them not to come to me.* Let them come then, when they are grown up; let them come when they understand; let them come, when they are taught whither they are to come; let them become Christians when they are able to know Christ. Why should their innocent age make haste to the forgiveness of sin? Men act more cautiously in temporal concerns. Worldly substance is not committed to those, to whom divine things are entrusted. Let them know how to ask for salvation, that you may seem to give to him that asketh.”

“It is for a reason of no less importance, that unmarried persons, both those who were never married, and those who have been deprived of their partners, should, on account of their exposure to temptation, be kept waiting, till they are either married, or confirmed in a habit of chaste single life. They who understand the importance of Baptism, will be more afraid of hastening to receive it, than of delay: an entire faith secures salvation.”

An attentive and impartial examination of this passage will I think make the following things evident.

1. The object of Tertullian is, to caution the Christian church against a hasty, premature, rash administration of the rite of baptism:—non temerè credendum esse, —*it is not to be rashly administered*. He meets the objections which some might make to delaying the ordinance, or to declining to administer it, by appealing to the Scriptures; *Give not that which is holy to the dogs; lay hands suddenly on no man, &c.*

2. He urges the delay of baptism in regard to *several sorts* of persons, especially in regard to *infants*. “A delay of baptism,” he says, “is more profitable according to every one’s condition, disposition, or age, but especially in regard to *little ones, parvulos*, [παιδιά, βρέβρα.] For what necessity is there that the sponsors should incur danger? For they may fail of their promises by reason of mortality, or be disappointed by the springing up of a bad disposition.”

The argument is plainly this, “The little ones” especially (præcipuè) “ought to have their baptism delayed.” Why? Because a bad disposition may spring up, and the sponsors, (those who offered them up in baptism, and became responsible for their religious education, and their good behaviour,) be thus disappointed and fail of performing their engagements. The whole argument clearly shows, from its very nature, that *infants* must be intended by *parvulos*. If not, why did they need *sponsors*? They could engage for themselves. Moreover, if *adults* were intended, then their *disposition* would have already sprung up, and developed itself; and what danger would there have been of the disappointment which Tertullian fears?

The whole passage, by the most certain implication, shows that the “little ones” (*parvulos*) were such as had

not developed their disposition, and such as did not and could not stand sponsors for themselves. Now Tertullian cautioned the sponsors not to take such engagements on themselves, as all their efforts to fulfil them might be frustrated.

3. This passage clearly shows, that *Infant Baptism* was commonly practised at the time when Tertullian lived, that is, a hundred years after the apostles.

This appears from the reasoning. He notices a text which was doubtless appealed to by those who were accustomed to baptize their children. Our Lord says indeed, *do not forbid them* (parvulos) *to come unto me*. The force of this he feels it necessary to parry. "Let them come, then," he says, "when they are grown up: let them come when they learn: [let them come] when they are taught whither they are coming." All this shows beyond any reasonable doubt, that Tertullian was attacking the *custom* of bringing children to be baptized *before* they were grown up, or had learned, or had been taught whither they were to come in baptism; that is, that he was attacking the *custom* of having them baptized in an infantile state. This must be admitted, or there is no sense in the passage. And what follows makes it, if possible, still more clear that he was opposing such a custom.

"Let them become *Christians*," he says, "when they are able to know Christ." Their being devoted to Christ in baptism he represents as their *becoming Christians*; and he objects to their becoming Christians at an age, when they were incapable of knowing Christ. Again he says: "Why should those who are of an age that is innocent, be eager for remission of sins?" That is, why

should those who are so young as to be incapable of sinning, be eager to obtain forgiveness ?

With the correctness or incorrectness of Tertullian's religious opinions we have no concern here. Our only inquiry is, whether it is implied in the passage above quoted from his writings, that it was in his day *the prevailing custom to baptize little children*. That there was such a custom is evident from the fact, that he made opposition against it as actually existing.

He goes on with his objection against the practice of Infant Baptism. "Men act with more caution," he says, "in temporal matters. Worldly substance is not committed to those, to whom divine things are entrusted." That is, little children, as all agree, are not to be entrusted with the care of worldly substance ; and yet you entrust them with divine things, which are so much more important.

Still, not content with all this, he repeats an idea which he had before suggested. "Let them know how to seek for salvation, that you may appear to give to them who ask." That is ; you have been accustomed to give baptism to those who could not ask for it. Discontinue this practice ; and give baptism to those only who are capable of requesting it for themselves.

He finally urges delay in administering baptism to unmarried persons, on account of their being peculiarly exposed to temptation. He does not forbid baptism in their case, but urges the postponement of it, until they are either married, or established in habits of continence. He says ; "If any understand the weight of baptismal obligations, they will be more fearful about taking them, than about putting them off."

From this famous, singular, and controverted passage

in Tertullian, it is, then, as we have seen, perfectly clear, that there was in his day a practice of baptizing *infants*, that is, those who had, and could have, no knowledge of Christ ; that he was himself strongly opposed to the practice ; and that he was opposed for reasons which were peculiar to him as a Montanist.

The reasoning of Tertullian against the baptism of *unmarried persons*, is the same as against the baptism of *infants* ; namely, that they are exposed to temptation, and in danger of falling into sin. But if Christian rites are to be deferred until men are free from temptation, and the danger of sin ; when are they to be performed ?

It should be specially noted, that Tertullian does not appeal to any usage of the church, or of any part of the church, from the apostle's day to his, in support of his opinions against Infant Baptism. Now if it had not been the uniform practice of the Christian church, from the beginning, to baptize infants, how easy would it have been for him to say so, and to represent Infant Baptism as a hurtful innovation, and thus to put it down at once. He showed great zeal against the practice ; and if he could have opposed it by asserting that it was a practice unknown in the early Christian churches ; could he have failed of using such an argument ? It is utterly improbable.

Suppose that Tertullian had set himself to argue on the other side in the same manner as on this ; suppose he had taken great pains to point out the evils of neglecting or delaying Infant Baptism, and had earnestly expostulated with those who exposed themselves and others to those evils ; would it not be implied, that Infant Baptism was *neglected* or *delayed* in his day ? And suppose he had shown great zeal to support Infant Baptism, and had labored to persuade the churches not to neglect it,

and yet had made no mention of its having been handed down from the apostles, or of its having ever been the common usage of the Christian church; would not every one say, this is a presumptive proof that he was endeavouring to support an innovation, and that there had been no established usage of the church in favor of Infant Baptism, to which he was able to appeal in support of his opinion? Could it be supposed that a learned Christian bishop, within a hundred years of the apostles, would be ignorant of what the custom was which they handed down to the churches, or would neglect to refer to the usage of the churches, as far as he was able, for the support of his own views?

Perhaps some one may say, that, if Infant Baptism had been the general practice of the Christian church, it must have been expressly mentioned by some writer previous to Tertullian. But it is to be remembered, that Tertullian is the first considerable writer, whose remains are extant, except Justin Martyr. Irenæus and Clemens Alexandrinus were his contemporaries. Now are there not many questions of great moment respecting the canonical credit of the books of the New Testament, and respecting various important doctrines and usages in the Christian church, which are not mentioned in any of the scanty remains of the first ages after the apostles? But it is worthy of being specially remembered, that the first express mention we find of Infant Baptism clearly implies, that it was the common practice.

As to the construction which R. Robinson, and others who agree with him, put upon the testimony of Tertullian—how can any man think that it has the least shadow of reason to support it, or that it can stand a moment before an impartial examination?\*

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\* See Appendix A.

The testimony of Origen.

“ Since Origen was born, A. D. 185, that is 85 years after the apostles, his Grandfather, or at least his Great-Grandfather must have lived in the apostle’s time. And as he could not be ignorant whether he was himself baptized in infancy, so he had no farther than his own family to go for inquiry, how it was practised in the times of the apostles. Besides, Origen was a very learned man, and could not be ignorant of the usages of the churches ; in most of which he had also travelled ; for as he was born and bred at Alexandria, so it appears from Eusebius, that he had lived in Greece, and at Rome, and in Capadocia, and Arabia, and spent the main part of his life in Syria and Palestine.”\*

The principal passages in the writings of Origen, in which the Baptism of Infants is mentioned, are the following.

Homily 8th, on Levit. c. 12.

“ According to the usage of the church, baptism is given even to infants ; when if there were nothing in infants which needed forgiveness and mercy, the grace of baptism would seem to be superfluous.†

This testimony needs no comment in regard to the fact, that infants were baptized.

Homily on Luke 14.

“ Infants are baptized for the forgiveness of sins. Of what sins ? Or when have they sinned ? Or can there

\* Wall’s History of Infant Baptism, vol. 1. p. 73.

† Secundum ecclesiæ observantiam etiam parvulis baptismum dari : cum utiq ; si nihil esset in parvulis quod ad remissionem deberet et indulgentiam pertinere, gratia baptismi superflua videretur.

be any reason for the laver in their case, unless it be according to the sense we have mentioned above; viz. no one is free from pollution, though he has lived but one day upon earth. And because by baptism native pollution is taken away, therefore *infants are baptized.*”\*

But the testimony of Origen which is the most important of all, is in his

Commentary on the Epistle to the Romans, lib. 5.

“For this cause it was that the church received an order from the apostles, to give baptism even to infants.”†

These testimonies need no explanation. They not only imply that Infant Baptism was generally known and practised, but also mention it as *an order received from the apostles.* And although some may doubt the correctness of Origen’s reasoning as to the ground of the practice; no one can reasonably doubt that he is a good witness of the fact, that such was the practice, and that such was understood to be the source from which it was derived.

To any objections which have been made to the genuineness of these quotations from Origen, I refer to Wall’s History, Chap. 5, as containing a satisfactory answer. I shall cite only the following.

“In these translations of Origen, (translations from the original Greek, which is lost, into Latin,)—“if there were found but one or two places, and those in Rufinus

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\* *Parvuli baptizantur in remissionem peccatorum. Quorum peccatorum vel quo tempore peccaverunt? aut quomodo potest ulla lavacri in parvulis ratio subsistere, nisi juxta illum sensum de quo paulo ante diximus; Nullus mundus a sorde, nec si unius diei quidem fuerit vita ejus super terram? Et quia per baptismi sacramentum nativitatis sordes deponuntur, propterea baptizantur et parvuli.*

† “Pro hoc et ecclesia ab apostolis traditionem suscepit, etiam parvulis baptismum dare.”



alone, which speak of Infant Baptism; there might have been suspicion of their being interpolations. But when there are so many of them, brought in on several occasions, in translations made by several men, who were of several parties, and enemies to one another, (as Hieron and Rufinus were,) and upon no temptation, (for it is certain that in their time there was no dispute about Infant Baptism,)—that they should all be forged without any reason, is absurd to think. Especially if we consider that these translators lived not much more than a hundred years after Origen's time; the Christians then must have known whether infants had been used to be baptized in Origen's time, or not;—the very tradition from father to son must have carried a memory of it for so short a time. And then, for them to make Origen speak of a thing which all the world knew was not in use in his time, must have made them ridiculous.”

Testimony of Cyprian, Bishop of Carthage, 150 years after the Apostles.

In the year 253, sixty six Bishops met in Council at Carthage. Fidus, a country Bishop, had sent a letter with two cases, on which he desired their opinion. The one, which related to our present subject, was, whether an infant might be baptized before it was eight days old. It will be sufficient for my purpose to cite the following passages from the Letter of the Bishops.

“Cyprian and the rest of the Bishops who were present in the council, sixty six in number, to Fidus our Brother, Greeting.”

—“As to the case of Infants;—whereas you judge *that they must not be baptized within two or three days after they are born, and that the rule of circumcision is*

*to be observed, that no one should be baptized and sanctified before the eighth day after he is born; We were all in the Council of a very different opinion. As for what you thought proper to be done, not one was of your mind; but we all rather judged that the mercy and grace of God is to be denied to no human being that is born.*"——  
 "This therefore, dear brother, was our opinion in the Council; that we ought not to hinder any person from baptism and the grace of God, who is merciful and kind to all. And this rule, as it holds for all, is, we think, more especially to be observed in reference to infants, even to those newly born."\*

Respecting these quotations, I would suggest the following remarks.

First. However fanciful or incorrect the opinions of Cyprian and the Bishops connected with him were, respecting the grounds of Infant Baptism; their testimony to the fact, which is all we now inquire after, holds good.

Second. The quotations above made from the letter of the Bishops prove incontrovertibly, that Infant Baptism was well known and commonly practised at that time. It is plain that Fidus who put the question, and the Bish-

\* Cyprianus et cæteri Collegæ, qui in Concilio affuerunt, numero 66. Fido fratri salutem.

Quantum vero ad causam infantium pertinet, quos dixisti intra secundum vel tertium diem, quo nati sunt, constitutos baptizari non oportere: et considerandam esse legem circumcisionis antiquæ; ut intra octavam diem, eum qui natus est baptizandum et sanctificandum non putares, longe aliud in Concilio nostro omnibus visum est. In hoc enim quod tu putabas esse faciendum nemo consensit: sed universi potius iudicavimus nulli hominum nato misericordiam Dei et gratiam denegandam.

Et ideo, frater carissime, hæc fuit in Concilio nostra sententia, a baptismo atq; a gratia Dei, qui omnibus et misericors et benignus et pius est, neminem per nos debere prohiberi. Quod cum circa universos observandum sit atq; retinendum; magis circa infantes ipsos et recens natos observandum putamus.

ops who resolved it, both took it for granted that infants were to be baptized; only Fidus thought it should be omitted till the eighth day.

Third. The contempt which some men have cast upon this testimony, must have been, I should think, altogether *affected* and *forced*. In sober truth, the testimony has great weight; as it is impossible to suppose that sixty six Bishops, living 150 years after the apostles, and so near the time of Origen and Tertullian, and headed by the most distinguished man then in the Christian church, should not have doubted, no, not one of them, the propriety of applying baptism to infants, even those newly born, if the catholic church hitherto had not made it their common practice.

The arguments of Wall prove, beyond all question, the genuineness of this Epistle of Cyprian and his fellow Bishops. (See History of Inf. Bap. vol. I. chap. 6.) The Epistle contains incontrovertible, overpowering evidence of the usual practice of the churches in Cyprian's time, and, of course, in times previous to his. If the practice had been a novelty, or if there had been any considerable division or controversy in the churches respecting it; how could such a circumstance have been forgotten, or passed over in silence?

There is another passage in Cyprian, in which he speaks of children who were carried in the arms of their apostate parents to heathen sacrifices, and says of such children, that "they lost what they obtained immediately after they were born;"—referring without any doubt, to their *baptism*; which was regarded as a gift or favor committed to them.

Optatus.

This father lived 260 years after the apostles. In the

passage to which I shall refer, he had been comparing a Christian's putting on Christ in Baptism, to putting on a garment. He then says; "But lest any one say, I speak irreverently in calling Christ a garment, let him read what the Apostle says, *as many of you as have been baptized in the name of Christ, have put on Christ.* Oh! what a garment is this, which is always one, and which fits all ages and all shapes. It is neither too large for *infants*, nor too small for young men, nor does it need any alteration for women."\*

The meaning of this passage in regard to the subject before us, is perfectly plain.

Gregory Nazianzen, 260 years after the Apostles.

The passage I shall cite is from his Oration on Basil. Orat. 20. After comparing Basil to Abraham, Moses etc., he compares him to Samuel, and undertakes to show the points of similitude between them.

"Samuel among them that call upon his name was given before he was born, and immediately after his birth was consecrated, and he became an anointer of kings and priests out of a horn. And was not this man, (Basil,) consecrated to God in his infancy from the womb, and carried to the steps," (doubtless the baptismal font,) "in a coat?"† He plainly referred to the coat which was used in Baptism, and compared it to the coat which was

\* Sed ne quis dicat, temere a me Filium Dei vestem esse dictum: legat Apostolum dicentem; Quotquot in nomine Christi baptizati estis, Christum induistis. O tunica semper una, et innumerabilis, quæ decenter vestiat et omnes ætates et formas: nec in infantibus rugatur, nec in juvenibus tenditur, nec in fœminis matatur.

† Σαμουὴλ ἐν τοῖς ἐπιζαλομένοις τὸ ὄνομα αὐτοῦ, καὶ δοτὸς πρὸ γεννήσεως, καὶ μετὰ τὴν γέννησιν ἐν θείῃ ἱερόσ, καὶ χρίων βασιλείας καὶ ἱερέας διὰ τοῦ χρίματος. Ὅστις δὲ οὐκ ἐκ βρέφους καθιερωμένος ἀπὸ μήτρας, καὶ μετὰ τῆς διπλοῖδος ἐπιθεδομένος τῷ βήματι.

made for Samuel by his mother. This is a clear testimony to what was usual in regard to baptism at that time.

Wall has given an abstract of Gregory's oration on Baptism, to which I must refer the reader. Gregory first gives his opinion in favor of delaying the baptism of children till they are three years old. Still he expresses it in such a manner as to imply, that the usual practice was against him. But on reconsidering the danger to which infants are exposed, and all the circumstances of the case, he advises that infants should be baptized. He and Tertullian are the only men in the early churches, who speak of delaying baptism at all.

From Ambrose, who flourished 274 years after the apostles, I shall make two quotations.

The first is from his commentary on Luke c. 1. After showing how John in several parts of his office resembled Elias, and having mentioned the miracle of that Prophet in dividing the river Jordan, he adds these words :

“ But perhaps this may seem to be fulfilled *in our time and in the Apostle's time*. For that return of the waters backward towards the head of the river, which was caused by Elias when the river was divided, (as the Scripture says, Jordan was driven back,) signified the mystery of the laver of salvation, which was afterwards to be instituted, by which those who are *baptized in infancy* are reformed from a wicked state to the primitive state of their nature.”\*

In this place Ambrose plainly signifies that infants

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\* Sed fortasse hoc supra nos et supra Apostolos videatur expletum. Nam ille sub Elia diviso amne fluvialium recursus undarum in originem fluminis (sicut dicit Scriptura ; Jordanes convrsus est retrorsum) significavit salutaris lavacri futura mysteria ; per quæ in primordia naturæ suæ, qui baptizati fuerint parvuli, à malitiâ reformantur.

were baptized *in the time of the apostles*, as well as in his own time.

The other passage is from the book of Ambrose respecting Abraham. He is speaking of circumcision as belonging to all, whether older or younger. He says, neither a proselyte that is old, nor an infant born in the house is excepted, because every age is obnoxious to sin, and therefore every age is proper for the sacrament. He applies this to spiritual circumcision and to baptism, and says, that all must be circumcised—so as not to practice sin any more;—*for no person comes to the kingdom of heaven but by the sacrament of baptism.* Then after quoting the words of Christ, “unless any one is born of water, and of the Spirit, he cannot enter into the kingdom of God;” he says; “You see he excepts no one, *not even an infant*, non infantem,—nor one that is hindered by any unavoidable necessity.”

There could be no more direct and unequivocal evidence that baptism was, in the time of Ambrose, considered proper and necessary for infants.

Chrysostom, who lived 280 years after the apostles, plainly shows what was the practice of the churches in regard to Infant Baptism in his day, and how he regarded it himself.

Homily 40, on Genesis.

He first speaks of circumcision, and then observes that God is much more favorable to Christians in the baptism which he has appointed instead of it. In remarking upon this he says, “But *our circumcision*, that is, *the grace of baptism*, ἡ δὲ ἡμετέρα περιτομή, ἡ τοῦ βαπτίσματος λέγω χάρις, gives cure without pain.—And it has no determinate time, as circumcision had; but it is

proper that this circumcision without hands should be received by one in *the beginning of life*, or in the middle of it, or in old age."

There is another passage in a Homily of Chrysostom respecting those who are baptized, which is cited by Julian and by Austin, and which contains a very explicit recognition of Infant Baptism. He says, "Some think that the heavenly grace (of baptism) consists only in forgiveness of sins; but I have reckoned up ten advantages of it. For this cause *we baptize infants also, though they are not defiled with sin;*" or as Austin has quoted it from the Greek of Chrysostom,—“though they have not any transgressions,”—meaning, doubtless, *actual sins*.

Augustine, (or Austin) a Christian father highly distinguished both for his learning and piety, flourished 288 years after the apostles. The testimonies which he gave to the fact, that infants were baptized, and that this usage was universally understood and acknowledged to have been handed down from the Apostles, are very plain and explicit.

Remarking on the passage 1 Cor. 7: 14, Austin says; "There were then *Christian infants*, (*parvuli Christiani*,) who were sanctified," that is, baptized, "by the authority of one or both of their parents." In another place, he speaks of the good which Christian baptism does to infants, and says, that *the faith of those by whom the child is brought to be consecrated, is profitable to the child* (*prodesse parvulo eorum fidem a quibus consecrandus offertur*). In his book against the Donatists, he speaks of those who were baptized in infancy or in childhood (*qui infantes vel pueri baptizati sunt*).

In the same book, he says, where baptism is had, if faith is by necessity wanting, salvation is secured. He

then adds : “ Which the whole body of the church holds, as delivered to them, in the case of little infants who are baptized ; (*cum parvuli infantes baptizantur* ; ) who certainly cannot believe with the heart unto righteousness, etc. And yet no Christian will say, they are baptized in vain.”

Although Austin here mentioned Infant Baptism incidentally, his words show that it was universally practised, and had been so from time immemorial, and that no Christian of any sect was of a different opinion. “ And they had only 300 years to look back to the apostles ; whereas we now have near 1800. And the writings and records which are now lost, were then extant, and easily known.”

Austin’s Letter to Boniface, which treats mainly of the subject of Infant Baptism, shows beyond the possibility of doubt, that it was universally practised by the church, and was understood to be a divine appointment.

In his book on Genesis, he says : “ The custom of our mother the Church in baptizing infants must not be disregarded, nor accounted useless ; and it must by all means be believed to be a tradition, (or order) of the apostles ; *apostolica traditio*.” And in accordance with this, he says, in another place : “ It is most justly believed to be no other than a thing delivered,” (ordered, or taught,) “ by apostolic authority ; that is, that it came not by any general council, or by any authority later or less than that of the apostles.” And again he speaks of baptizing infants “ by the authority of the whole church, which was undoubtedly delivered by our Lord and his apostles.”

In his book against the Donatists, while maintaining the validity of baptism, though administered to those who are



destitute of faith, he refers especially to those who were baptized when they were infants or youths; "maxime qui infantes vel pueri baptizati sunt."

The universal acknowledgement of Infant Baptism as a practice derived from the apostles, is brought out frequently and very clearly in the controversy between Austin and the Pelagians. The Pelagians, who denied original sin, were pressed with the argument from Infant Baptism. It would have been very much to their purpose to assert, had it been in their power, that the baptism of infants was not enjoined by Christ or his apostles. If they had known any society of Christians existing in their day or before, who disowned Infant Baptism; their interest would have led them to plead such an example in their own behalf. But they were far from any thing like this. Celestius owns that infants are to be baptized according to the rule of the universal church; and Pelagius complained that some men slandered him as if he denied baptism to infants; but declared that he never had heard of any one, no not even of any impious heretic or sectary, who denied Infant Baptism.

Now, according to Wall, (to whom I am chiefly indebted for these testimonies and results,) if there had been any Antipedobaptist church in the world, these two men must have had an opportunity to hear of them, being so great travellers as they were. For they were born and bred, the one in Britain, the other in Ireland. They lived a long time at Rome, to which all the people of the known world had resort. They were both for some time at Carthage in Africa. Then the one settled in Jerusalem, and the other travelled through all the noted churches in Europe and Asia. It is impossible there should have been any church, which had a singular practice as

to Infant Baptism, but they must have heard of it. So that we may fairly conclude that there was not at that time, nor within the memory of the men of that time, any Christian society which denied baptism to infants.

I shall here subjoin an argument of great weight, and nearly in the words of Wall, Vol. I. chap. 21; namely; that Irenæus, Epiphanius, Philastrius, Austin, and Theodoret, who wrote catalogues of all the sects and sorts of Christians that they knew or had ever heard of, make no mention of any who denied *Infant* Baptism, except those who denied *all* Baptism. Each of them, he says, mention some sects that used no baptism at all; and these sects Austin represents as disowning the Scripture, or a great part of it. But of all the sects that acknowledged water baptism in any case, no one is mentioned that denied it to infants.

Now since all these authors make it their business to rehearse the opinions and usages which the various sects held different from the church at large, and yet mention no difference in this respect; we may well conclude that all of them practised in this particular as the catholic church did. If the catholic church had not baptized infants, and the sectaries had, it would have been noted. And if the catholic church had baptized infants, and the sectaries had not, that also would have been noted. For these writers tell us that each sect had its peculiarities. And they mention differences of much less moment than this would have been.

I shall only add the remark of Wall, *that the first body of men we read of, that denied baptism to infants, were the Petrobrusians, A. D. 1150.*

Thus it appears that we have evidence as abundant, and specific, and certain, as history affords of almost any other fact, that Infant Baptism universally prevailed from

the days of the Apostles through four centuries. Baptists and Pedobaptists are satisfied, on the ground of Ecclesiastical History, that the churches immediately succeeding the Apostles, observed the first day of the week as a sacred day; that the books, of which our New Testament is composed, were generally acknowledged as of divine authority; that the Lord's Supper was frequently celebrated, and that women partook of it as well as men. But which of these facts is better supported by historical evidence, than the baptism of infants?\*

On the value of this argument from early Ecclesiastical History, I shall offer a few remarks.

It cannot with any good reason be denied or doubted that those Christian writers, who have, in different ways, given testimony to the prevalence of Infant Baptism in the early ages of Christianity, are credible witnesses. Nor can it be denied, that they were under the best advantages to know, whether the practice of Infant Baptism commenced in the time of the Apostles. On this subject, as they were not liable to mistake, so their testimony is entitled to full credit.

Infant Baptism was a subject, in which early Christians must have felt a *very lively interest*. It was a thing of the most public nature, and a mistake concerning it must have been altogether improbable,—I might say, impossible. It was certainly impossible that Christians should be mistaken as to the question, whether Infant Baptism was generally practised in their own age. And it must have been almost as impossible for them to be mistaken, as to the practice of the preceding age. For they had memories, as well as we; and they had oral traditions; and they had written records also. And why

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\* See Appendix B.

should not they have known what took place in the time of their fathers, as well as we know what took place in the time of *our* fathers? But surely we have no doubt whether *we* were baptized in infancy; or whether our parents were baptized in infancy; or whether in the days of our fathers it was the uniform practice of the churches, with which we are connected, to give baptism to children. Who can imagine that we are in any danger of mistake, as to the practice of the first churches of New England relative to their infant offspring? If any one should take upon him to deny that those churches baptized their children; should we not think him extremely ignorant, or in sport? We deem it sufficient, that our fathers have told us it was so, and that we never heard any one question it. But besides this, there are many circumstances which plainly imply it; and we have books, written at the time, which contain indubitable evidence of the fact. And we say too, that the very existence of the practice at the present time, considering how public and how important a thing it is, must be regarded as conclusive evidence that it was the practice before; unless it can be made to appear, that a change has taken place, and that our churches have been induced to renounce their former views, and to become Pedobaptists. If such a change has taken place, let it be made to appear. Let those who assert such a change, produce the evidence of it. If no evidence of this can be produced, it is just to conclude, that no change has taken place, and that the present practice is only a continuation of that which formerly prevailed.

These remarks are applicable to the subject under consideration. My position is, that the Fathers, from whom I have made citations relative to the practice of

Infant Baptism, are credible witnesses ; that they were under the best advantages to know whether the practice had prevailed from the days of the Apostles, and accordingly, that their testimony on the subject is entitled to entire confidence. In different circumstances, and in different countries, they stand forth as witnesses, that Infant Baptism had been the uniform practice of the Christian church from the beginning. Although they lived at different periods, they were all near enough to the time of the Apostles to obtain correct information respecting a practice like this. In their own time the practice was universal. They tell us it had been so from the beginning. Some of them would have been quite ready to deny this, if they could have found any reasons for doing so. But they unite in declaring, that the practice had been universal in the Christian church from the time of the apostles.

Should any one say, there might have been a change, and the baptism of infants might have been introduced afterward, either gradually or suddenly ; I would ask, where is the evidence of this ? Even if all, who lived at the time, had been united in such a change, it could not have taken place without leaving some clear proof of the fact ; some traces, which would have been visible to those who succeeded. But it is in the highest degree improbable, that all who lived at the time of such a change, would be united in it. And if they were not united, there must be some evidence of the disunion ; some traces of the controversy of disagreeing parties ; some account of the remonstrances of the more conscientious and faithful against those who were unstable, and who wished to make unwarrantable changes, and of the arguments of such innovators to justify themselves against the charge

of corrupting the simplicity of a Christian institution. But where is the evidence of the change supposed? Where do we find any traces of it? What declaration, or suggestion, or allusion is there, in any written history, or in any tradition, making it certain, or in any degree probable, that such a change ever took place? Who ever heard of the contention of parties on this subject; of the remonstrances of the faithful, or the apologies of innovators? Now if the early Christians had among them any of the vigilance and zeal of those who, in modern times, have denied Infant Baptism; how could the baptism of infants have been introduced without exciting dissatisfaction, complaint and opposition? Take the Baptist churches now existing, and distinguished for their piety and zeal, in Great Britain, in America or in India. Should any of these churches attempt to introduce Infant Baptism, would not a loud voice be quickly raised against them? Would they not be obliged to encounter arguments too many, and opposition too decided, to be either despised, or forgotten? Now turn to the primitive churches. If they did not consider Infant Baptism a divine institution, why did they not lift up their voice and array their arguments against it, when it was first brought into use? We have very ancient and particular accounts of controversies and heresies on a great variety of subjects, both doctrinal and practical. How happens it, that we have no account of *the heresy of the Pedobaptists*, and no account of any controversy with them? If we may judge from what has appeared in modern times, we should think that there are few subjects more likely to excite attention, than this, and few subjects on which the disagreements of Christians would be more likely to be attended with warmth, or more likely to be remembered.

These remarks are sufficient to shew the value of the argument from Ecclesiastical History. The testimony of the early Christian writers in favor of Infant Baptism, as the uniform practice of the church, is worthy of full credit, and, as the circumstances were, affords a conclusive argument that it was a divine institution. And I well know, that an argument like this on the opposite side, would be quite as much relied upon by those who deny Infant Baptism, as this is relied upon by us. If they could but make it appear by citations from Ecclesiastical Histories, that the churches, immediately after the time of the Apostles, were united *in rejecting* Infant Baptism, and that this continued to be the case for more than a thousand years, without the exception of a single church or individual Christian who pleaded for the practice; would they not earnestly seize this fact, and confidently rely upon it, as an unanswerable argument against Infant Baptism? I would seriously propose this view of the subject to the serious and impartial consideration of those who differ from us on the question at issue. Let them remember how much writers on their side have labored to show, that Infant Baptism was not the universal practice of the early Christian churches; and how much stress they have laid on the least shadow of evidence, that primitive Christians, in any instances, did not baptize their children. Now if they could produce clear evidence that there were many such instances; especially, if they could make it appear, that *Christians in general* were not accustomed to baptize children; if they could produce one plain declaration, or even the slightest hint, from Origen, from Augustine, or from Pelagius, showing that Infant Baptism was not practised by the first Christian churches, and that no order or tradition in favor of

it was ever received from the Apostles,—or even expressing a doubt on the subject; would they not hold this to be an unquestionable proof against Infant Baptism? And would not their confidence in such a conclusion rise to the highest pitch, if they could make it appear that, when Infant Baptism was first introduced, earnest and repeated remonstrances were made against it, as a dangerous innovation? But as the proof from Ecclesiastical History is wholly on the other side, and shows clearly, that Infant Baptism was the uniform practice of the church in the ages succeeding the Apostles; and as no want of genuineness in the works referred to, and no want of clearness or fulness in the testimonies which they contain can be pretended; with what candor or fairness can my Baptist brethren deny the force of this argument in favor of Infant Baptism?

If there should be any remaining doubt in your minds, as to the propriety of relying on the testimony of uninspired men on such a subject as this, and if you should think, that nothing but an express declaration from the word of God ought to satisfy us; I would turn your attention for a few moments to the consequences of adhering to this principle. In the first place, what evidence have you, except the testimony of uninspired men, that the several books which constitute the Old Testament, as we now have it, are the very books to which Christ and the apostles referred as the word of God? Neither of them has given us any specific instruction on this point; and we go to Josephus, who was neither an inspired man, nor a Christian; to the Talmud, and to Jerome, Origen, Aquila, and other uninspired men, to find a list of the books, which we are to receive as given by inspiration of God; and having proved from their testimony,



that these were the books which Christ and the Apostles regarded as sacred writings, we prove in other ways, that those writings have come down to us without any material alteration. And we must use the same kind of reasoning in regard to the New Testament. We have no voice from heaven, and no express testimony of any inspired writer, that the several books, which compose the entire Canon of the New Testament, were given by inspiration of God, or that they were all written by Apostles, or even by Christians. But we go to Eusebius, and to other uninspired writers, and we find, that *they* regarded these books, as the genuine productions of those to whom they are commonly ascribed, and as having divine authority. It is on such evidence as this, that we rely for the support of those sacred books, which are the basis of our faith, and which teach us what are the doctrines and precepts and rites of our religion. And why should we not rely on their testimony, in regard to the manner in which a religious rite was understood and applied by the churches, in the first ages of Christianity? Why should we not confide in them as credible witnesses of a fact, which they had the best opportunity to be acquainted with, and no temptation to misrepresent?\*

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\* I am reluctant to say what truth and justice seem to require me to say, respecting the manner in which several Baptist writers have treated the historical argument in favor of Infant Baptism. I make the appeal to men of any denomination, who have the requisite qualifications, and can find opportunity to give the subject an impartial and thorough examination, whether an instance can easily be found, of greater unfairness in reasoning, or of a more determined effort to discolor all facts, and evade all arguments on the opposite side, than is exhibited in the writers referred to.

But I would be far from indulging the thought, that I am not exposed to the same faults as those upon which I animadvert in others. I would therefore propose to those who differ from me, that, in the midst of our investigations, we should now and then make a solemn pause, and humbly and earnestly pray, *that our*

*hearts may be right with God.* Whether we are engaged in confuting error, or in defending the truth, it is our bounden duty to use the faculties which God has given us, with Christian candor, and with the most exact integrity and impartiality. Any deviation from these in our inquiries after truth, or in the manner of conducting controversy, must be as offensive to God, to say the least, as unfairness, dishonesty, or artful evasion, in the common transactions of life. The God of truth neither requires nor permits us to use carnal weapons in defence of his cause. Nay, I am persuaded, that God would rather see us contend for *error* with a *right spirit*, than for *truth*, with a *wrong*.

In reference to one of the writers to whom I have alluded, namely, R. Robinson, whose History of Baptism is often referred to as good authority by the Baptists in America,—being unwilling to trust my own judgement merely, I have requested my respected Colleague, the Rev. Moses Stuart, to favor me with his views. In compliance with my request he has sent me the following letter, with liberty to insert it in a note.

My dear Brother,

I thank you for the loan of R. Robinson's History of Baptism. Having so often heard the book spoken highly of, and knowing something of Mr. Robinson's talents and character, I had a great curiosity to see it. I have examined it on various topics, and confess myself to be greatly disappointed, and not a little disgusted. There is every where in it, an air of almost *profane levity*; which at times breaks out into the most gross and palpable indecency. See for specimens, pp. 367 and 409 and 410 of the American edition, to which a multitude of examples might easily be added. There is every where such an effort to appear smart, and to say witty things, and to hold up his opponents to ridicule, if not to contempt, that a serious and candid inquirer is ready to ask,—How is it possible, that serious and sensible men of the Baptist community could have ever recommended such a book as this to the public? Withal, there is such a gross and palpable unfairness in Robinson's examination of the testimony of the Christian Fathers, and such shallow criticism both on them and on the New Testament, that one may well wonder, that his book should meet with encouragement among men of sobriety and good sense. There is indeed, an appearance of a kind of learning in the author; but it is merely that of a literary *gourmand*, who has read every thing curious and entertaining, and but very little that is solid, and has reasoned and reflected still less on what he has read. How very different from this book, that of Dr Gale is, every critical reader must at once perceive. I only regret, the spirit and temper exhibited by Dr Gale; and candour obliges me to say, by Dr Wall also, in his Defence. But it was the fault of the day; from which may heaven defend the present generation, and all ages to come.

Yours sincerely,

M. STUART.

29 June, 1829.

## LECTURE VII.

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Baptism a substitute for circumcision.—Circumcision not applied to females;—applied to servants.—Seal of the covenant.—Difficulty arising from the difference between the former and the present economy, and from the requisition of faith.—Import of Infant Baptism.—Utility.—Standing of baptized children.—Duties of parents and the church.

I have now exhibited, as far as my present object requires, the arguments which I regard as most weighty and conclusive in favor of the position, that the Apostles understood their commission to proselyte and baptize, as including children. There are, however, several remaining topics, more or less related to the subject, which must be carefully considered. And when thus considered, they will afford important collateral evidence in support of Infant Baptism, and will have a very satisfactory influence upon the minds of candid inquirers after the truth.

The first of these remaining topics is, *Baptism considered as a substitute for circumcision.*

It is common to speak of one thing as coming in the place of another, when there is a general agreement between them, as to the object sought, or the end to be answered, how different soever they may be in other respects. Thus our meeting-houses, or churches, are sometimes spoken of as coming in the place of the Jewish temple and synagogues, because they agree in this, that they are designed for *public worship*, and *public re-*

*ligious instruction.* As to the form of the buildings, and the particular mode of worship and instruction, they differ greatly. So also in regard to the general end sought, we consider ministers of the gospel as substituted for the Levitical Priesthood; the more spiritual services of Christians, for the daily sacrifices of the Jews; and the Lord's Supper, for the Passover. In each of these cases, there is an obvious agreement, in regard to the general object in view, between the former institution, and that which comes in its stead. So in civil matters. A law formerly existed, requiring a thief to be punished by scourging; but that law has been set aside, and another enacted, requiring a thief to labor in prison, with solitary confinement at night. This law, or this mode of punishment, we speak of as a *substitute* for the other, because it relates to the same subject, and is intended to answer the same general purpose. In the same manner, we speak of the punishment of death, as commuted for exile, or of exile, as *substituted* for death.

From these and other like examples, we learn how such language is commonly used. And it must be considered proper to use it in the same sense, in relation to the subject before us. The position which has been maintained by the ablest writers, and which I shall endeavour to defend, is, that *Baptism comes in the place of circumcision.* This position is not founded so much on any particular text, as on the general representations of Scripture, and the nature of the case. When God adopted Abraham and his posterity to be his peculiar people, he commanded them to be circumcised; and it appears from the representations of Moses and Paul, that those who received this rite, were under special obligations to be holy. Circumcision was, then, a sign put upon Abra-

ham and his seed, showing them to be a *peculiar people*, under peculiar obligations to God, and entitled to peculiar blessings. Just so Baptism is a sign, put upon the people of God under the new dispensation, signifying *substantially* the same obligations and blessings, as those which were signified by circumcision ;—the same, I say, *substantially*, though in some circumstances different. If then circumcision was a rite, by which persons were admitted into the society of God's people, and set apart for his service, under the former dispensation ; and if circumcision is set aside, and Baptism is the appointed rite, by which persons are admitted into the society of God's people and consecrated to his service, under the new dispensation ; it is evident that Baptism has succeeded in the place of circumcision. We cannot but be satisfied with this conclusion, if the sign of one of these rites was, in all important respects, the same as of the other ; and particularly, if they were both appointed, as a seal of the same general promise of God to his people, and of the same general relation of his people to him.

Now if Baptism comes in the place of circumcision, and is, in the most important respects, designed for the same purpose ; we should think there must be some similarity between them in regard to their application. Under the former dispensation, if any, who had been aliens from the commonwealth of Israel, were made proselytes to the Jewish religion, they were circumcised. Accordingly, if, under the present dispensation, any who have been enemies to the spirit of Christianity, are converted, and made disciples of Christ, they are to be baptized. This conclusion, which we should naturally adopt from the circumstance that Baptism was substituted in the place of circumcision, perfectly agrees with the particu-

lar instruction given in the New Testament. The command as to baptism related primarily to those, who became proselytes to Christ, whether they were Jews or Gentiles. It related to *believers*. These were to be baptized, just as adult proselytes to Judaism had before been circumcised. And what is the natural conclusion respecting the *children* of believers? Plainly this; that as the children of Abraham, the father of believers, and the children of all proselytes to the true religion, were formerly circumcised; so the children of all believers are now to be baptized. This must be our conclusion, unless the word of God expressly forbids Infant Baptism, or unless there is something in the nature and design of Baptism, which makes it manifestly unsuitable to apply it to infant children.

The fact that circumcision was applied only to *men*, is of no consequence as to the argument; because women in that case, as in many others, were evidently considered as represented by men, and virtually included with them. Consequently, the meaning of infant circumcision must have been the same, as though it had been applied to persons of both sexes. But the distinction, formerly made between male and female, in regard to the application of the seal of the covenant, is done away under the Christian dispensation. The seal is now to be applied to believers of both sexes; and of course to all their children, whether sons or daughters.

The chief objection to this view of the subject arises from the fact, that Abraham's *servants* were all circumcised, whereas there is nothing like this in regard to the application of Christian baptism.

In reply to this objection, I remark first; that the great promise of the covenant expressly related to parents

and *children*. "I will be a God to *thee* and to *thy seed*." This was the *natural, primary* relation. The relation of servants to their master was not natural, but *accidental*, and altogether *subordinate* and *inferior*. So that it would be nothing strange, if under the Christian dispensation, less respect should be shown to this relation, than to the relation of children to parents. It was so even under the former dispensation. The circumcision of *children* was the prominent thing. This was to be observed in all generations, so long as that economy continued. Whether there was any occasion to circumcise servants, or not, the circumcision of *children* was never to fail. Now it would seem perfectly reasonable to suppose, that in respect to this natural *primary* relation, the seal of the covenant under the new dispensation should be applied in the same manner as under the old, though it might not be in respect to the other relation, which is accidental and inferior. But I remark, secondly, that I do not consider baptism as by any means intended to be confined to *parents* and *children*. If a Christian takes the children of his children, or the children of any relative into a near relation to himself, and engages to be as a father to them; it is, in my view, perfectly suitable that he should consecrate them to God by baptism. And I think the same also in regard to orphans, or any other children, whom a Christian guardian or master receives into his family, and undertakes, as sponsor, to bring up in the nurture and admonition of the Lord. So that as the parallel between circumcision and baptism need not be supposed entirely to fail, even in regard to those who stand in other relations besides that of children; the objection we are considering seems, after all, to have but little force.

The connexion above mentioned, between Infant *Baptism* and Infant *circumcision*, I once thought doubtful. But the fact, that it is relied upon by all the ablest and most candid defenders of Infant Baptism, induced me carefully to reexamine it. This reexamination has brought me to the conclusion, that the appointment and uniform practice of Infant circumcision, in connexion with the reasons on which it rested, and the circumstances attending it, would naturally lead the Apostles, and must lead us, to understand the rite of Baptism, as coming generally in the place of circumcision, and as meant to be applied to infant children. The reasoning which appertains to this subject will be brought into view more fully in another place. I might make citations from a multitude of the most respectable authors, containing statements of this argument in different forms. But I shall content myself with referring to Calvin's Institutes, Book 4. ch. 16. Dwight's Discourses on Infant Baptism; Storr's Bib. Theol. Book 4. § 112. together with Ill. 4th of the same Section; and Knapp's Theology; § 142, 2.

Second. *Seal of the covenant.*

If we would ever arrive at clear and satisfactory views on this subject we must dismiss all indistinct and obscure conceptions, and learn directly from the Scriptures, in what sense the word *covenant* is there used.

The Greek *διαθήκη*, like the corresponding Hebrew *בְּרִית*, signifies, in general, *any arrangement, constitution, establishment, economy, or plan of proceeding*. Schleusner says, *notat dispositionem, qualiscunque ea sit*; and generally, *omne, quod cum summa certitudine et fide factum est*. The use of the word in the Septuagint he



represents to be the same : *Omne, quod certum et constitutum est : whatever is appointed and made sure ; an established constitution, or plan.* It is from this general sense, that all the particular senses are evidently derived. Thus *διαθήκη*, *appointment, plan, establishment*, is sometimes a *Will, or Testament* ; sometimes a *promise* ; sometimes a *precept* ; sometimes a *compact* ; and sometimes an *economy, or method of acting.* The word signifies one or another of these, just as circumstances require. Thus in Heb. 9: 16, 17, *διαθήκη* must evidently mean a *Testament, or Will*, as the passage could have no consistent meaning without giving this sense to the word. The writer says, a *Testament, διαθήκη*, is of force after men are dead, and is of no force, while the testator liveth. Here the word signifies, *the arrangement, or disposition*, which a man directs to be made of his affairs after his decease. In Luke 1: 72, the word denotes the divine promise. Zacharias celebrates the faithfulness of God in “remembering his holy *covenant*, the *oath* that he swore to Abraham,” referring to the promise of a Saviour. Here *διαθήκη* signifies that divine *arrangement, plan, or appointment* respecting a Saviour, which was made known in the way of a promise to Abraham. In Gen. 9: 9—18, God speaks of making a *covenant* with man, and with the whole animal creation, and with the earth too, and represents this covenant, as *between him and them.* Many persons understand such a phrase to denote a proper *agreement, or contract*, in which two parties unite, and in the execution of which both parties have an agency. But this cannot be the meaning of the phrase in the present case ; for the irrational part of the creation were incapable of having any agency either in forming or executing such an agreement. The thing

promised was, *that the earth should not again be destroyed by a deluge.* This was *God's covenant*; and it was said to be between *God* and *all the inhabitants of the earth, rational and irrational,* because the thing which God determined and promised, *related* to them. They were all to be preserved from being destroyed by another deluge. So that what is here called *God's covenant,* was in reality, his *determination* and *promise* as to the manner in which *he would treat man, and beast, and the earth.* The earth and its inhabitants were in no sense a party to this divine covenant or arrangement, except as they were to be benefited by it; that is, *were to be preserved from another deluge.* This establishment, or declared purpose of God, had a *seal.* "God said, I will set my bow in the cloud, and it shall be a token of *the covenant between me and the earth.*" The rainbow was appointed to be a sign of the truth of God's promise; a pledge of the certain execution of the purpose he had declared, that he would not again destroy the earth by a flood.

From this case we learn, that *a covenant of God may have respect to those, who are incapable of having any agency either in agreeing to it, or in carrying it into execution.* It may respect the animal creation, day and night, and the earth itself. And if so, it may surely have respect to *infant children.* And this is no more than saying, that God may have a determination, or settled purpose, as to the manner in which he will *treat* infant children; and that he may make known such a determination by his word. To such a determination, or settled plan of conduct, the Scriptures give the name of *covenant.*

In some passages, *διαθήκη* signifies a *command.* It

certainly has this sense when applied to the decalogue ; as Heb. 9: 4. It has this sense, Acts 7: 8: " God gave him the *covenant* of circumcision ;" that is, as Schleusner understands it, gave him a *command to circumcise*. I apprehend, however, that the word has a broader meaning here, and denotes the whole *economy*, which God established in regard to Abraham and his seed, including precepts, promises, and privileges ; of which economy circumcision was the sign. And if so, the word in this place has nearly the same sense as it appears to have in Gal. 4: 24, where the phrase *two covenants*, *δύο διαθήκαι*, clearly means, the *Mosaic and the Christian economy*. So in Heb. 9: 15, *the first covenant* doubtless means the *Mosaic dispensation*, and in v. 20, the *blood of the covenant* is the blood, by which that divine economy was confirmed. In the same way we must understand the words of Christ when he instituted the Supper : " This cup is the New Testament in my blood." *This cup of wine represents my blood, by which the new dispensation, or the Christian covenant is confirmed.*

There is hardly any passage in the Bible, where *covenant* directly and properly means a *compact*, or *agreement between two parties*. But in various instances, it may imply this, or something like this, by necessary consequence. For when the word *διαθήκη*, signifying a divine appointment, precept, or promise, has respect to moral agents, there must be an obligation on their part to accede to such appointment, precept, or promise, and to act according to it. But when the divine covenant, that is, the divine appointment, or constitution, has respect to things not possessed of moral agency ; it cannot imply, that they are under any obligation to conform to it, or that they are in any way parties in the covenant,

except merely that it has a relation to them. The word *covenant*, therefore, considered as the translation of *διαθήκη*, and of the corresponding Hebrew *ברית*, no more signifies an actual agreement between two parties, than the word *economy*, *law*, or *appointment*.

We see then, that the Scripture sense of the word *διαθήκη*, *covenant*, is materially different from the meaning of *covenant* in common discourse, where it denotes a mutual agreement. It is of special importance to note this, because the supposition that the word, as used in the Common Version of the Bible, has its common signification, must encumber the subject before us with needless difficulties. For if *διαθήκη*, *covenant*, is understood to mean an agreement between two parties in relation to the interests of religion; then there must be two parties *capable* of such agreement,—capable of engaging in a mutual religious transaction. God must be one of the parties; and the other must be, intelligent, moral agents, capable of acting in religious concerns. *Infant children* must of course be excluded. Whereas if we duly consider the nature of a *covenant* in the Scripture sense, we shall see, that it may just as well relate to *infant children*, as to *adults*. For surely God may have a *determination*, may make a *promise*, may settle an *economy*, or *plan of proceeding*, in regard to children, as well as in regard to men. And such a determination, promise, or economy, being a matter of great consequence, may with the utmost propriety, be marked by a religious rite. And a religious rite, thus introduced, may very justly be considered a *seal*, or *confirmation* of God's gracious economy. The obvious use of such a seal is, to keep in lively remembrance the divine determination and promise; to impress the minds of parents with the

obligations it imposes on them; and in due time to be a remembrancer to the children of the privileges, which the God of their fathers has granted them, and of the gracious economy, under which they are placed; and in this way, to produce in their minds a becoming sense of their peculiar obligations, as the children of pious parents. These remarks are sufficient to show, generally, the suitableness of applying the appointed seal of the divine covenant to children, as well as to parents. Both parents and children have a deep interest in the covenant, and its seal has an obvious and important significancy, whether applied to the former, or to the latter.

The Scriptures teach us, that God made a *covenant* with Abraham and his seed; that is, that he made known what was *his purpose respecting them*; that he declared *how he would treat them*. But what was this purpose of God? What was to be his economy, or the course of his administration, towards Abraham and his seed? The Scriptures furnish the answer. God said: "Thou shalt be a father of many nations. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give to thee and to thy seed after thee—all the land of Canaan for an everlasting possession; and I *will be their God*." Such was the determination which God made known; the economy which he had established. This economy involved essential conditions on the part of Abraham and his seed. And these conditions, declared in one way and another, were, briefly, that *they should walk before God, and be upright and obedient*. But the circumstance, that a divine promise or plan of proceeding is *conditional*, need not be supposed to diminish

its importance, nor to render it any the less proper that it should be marked by a religious rite.

Still more specific views of the nature and extent of God's covenant with Abraham and his seed, may be derived from other declarations of Scripture, and from that conduct of God's providence, which is, in this case, and in others, the best interpreter of his word. I shall refer only to one text. Rom. 9: 4. Here, in a very summary way, the Apostle mentions the peculiar privileges of the Israelites, and says, that to them belonged "the adoption, and the glory, and the *covenants*, and the giving of the law, and the service of God." This agrees with the representations, elsewhere made, of the peculiar favors which God bestowed upon that people. He adopted them as his children. He gave them a holy law, written on tables of stone, and a great variety of other precepts, moral and ceremonial, suited to their condition. He raised up prophets to teach and warn them. He displayed his glory in the midst of them; made great and precious promises to them, and from time to time, wrought wonders of power and mercy in their behalf. Thus the children of Israel were a highly favored people; and the place, where they dwelt, was a highly favored place. Those who were born there from generation to generation, were born in propitious circumstances. They inherited special privileges. It was the pleasure of God, that they should all be placed under the operation of a gracious economy; should be taught by pious parents, and by consecrated men; should, from their earliest years, hear what God had done for their fathers, and what a holy law he had given them: and should come under those divine influences, which, if cherished, would impart to the various privileges they enjoyed, a saving effica-

cy. This was God's establishment respecting Abraham and his seed. This was his chosen method of transmitting the true religion from one generation to another, of continuing a church in the world, and of training up his people for heaven. It was a system of *religious education*. The children of God's people were to be considered from their birth, as consecrated to him; and, as soon as they were capable, were to have the doctrines and precepts of his word inculcated upon them, accompanied with the pious example and the prayers of parents, and all encouraged and followed by the promised blessing of God. Children, born under that gracious economy, were thus, by their very birth, brought into a state highly auspicious to their present and eternal welfare. The token of God's covenant, that is, circumcision, was a token of all this kindness on his part, and of all these privileges, prospects, and obligations on the part of parents and children.

Now the divine economy under the reign of Christ is, in all important respects, the same as it was formerly. Children have the same relation to their pious parents, and that relation is of equal importance in the concerns of religion. It is as much the constitution of God, as it was formerly, that religion shall be preserved in the world, and transmitted from one generation to another, through the influence of a pious education. The children of Christian parents are born into a state as favorable, at least, as the children of Israelitish parents were: I might say, much more favorable. It is as much the will of God, as it was formerly, that they should be piously consecrated to him, and that they should enjoy a religious education, including all the proper forms of instruction and discipline, and all the ae-

companying influence of a good example, and of prayer. And it is as much the appointment of God now, as it ever was, that his blessing shall attend this mode of educating children, and that in this way generally, persons shall be brought into the kingdom of Christ. This is the plan of the divine conduct now, as much as it ever was. So that in regard to the great interests of man, the children of believers are now brought, by their birth, into a state similar to that of the children of God's people in former times. The only important difference is, that God's establishment, *διαθήκη*, is more merciful now,—is fraught with higher blessings, than formerly. So that there are all the reasons, which formerly existed, and some in addition, for applying to the children of pious parents a religious rite, which is the appointed token of that gracious economy, under which they are placed.

Thus, when we consider what God's covenant or plan of conduct respecting children was formerly, and what it is under the reign of Christ; we cannot but conclude that it is as reasonable and proper to apply to them the *present* seal of the covenant, as it was the *former*. And this view of the subject is, at least, sufficient to expose the futility of any conceivable presumption against Infant Baptism, and to show that the presumptive arguments are decidedly in its favor.

The common difficulty which meets us in regard to this reasoning, is, *that the transition from the former economy to the latter implied a great change; and that, as the Christian economy is so widely different from that which preceded, we cannot reason from the one to the other.*

I readily admit, that a very great change took place, when the people of God passed from the Mosaic to the



Christian economy;—a change from obscurity to noon-day light; from a state, in which the Saviour was set forth in promises and symbols, to a state, in which he was presented in all his glory, as actually come, and fully invested with the office of the Prophet, Priest, and King of the church;—a change too respecting the place and mode of worship, the power of the motives which enforce the obligations of religion, and the extent to which the blessings of salvation were to be diffused. But whatever was the nature of the change, and to whatever objects it related; it certainly did not imply any diminution of privileges to *children*, and, of course, it could have no influence to prevent the application to them of the seal of the new economy. So far as the change which took place affected any particular subject, we cannot indeed infer what is proper respecting that subject since the change took place, from what was proper before. The change, for example, affected the subject of sacrifices, and the line of separation between Jews and Gentiles. Accordingly, it would be absurd for us to argue, that, whereas sacrifices were offered, and a separation between Jews and Gentiles was made under the former economy, the same must be continued now. But in many respects, it is perfectly proper to reason from one economy to the other. Christ, and the Apostles did reason from one to the other; and it would be easy to produce various instances in which this must be acknowledged by all to be perfectly proper. If, for example, it was the duty of men under the former dispensation, to worship God, and if the worship required comprehended confession, thanksgiving and supplication; and if it was their duty to love their neighbours as themselves; the same must be the case now. But why? Because the

change which took place had no respect to these subjects. *These duties rested on principles common to both dispensations.* Just so it is with the duty of consecrating children to God by a religious rite. This duty rests on the natural and immutable relation between parents and children, and on the general purpose and promise of God to propagate religion and perpetuate the church, by sanctifying the seed of believers. This was the divine economy formerly; and it is so now. It has as much influence now, as it formerly had. Its importance is above all conception, involving as it does, the religious character and the eternal destinies of men. Now the same token of this gracious economy, and of consecration to God, was formerly applied *to parents and to children*, and was thus applied for reasons, which are common to all ages. It is plain, therefore, that the difference existing between the two dispensations cannot in any way affect the subject before us, and that it is as suitable to apply the token of the *Christian* economy to children, as it formerly was to apply to them the token of the *Abrahamic* economy.

This course of reasoning, which is only auxiliary to the main argument, was introduced for the particular purpose of removing the difficulties which have frequently been felt in regard to Infant Baptism, on account of the change from one dispensation to another. This change, which is admitted to have been great and extensive, could not affect the propriety of consecrating children to God by a religious rite, for the plain reason, that it did not affect the principle on which such consecration rests. Though it affected the *form* of consecration, it did not affect the propriety of consecrating *children*; because the *Christian* economy, of which Baptism is the seal, as

properly relates to children, as that economy, of which circumcision was the seal. Consequently no reason against Infant Baptism can arise from the difference between the Christian and the Abrahamic economy.

*The requisition of faith in order to Baptism*, may be thought to be a proof, that the application of Baptism was meant to be more limited, than that of circumcision. But before admitting this, we ought carefully to examine the subject.

Of *whom*, then, was faith required in order to Baptism? Of those, evidently, who were capable of understanding the nature of the requisition. The command to believe could relate to no other. This was so perfectly obvious, that no teacher of Christianity could have any occasion to mention it. This command, or any other command, coming from a just God, must be understood as relating to those only, who were capable of complying with it. So that the fact, stated exactly, was this; *those who were capable of believing, that is, adult persons, were required to believe, in order to be baptized.* A requisition, not unlike this, was made under the former dispensation. Adult persons, in order to be admitted by circumcision into the society of God's people, were required to renounce idolatry, to believe in the God of Abraham, and to submit to the institutions and laws which he gave by Moses. Such faith as this, under the *Mosaic* economy, answered to the faith which is required under the *Christian* economy. The requisition of faith, then, in order to Baptism, has nothing new in it, but this, that the faith required is to be adapted to the circumstances of the Christian dispensation; whereas the faith required before, was to be adapted to the *Mosaic* dispensation. Thus, in regard to adult persons, the

case is very similar under both dispensations. How then can the fact, that Christ required adult persons to believe in order to be baptized, prove that Baptism was to be more limited in its application, than circumcision ?

But it is said, that *the circumcision of children was expressly commanded*, and that, without this command, no one could have inferred from the institution of circumcision for *adults*, that *children* were to be circumcised. I grant, that an express command may have been necessary *at first*, to authorize the application of the seal of the covenant to children. And if Baptism had been the first seal, such a command might have been necessary in relation to this. But the principle having been once established, *that the seal of the covenant is to be applied to children*, there can be no occasion for the repetition of a divine command to justify an adherence to that principle. In respect to circumcision, an express command was given ; because circumcision was the *first* rite which was appointed to be the seal of God's covenant. Had *Baptism* been the first seal, and had *Infant Baptism* been settled by divine command, as infant circumcision was ; and had the practice of God's people been for ages conformed to it ; and had circumcision been then introduced in the place of Baptism, as the seal of the Christian covenant ; who will say that a new command would have been necessary to authorize the circumcision of infants ? But, on the other hand, if so great a change was to be made, as the *withholding* of the seal of the covenant from the seed of believers ; *such a change* would surely require to be authorized by a new divine command.

If any one still thinks, that Christ's requiring men to believe and be baptized, implies that infants are not to be baptized, because they cannot believe ; I would ask him,

whether the same mode of interpreting scripture would not debar infants from *salvation*? “He that believeth shall be *saved*, and he that believeth not shall be *condemned*,” is the grand principle of the New Testament. Faith is required in order to *salvation* as much, certainly, as in order to *Baptism*. And this requisition furnishes as much reason for excluding infants from *salvation*, as for excluding them from *Baptism*. But all Christians are united in holding, that the requisition of faith in order to *salvation*, cannot be applied to children. And to be consistent, they must hold, that the requisition of faith in order to *Baptism* cannot be applied to children. The requisition most evidently has as much to do with *salvation*, as with *Baptism*. The two cases then are alike. Christ requires men to believe, in order to be *saved*. But when he requires this, he does not say, *that infants are excluded from salvation, because they cannot believe*. So he requires faith in order to *Baptism*. But he does not say, *that infants are excluded from Baptism, because they cannot believe*. Thus, so far as the requisition of faith is concerned, there is no more propriety in excluding infants from *Baptism*, than in excluding them from *salvation*. Now if we admit that, notwithstanding this requisition of faith, infants may be *saved*; we must admit, also, that they may be *baptized*. The requisition of faith, which is intended only for adults, proves nothing one way or the other, as to children. The question of their being *baptized*, or *saved*, must be determined on other grounds. We ask not whether they *believe*; for this they cannot do; but, whether there are *other* reasons for baptizing them, and *other* reasons for thinking they may be saved.

The same principle may be satisfactorily illustrated

by 2 Thess. 3: 10. The Apostle says; "This we commanded, that if *any one* would not work, neither should he eat." But who ever understood this command as relating to children, and as implying, that they were to be kept from eating because they did not work?

The command to *believe and be baptized*, which has now been considered, is the most plausible argument ever advanced against Infant Baptism. And, if I mistake not, our opponents rely upon it more, than upon any other. But they ought well to consider, that the mode of reasoning which they adopt, would exclude all infants from salvation. And they certainly have good reason to pause, before they admit the conclusiveness of an argument, which would lead to such fearful consequences.

Having thus endeavoured to show that there is no valid proof, that the application of Baptism was meant to be more limited, than that of circumcision; I must take the liberty to say, there is in one respect, clear and incontrovertible proof, that it was meant to be applied *more extensively*. By common consent, Baptism is to be applied to *females*, though circumcision was not. This fact suggests the following inquiries. Who can see any reason, why the seal of the covenant should be applied to females now, more than formerly, except this, *that the Christian economy has a spirit of more expansive benevolence, and was intended to diffuse its privileges to a greater extent than the former economy?* And if the Christian economy really possesses this character, as it undoubtedly does; and if from this expansiveness of its spirit, and this enlargement of its privileges, it does, in one important case, apply its seal *more extensively* than the former economy did; who can suppose that, in another case, without any apparent reason whatever, it would ap-

ply the same seal *less extensively*? What but an express divine command, or the well known example of inspired men, could satisfy us of this?

*Third. Import of Infant Baptism.*

This may be understood from the preceding discussion. Circumcision was the seal of God's covenant with Abraham and his offspring; that is, of his gracious design and promise respecting them. This design and promise was, in brief, that he would be their God. Circumcision signified, that such was the promise of God,—such the plan of administration he had fixed upon towards Abraham and his seed. And it manifestly implied, that there were obligations on their part, to love, worship and obey him, who promised to be their God. Thus it was a seal of God's promise to them, and of their obligations to him. But it was never intended to signify, that all, to whom it was applied, were actually, at the time, intelligent worshippers and servants of God. In regard to infant children, this was impossible. But the rite did signify, that, in process of time, they would be under high *obligations* to worship and serve God, and that he would pursue a course of conduct towards them, which would be suited to influence them to this. As to those, who had attained to mature understanding, and were voluntary in receiving the rite of circumcision, it signified their readiness to accept the good promised, and to perform the duties required. In them, it was an indication of right feeling; *a profession of piety*. But it became so, not as the direct and necessary import of the rite, but from their voluntary agency in its application. So far as circumcision was concerned, this view of the subject must be admitted by all to be correct. And why

not in regard to Baptism? The divine economy, though circumstantially different, is the same in substance now, as before the coming of Christ,—the same, most evidently, so far as relates to the connexion between parents and children, and the high interests which that connexion involves. When this Christian rite is applied to *believers*, it is a seal of the new dispensation towards them. And it signifies their consent to this economy; their belief of its truths, and their readiness to receive its blessings, and comply with its obligations. But it comes to signify this, and so to be a *profession of piety*, not as the direct and necessary import of Baptism, but from the fact, that it is applied to those, who have a voluntary agency in receiving it. Its general import, as a token of God's gracious economy, is as consistent with its being applied to children, as to men. Its particular import varies with the state and circumstances of those to whom it is applied.

*Baptism by water* may always be considered as signifying, that those, to whom it is applied, are the subjects of moral pollution, and need that spiritual cleansing, or purification from sin, which is effected by the Holy Spirit through the blood of Christ. When adult believers receive Baptism themselves, they hereby express their belief, that they are by nature polluted with sin, and must be sanctified by the Spirit of God in order to be admitted into heaven; and they express their desire for such sanctification, and their determination to seek after it, in the diligent use of all appointed means. When we present out infant children for Baptism, we express our belief, that *they* are the subjects of moral pollution, and must be born of the Spirit in order to be admitted into the kingdom of heaven; and we express our earnest de-



sire that they may experience this spiritual renovation, and our solemn determination to labor to promote it by fervent prayer to God, and by faithful attention to all the duties of Christian parents. This seems to me a perfectly natural and satisfactory view of what is signified by the Baptism of children. The use of water in this Christian rite is indeed a token of *spiritual cleansing*; not however as a thing actually accomplished, but as a thing which is absolutely necessary. Whether we are concerned in the Baptism of children as ministers of the Gospel, or as members of the church, we do, by this public token, express our belief, that spiritual purification is indispensably necessary for the children who are baptized, and our determination and engagement to do whatever belongs to us, severally, for the accomplishment of that important end. And it is of great consequence to the interests of religion, that this obvious import of Infant Baptism should be often set forth, and that the obligations of parents and churches should be often explained and inculcated, especially at the time of the Baptism.

Offering up our children in Baptism, according to the Christian formula, implies an open and solemn profession that we ourselves receive, with cordial faith, what the Scriptures reveal respecting God, and that we dedicate our children to him, as Father, Son and Holy Spirit, with earnest desires that he would be their God, their Redeemer, and their Sanctifier.

#### *Fourth. The utility of Infant Baptism.*

The utility of positive institutions consists, generally, in the moral influence they exert upon us; in their adaptedness to promote good affections, and to excite us to the diligent performance of duty. Now there is no in-

stitution of religion, which is more evidently suited to have a salutary influence, than this. When we consecrate our children to God in Baptism, we have our eyes turned directly to that glorious Being, to whom we and our offspring belong, and we are made to feel the perfect reasonableness of such a consecration. We look to God's holy and merciful economy, of which Baptism is the appointed token, and are impressed with the divine condescension and goodness manifested in it, and the invaluable blessings resulting from it. The transaction is public, and on this account is likely to excite in us a more constant recollection of the sacred obligations which bind us as parents, and greater diligence in performing the duties we owe to our children.

For the truth of these remarks, I make my appeal to thousands of pious parents. They well know how their hearts have been affected with the love of God, and the interests of the soul, while they have been engaged in consecrating their children to God in Baptism; how earnestly they have longed and prayed for their salvation; what resolutions they have made to bring them up in the nurture and admonition of the Lord; and how sensible the effect of this transaction has been upon them afterwards. The view they have taken of God's gracious promises and administration proves a mighty encouragement to earnest endeavours and prayers for the good of their children. If, for a time, their endeavours and prayers seem to have little or no effect; still they are not disheartened. They look upon their children, as having been placed under that gracious economy, in which God says to them, *I will be your God, and the God of your seed.* They remember with what glorious success he has crowned the persevering endeavours of pious parents,

and how frequently he has done this, after many years have passed away in sorrowful disappointment. Their confidence in the merciful covenant of God, which has been sealed to them and their children by the sacred rite of Baptism, bears them above discouragement, and inspires a hope of the salvation of their offspring, which nothing is able to destroy. Now it is evident, that all the effect which this public and sacred rite produces upon pious parents; this deep impression of their obligations; this excitement of their good affections; their faithful endeavours, and their fervent, persevering prayers, turn directly to the benefit of their children. We are not to look at the mere Baptism of a little child, and to confine our thoughts to the act itself, or to the present effect of it upon the child. We must view this transaction in all its relations and consequences. We must consider, that the child is a rational, immortal being, just entered on his probationary state; that his eternal happiness depends on the formation of a virtuous and holy character; and that his character depends, in a great measure, on the circumstances in which he is placed, and the moral causes which act upon him, in the first periods of his existence. We must then consider that the child, who is baptized in a manner correspondent with the spirit of the institution, is, at the very commencement of his being, brought into circumstances highly auspicious; that he is placed under a divine economy, which secures to him the affections and prayers of parents and other Christians, and which distils upon childhood and youth the dews of divine grace. He is placed in a school, where he is to receive faithful instruction and discipline, and to be trained up for the service of Christ. The child, who is offered up in Baptism by

devout parents and a devout church, is placed in these circumstances, and is entitled to these privileges; the substance of which is, a faithful, Christian education, accompanied with the divine blessing. All this is signified by Baptism. The design of the transaction evidently is, to produce a moral effect upon parents and children; upon parents *directly*, and upon children, as a *consequence*.

It would avail little to say, in the way of objection, that parents would be under all these obligations, and would have sufficient motives to faithfulness, without such an ordinance as Baptism. The obvious design of Baptism is, to cause these obligations to be felt *more deeply* and *constantly*, than they would otherwise be, and to give *greater efficacy* to these motives, than they would otherwise have. The influence of public rites and observances has been acknowledged in all ages, both in civil and religious concerns. In our own country, and in other countries, they are kept up, in order to perpetuate the principles of civil government. Among the Israelites, they were established for the purpose of giving to one generation after another, a knowledge, and a lively impression, of the principles and laws of their religion. The human mind is so constituted, that it is very doubtful, whether the truths of religion could be inculcated and impressed with the necessary efficacy, without the help of public rites and observances. The utility of the Lord's Supper, which is generally acknowledged to be great, rests on the very same principle, as that which gives importance to Infant Baptism. Thus it was also with the utility of the Passover and Circumcision. And we may as well say, that the principles of religion might have been effectually taught, and impressed, and trans-

mited from one generation to another among the posterity of Abraham, without the Passover, or Circumcision, or any of their sacred rites ; and that the principles of the Christian religion might be effectually taught and impressed, and its motives rendered sufficiently powerful, without the Lord's Supper, as to say that the influence of such a rite, as Infant Baptism, is unnecessary, and that parents will be as likely to feel their obligations and attend to their duties without it, as with it. The experience of the whole world is in favor of visible signs and tokens, of public rites and observances. The human mind requires them, as means of inculcating moral and religious truth. To undervalue them would be a discredit to our understanding ; and to neglect them, an injury to our moral feelings.

But suffer me here to say, that the utility of Infant Baptism cannot be measured, by the influence which it has actually exerted upon the generality of Christians. For what sacred institution, and what divine truth, has not fallen short of the influence which it ought to have upon the conduct of men ? The question is, what effect is Infant Baptism *designed* and *adapted* to produce ? What has been its influence upon those parents, whose minds have been in the best state ; whose parental affection has been most highly sanctified, and whose piety, most active ? And what will be its influence, when the great body of Christians shall come to be fully awake to the interests of religion, and shall make it the constant object of their solicitude, and labors, and prayers, that their offspring, from one generation to another, may become children of God, and heirs of the kingdom of heaven ? The value of this sacred rite, taken in connexion with the divine economy of which it is the sign, and

with the obligations of parents and churches which it is intended to enforce, cannot be perfectly known, before the present low state of religious feeling among Christians shall give place to a more elevated piety, and to more constant and more faithful exertion to promote the welfare of the rising generation. In my apprehension, it is chiefly to be attributed to the unfaithfulness of parents and churches, and their failing to act according to the spirit of this divine ordinance, that it has so far fallen into disrepute, and that any can feel themselves justified in saying, *it is of no use.*

There is still another way, in which children may experience the salutary effect of Baptism. When they come to adult years they may be induced to attend to the duties of religion, by means of the Baptism which they received in infancy. When a child of ours becomes capable of being influenced by rational considerations; we may address him in such a manner as this: *In your infancy, we devoted you to the service of your Creator and Redeemer; and we put upon you the mark of that gracious economy, under which you were placed by your birth. In that transaction, we bound ourselves to bring you up for God, and to seek diligently your eternal happiness. As you are now come to years of understanding, you are bound to devote yourself to God, and, by your own act, to confirm what your parents did for you in your infancy.* The child may be taught, that there is nothing so conducive to his highest interest, as for him to choose the God of his parents for *his* God. It may be inculcated upon him, that, by neglecting his soul, and living in sin, he will be guilty of casting contempt on the pious solicitude, the exertions and prayers of his parents; on the sacred ordinance, by which he was consecrated to the service of

Christ, and on all the obligations laid upon him, and all the privileges secured to him, by such an early consecration. If a youth, who was devoted to God by Baptism in infancy, possesses even an ordinary degree of moral sensibility; considerations like these must produce a powerful effect upon him, and, through the divine blessing, may prove the means of his salvation.

The view which I have taken of this subject is, you perceive, very different from that which was entertained by most of the early Christian Fathers. They attributed to Baptism itself a *mysterious inherent efficacy*. They supposed that it directly conveyed grace and salvation to the soul, and that, without it, no one could be saved. But I have represented the utility and efficacy of Infant Baptism, as consisting primarily, in the influence it has upon the feelings and conduct of parents; and then, secondarily, in the effect which parental instruction, example, and prayer produce upon children. This effect I have considered as resulting from God's gracious economy; that is, his appointment and promise. And I have referred and always would refer to facts which occur in the course of divine providence, as proof of the correctness of these representations. These facts are striking and momentous, and deserve to be contemplated again and again with the liveliest interest. Behold the mighty influence of parental character and instruction! How is it that pagan idolatry, Jewish infidelity, and the violent superstition of Mohammed are continued in the world, and transmitted from one generation to another? What is it which leads us to expect, that according to the common course of events, the children of pagans will be pagans, and that the children of Mahometans will be Mahometans, and the children of Jews, Jews? It is the

general principle, established by God himself, that the character of children is formed by parental influence. And is not this as true in regard to Christians, as in regard to any other class of men? In ordinary cases, the children of faithful Christian parents will be Christians; and they will become so, by means of the influence which their parents exert upon them, in their early education. Such is the divine economy. That children are placed under it is signified by Baptism. And the application of Baptism to children is a suitable expression of the piety of parents, and of their love to the souls of their offspring, and is a powerful means of exciting them to recollect and feel their obligations, and to be active and persevering in the performance of parental duties. And let me add, that when the piety and diligence of parents shall rise to a proper height, and they shall address themselves to the duties, which they owe to their children, with united zeal and prayer; the true import of Infant Baptism will be more fully understood, and its utility acknowledged with more fervent gratitude to God.\*

*Fifth. Relation of baptized children to the church.*

This relation of children to the church is generally represented by the most respectable authors as *infant membership*. Against this I can see no valid objections, if the language is understood with suitable qualifications. In a very important, though in a very qualified sense, baptized children may be considered as infant members of the Christian church; just as formerly, the infant children of the Priests were *infant members* of the *Priesthood*; and as now, all children that are born here, are considered as infant members of our civil community, entitled to enjoy, as they may be capable, the benefits of society,

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\* See Appendix C.



and in due time to become *complete* and *active* members. But whatever may be the language which we choose to employ, it can never be consistent to regard infant children as members of the church in the peculiar sense in which adult believers are members; for of this relation they are manifestly incapable. Nor can it be implied, that baptized children can ever become members of the church in this peculiar sense, on any lower terms, than those which are prescribed for others. They can be admitted to sustain this high relation only on the condition of their exhibiting the character of Christian piety. Still it is clear that baptized children bear a real and very endearing relation to the church. And although they are not at present capable of being members, in the full sense in which believers are; they are, even now, capable of enjoying some of the benefits resulting from their condition, as children of the church; and they will be more and more capable of enjoying these benefits as they advance in age; and at length, unless their own wickedness prevent, they will become active, faithful Christians. Such is the design of the economy under which they are placed; such the end of their being consecrated to God, and placed in the school of the church. And we may hope that, through divine mercy, this will ordinarily be the happy result.

To avoid as far as may be the difficulties which attend this subject, we must consider the relation of baptized children to the church to be such, and only such, as they are capable of sustaining. At first, they are merely *children of the church*; that is, children of those who are members of the church. The privileges which belong to them at this period are chiefly prospective. After they become capable of receiving instruction, they stand in the

relation of *catechumens*,—young persons who are in a course of discipline and training for the service of Christ. Here the advantages of their condition begin to appear. As children consecrated to God, they are brought under a system of means suited in the highest degree to promote their salvation. If through the divine blessing, these means prove effectual, they become devoted servants of Christ, and members in due form of his spiritual kingdom ; that is ; they come to be just what it was intended in their baptism that they should be. Thus the relation of baptized children to the church is not an imaginary or unintelligible relation, but one which is *real* and *obvious*, and which secures to them the privileges of that gracious dispensation, under which they are placed, and gives them a special prospect of obtaining its spiritual and eternal blessings.

*Sixth. Duties of parents and the church towards baptized children.*

On this subject, which is of the highest practical importance, my remarks must be very summary.

When we dedicate our infant children to God in Baptism, we should consider them as rational and moral beings just commencing an endless existence. Instead of confining our thoughts to their bodily wants and their earthly interests, we should direct our attention chiefly to the worth of their immortal souls, to the state of moral degeneracy and ruin into which they are brought by their natural birth, and to the grace of God which has provided deliverance and salvation for them ; and then we should draw near to the God of mercy with strong desire and fervent prayer, beseeching him that these dear children, who are destined to live forever in heaven, or in

hell, may inherit the blessings of the everlasting covenant ; and that in the morning of their existence, they may be sanctified by the Holy Spirit. In this solemn transaction we should consecrate ourselves anew to the service of God, and resolve, humbly, but firmly, to be faithful to our children.

The general duty of parents, and of the church, is the same ; namely ; such a course of pious instruction and discipline, such an example of holiness, and such fervent prayer both in public and private, as are suited to promote the salvation of the rising age, and to transmit the Christian religion, with all its institutions and blessings, to future generations. This duty belongs primarily to parents. In every thing which is important to their children, they are to take the lead. But their pious efforts are to be encouraged and sustained by the whole body of Christians, with whom they are associated. These are all under obligation to cherish a lively interest in the children of the church, and with unwearyed diligence to labor for their good ; always looking to God for those spiritual blessings which result from his gracious covenant.

It is impossible for me, in this place, to give a particular enumeration of the methods, which ought to be pursued by parents and by the church, for the welfare of children. I shall only say, that our benevolent efforts are to be made in various ways, and to be continued so long as there is any hope of success ; and I know not why we should abandon such a hope, while the life of our children continues.

On the question, whether the church ever ought, by a public act, to cut off those, who give evidence of obstinate impiety, there have been various opinions. That

view of the subject, which I have found the most satisfactory, is briefly as follows. The church is to join with parents in administering instruction, admonition and warning to children and youth in the most discreet, affectionate, and faithful manner ; and to do this perseveringly. In judging of the reasons, which ought to encourage us to exertion, we are not to attend chiefly to present appearances ; but are to consider the forbearance and long suffering of God, and the multiplied instances in which his grace has visited those who had long lived in sin, and who, in human apprehension, had been fitted for destruction. And when those who have been devoted to God in Baptism, wander far and long from the path of duty, and show fearful symptoms of obduracy ; we are not quickly to despair of their salvation, but are to follow them with every effort which the sincerest love can dictate. And when no other effort seems to promise any good, we are to abound in prayer, relying on the infinite grace of God, and earnestly hoping that our prayers will prevail, and that our children will at length be persuaded to consider their ways, and turn to the Lord.\*

It is, in my view, utterly inexpedient to attempt to fix upon any particular age, at which those who were baptized in infancy, and who exhibit no evidence of piety, are to be abandoned by the church, as those for whom no farther efforts ought to be made. For suppose you fix upon the age of eighteen, or twenty, or twenty one : who can be sure that a youth at that age, though without any evidence of regeneration, may not be in a state of mind, which is more susceptible of good impressions, and which affords more hope of salvation, than at

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\* See Appendix D.

any period of his life before ? Now if any person should be in this state; and the church should adopt a principle like what I have referred to; they must forthwith exclude such a person from all the advantages of their Christian friendship; and they must do this at the very time, when those advantages would be most highly prized. How directly would such a principle oppose all the feelings of Christian benevolence and compassion! And what havock would it make of the interests of the soul!

To conclude. The day of Zion's glory draws near. And when that happy day arrives, a clearer light will shine upon the minds of God's people, as to the principles and rites of Christianity. The duties of parents to their children will be more correctly understood, and more diligently and successfully performed. Division and strife will cease; and those who love the Lord Jesus Christ, will be of one mind. The shortest and best way, therefore, to solve our doubts, and settle our differences, is, to labor unitedly and earnestly to hasten the arrival of that blessed day, when a brighter sun will arise upon the church, and quickly chase away all the shades of night. Then Christians, having a more perfect illumination, and being united in judgement and feeling, will more justly prize the blessings of the Christian economy, and will combine their prayers and efforts to transmit those blessings from one generation to another, and to promote the increasing and perpetual prosperity of the Redeemer's kingdom.

## LECTURE VIII.

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### MODE OF BAPTISM.

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Introductory remarks.—Two propositions. 1. It cannot be certainly determined from the New Testament that immersion is the only proper mode. 2. Christians should not consider the mode of Baptism of essential consequence.

THE subject of *Infant* Baptism has no necessary connexion with the *mode* of Baptism. Christians who baptize by immersion, as well as those who baptize in other ways, may apply Baptism to infants, and in instances not to be numbered, have in fact done this. While, on the other hand, those, who administer Baptism by sprinkling, as well as those who use immersion, may confine it to believers. If Pedobaptists were now convinced, that immersion is the only proper mode, it would make no difference in their belief, as to the duty of *Infant* Baptism. This being the case, I was, for a time, resolved to treat the subject of *Infant* Baptism by itself, and wholly to decline the controversy respecting the mode of Baptism.

But on farther consideration, I have become satisfied, that my intended silence on the mode of Baptism would be liable to misconstruction. I have therefore concluded to make a few remarks on this point, though with all possible brevity.

It is not to be forgotten, that the particular mode of Baptism is regarded by Pedobaptists generally, as a subject of no essential consequence. For myself, I could, without any scruple of *conscience*, adopt immersion as the usual mode. And it would afford me real pleasure to conform in this respect to the views of my Baptist brethren, and thus to do all in my power to put an end to a controversy, which so unhappily divides the friends of Christ, and so far hinders the influence of the Gospel. With Pedobaptists, the question as to the mode of Baptism, is a question of *expediency*.

In this concluding Lecture, I propose to suggest, under two distinct propositions, the principal thoughts which have occurred to me on the manner of performing this rite.

FIRST. *It cannot be certainly determined from the New Testament, that Baptism was administered by immersion.*

What declaration is there in the New Testament, that every one who was baptized was *completely immersed* in water? What command is there of Christ, or of his Apostles, expressly requiring that Christians should be baptized by *total immersion*? The manner of various purifications and other rites, under the Mosaic economy, was *exactly described*; and thus it was made evident, that God would have those rites executed in *one precise form*. But the particular manner of administering Baptism is no where described.

It cannot be certainly determined, that total immersion was the only mode of Baptism from the signification of βαπτίζω, and the nouns derived from it.

Though it might be supposed that βαπτίζω, being a derivative from βάπτω, would have a less definite and

forcible meaning than the original ; they seem to be often used in the same sense. But a total immersion is not necessarily signified by either. This is perfectly evident from the New Testament. First, as to βάπτω, Matt. 26: 23. “He that *dippeth* his hand with me in the dish ;” ἐμβάψας—τὴν χεῖρα. Mark has it, ὁ ἐμβαπτόμενος, “*he* that dippeth with me in the dish.” Now whatever liquid the dish contained, it cannot be supposed, that Judas plunged his hand all over in that liquid. Nothing more can be meant, than that he took the bitter herbs which were eaten at the Passover, or other articles of food, and with his fingers dipped them in the sauce prepared. And yet it is said by Matthew, that Judas *dipped his hand*, and by Mark, that *he himself dipped* in the dish. And as to βαπτίζω, baptize ;—the word does indeed signify to *immerse* or *dip in water* ; but it also signifies to *wash*, and to wash in different ways. “Divers washings” are mentioned Heb. 9: 10. The original is διαφόροις βαπτισμοῖς, *divers baptisms*. These were not all performed in one way ; and certainly not by *immersion*. The adjective διάφορος signifies *different, of various kinds, dissimilar* ; as in Rom. 12: 6. The divers baptisms, or ablutions, mentioned Heb. 9: 10, doubtless included all the different ablutions, or ceremonial cleansings, prescribed in the Mosaic law. These were performed in different ways, but chiefly by *sprinkling consecrated water*. The word βαπτισμός, *baptism*, is used with great latitude of signification in Mark 7: 4. The Evangelist says, the Pharisees hold many other usages, “as baptisms of cups, and pots, and brazen vessels, and *beds, or couches*.” The common version has *tables*. But the word κλίνη uniformly signifies a *couch* to sleep on, or to recline upon at meals. Now the *baptism*, or ceremonial



purification of cups, and pots, and brazen vessels, and *couches*, were doubtless performed in different ways. Cups and pots and brazen vessels might possibly be *immersed all over in water*; though this is not probable. But to suppose that *beds*, or *couches*, were immersed in the same way would be unreasonable, especially since one of the prescribed modes of ceremonial purification, and indeed the most common mode, was, *the sprinkling of consecrated water*.

Since then it appears, that βαπτισμος, *baptism*, when used to denote ceremonial purification, did not by any means signify immersion exclusively, and generally signified other modes of purification; why should we suppose that the word, βαπτίζω, always signifies *to immerse* when used to denote a Christian rite? If baptism was performed in different ways under the former dispensation; how can we determine, merely from the use of the word, that it is not to be performed in different ways under the present dispensation? What is there in the Christian religion which would prevent a word from being used with as much latitude of signification, as it was under the Mosaic economy?

If it were the case, that βαπτίζω always signifies *to dip* or *immerse all over in water*, when applied to other subjects; it would by no means certainly follow that it has this signification, when applied to the Christian rite of *Baptism*. There may be sufficient reasons, why a religious rite, though denoted by a word in common use, should not be performed in a manner exactly in conformity with the common signification of that word. This we well know is the case with the word, by which the other Christian ordinance is denoted. The word *Supper* in English, and δεῖπνον in Greek, have a very different

sense when applied to that institution, from what they have in ordinary cases. Eating a *morsel* of bread does not constitute a *supper*, a *principal meal*; although this last is the common signification of *δειπνον*. But in this religious rite, *eating a small morsel of bread* is called a *Supper*. 1 Cor. 11: 20. And the Apostle charged the Corinthians with abusing the ordinance, because they made use of more food, than the design of the ordinance required. Now if the word which denotes one Christian rite, has a sense so widely different from its usual sense; why may it not be so with the word, which denotes the other Christian rite? As *δειπνον*, in reference to one rite, signifies, not a usual meal, but only a *very small quantity of bread*; why may not *βαπτίζω*, in reference to the other rite, signify, not a complete dipping or washing, but the application of water in a *small degree*? This would present the two institutions in the same light. In the first; as bread and wine are used, not to nourish and invigorate the body, but, as mere symbols, for spiritual purposes, or, as signs of spiritual blessings; a very small quantity is sufficient. Indeed the Apostle decides, that a small quantity is better suited to the ends of the institution, than a larger quantity. So in the other; as water is used, not to cleanse the body, but merely as a *sign of spiritual purification*; a small quantity of water must be sufficient;—as sufficient for the purposes of this ordinance, as a small quantity of bread and wine is for the purposes of the other. The nourishment of the body in the one case, and the cleansing of it in the other, being no part of the end to be answered; a large quantity either of bread or of water can be of no essential consequence.

I shall now endeavour to show, that *the circumstances,*

which attended the several instances of Baptism recorded in the New Testament, do not prove that immersion is the only proper mode.

The circumstance mentioned John 3: 23, does not prove this. "John was baptizing in Ænon, *because there was much water there.*" In such a country as Palestine, John found it of special importance, (as any Christian missionary would at the present day,) to collect the multitude of people who resorted to him for instruction and Baptism, in a place, where there was an abundant supply of water. This he knew to be necessary for their accommodation, and even their subsistence. So that there is not the least need of supposing, that the mention of much water, or many springs or streams of water, ὕδατα πολλά, had any reference to the particular mode of Baptism. For whatever the mode might have been, a large supply of water was indispensable to such a concourse of people; and such a supply could be obtained in only a few places in that country. And who can suppose the waters of Ænon were resorted to for the simple purpose of *baptizing*, when three thousand were, in one day, baptized by the Apostles even at Jerusalem, in the driest season of the year?

That total immersion was the mode of Baptism cannot be proved from the circumstance mentioned Matt. 3: 16, that Jesus, when he was baptized of John in the river Jordan, *went up straightway out of the water.* The preposition ἀπό generally signifies *from*. "He went up *from* the water;"—an expression perfectly natural and proper, on supposition that he had only gone into the river where the water was a few inches deep, or that he had gone merely to the edge of the river, without stepping into the water at all. It will be kept in mind, that the riv-

er Jordan had banks of considerable height above the water, except when it was so swollen by the melted snows of Antilibanus, as to fill its upper channel. Of course, Jesus must have *ascended*, or *gone up an ascent*, when he left the water, whether he had been *in* the water so as to be immersed, or had been only to the margin of the water.

The same remarks may be made respecting the Baptism of the Ethiopian eunuch, Acts 8: 38. "They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, etc." Every one acquainted with the Greek language knows, that the passage may be just as well rendered, "they descended *to* the water, and ascended *from* it." Besides, it has often been remarked, and not without reason, that, as it is said of both Philip and the Eunuch, "they went down *into* the water;" the mere circumstance of going *into* the water no more proves that the *Eunuch* was immersed, than it proves that *Philip* was.

It is evident then that the argument above mentioned in favor of *immersion* from the Baptism of Jesus, and of the Ethiopian eunuch, is founded on the mere sound of the words used in the common Version. On the slightest examination, the argument vanishes.

The circumstances attending the Baptism of the jailer equally fail of proving that he was baptized by immersion. Acts 16: 19—39.

In the first place, he was baptized in the night. Secondly; he was evidently baptized in the outer prison. Paul and Silas were thrust into the inner prison, or dungeon. After the earthquake, the jailer brought them out; that is, out of the dungeon, but clearly, not out of

the limits of the prison. There Paul taught him and his household; and there, in all probability, he baptized them. Thirdly; after the jailer professed to believe, he was baptized *immediately*. These three circumstances, namely, his being baptized at *such a time, in such a place, and immediately* after professing to believe, are very far from proving that immersion was the mode of Baptism. They rather seem to prove the contrary.—If any one should say, there was probably a stream or fountain of water in the prison, or a bath filled with water, sufficient for baptizing by immersion; I would merely ask, what evidence he finds of this in the New Testament?

Nor can it be proved that immersion was the prevailing mode of Baptism from the account given, Acts 10, of the Baptism of those who were converted at the house of Cornelius.

After Peter had preached, and the Gentiles believed, and received the Holy Ghost; Peter said: “can any man *forbid water* that these should not be baptized?” It is most natural to understand this to mean, *can any man forbid water to be brought?* It is far less natural to understand it to mean, *can any man forbid us to go out to a river or fountain of water?* It seems impossible that this account should be thought by any one to favor the mode of baptizing by immersion.

And what evidence of this mode of baptizing can be derived from the Baptism of the three thousand converts, as related in Acts 2? The place of those numerous Baptisms was not by the river Jordan, nor at Ænon where there was much water; but at Jerusalem. It was too on the day of Pentecost, which was about the twentieth of May. At that season, which was summer at Jerusalem, there was no rain. The brook Kidron was doubtless dry.

And there was no natural fountain of water in Jerusalem, or near it, except the pool of Siloam, or Siloah, (also called Gihon, 2 Chron. 32: 30,) which is not far from the Southeast corner of the city, at the foot of Mount Zion and Moriah. This is "the only fountain, whose waters gladdened the city."\* Such having been the circumstances of the case, is there no difficulty in supposing, that the Apostles found places where they could baptize three thousand in one day by immersion? All the Apostles were undoubtedly engaged in baptizing at the same time. And if they baptized by immersion, they probably made use of separate tanks, cisterns, or bathing places in private houses. But is there no difficulty in supposing that they divided themselves into so many different companies for the purpose of administering the rite of baptism? And is there no difficulty in supposing that they had access to so many bathing places? These doubtless were confined to the houses of the more wealthy; among whom few could at that time be found in Jerusalem, who were disposed in any way to befriend the cause of Christ. And what intimation is there, that the apostles made use of such bathing places for the purpose of baptizing the three thousand converts? And what reason have we to suppose, that such a multitude, who were suddenly collected from various regions, and who, we must presume, were generally poor, had such changes of raiment, as would have been necessary for baptizing by immersion?

But there is still another difficulty which meets us. After much consideration, I think it exceedingly improbable, that the Apostles could have baptized such a number by immersion in so short a time. Before they began

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\* See Jahn's *Archaeol.* Sect. 335.

to baptize, all the other business mentioned in the narrative had been accomplished. The Apostles had met together in one place. The Holy Spirit had been poured out upon them; so that they declared the wonderful works of God to people of many different countries, in their own languages. The powerful effects produced by their preaching had been noticed. Heavy accusations had been brought against them. Peter had undertaken their defence, and had reasoned with them largely from the Holy Scriptures. Multitudes had been pricked in their hearts, and inquired, what they should do to be saved. Peter had taught them the way of salvation. What is related, Acts 2, must be considered as a very brief outline of the instruction he gave them; as appears from verse 40. Now all those miraculous operations of the Holy Ghost; all those discourses of the Apostles to people of many different countries; all the agitations and differences of opinion which took place among such a multitude; the discourse of Peter; the convictions and anxious inquiries of three thousand souls, with the particular instructions given them in regard to the way of salvation and the duties of a holy life,—all these must have occupied a considerable portion of the day. It was the third hour, that is, nine o'clock in the morning, when some of the people, after having seen the effects produced by the effusion of the Spirit, accused the Apostles of being unduly excited by new wine. What has been mentioned could not have taken place in less than half the day; and they certainly could not have had more than half the day left for baptizing. Indeed I can hardly bring myself to believe that they devoted half the day to this ritual service. But let it be supposed that they baptized three thousand in five hours. This would make

six hundred an hour ; and for each apostle, fifty an hour, or two hundred and fifty in five hours ; that is, but little short of one a minute for each Apostle, through the whole of that time. According to this calculation, who can suppose they were baptized by immersion, without supposing at the same time, that God worked wonders in this, as in other occurrences of that memorable day, and that he miraculously multiplied *the hours* and *minutes*, as he had on another occasion multiplied the *loaves* and *fishes* ?

In reply to all this, it may be said, that others might help the apostles in baptizing. I allow this to be possible. But what proof is there of the fact ?

There are two places in the Epistles, which contain allusions to the rite of Baptism, and which have been thought by some to prove that immersion was the mode. Rom. 6: 3, 4. Col. 2: 12. In these texts, believers are said to be *buried with Christ in*, or *by Baptism*. I remark, first, that the language is figurative. In this all are agreed. Secondly : The word, *συνετάφημεν*, *we were buried*, does not appertain to *living* men, but to *dead* men ; not to *water*, but to *earth*. It does not mean, we were *immersed*, or *plunged in water*, but, as dead bodies, we were *interred* or *covered up in a grave*, or *laid in a tomb*. "The Greek word, *συνετάφημεν*, *we were buried with him*, cannot mean *water* baptism ; for in what part of the Bible is being washed or bathed in *water*, an emblem of *death* or *interment* ? In the Jewish ceremonies, it is always an emblem of *purification*, not of *death*. The Baptists greatly mistake the force of this text."\* The figure of speech is the same, as in the expressions used in connexion with this, in which Christians are said to be *crucified* and *dead*.

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\* A Manuscript Note of Professor Stuart.



It designates their character. They are *crucified to the world*; *dead to sin*; yea, *dead and buried*. Now this *mortified temper* of Christians, and their conformity with Christ, is signified by Baptism; and equally so, whatever may be the mode of Baptism. According to the representation of the Apostle in the context, it is as true that believers are *crucified* with Christ and *dead* with Christ in Baptism, as that they are *buried* with him in Baptism. And how does it appear from the language employed in these passages, that Baptism has any more resemblance to Christ's *burial*, than to his *crucifixion* and *death*?

In Gal. 3: 27, the Apostle says; "As many of you as have been baptized into Christ, have *put on Christ*." Here the metaphor is taken from the putting on of clothes. Believers *have put on Christ*; have assumed his character; have *invested*, or *clothed* themselves with his moral excellence, as one covers himself with a garment. And this is signified by their being baptized into Christ. But who would ever think of inferring from this, that the *mode* of Baptism must have a resemblance to *putting on clothes*? And yet this would be just as proper as to argue from the other passages, that, the mode of Baptism must have a resemblance to Christ's *burial*.

After all, what resemblance is there between a man's being dipped or plunged in *water*, and Christ's being laid in a sepulchre which was hewn out of a rock?

The common manner of burial among us is very different from that in which Christ was buried, and may have been the occasion of misleading the judgement of common readers. There are still remaining in the neighbourhood of Jerusalem many ancient tombs, which clearly show the manner of interment formerly practised. A

chamber or excavation was made in a rock, and at the sides niches were formed for the reception of dead bodies. The body of Jesus was wrapped in linen and laid in one of these niches. Now what resemblance is there between a body's being carried,—not let *down* as *into a grave*, but *carried* into such a chamber or excavation in a rock and lying there three days in one of the niches at the side, and the plunging of a living person for a moment in water? If there is any resemblance, is it not too remote and fanciful to be regarded by an Apostle?

Let me just remark in addition, that if *circumcision* had been continued, as the seal of the covenant, under the Christian dispensation; it would have been just as proper, as it is now, for the Apostle to make use of the metaphors found in the passages above quoted, and to say, that Christians are *crucified* with Christ, *dead* with Christ, and *buried* with Christ in or by *circumcision*; as this, according to the supposition, would have been the appointed sign of their being thus *crucified*, *dead* and *buried* in a spiritual sense.

The obvious design of the Apostle is to illustrate the character and obligations of believers from the circumstance, that they are, in a certain respect, conformed to Christ's *death*; that as he died *for sin*; so they are dead, or are under obligation to be *dead to sin*; that is, they are *holy*, or are by their profession *obliged* to be holy. "So many of us as were baptized into Jesus Christ, were baptized *into his death*." And this is explained by what follows. "In that Christ died, he died unto sin (or on account of sin,) once; but in that he liveth, he liveth unto God. *Likewise* reckon ye also yourselves to be *dead indeed unto sin*, (or in respect to sin,) but *alive unto God through Jesus Christ*." This is what was signified by

*baptism*. And so believers were baptized *into Christ's death*; not that baptism was a *symbol* of death, or the state of the dead; for water or washing in water never was a symbol of this. But water, used in ceremonial ablutions, whether by washing or sprinkling, and afterwards in Christian baptism, always signified the fact, or the acknowledged necessity, of *purification*. Now being *dead*, or in *a state of death as to sin*, is the same thing as to be *spiritually purified*, or made *holy*. And this is the very thing that *Baptism*, coming in the place of ablutions under the former economy, is exactly adapted to signify. Or to say all in a word: water used in Baptism is a sign of that *moral purification* of believers, which the Apostle means to express by their being "crucified," and "dead," and conformed to Christ's "death." Their being *dead* in conformity with Christ, is the expression which contains the metaphor. And Baptism, as an appointed token, or symbol, denotes what is signified by the metaphor, not the metaphor itself.

The argument which has been derived from this passage in favor of immersion is founded on the supposition of a real resemblance between *Baptism* and *death*. But this supposition is very unnatural, and I think far different from what the Apostle had in view.

What has been said above as to the *obligation* implied in Baptism, may be confirmed by 1 Cor. 10: 2. The Apostle says, the Israelites "were all *baptized* unto Moses in the cloud and in the sea." Baptism, as a religious rite, was not then instituted. But the Apostle, knowing the special obligation implied in Baptism, makes use of the word, to set forth the obligation of the children of Israel. "They were *baptized* unto Moses in the cloud and in the sea." That is, in consequence of God's mer-

cy towards them, especially at the Red Sea, they came under special obligations to obey Moses, the servant of God, or, which is the same thing, to obey the commands of God *by Moses*. Their being *baptized* does not surely imply that they were *immersed* or *plunged* in the cloud and in the sea; (which was not the fact; for they went through on *dry ground*;) but it implies, that they were there brought under special obligations to worship and obey their gracious Deliverer. Baptism is here spoken of, in regard to its spiritual import, just as I understand it to be in the passages above quoted from Rom. and Col.

As to 1 Pet. 3: 21, I shall stop to make only two concise remarks. First. The Apostle here expressly tells us, that the thing he had in his mind, when he spoke of Baptism, was not an *outward*, but an *inward, spiritual washing*. Second. The condition of Noah and his family in the ark was by no means the condition of persons *buried* or *immersed in water*. This was the condition of the ungodly world. It was *from* this condition, as the Apostle tells us, that those in the ark were *saved*. And this preservation from the ruin of the ungodly world he refers to, as illustrating the salvation of Christians, who have that *inward purification*, that "*answer of a good conscience towards God*," which he tells us is what he meant by Baptism.

The mistake into which some Pedobaptist as well as Baptist writers have been betrayed, in regard to several of the passages which speak of Baptism, particularly those in Rom. vi, and Col. ii, has, in my apprehension, been owing to their not attending, with sufficient care, to the nature and design of the metaphorical language there used.\*

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\* See Appendix E.

I have now given you the result of my inquiries on the mode of Baptism, so far as it can be determined from the Christian Scriptures. My conclusion is, that the manner in which the inspired writers have treated the subject, tends to show, that *the particular mode* is not to be deemed of any material consequence; that God would have it conform to circumstances; and that he will be well pleased with Baptism, in every decent mode, if it be performed with a cordial desire to do his will.

But there is one additional remark which I must beg leave to introduce in this place.

In the foregoing discussion of the mode of Baptism, I have not thought it proper to suggest any particular reason for preferring *sprinkling* to *immersion*. But if we look at the ancient manner of purification established by the authority of God, we may perhaps find such a reason. It is evident that lustrations, or purifications, under the Levitical law, were commonly performed by *sprinkling*, not by *immersion*. See Num. 19: 18—21. Heb. 9: 13, 19. And there are both in the Old Testament and the New various allusions to sprinkling as the prevailing mode of ceremonial purification, as Ezek. 36: 25: “Then will I *sprinkle* clean water upon you, and ye shall be clean.” Is. 53: 15. “So shall he *sprinkle* many nations.”

Now how can a mode of Baptism, which has such a resemblance to the ancient mode of purification, be otherwise than very *significant*? The early Christian Jews associated the idea of the Passover with the Lord's Supper. The sacramental bread and wine were symbols of the body and blood of Christ, whom they considered as the Paschal Lamb. 1 Cor. 5: 7. In like manner, the mode of Baptism which we commonly use, may have a happy effect by being associated in our reflections with

the prevailing mode of purification under the former economy, and especially by impressing our minds with that inward purification, that cleansing from sin, which is effected by the influence of the Holy Spirit. I do not present this view of the subject in the way of controversy with our Baptist brethren ; but merely to show, that the mode of Baptism which we adopt has a striking significance, and that in regard to *moral effect*, which really constitutes the whole value of the rite, this mode will bear comparison with any other.

Our Baptist brethren undertake to prove from Ecclesiastical History, that immersion was the prevailing mode of Baptism in the ages following the Apostles. I acknowledge that Ecclesiastical History clearly proves this. And I am very willing to acknowledge also, that immersion might be one of the modes of Baptism, and perhaps the prevailing one, used in the time of Christ and the Apostles, and that the Christians in the following ages probably derived it from them. This is acknowledging quite as much as can be fairly proved.

In regard to this argument from Ecclesiastical History, I remark, first, that it is the only clear and certain proof in favor of immersion, as the mode of Christian Baptism. It must be apparent, that no such proof can be found in the Scriptures. For the Scriptures no where declare, as the Ecclesiastical writers do, that Baptism was performed by *immersion*. They no where describe the mode.

Secondly. Those who regard the testimony of Ecclesiastical History, as an argument in favor of baptizing by *immersion*, must, to be consistent, allow the same testimony to be an argument in favor of *Infant* Baptism. If they reject this last argument ; they ought also to reject

the former ; as this is quite as clear and conclusive, as that.

I proceed now to my second general proposition ; which is, that *Christians ought not to consider the mode of Baptism of any essential importance.*

We are all in danger of attaching more importance to external rites and forms, than really belongs to them. The people of God were exposed to this danger under the former dispensation ; and the prophets frequently warned them against it, and told them plainly, that outward rites, though enjoined by divine authority, were of little consequence, compared with spiritual duties. Christ often found it necessary to guard his disciples against the same danger, and to teach them that obedience to the moral precepts of the law was the great thing required, and that outward observances were comparatively of but little consequence. In the time of the Apostles, Christians had a zeal about the externals of religion, which proved a great hindrance to the peace and prosperity of the church ; and some of them needed to be told by St. Paul, that *the kingdom of God consisted not in meats and drinks, that is, in external observances, but in righteousness, and peace, and joy in the Holy Ghost.* I am well satisfied, that Christians are exposed to a mistake of this kind at the present day ; and exposed in a high degree, where any external rite or form is made the subject of controversy and strife. In such a case the disputed rite is likely to occupy their thoughts too frequently ; to make a deeper impression on their minds than other subjects which are inconceivably more important ; and in consequence of this, to pervert their judgement, to misguide their conscience, and to excite them to a warmth of feeling and effort, which exceeds the importance of the subject, and

which can be justified only when directed to the high and spiritual interests of Christ's kingdom. Against such a mistake, and such excess, especially in regard to the *mode of Baptism*, I would earnestly and affectionately warn the followers of Christ.

From the foregoing examination, I think it must have become evident, that no particular mode of Baptism is exactly described in the New Testament, and represented as the one which believers are required to use, exclusively of all others. I would not allow myself to speak with unbecoming confidence on such a subject. But I confess I am unable to find a single text, which, according to just rules of interpretation, clearly proves, that Baptism is to be administered by immersion, or in any one particular way, exclusively of every other way. And the conclusion which I draw from this fact is, that if we contend for any one mode, exclusively of every other, we go beyond our rule: we attempt to do what Christ and the Apostles left undone; and what they left undone, for the very purpose of showing, that they did not regard the particular form of the rite as of any material consequence, and so would have Christians at liberty to vary the form, as circumstances might require.

I am confirmed in this view of the subject by other considerations. Christ intended that his people should be free from inconvenient and burdensome rites, and should have no yoke put upon them, which was not easy to be borne. But scarcely any thing in the Mosaic ritual was so inconvenient and burdensome, as Baptism would, in some circumstances, be, if it could be administered in no way but by immersion. The coldness of some climates, and of some seasons of the year in more temperate climates, renders it almost impracticable to



baptize in this way. Those who practise immersion find it, in some cases, exceedingly inconvenient and difficult, and submit to it merely because they think God requires it. Now I have serious doubts whether all this is consistent with the simplicity and spirituality of the Christian religion, and whether the unqualified declaration of Christ, that *his yoke is easy*, and *his burden light*, would lead us to expect, that an outward rite would be enjoined upon all Christians in such a form, as would render it in many cases so extremely difficult to be complied with. And I have still stronger doubts, whether it is consistent with the genius of Christianity that Baptism by immersion should be required of all believers, when I consider that the thing required must, in some places, be rendered not only difficult but impossible, for want of water, and, in various instances, must necessarily be given up, on account of long continued bodily infirmity.

The Christian religion was designed to be a *universal* religion, and its external rites, as well as its spiritual precepts, were unquestionably adapted to this design. But the rites of Christianity, in order to be adapted to the design of making it a universal religion, must be such as to be capable of being varied in outward form, as circumstances in different parts of the world may require, while the substance of them shall, under all external variations, be preserved, and the ends of them secured. An absolute, unvarying uniformity in the mode of administering either Baptism, or the Lord's Supper, or in the mode of performing public worship, would operate as a great hindrance to the spread of the Gospel. As to public worship, we never think of such uniformity, but vary, in regard to external forms, just as the ends of public worship seem to require. And we feel that we have

the same liberty in regard to the Lord's Supper. As to the exterior of this solemn rite, we depart indefinitely from the original pattern.

I have often thought it strange that Christians of the Baptist denomination should feel themselves authorized to take such liberties as they do, respecting the manner of observing the ordinance of the Supper, while they plead for so strict a conformity to what they conceive to have been the original mode of *Baptism*. Why are they not as much bound to a strict conformity in regard to one ordinance, as in regard to the other? But do they practise such conformity as to the eucharist? Do they practise it in respect to the *time*? They do indeed observe this ordinance near the close of the day, so that it may seem to be a *supper*. But after all, there is no real conformity, because Christ kept the Sacramental Supper with his disciples *in the night*; that is, after it was dark. The Baptists say, they conform in this respect as far as they can consistently with convenience. And what they say is well. But do they not perceive that the plea of convenience is as good in regard to one ordinance, as in regard to the other? They fail of this conformity in regard to the *place*. Christ and his apostles kept the Sacramental Supper in an *upper chamber*. But who at the present day thinks it necessary to conform in this respect? Neither do the Baptists conform in regard to their *posture*, while attending the ordinance. Christ and his apostles *reclined* at the table on a *couch*, or *sofa*. And why do not the Baptists imitate them in this respect? Because, at the present day, it would not be agreeable to common usage, and so it would not be *suitable* or *decent*. And doubtless this plea of *suitableness* and *decency* may be very justly made. And why not as justly in regard to Baptism, as in regard to the Lord's Supper? Neither do

the Baptists conform as to the *kind of bread* which is used in the ordinance. The bread which Christ brake and gave to his disciples, was *unleavened*. And why do not the *Baptists* use unleavened bread? Because they do not think an exact conformity in this respect is either *necessary* or *important*. Neither do they conform as to the kind of wine which is used. What Christ and his disciples used was the *pure* juice of the grape. And why do not the Baptists conform to Christ's example in this respect? Because it is difficult to procure such wine (though it is not impossible). Now the Baptists take the liberty, and I doubt not very properly, to vary from the *mode* of the original institution and from the example of Christ, in all these respects. And yet, it would seem, he did more to enjoin an exact conformity in regard to this ordinance, than in regard to Baptism. For he said expressly: "*This do ye* in remembrance of me;" that is, *eat this bread*, (unleavened bread,) and *drink this wine*, (the pure juice of the grape,) in remembrance of me. Moreover, it is not only true that Baptist Christians vary from the mode of the original institution in regard to the kind of bread and wine which is used; but that they would vary still more, if circumstances should require. For if any of them should live in a place where neither bread nor wine of any kind could be had; they would undoubtedly consider it proper, and perfectly according to the design of the institution, to make use of other articles of food and drink in their stead. All this our Baptist brethren believe, as we do, to be according to the will of our condescending and merciful Saviour, and to the spirit of his religion. And why should they not judge and act on the same principles in regard to the other Christian rite? What reason can they have for consid-

ering an exact adherence to one invariable form, (even if they could prove that to have been the *original* form,) more necessary in Baptism, than in the Lord's Supper? What reason for this, especially, when there is less evidence in the New Testament of the particular mode in which Baptism was administered, than of the particular mode in which the Lord's Supper was administered?

I shall just refer to another subject, on which our Baptist brethren agree with us, and which, in my view, they treat according to the will of Christ. After he had, with the most condescending, amiable kindness, washed the feet of his disciples, he commanded them to *wash one another's feet*. This command of Christ was as express, and for aught that appears in the form of the command itself, as much intended for all his followers, as the command to baptize, or to eat the Sacramental Supper. And yet the Baptists, as well as we, dispense with a *literal* observance of it, and content themselves with obeying it *virtually*; that is, with performing acts of condescension and brotherly kindness. And to justify themselves in this, they plead that present usages are different from what they were when the command was given; that what was then an act of kindness would not be so now; that it cannot be supposed that our Lord and Master would have us violate the common customs and civilities of social intercourse, for the sake of conforming to the *letter* of such a precept; and that a conformity to the *spirit* of it, in doing acts of condescension and love, must be more acceptable to him, and more beneficial to our brethren.

Of the propriety of treating the command of Christ referred to, as the Baptists do, and as Christians generally do, I am fully satisfied. Their taking into consideration, as they do, the changes which have taken place in

the circumstances and usages of society, and their exercising judgement and discretion in putting a reasonable construction on the command, and in complying with the *spirit* instead of the *letter* of it, I believe to be entirely agreeable to the mind of Christ. The principles on which they proceed in all this are evidently right. And why should they not proceed on the same general principles as to Baptism? Even if it could be certainly determined that Baptism was at first administered by immersion; might not a regard to common *usage*, to *decency*, or to *convenience* be a sufficient reason for varying the mode? Might not compassion for those believers, who are in a state of infirmity, be a sufficient reason for exempting them from an exposure, which they cannot bear, and baptizing them in a manner suited to their circumstances? And why should not the Baptists content themselves in this case as well as in the other, with conforming to the original institution *virtually*, though not *literally* and *exactly*? I say this, even on the supposition, that immersion was evidently the form of Baptism in the time of Christ and his Apostles. But this supposition wants proof. And accordingly the reason in favor of conforming the mode of Baptism to circumstances is, to my mind, strong and conclusive. And it is very clear, that when the Baptists fix upon immersion as the only proper mode, and utterly refuse to vary from this in any circumstances; they abandon the just and reasonable principles which they adopt in regard to the Lord's Supper, and in regard to his command to wash one another's feet; and they debar from Baptism many Christians who are qualified for the ordinance, and desirous of receiving it.

There is another consideration relative to the subject before us, which I think calculated to have a very saluta-

ry influence on our minds. The consideration is, that God *equally* approves of sincere Christians, whether they are baptized by immersion, or by sprinkling. My meaning is, that the judgement of God respecting Christians depends altogether upon their real internal character; and that, if they are *equally holy*, they are *equally the objects of his approbation*, although they are baptized in different ways. Their not observing an external rite in the same manner can be of no account with God.—In the midst of the discussions and controversies, in which we may at any time be engaged respecting outward rites and forms, let us charge ourselves to remember this.

That God does in fact regard Christians, who are baptized in different ways, with equal approbation, might be made evident from the representations of his word, and from his actual administration. But formal proof cannot be necessary. Those who are familiar with the Scriptures have learnt, that God judges of men in the manner I have described. And we cannot fail to receive the same impression from what is manifest in his administration. I am happy to acknowledge those, who prefer immersion as the mode of Baptism, to be sincere friends to Christ; and I would not cease to rejoice in all the tokens of the divine favor which they receive. But do not those Christians, who use sprinkling or affusion, receive as many tokens of divine favor? Does not God give them as high a degree of the influence of the Holy Spirit? And in consequence of this, do they not exhibit as high a degree of sanctification? Have they not as ardent love to the Saviour, and as much zeal for the promotion of his cause? Do they not labor as diligently and pray as fervently for the salvation of the world? Are not their labors as successful? And do not their

prayers meet with as much acceptance, and obtain as many gracious answers? Do they not as sensibly enjoy the presence of God in the special ordinances of the Gospel, in seasons of affliction, and in the hour of death? Will not as welcome and joyful an entrance be ministered to them into the everlasting kingdom of their Saviour? And will they not enjoy as high a degree of blessedness in heaven? Now if it is indeed so, that God grants to those, who believe sprinkling or affusion to be a proper mode of Baptism, as many tokens of his approbation and love, as to those who prefer immersion; is not the conclusion perfectly obvious, that God does not consider the particular form of Baptism to be of any essential consequence as to the great interests of religion? It clearly follows then, that *we* ought to love the followers of Christ who baptize in one way, as much as those, who baptize in another way; and that if we consider the form of this rite as of any essential consequence, or suffer it to have any great influence upon our feelings, we commit a lamentable mistake, and, in regard to this point, place ourselves in opposition to the mind of God. And how deeply is it to be deplored, that any Christians should, through weakness or imperfection, cherish views and feelings, which are at variance with the divine will, and the divine administration!

And here, as I am about to take my leave of this subject, I must solicit the candid indulgence of those who differ from me, and also those who agree with me in regard to the mode of Baptism, while I allow myself in great plainness of speech, and utter my thoughts seriously and unreservedly, as in the presence of him who is the Saviour and Judge of the world.

We must all, I think, be satisfied, that our relation

to Christians generally, I mean to those who are real friends to Christ, is unspeakably more important, than our relation to any particular religious denomination, or party. Our relation to Christians generally respects them *as* Christians, *as* those who belong to Christ's spiritual family and bear his image. But the particular relation we sustain to those of our own denomination or party respects them in a very inferior point of light. For their belonging to our party is clearly a matter of infinitely less importance, than their belonging to the holy kingdom of Christ. But do we always regard the subject in this light? Are we not liable to make more of the particular relation which men sustain to us and to our party, than of that high, that paramount relation, which all real Christians sustain to God and his kingdom?

Again. We must all be satisfied, that the salvation of sinners, and the spiritual prosperity of Christ's kingdom, together with our own sanctification and eternal life, should be to us the great objects of desire and pursuit; that no other objects should be suffered to come into competition with these; and that we should do nothing, and countenance nothing, which can in any way interfere with them. But have these great, spiritual interests been always kept uppermost in our minds? Have they not sometimes been almost forgotten? And have they not too frequently been made subordinate to local or sectarian interests? I have heard of Christians, and of Gospel ministers, who have made the *mode* of *Baptism* their grand, engrossing subject. I have heard of those, who have been actuated by such an intense zeal in favor of one particular form of this external rite, that they have seemed almost inclined to make it the sum of all religion. Even in those auspicious seasons, when God is pleased in



mercy to pour out his Spirit, and produce in the minds of multitudes a deep and overwhelming impression of the evil of sin, and the value of eternal salvation ; there are some Christians, and some teachers of religion, (I hope the number will be found small,) who show an unaccountable forwardness to introduce discussions respecting the *mode of Baptism* ; and, instead of striving with all their hearts, to bring sinners into the kingdom of heaven, and to promote the holiness of believers, make it a favorite object to convince them, that Baptism should not be administered by sprinkling, but by immersion. I must say too that I have known those who, in similar circumstances, have shown an unbecoming forwardness and warmth in opposing and decrying the peculiar tenets of the Baptists, and in establishing those of their own party. Now it is well known, that discussions of this kind, whether on one side or the other, have a direct tendency to grieve the Holy Spirit, and to divert the attention of saints and sinners from the one thing needful. The introduction of such a subject, in the way of controversy, especially in a revival of religion, I am sure is *wrong*. It is offensive to God, and will be followed, as it often has been, by the withdrawal of his gracious influence. And I would earnestly beseech any ministers or Christians, who are inclined to such a course as that to which I have now referred, to pause a few moments, and seriously to inquire, whether they are pursuing the great object, for which Jesus died on the cross, and for which he has given us the Gospel, and the day of salvation ; whether they are not in danger of substituting an excessive zeal for an outward rite, or rather, the *form* of such a rite, in the place of pure love to Christ, and to the immortal souls of men ; and whether they have any reason to think, that a subject of this kind

will appear as important to them at the Judgement day, as it does now. My Christian brethren, with whom I am expostulating, expect to dwell eternally in heaven with an innumerable multitude of God's people, who differ from them as to the mode of administering Baptism. And I am very sure, that "the general assembly and church of the first born, who are written in heaven," and the spirits of just men made perfect," will not be divided into different and contending parties, on account of their having received Baptism in different ways. The presence of their Saviour, and their glowing, perfect love to him, will make them *all one*. And any strife, or prejudice, or coldness, existing among them in this world, will either be buried in a happy oblivion, or will be remembered with grief, (if grief can be found in that happy world,) and with emotions of gratitude for that infinite grace, which has delivered them from the weakness and imperfection of their earthly state, and prepared them for the holy employments and pleasures of heaven.

With these few suggestions I dismiss a subject, which it was no pleasure to me to introduce. But there are other subjects, relating to the present and future happiness of all the children of God, on which I should love to enlarge. If we are real Christians, we are entitled to an inheritance incorruptible, undefiled, and that fadeth not away. Christ is even now the portion of our souls; and we shall shortly be with him where he is. Having this hope in us, let us purify ourselves, as Christ is pure. Let us walk by faith, not by sight. As to the general interests of Christ's kingdom, and as to the particular interests of our own denomination; as to the *substance* of religion, and as to its outward *forms*, let us endeavour to judge and feel as Christ does,—and as we ourselves shall,

when the shadows of time shall vanish, and we shall arrive at a world of perfect light. There all the redeemed, —delightful thought!—*all* the redeemed, forgetting every distinction of name or sect, will unite their joyful hearts and voices in praise to him who loved them, and washed them from their sins in his own blood. Let us do all in our power to prepare ourselves and others for that blessed world, and to render the society of the redeemed on earth like what it will be in heaven. Henceforth we will have no strife, but to copy the love and meekness and forbearance of the blessed Jesus, and to advance his cause. We will heartily rejoice in the work of the Holy Spirit among Christians of every description, and guard with the most sacred care against every thing which would hinder its progress. We will suffer no zeal for any personal object, or for the interest of any one sect, to take place of that holier zeal which we ought to cherish, for the glory of our common Lord, and the prosperity of his universal empire. If we may but have the joy to see him inherit all nations, our souls shall be satisfied. We will not cease to love thee, and to pray for thy peace, O kingdom of Christ. If we forget thee, let our right hand forget her cunning. If we do not remember thee, let our tongue cleave to the roof of our mouth.

The student of this book will find it  
difficult to find a single page of text  
which is not filled with errors and  
omissions. The printer has done his  
best, but the result is a book which  
is almost entirely illegible. The  
text is so faint and so full of  
mistakes that it is impossible to  
read. The only way to get any  
idea of what the author intended  
to say is to look at the original  
manuscript. This book is a  
disaster.

## APPENDIX.

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### A.

I am happy in being able to give some extracts from a Dissertation on Infant Baptism by R. Wardlaw, D. D. of Glasgow; a very valuable work, which I have just received from the Author.

The following remarks on the testimony of Tertullian are from the second edition of the Dissertation, p. 138—140.

“The circumstances of the early history of the church, after the apostolic age, are unaccountable on antipædobaptist principles.

“The advocates of these principles allege, that the first writer by whom infant-baptism is expressly mentioned, is Tertullian, who lived in the beginning of the third century, a hundred years and more after the apostolic age:—and he, says Mr. Cox,\* ‘in fact CONDEMNNS it!’ Emphasis is thus laid on the peculiar *opinion* of this father. But the question before us is not one of *opinion*, but of *fact*. Tertullian was remarkable for singular and extravagant opinions. ‘He was endowed,’ says Mosheim, ‘with a great genius, but seemed deficient in point of judgement. His piety was warm and vigorous, but, at the same time, melancholy and austere. His learning was extensive and profound; and yet his credulity and superstition were such as might have been expected from the darkest ignorance. And with respect to his reasonings, they had more of that subtlety that dazzles the imagination, than of that solidity that brings light and conviction to the mind.’—On the particular subject before us, he not only advised the delay of baptism in the case of *infants*, but also of *unmarried* persons. Will our baptist brethren admit the inference as to the latter, which they draw so complacently as to the former? The truth is, that, as to *both* the *legitimate* inference is the very contrary. The very *advice to delay*, or, if you will, the *condemnation* of baptism in infancy (though these two are far from being the same, and the former alone properly belongs to Tertullian) is a conclusive evidence

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\* A Baptist writer.

of the *previous existence of the practice*. This is the point. The *opinion* is nothing to the purpose. It has no authority. If our baptist friends think it has, let them do the good old father justice, and follow it fully.—His *condemning* the practice of baptizing infants, so far from being in their favour, militates against them. It not only proves its previous existence; it proves more. It proves that it was no innovation. When a man condemns a practice, he is naturally desirous to support his peculiar views by the strongest arguments. Could Tertullian, therefore, have shown, that the practice was of recent origin; that it had been introduced in his own day, or even at any time subsequent to the lives of the apostles; we have every reason to believe, he would have availed himself of a ground so obvious, and so conclusive. It proves still further, that the baptism of infants was the *general practice of the church* in Tertullian's time. His opinion is his own. It is that of a dissentient from the universal body of professing Christians. He never pretends to say, that any part of the church had held or acted upon it. Of his *opinion* and *advice*, then, we may say, *Valeant quantum valere possunt*. But the total absence of any attempt to support and recommend them, by appeal to the practice of the church in apostolic times, or of any part of the church at any intervening period between those times and his own, certainly goes far to prove the *matter of fact*, with which alone we have to do,—that Infant Baptism was the original and universal practice."

I pray my Baptist brethren to give this particular point a fair examination.

It has been usual for their ablest writers, to consider the opinion and advice of Tertullian against the baptism of infants, as a proof that it had not been the general practice of the Christian church. But did not Tertullian give his opinion equally, and for similar reasons, against the baptism of *unmarried* persons? And was this a proof that it had not been the practice of the church to give baptism to such? All intelligent Baptists will say, that Tertullian's opposition to the baptism of unmarried persons presupposes that their baptism had been common. And does not his opposition to the baptism of infants equally presuppose that *their* baptism had been common? How can we believe the former, and yet deny the latter? Or if we should do this, would it not betray a bias of mind, which would lead us entirely to overlook or evade any arguments opposed to our belief?—I would endeavour to treat

those who differ from me with the same candor and kindness which I should wish them to exercise towards me.—But really, if men will evade the force of Tertullian's testimony, as some have done, what reason is there to suppose that their opinion would have been at all different, whatever his testimony might have been,—even if he had expressly acknowledged that Infant Baptism was universally practised in his day, and had been so from the days of the apostles, and if he had asserted too that it had been handed down as a thing ordered by the apostles? Could they not yet get rid of such a testimony from Tertullian, as easily as from Origen and Augustine?

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### B.

“Does the reader marvel that infant baptism should not be spoken of more frequently, and in more direct and explicit terms, during the first century after the apostles? Let him only suppose the uncontroverted universality of the practice from the beginning, and his wonder will cease. That which goes on as the understood and established usage, it is quite natural to expect, should be but seldom spoken of, and, when it is, only in the way of indirect and incidental allusion. *Circumcision* is never alluded to for more than a century and a half after its institution, when an occurrence in the history, the violation of Jacob's daughter, the proposal of marriage with her by the prince of Shechem, and the artful revenge of the patriarch's sons, leads to the incidental mention of it;—and from that time, it is never noticed again for nearly two centuries and a half, till the circumcision of the younger son of Moses by his mother Zipporah.—The case is similar, during the first century after the apostles, with regard to Infant Baptism. It is occasionally alluded to, in terms, on which, we are not disposed to deny, an adversary, now that it has come to be controverted, may plausibly put another construction; and the first that speaks of it in plain language, and by its proper name, is the first that questions and objects to it. And on what grounds does he object? Not that the practice was without apostolic authority;—not that it was a recent and unscriptural innovation;—not even that it was only partially observed in the church:—no; he never hints any

such things as these. His objections proceed, chiefly, on a superstitious notion he had come to attach to the rite, on which he founds a proposal for the delay of its administration;—a proposal, including not merely infants, but unmarried persons, and having precisely the same authority as to both,—the authority, that is, of Tertullian's fanciful singularity."—*Wardlaw's Diss.* pp. 145, 146.

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C.

“Infant Baptism contains a constant memorial of *original sin*.—Of the *corruption of our nature* being not merely contracted but *inherent*. And this doctrine of original corruption, of which Infant Baptism is a standing practical recognition, is one of fundamental importance; one, I am satisfied, to inadequate conceptions and impressions of which may be traced all the principal perversions of the gospel. In proportion to its relative importance in the system of Divine truth, is it of consequence that it should not be allowed to slip out of mind. The baptism of every child brings it to view, and impresses it. If in any case it should be otherwise, the fault is not in the ordinance, but in the power of custom, and in the stupidity and carelessness of spectators, of parents, of ministers. It teaches, very simply, but very significantly, that, even from the womb, children are the subjects of pollution; that they stand in need.....of purification from the inherent depravity of their nature, in order to their entering heaven.”

“Whilst infant baptism reminds us of the humbling doctrine of original depravity, it brings before our minds a truth of a different kind,—eminently cheering and encouraging,—namely, that little children are not incapable of being subjects of the spiritual kingdom of Jesus Christ, and participating in its blessings.—I need not set about proving this; because their capability is granted by baptists themselves.” . . . . .

“I am strongly inclined to agree with those, who regard the children of believers in the light of *disciples*. If their parents do their duty, they surely are such. It is quite impossible for us to say, how soon the Holy Spirit may begin his secret operations in the soul of a child, under spiritual training, and the subject of believing prayer. And until the principles which are instilled into



the child's mind by early tuition, recommended by a godly example, and impressed by affectionate and faithful admonition, are either avowedly rejected, or are shown to be professed without influence on the heart and life,—how can we be entitled to say, that they are *not* disciples? They are *learners*."—*Wardlaw's Diss.* pp. 179, 180, 181, 182, 184.

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#### D.

“The ordinance is inseparably connected, and all Christian parents ought so to regard it, with the incumbent duty of ‘bringing up their children in the nurture and admonition of the Lord.’ If this connexion is lost sight of,—if it is not contemplated at the time, and is practically disregarded afterwards, the ordinance becomes nothing better than a useless ceremony, and an idle and profane mockery of its Divine author.—Much has been said, and said sometimes very loosely, by pædobaptists, of the rights and privileges of infants, and of the impropriety of abridging their privileges, and abstracting their rights, in refusing them baptism. But I would have it seriously considered, that the right and the privilege are not worth the contending for, unless the ordinance be connected with parental instruction, discipline, and prayer. It is evident, that the pouring of a little water on an infant's face, can, in itself, do it no good; and as little would the immersion of its whole body. The mere external recognition of its connexion with the Christian community, can be of no benefit, except as associated with subsequent training, for the performance of the duties, and the enjoyment of the blessings, of that community. The profit to the child must be through the medium of the parent: and it has long appeared to me, that it is to the parent, rather than to the child, that infant baptism is, in the first instance, to be reckoned a privilege. It is an ordinance, in which there is brought before the minds of pious parents, a pleasing and animating recognition of the covenant promises of God to them and their offspring, which form so great an encouragement to them in the discharge of duty, and in looking, by prayer, for the divine blessing upon the objects of their tender love. That multitudes who have their children baptized never think of the ordinance in any such light, and are

quite regardless of the obligations which, I will not say, it imposes, but which it implies, and brings to mind,—is a melancholy truth. And I would earnestly admonish those parents, of the guilt they are contracting, by their solemn mockery of heaven, in the careless profanation of a Divine institution. The abuse is awfully extensive.”

“ Let it not be said, that parents may have a sufficiently strong feeling of their duty to their children, and may fulfil that duty equally well with others, although they do not see the scripture authority for their baptism. I do not deny, that a baptist may be exemplary in the christian tuition of his family, and that many a pædobaptist may be very much the contrary. But this is not the question. I can conceive of a Christian, from certain conscientious but unscriptural and groundless scruples, living for successive years in the neglect of the ordinance of the Lord’s supper, and yet, to all appearance, influenced as much as others, in his general character, by the habitual remembrance of his Redeemer. We should never infer from such a case, that the ordinance was useless. Neither ought we in the other. If God has given promises to his people and their seed, promises fitted to stimulate believing parents to the fulfilment of their sacred trust, and has instituted an ordinance in which these promises are recognized and pledged to them, it does not become us to neglect the gracious and pleasing rite, on the ground that we can keep the promises sufficiently well in mind without it. It is kind in that God who ‘ knoweth our frame,’ not only to give us his word, but to embody, as it were, that word to our senses, to confirm it to our faith, and to impress it upon our memories and hearts, by significant outward institutions. ‘ *Quam enim suave piis animis,*’ says Calvin very beautifully, ‘ *non verbo tantum, sed oculari etiam spectaculo, certiores fieri, tantum se gratiæ apud patrem cœlestem obtinere, ut posteritas sua illi curæ sit.*’ ‘ How pleasing to the minds of the godly, not merely to have a verbal assurance, but to have it certified to them, by visible signs, that the grace of their heavenly Father is so great, as to extend, not to themselves only, but to their offspring!’ ”

The following is addressed to Parents.—“ Christian parents, —the charge intrusted to you is one, the most momentous and interesting that can be imagined by the human mind. It is the charge of immortal souls. Every child, when born in-

to the world, enters upon an existence that is never to terminate, upon a short and precarious life on earth, which must be succeeded by eternal blessedness, or eternal woe. How solemn the consideration!—And with regard to your own children, to you is committed the sacred trust, of imparting to them that knowledge, which, through the blessing of God, shall make them ‘wise unto salvation.’ These lights, lighted for eternity, it is yours to feed with holy oil from the sanctuary of God, that they may burn, with pure and lovely radiance, before the throne above. These never-dying plants, it is yours to rear and to cherish, bringing down upon them, by your prayers, the dews and rains of heaven, that so they may flourish and bear fruit for ever, in the paradise of God.”—“O forget not the sacred obligation. Let it be engraven on your hearts, ‘as with a pen of iron and the point of a diamond.’ You love your children. They are dear to you as the apple of your eye,—precious as your own souls. What is there that you would not part with, to secure their well-being? And are not their eternal interests first in your thoughts, and first in your desires for them? If you feel as christians, they are,—they must be. Let them, then, be first in your prayers, and first in your exertions. Seek to impress early on their hearts a sense of the unspeakable importance of eternal things. Teach them the knowledge and fear of the Lord, when you sit in the house, and when you walk by the way; never with the repulsive austerity of a master, but with all the engaging tenderness of parental love. Let no prospect of temporal advantage induce you, to expose their souls to unnecessary hazards, from the snares and temptations of a deceitful world. Let no corporeal attractions, and no mental accomplishments, however gratifying they may lawfully be, appropriate that peculiar joy, which, in the hearts of godly parents, must ever be reserved for ‘seeing their children walking in truth.’—Set your hearts, with intense and unquenchable desire, on the salvation of your offspring. Ask it of God with the fervour and importunity of faith. Show the sincerity of your prayers, by unwearied attention to the use of necessary means:—and I doubt not, you will have the blessedness of seeing, amongst your offspring, a seed arise to serve the Lord.

“If in any case there should be an apparent failure of the blessing, there is a call to much searching of heart, and close in-

vestigation of the whole process of training. It is surely safer, to question our own fidelity to duty, than God's fidelity to promise.—Are you sure, that the salvation of your children has engaged your desires, with a fervour and a constancy proportioned to its infinite importance?—Have you pursued this object with sufficient seriousness, as 'the one thing needful' to your parental happiness?—While you have been teaching the truths of God, have you been careful to 'walk before your house in a perfect way,' exemplifying, in your whole deportment, their holy, heavenly influence?—Have you, in no measure, been guilty of sacrificing the souls of your children to their temporal interests?—Have your efforts, and your prayers been engaged about this object, with any thing like a proportion to its unutterable magnitude?—Have your exertions been believing exertions,—your prayers, the prayers of faith?—or has there not been, in both, a lamentable deficiency of firm, and simple-hearted, and practical confidence in God?

"May the 'God of the families of Israel' impress, more deeply than ever, upon your minds, the duty enjoined upon you! Let the baptism of your own children, and every baptism you are called to witness, remind you of your obligations, and bring you to your knees, with tears of conscious short-coming, and of earnest entreaty for grace to fulfil them!"

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### E.

Since I revised the last Lecture and completed the preparation of it for the press in its present form, Professor Stuart has favored me with his notes on Rom. vi, just written in his course of Exegetical Lectures, and has given me liberty to make the following extracts.

"Rom. 6: 3. ἐβαπτίσθημεν εἰς τὸν Χριστὸν Ἰησοῦν, we were baptized into Christ Jesus. The sense of this depends on the meaning of the formula, βαπτίζειν εἰς τινά, or βαπτίζειν εἰς τὸ ὄνομα τινός, *to baptize into any one, or into the name of any one.* In regard to βαπτίζειν εἰς τὸ ὄνομα, the noun ὄνομα is, no doubt, to be regarded as *expletive*; as כִּי in Hebrew often is. So Matt. 28: 19, baptized εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ πνεύματος ἁγίου, is the same as baptized εἰς τὸν πατέρα, καὶ τὸν υἱόν, καὶ

τὸ πνεῦμα ἅγιον. Accordingly we find ὄνομα omitted in our text (Rom. 6: 3), as also in 1 Cor. 10: 2. 1: 13.

But the sense of the whole formula, it is more difficult to ascertain. Most Commentators, (after Vitranga, Obs. Sac. III. 22), explain εἰς as meaning, INTO *the acknowledgement of*; with an implication of affiance, subjection, discipleship. But the formula, 1 Cor. 12: 13, πάντες εἰς ἓν σῶμα βαπτίσθημεν, seems to disagree with such an explanation. Here εἰς plainly means *participation*; i. e. by baptism we come to belong to one body, to participate in one body, to be members of one body. In like manner, we may say, by baptism we come to belong, (in a special and peculiar sense, no doubt), to Father, Son, and Holy Ghost; to Moses, 1 Cor. 10: 12; to Paul, 1 Cor. 1: 13. In this way all the passages may be construed alike, and the sense in all will be good. The idea is, for substance, that by baptism we become consecrated to any person or thing, appropriated (as it were) to any person or thing, so as to belong to him, or to it, in a manner peculiar, and involving special duties and obligations.

This sense is just such an one as fits the passage under examination. *As many of us as have become devoted to Christ by baptism, or, as have been consecrated to Christ, and laid under peculiar obligations, or have taken upon us a peculiar relation to him.*

Εἰς τὸν θάνατον αὐτοῦ βαπτίσθημεν, *we have become partakers by baptism of his death*, i. e. we have come under a special relation to his death; we have engaged to die unto sin, as he died for it. *Being baptized into his death* is therefore *an internal, moral, spiritual transaction in itself*; of which the external rite of baptism is only a symbol. The relation, symbolized by baptism, is in its own nature *spiritual*. Participation in the death of Christ is, and must be, of a moral or spiritual nature only.

“(v. 4) Συνετάφημεν οὖν κ. τ. λ. *We have been buried with him by baptism into his death*; i. e. by being baptized into his death, *we are buried, as he was, συνετάφημεν*. Here σὺν means the same as ὡστε, *like him, in like manner with him*; compare v. 6. 8: 17. Col. 3: 1. where any other sense of σὺν is out of the question; 2 Tim. 2: 11, to which the same remark will apply.

Most commentators have assumed here, that συνετάφημεν has a necessary reference to the mode of *literal* baptism, which, they say, was by *immersion*, and this, they think, affords ground for the employment of the image used by the Apostle, because *immersion*

(under water) may be compared to *burial* (under the earth.) It may be difficult, perhaps, to procure a patient re-hearing of this subject, so long regarded by some as being out of fair dispute. Nevertheless, as my own conviction, after protracted and repeated examinations, has not been consentaneous with that of commentators in general, I will briefly state my reasons for it.

The *first*, and (as it seems to me,) the conclusive one, is, that in the verse before us, there is a plain *antithesis*; one so plain, that it is impossible to overlook it. Now then, if *συνετάφημεν* is to be *literally* interpreted, where is the corresponding *literal* idea in the opposite part of the antithesis? Most plainly there is none. The resurrection there spoken of, is a *moral, spiritual* one; moral and spiritual only. For it is one which Christians, in the present life, have already *actually experienced*; as may be fully seen by comparing v. 5 below. It is evident from the nature of the comparison, and from v. 5, that after *ἡμεῖς* in v. 4, *ἡγεθθέντες* is implied.

If we turn now to the passage in Col. 2: 11, (which is altogether parallel with the verse under examination, and has very often been referred to by polemic writers on the subject of baptism) we shall there find more conclusive reason still, to argue as above respecting the nature of the *antithesis* presented. 'We have been buried with him (Christ) by baptism.' What now is the opposite of this? What is the kind of *resurrection* from this grave in which Christians have been buried? The Apostle tells us; 'we have risen with him (Christ) by faith wrought by the power of God, (*τῆς ἐνεργείας τοῦ Θεοῦ*), who raised him (Christ) from the dead.' Here is a resurrection by faith, i. e. a *spiritual, moral* one. Now if one part of the antithesis is to be construed in a manner entirely *moral, or spiritual*, I am obliged, by the laws of interpretation, to construe the other part in the same manner. To understand *συνετάφημεν*, then, as of a *literal burial under water*, is to understand it in a manner which the laws of exegesis absolutely forbid. But,

*Secondly*. Nothing can be plainer than that the word *συνετάφημεν* here, is entirely equivalent to *ἠπεθάνομεν*. It is adopted for the sake of rendering more striking the image of a resurrection, which the Apostle employs in the other part of the antithesis. *A resurrection from the grave*, is a common phrase, when speaking of a resurrection; see John 5: 28, 29. Dan. 12: 2. In accordance

with this statement, the context does most plainly speak, in both the places referred to. In respect to Rom. 6: 4, the Apostle goes on, in the very next verse, (as is very usual with him), to present the same idea, contained in v. 4, in a different costume. V. 5, (which is evidently a mere explanation of v. 4), says, 'if we have been like Christ, (οὐμορφῶται, of the same kind with him), *in his death*, then shall we be *in his resurrection*.' The same is repeated v. 8, ἀπεθάνομεν—συνζήσομεν; and the whole is admirably explained in v. 11, 'So likewise reckon ye yourselves to be *dead* indeed *unto sin*, but *alive unto God*.'

Exactly in the same manner, has the Apostle gone on to explain συνταφέντες in Col. 2: 12. In v. 13 he adds; 'You νεκροὺς in your offences . . . συνεζωοποίησεν, has he (God) *made alive with him* (Christ), having forgiven you all your offences.' There can be no real ground, therefore, to question that συντάφω, in both cases, means neither more nor less than ἀποθάνομεν, νεκρός, etc. The epexegetis, added in both cases, makes this quite plain.

The only reason, then, which I can find, why συντάφω is preferred in Rom. 6: 4, and Col. 2: 12, is, as has been suggested above, that the language may be a fuller antithesis to the word *resurrection*, which is employed in the other part of the comparison.

*Thirdly*. I have another difficulty in respect to the exegesis which has been generally given to συνετάφημεν; namely; that the image of *immersion, baptism*, is nowhere else in Scripture employed as the symbol of *burial in the grave*. Nor can I think it is a very natural symbol of burial. The obvious import of *washing with water* is, that it is symbolical of *purity, cleansing, purification*. But how will this compare with *burying in the grave*, the place of *corruption*, and *loathsomeness and destruction*? Can two things be more unlike?

For these reasons, I feel compelled to dissent from the opinion of many able and excellent Commentators respecting the passage before us, and to believe that the Apostle had only a *moral* or *spiritual* burying in view, as he had a *moral* or *spiritual* (not a physical) resurrection in view, in the corresponding part of the antithesis.

Indeed, what else but a *moral burying* can be meant, when the Apostle says, 'We are buried with him by *baptism into his death*?' Is this *physical* baptism, or *moral*? And although the words, *into his death*, are not inserted in Col. 2: 12; yet, as the

following verse there shows, they are evidently implied. In fact, it is plain that reference is here made to *baptism*, only because, when the rite was performed, the Christian promised to renounce sin and to mortify all his evil desires, and thus 'to die unto sin, that he might live unto God.' I must believe, therefore, that there is no more reference to the *mode* of baptism here, than to the *mode* of the resurrection. The one may just as well be supposed as the other."

To show the striking coincidence of different writers, who have given particular attention to this subject, I am happy to add the following extracts from Wardlaw's Dissertation.

"It appears to me very evident, that the emblematic significance of baptism is to be found in the *purifying nature of the element employed in it,—in the cleansing virtue of water*. Almost every instance in which the ordinance is spoken of, or alluded to, with any intimation of its meaning, might be adduced in proof of this. The following passages are but a specimen of many: Acts 22: 16. Ephes. 5: 25, 26. Tit. 3: 5."

"From these and other passages it appears, that baptism, by the emblem of the cleansing virtue of water, denotes the removal of sin, in its guilt, and in its pollution. Of such allusions, indeed, the scriptures are full. And surely, that view which is most frequently exhibited to our attention, and which both on the subject of justification and of sanctification, imparts, if I may so speak, a peculiar figurative complexion to the current language of Scripture, I am warranted to consider as at least the principal, if not even the exclusive import of the institution.

"But according to the views of our baptist brethren, *washing*, or *cleansing*, so far from being the exclusive, is not even the principal, but only a secondary meaning of the rite.—Whilst the general tenor of the language of scripture, as well as a number of particular passages, seems to place its symbolical meaning in the *nature of the element employed*, it is by them placed principally, and by some of them indeed, as would appear from their manner of expressing themselves, almost solely, in *the mode in which that element is used*.

"The passages referred to by them, in support of this notion, are the two following: Rom. 6: 3, 4. 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his



death? 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.' Col. 2: 12. 'Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from the dead.'—In these passages, our brethren conceive, there is an obvious reference to the mode of baptism by immersion. The apostle represents this ordinance, to use the language of Mr. Maclean, in his Commission, page 137, as 'exhibiting the *death*, *burial*, and *resurrection* of Christ, together with the Christian's *communion* with, and *conformity* to him therein.' The baptized person's communion with Christ in his death and burial, is represented by his being *laid under the water*; and his communion with him in his resurrection, by his being *raised out of it*.

"Two things may just be noticed here, before proceeding to the explanation of the passages. The first is, that it is obviously incorrect, to speak of the ordinance as 'exhibiting the *death* of Christ,' as well as his burial and resurrection; for whatever resemblance fancy may imagine to the two latter, there is surely no representation of the former. The *death* can only be considered as *implied* in the *burial*.—The second is, (what has been largely shown by others,\*) that even to the burial and resurrection of Christ, the immersion of a body under water, and its emersion from it, bear but a very indistinct and remote resemblance. The mind may easily indeed habituate itself to the idea of likeness, between being let down under *earth* and raised out of it, and being let down under *water* and raised out of it. But where is the likeness, between the latter of these and the carrying of a body, by a lateral door into a cavern hewn out of a rock, and that body reviving, and coming forth by the same door?—which were the real circumstances of the burial and resurrection of the Saviour. I confess this resemblance, on which so much stress is laid by our baptist brethren, has always appeared to me but a far-fetched fancy. . . . . Of one thing I must express my firm conviction, namely, that any allusion at all to the mode of baptism, is in no respect necessary to the right and easy understanding of the passages in question. And if this can be shown, it will follow of course that they form but a flimsy foundation for the superstructure, of sentiment and prac-

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\* See particularly Mr. Ewing's late Essay.

tice, that has been reared upon them. Let it not be said, that other pædobaptists have thought differently, have admitted an allusion, and endeavoured to explain it in other ways. I cannot help that. I state my own views, and wish them to be tried, not by comparison with those of others, but by the test of the Bible. It is a puny and pitiful way of carrying on a controversy, to prowling about amongst different writers on the same side of a question, for the purpose of detecting, and setting forth in contrasted columns, every little discrepancy between them; with the view, covert or avowed, of drawing the reader to the conclusion, that they cannot be right who so differ from one another.'

“To be ‘*baptized into Christ*’ is to be baptized into the faith of him as the Messiah;—into the faith of his divine mission, character, and work. To be ‘*baptized into his death*’ is to be baptized into the faith of his death, in the view which the gospel gives of it, as the death of a surety or substitute, making atonement for the sins of those for whom he died.—Now, by being thus ‘*baptized into his death,*’ says the apostle, we are ‘*buried with him.*’ The simple meaning of this expression evidently is, that by being baptized into the faith of his death, as the death of our surety and substitute, we become *partakers with him in it*. When the apostle, pursuing his beautiful illustration of the spiritual connection of believers with Christ, and the practical obligations thence arising, says in the eighth verse, ‘*Now if we be dead with Christ, we believe that we shall also live with him,*’ he uses a phrase of equivalent import with the one before us. To be *dead with Christ*, and to be *buried with Christ*, are the same thing. The latter of the two phrases appears to be used in the fourth verse, chiefly for the sake of *completing the Apostle’s figure*. As it was necessary, in order to Christ’s *rising*, that he should be *laid in the grave*; so, *in the figure*, it is necessary that we should be viewed as *buried with him*, in order to our *rising with him* to newness of life.

“The simple meaning is this:—Since, in our being baptized into Jesus Christ, we were baptized *into his death*,—into the faith of his death as the death of a surety; we may be considered as, by faith, partaking with him in his death,—as *buried with him*; and that, with the special end of our rising with him, in a spiritual resemblance to his resurrection, and ‘*walking in newness of life.*’ Now it is quite obvious, that the *argument* of the apostle has not

the remotest connection with the *mode of baptism*. There is not the most distant occasion for the supposition of any such allusion, in order to render the passage intelligible; nor does the allusion, when supposed, impart to it any addition of force or propriety. The meaning does not, in the least degree, depend on the manner of performing the ceremony: it turns entirely on its being baptism *into Christ's death*. Provided it was this, it makes not the smallest difference to the Apostle's statement, or argument, or conclusion, whether we suppose it to have been by immersion, by pouring, or by sprinkling.

“The same observations apply, with at least equal, if not greater force, to the parallel passage—Col. 2: 12. Believers are there said to be ‘*risen as well as buried with Christ in baptism.*’—They were not baptized into the faith of Christ's *death* alone, as the death of their surety; they were baptized also into the faith of his *resurrection*, as the resurrection of their surety. And as, by the former, they became, in virtue of their connection with him as a surety, partakers with him in his death; so, by the latter, they became, in the same way, partakers with him also in his resurrection. Being baptized into the faith of both, they had, by faith, fellowship or union with him in both. *How* is it, accordingly, that they are said to be ‘*risen with him?*’ It is ‘*through the faith of the operation of God who raised him from the dead;*’ that is, through the faith of his resurrection, effected by the operation, or mighty power, of God.—Their being ‘*risen with him in baptism*’ does not, therefore, refer to any emblematic representation of a resurrection in the mode of the ordinance; but to their being one with him in his resurrection, through faith in him as the surety of sinners. And in this view they might, with perfect propriety, be said to be risen with him in baptism, whatever was the mode of its administration, provided only it was baptism *into the faith of his resurrection*.

“It has, indeed, been alleged, that, in whatever sense believers are said to be buried and risen with Christ, they could not be represented as so buried and risen *in baptism*, unless there were, in that ordinance, some *representation* of that burial and resurrection.—I observe in reply: 1. Although the expression in Col. 2: 12, is ‘*buried with him in baptism*’ (Εν τῷ βαπτισματι;) yet in Rom. 6: 4, it is different—‘*buried with him by baptism* into his

'death,' (*Διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον αὐτοῦ*;) which does not at all imply any such similitude in the ordinance, but directs the attention to *that into which they were baptized*; which, indeed, as I have noticed, is the point on which the whole reasoning turns.—2. Although it was, strictly speaking, *in believing*, that these converts became partakers with Christ in his death and resurrection; yet it is not unusual to speak of things as taking place *in baptism* which properly took place *by faith*, because baptism was the first public declaration of the faith of the converts, and of their belonging to the body of Christ. It is on the same principle, that they are spoken of as *in baptism* 'washing away their sins,' and 'putting on Christ.'—3. In Rom. vi., the language of the whole passage is figurative. The same principle of interpretation, according to which the expression '*buried with Christ*' is explained as referring to the representation of interment by the immersion of the body under water, should lead us also to understand the phrase which immediately follows, '*planted together in the likeness of his death*' as referring to an emblematic representation of *planting*—which accordingly some have stretched their fancy to make out; or the phrase '*crucified with him*,' to some similar exhibition of crucifixion.

"Being myself thoroughly convinced, that the significance and appropriateness of the rite arose from the cleansing nature of the element employed, and not from the mode of its application, I am disposed to consider the mode as of comparatively inferior importance. It is in the application of water, as the emblem of the purifying influence of the Spirit of truth, that the ordinance properly consists."













