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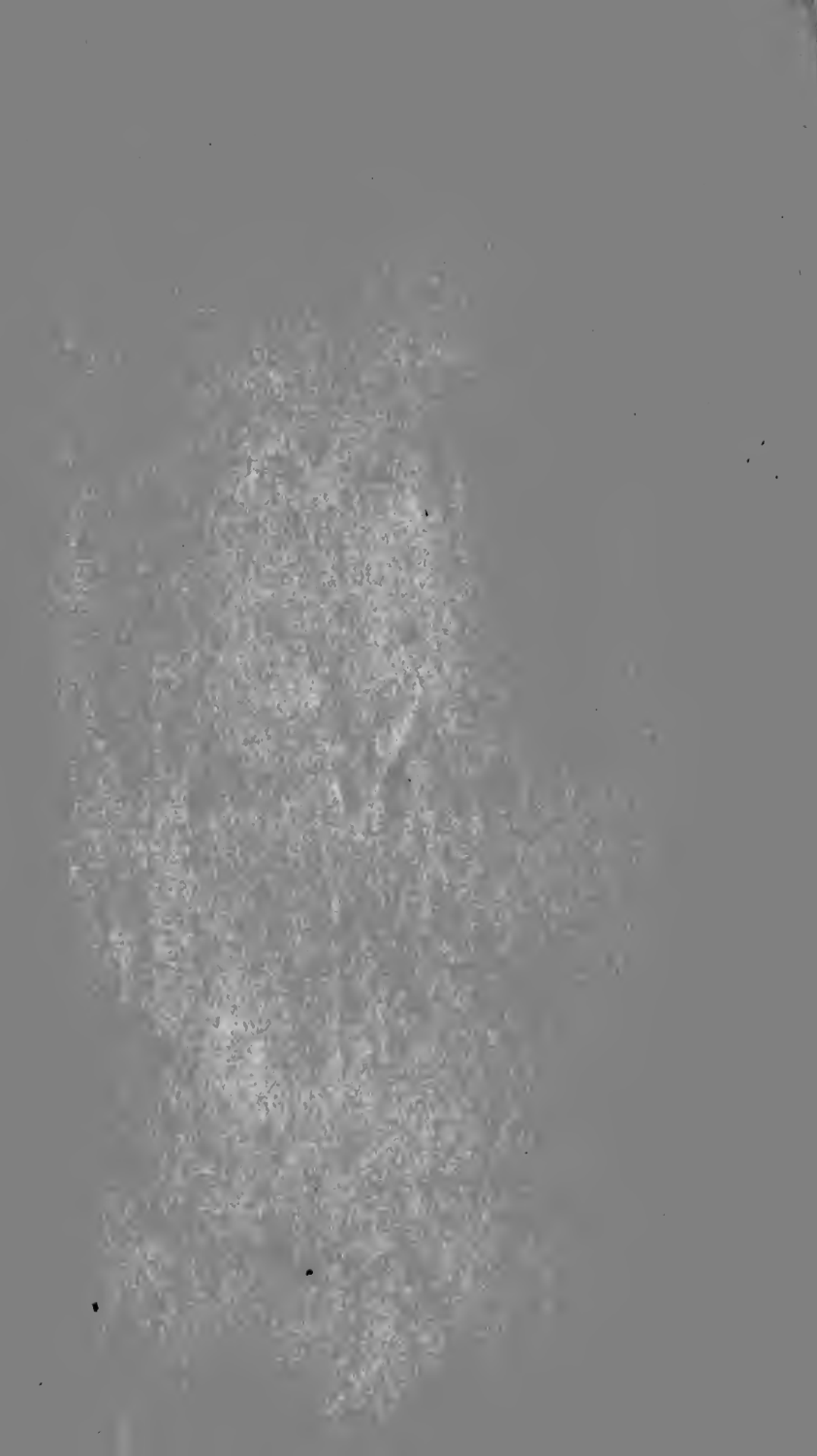
Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No.

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LETTER

My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above mentioned subject. I have the pleasure to inform you that the same has been forwarded to the proper authorities for their consideration.

VERY RESPECTFULLY, YOUR Obedient Servant,

J. B. [Name]
[Address]
[City, State]

[Signature]

A
L E T T E R
T O A

BAPTIST - MINISTER;

C O N T A I N I N G,

Some Strictures on his late Conduct in the
BAPTIZATION of certain ADULTS at *Shrewsbury*;

W I T H

A particular Vindication of the Right

O F

I N F A N T - B A P T I S M .

By Rev. Richard D. Conway.

" I WILL BE A GOD UNTO THEE, AND TO THY SEED
" AFTER THEE." *Gen, xvii. 7.*

Abrab'm believ'd the promis'd grace,
And gave his sons to God;
But *water* SEALS the blessings now,
Which once were SEAL'D with *blood*.

Thus *later* saints, eternal King,
Thine *ancient* truth embrace;
To thee their *infant-offspring* bring,
And humbly claim the grace.

Dr. Watts.

SHREWSBURY: Printed for the AUTHOR.

M, DCC, LXXVI.

A
L E T T E R
T O A

BAPTIST - MINISTERS;

CONGREGATIONS

on the subject of the Convention in the
City of New York, &c.

WITH

A particular vindication of the Rights

OF

INDEPENDENT BAPTISMS.

BY THE REV. J. W. WALKER, &c.

And it is the duty of every
Christian to be true to his
conscience, and to follow
the dictates of his heart, in
the exercise of his religious
rights.

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ST. PAUL'S CHURCH, NEW YORK.



A LETTER, &c.

S I R,

PERMIT me to introduce this letter with that well-authenticated observation of *Solomon*,
“ Give instruction (or admonition) to a wise man, and he will be yet wiser.” *Prov. ix. 9.*

The inspired *proverbialist* supposes, that even a *wise* man may *err*; thro' ignorance, prejudice of education, or inadvertence, — that a consciousness of his *fallibility* will make him, however, self-diffident, teachable and cautious, — that *humility*, which is an essential characteristic of heavenly wisdom, will render him accessible even to sharp reproof, as well as mild admonition — and that salutary instruction, suggested from any quarter, will be received with thankfulness and cordiality, and make even the wise man himself, both *wiser* and *better*.

I flatter myself, that this brief comment on the words of *Solomon* will meet with your hearty approbation; nor am I without hopes; that you will justify me in making it the introduction to this letter; at the same time, that the success intimated in the sacred text, induces me almost to *conclude*, that you will candidly and dispassionately weigh

the friendly hints I propose laying before you, and reap from them some small advantage.

I assure you, Sir, it is far from my design in thus citing you to the bar of the public, to act the part of the *four critic*, who eagerly catches at every opportunity feverely to lash the inaccuracies of an illiterate opponent; — of the supercilious *dictator*, who issues out his dogmas with peremptoriness, and suspends all his arguments on the strength of his own pompous *ipse dixit*; — of the *high-church-man*, who, with pontifical dignity, unchurches all that are not of his communion; unchristians all that have not been baptized at *his font*; and makes ministerial ordination the absolute monopoly of *lawn-sleeves*; — much less wou'd I in the smallest degree wish to imitate the conduct of the furious *zealot* or contracted *sectarist*, who upon the slightest difference in opinion, is ready to call for fire from heaven, or rather *from hell*, to consume his adversaries. No, God forbid! that my heart shou'd be influenced, or my pen guided, by such a malevolent, cynical, dictatorial, bigoted spirit! I hope I have not *so* learned Christ.

Probably if it had fallen to the lot of some other person to animadvert on, what I mean only to treat in a way of expostulation, you would have been accosted with the ironical sneer, the explicit reproof, the personal invective, or cutting sarcasm. But

————— *Non defensoribus istis*

Tempus eget ————— ;

The

The present time needs not such weapons as these; especially as they are sufficiently brandished by modern disputants with an impetuosity, that greatly injures the cause of religion, and reflects no honor on the spirit of the contending parties themselves. Far be it from me then, to take up those weapons against you, Sir, which have already turned the field of controversy, into a *campus martius*, or a polemic *aceldama*; where spiritual *gladiators* with an unfortunate manœuvre wound the very truth they contend for, and, by cutting and hacking one another, only afford amusement to the sly spectators. Besides, as such weapons are *carnal*, they consequently make no part of the armor of a *christian*, whose peculiar glory it is, to contend *earnestly*, but not *bitterly*, for the truth once delivered to the saints.

Instead therefore of rushing on you with the fury of a heated *antagonist*, I mean only to address you with the calmness of a benevolent *admonisher*, or the faithfulness of a disinterested *friend*. And if in the course of my remarks I shou'd give you an inadvertent wound, I wish the instrument that makes it, may be so tempered with the oil of *love*, as that, you may hardly feel the edge, till with an imperceptible keenness it has performed its work. And if any of the wounds, after they are made, shou'd *smart* at all, I hope *Solomon's* words will sufficiently explain such a circumstance, and at the same time suggest a motive for patience, "*Faithful* are the wounds of a *friend*."

Perhaps

Perhaps yourself, and others, may blame me for doing that before the public, which might have been transacted in private. But the observation drops all its weight, when I consider, that the remedy wou'd not then be proportioned to the disease; yea, that it wou'd be virtually no remedy at all. For; since you act in a public character, and have frequent opportunities of displaying that spirit, which you lately did in S——y, nothing can (probably) counteract it's influence, but a public reprehension. And I look upon such a circumstance, (though indeed in some respects dissimilar,) as warranted by the spirited conduct of faithful *Paul*, in his public reproof of a *brother Apostle*. See *Gal. ii. 14.*

I declare it goes to my heart ever to take up my pen against any good man, especially, when he sustains the important office of a preacher of the everlasting gospel. But when good men act contrary to the genius of the gospel they preach; when they are carried away with the torrent of bigotry; when they lay such an undue stress on *non-essentials*, as to aggrandize them into a *part* of our *salvation*; when they attack those who differ from them with satire and acrimony; when the sentiments and conduct of ministers of the established church, are represented in such a ridiculous point of view, as to excite the *laughter* of an audience, which ought to be *solemnized* with subjects of a different nature; when such conduct tends

to

to widen the breach between church-men and dissenters, and to augment the flame of party-prejudice, which burns too vehemently amongst us already; — I say, when even *good* men betray such instances of bigotted weakness, and are instrumental in doing (I hope only *inadvertent*) injury to the cause of *Christ*, it is the indispensable duty of some to expostulate with them on such inconsistent behaviour; lest the simple shou'd be beguiled, and the progress of the gospel impeded. And however I may esteem you, Sir, and other respectable persons in your connection, as indeed I do with the greatest sincerity; yet I hope you will allow that the dearest and most venerable names are to be comparatively forgotten, where *truth* is concerned. I desire thus to *know no man after the flesh*. The excellent apology of the Philosopher is mine. *Amicus Plato, amicus Socrates, sed magis amica VERITAS.*

Without any farther apologetic preamble, I proceed explicitly to do that, for which I have ventured to take up my pen; and that is calmly to expostulate with you on your late ministerial conduct; and to bring your *spirit*, peculiar *sentiments*, and mode of *preaching*, to the touchstone of scripture, reason, candor, and common-sense — I have not concealed my *name* either thro' fear or shame; but with a studious design, that the contents of this pamphlet may be candidly perused, and that the readers of it on all sides may not be
unduly

unduly biased *for* or *against* the author; a circumstance, which the bare insertion of a name is sometimes too apt to occasion.

I. I WHEN the intention of your making a visit to this town, was announced by some of your friends in the *Baptist persuasion*, the expectation of some, and the curiosity of others, were greatly excited. As every good man, by whatever party or denomination he may be distinguished, is equally dear to me in the common fellowship of the gospel, I therefore shared in the joy of your expected arrival. Perhaps indeed the motives which excited the eagerness and expectations of others, may have been different from mine. Some probably long'd for your coming, only that they might be entertained with your lively mode of preaching; others earnestly looked out for your arrival, that they might receive from your hands the benefit of *immersion*; while not a few perhaps only wished for the period, that they might *glory in your flesh* — that you were a popular preacher; all *which glorifying, by the bye, is vain*. But I assure you, *my* joy was perfectly free from all those self-interested motives, I rejoiced that you were coming to bear your testimony to the truths of that gospel, which alas! has but few sincere and zealous advocates in the present day. I gloried in the thought of your being instrumental in God's hands

hands in turning finners from the error of their ways. And, so far from envying any little popularity you may have acquired by the peculiarity of your address, I on the contrary wished the whole town might attend your preaching, if such attendance wou'd be a mean of bringing them to the knowledge of the Son of God. And I went so far, as, even, in thought, to *anticipate* your ministerial success in the reformation of some poor Sa——ns.

Howsoever that may have turned out, I freely acknowledge, Sir, that my sanguine expectations respecting you, have exceedingly dropped; and that the *principle* of your procedure has not appeared to me in so amiable a light as I cou'd have wished. I had entertained a considerable idea of your *catholicism, moderation, &c.* But, *Eheu! quantâ de spe decidi!* How have I been amazed and disappointed! since I have been informed with what censorious zeal you have insisted on *dipping*; and how very severely you treated such as happen to differ from you on that most unimportant subject.

2 The great Apostle of the Gentiles gloried that “Christ sent him *not to baptize*” (merely or principally) “but to *preach* the gospel.” Whereas (though I will not absolutely *judge* you on the subject) it seems to have been the principal design of Mr. M. in his visit to S——y, to *baptize*. But, Sir, if you really thought that none of the Ministers in the established Church, or among the Dissenters, administer the ordinance of Baptism

in a scriptural manner; surely you must know that there is one of your *own* persuasion in town, whose help might have very well saved you your journey from *L—l*; and who is as fully qualified for *dipping*, and as fully strenuous in urging its *great importance*, as yourself. But *he* happens to be in favor with one party, and in unfortunate disgrace with the other; and therefore *his* baptistery is in disrepute!

3 However, we will wave this point, and suppose you came to see your friends; to visit *the church*, as you are pleased to call the *Baptists*; to preach the gospel; and to *dip*, only *en passant*. Well, and what harm in this? you will say. None in the least. All this you can do, without any controul, in this highly-favored land of civil and religious liberty. You and every dissenter may exercise all the peculiarities of your respective denominations, without any dread of *legal* molestation. You are safely screened from the storm of persecution by the shelter of a gracious *toleration*; against the privileges of which, I wou'd not for the world level a single plea. But, while you sit comfortably under your peaceful vine, is it right to throw out wanton witticisms against the mild administration, which tolerates its existence? Can't you baptize in your peculiar mode, without sneering at the established Church which differs from you? Do you think it not sufficient to be tolerated to *dissent* from the establishment, unless you have a toleration likewise to *inveigh*
against

against her *rites*? Surely such conduct is unreasonable, ungrateful, and highly unbecoming.

4 But you think yourself authorized to throw out your censures against the established church, because, it seems, you have discovered some deficiencies in her public service. Hence I am informed, that in your sermon preparatory to the ceremony of *dipping*, you suggested the following addition to our *Liturgy*. “ From false joy, false confidence, &c. Good Lord deliver us.”

The members of the establishment are much obliged to you, Sir, for this proposed *interpolation*. But probably, the generality of them will concur with me in thinking it altogether unnecessary, for the following reasons. (1) We cannot possibly entertain so high an opinion of Mr. M's abilities, as to suppose him qualified for making an improvement in our *Liturgy*, when we consider it as the production of men of the deepest learning and piety, whose exemplary holiness in life, and invincible fortitude in death, proved them to have been amply qualified for the high office of *Reformers*, and to have been eminently worthy of the crown of *Martyrs*. (2) Our liturgy does not really *need* any addition. It is already full, and includes every single article of moment, which a poor sinner can wish to form in his addresses to the throne of grace. It is comprehensive, without being prolix; explanatory, without being tedious; and concise, without being obscure. It stands in our service as a firm barrier against the incroach-

ments of heresy; as an excellent model for congregational prayer; and as a preservative against the introduction of men's private opinions into that part of divine worship, which ought certainly to be the most *solemn*, the most *pure*, and the most *scriptural* of any other. How often have I blessed God for our judicious *Liturgy*, when I have been ear-witness to the *irreverence*, and *vain repetition*, wherewith extemporaneous effusions in prayer, too often abound! And how has it grieved me to observe the great influence of *prejudice!* which, sooner than be obligated to the establishment for a liturgical service, will sometimes palm upon a congregation absolute nonsense, or perhaps something worse. (3) The petition proposed, is virtually contained in the following suffrages. "From pride, vain-glory, and hypocrisy. — from all the deceits of the world, the flesh, and the devil, good LORD deliver us!" I dare say, I need not inform you, Sir, that false *joy*, false *confidence*, false *hope*, and false *faith* too, are the inseparable concomitants of *pride*, *vain-glory*, and *hypocrisy*; and as the devil can so far transform himself into an angel of light, as to recommend, and successfully inspire, all these *four dreadful falsities* into the hearts of sinners, from which our Church prays to be *delivered*; I hope you are now convinced that your lately-proposed reformation in our liturgy, is superfluous, redundant and unnecessary.

5 I was for some time at a loss to conceive what connection cou'd possibly subsist between your ceremony of *dipping*, and the introduction of your additional *petition* into our *Liturgy*. But my conjectural difficulties soon vanished, upon being informed, that in your sermon preparatory to plunging the adults, you expatiated on the interview between *Philip* and the *Eunuch*, mentioned in *Acts* viii. 26—40. One circumstance which you seem especially to have dwelt upon, was that of the happy *Æthiopian* “going on his way” “rejoicing.” This, I suppose, led you to consider the nature of *true* and *false* joy; and from thence you were inclined probably to propose an amendment in our *Liturgy*. But surely, Sir, you cannot think that the *Eunuch's* joy was the *truer* because he was *baptized*; or that it was founded upon *that* circumstance. I believe his joy was *antecedent* to his being *baptized*, and that it had an entire reference to that crucified *Jesus* whom *Paul* preached, and in whom *he* believed. Had the *Eunuch* rejoiced merely because his body was washed in water, such rejoicing wou'd have characterized him, as belonging to the *circumcision*; and not to that *true circumcision*, whose “rejoicing is” “in Christ *Jesus*, and who put no confidence in” “the flesh.” *Phil.* iii. 2. For, whoever makes any thing, either in whole or in part, the ground of his rejoicing before *God*, save the atonement and obedience of *Christ*, does so far *rest* in a creature-work, and derogate from the Redeemer's glory. And yet, if your whole exhortation did

did not wear some such *legal* aspect, I cannot conceive wherefore you animadverted on the supposed defectiveness of our Liturgy; when such animadversion tended to insinuate, that the dispensers of Infant-Baptism, and the persons so baptized, must be under the influence of a *false joy*.

Although I am willing to hope, that, whatever you may have dropped on this subject, arose, more from inaccuracy of expression, than real error of sentiment; yet, lest your spirit shou'd have been particularly *legalized* upon a favorite occasion, permit me to state the following case. — Suppose any of the *candidates* for immersion (for it seems they were dressed in *white*) shou'd turn out to have been hypocrites, or formal professors; that they were utterly unacquainted with the sound faith of the converted *Eunuch*; and that they went to the bath, with the same stupid spirit, in which numbers approach the *sacrament*; wou'd their “watery grave, *” *ex opere operato* bury their sins, or make them partakers of the true laver of *regeneration*? If they *rejoiced*; wou'd their joy be that with which a *stranger intermeddleth not*? Wou'd not it be joy in *holy water*, rather than in the *Holy Ghost*? Wou'd it not be a joy in *dipping*, and not in *believing*? And, consequently, wou'd it not be the delusive joy of the hypocrite, or the flashy joy of the stony-ground hearer? And if this may have been the case with some, as it certainly may; was your exhortation calculated to rouse them from their dream? Rather, by making an ill-timed digression to the supposed defects of the
 established

* So the Baptists sometimes call the baptismal water.

established *Liturgy*, and to those ministers, who are advocates for Infant-Baptism, had it not a tendency to inspire your candidates with an improper contempt of both; to puff them up with self-conceit; and to make them (Pharisee-like) “thank God, that they were not like other” *undipped* “men?”

6 In the course of your remarks on baptizing by *aspersion* or *sprinkling*, several of your hearers thought you more amusing than judicious. Whole volleys of low witticisms were levelled, it seems, at the ministers in the establishment and among the dissenters, who do not choose to lay such a stress on *dipping*, as you do. But perhaps all these witticisms put together (if I may judge of the *whole* by a *part*) did not carry with them the cogency of *one* solid observation; and I am persuaded the whole of such risible ord'nance-wou'd be mere *brutum fulmen*, harmless artillery, when opposed to a single scriptural argument. However, let us try the strength of a few of them.

In order that you might ridicule those who do not dispense baptism by *immersion*, you wittily observed, “that they only baptize the *ends* of “their *fingers*.” This observation favors more of vulgarity than solidity. The error contained in it, is founded on a mere begging the question. You take for granted, that *baptism* always signifies *dipping*; or that the idea of the one is always inseparably connected with that of the other. But a proper attention to the analogy of scripture,
and

and a moderate acquaintance with the genius of the greek language wou'd convince you of your mistake. (1) By comparing a few passages of scripture together, it will appear, that the *Holy Ghost* uses the terms *baptizing*, *sprinkling*, *pouring out*, &c. as synonymous. Thus when the prophet says, " He shall SPRINKLE many nations," *Isa.* lii. 15. the son of *Zacharias* saith, " He shall BAPTIZE you with the Holy Ghost and with " fire." *Mat.* iii. 11. The influence of the Spirit is frequently represented under the symbol of the element used in baptism. Hence that glorious promise, " Then will I SPRINKLE clean " water upon you, and ye shall be clean, &c." *Ezek.* xxxvi. 25. And hence the correspondent promise under the New Testament, " He that " believeth and is BAPTIZED shall be saved." *Mark* xvi. 16. Again, the baptism of the Holy Ghost is promised in that remarkable prophecy of *Joel* in the following terms. " It shall come to " pass afterwards that I will POUR OUT my " Spirit upon all flesh." This very promise, which was so eminently fulfilled upon the day of *Pentecost*, the Apostle *Peter* quoted in the course of his sermon recorded in *Acts* ii. and moreover uses the very word of the prophet, saying, " He " hath shed forth (the Greek word is *ἐξέχεε* poured " out) this, which ye now see and hear." And yet this *shedding forth* or *pouring out* is called *baptizing*. Yea I can prove that *falling upon* and *baptizing* are used synonymously in scripture.

In

In *Peter's* famous contest at *Jerusalem* with the legal advocates for *circumcision* he recites the particulars of his *vision*, the removal of his Jewish prejudices, and the manner in which the *Gentiles* were confirmed in the blessings of the covenant: "As I began to speak" says the Apostle, "the Holy Ghost FELL ON ἐπέτερε them, as on us, &c. Then remembered I the word of the LORD, how that he said, ye shall be BAPTIZED with the Holy Ghost." *Acts* ii. 15, 16. From all these correspondent passages, it must appear to every unprejudiced person, that the gift of the Spirit of God is illustrated by the terms *sprinkling*, *pouring out*, &c. that these terms are equivalent to *baptizing*; and that as the baptismal water is an emblem of the Spirit of *Christ*, I am fully persuaded, when the sacramentary element is either *poured* or *sprinkled* upon an infant in the name of the TRI-UNE GOD, it is as effectually *baptized*, as if it were plunged twenty fathom under water. (2) The various use of the Greek word βαπτίζω might convince you, that the idea of *dipping* is not *essentially* connected with it. I will therefore quote a few passages, where it has a different acceptance. For, (as the judicious *Leigh* observes in his *Critica sacra*) "though the word *baptize* be derived from βαπτω *mergo* or *tingo*, to dip or plunge into water, yet it is taken more largely for any kind of *washing*, *rinsing*, or *cleansing*, even where there is *no dipping* at all," at least no plunging of the *whole* body under water.

ter. — The Evangelist informs us that the Pharisees, “ except they *wash* (βαπτισωμαι, baptize themselves) eat not.” Here was in this custom no immersing of the *whole* body; because to do this, every time they came from market, wou’d have been extremely inconvenient, and in many cases impracticable: besides the Apostle says that they washed their *hands*. Yea that they held the “ washing (βαπτισμους baptisms) of cups, and pots, brazen vessels, and of (κλινων couches) tables. — *Mark* vii. 4. If any will contend that the Pharisees put their *cups* and *pots* under water, in order to clean them, yet surely it wou’d be absurd to suppose that they *immersed* their *couches* too. Probably *these* were *sprinkled*; and yet the mode of cleansing them is called *baptism*. A clear proof that the greek word has the different acceptation I contend for; that a person may be said to be *baptized*, when only a *part* of his body is cleansed with water; and that a manner of cleansing is in scripture called a *baptism*, even where there is *no dipping* at all.—Our Saviour saith, “ I have a baptism to be “ baptized with, &c.” *Luke* xii. 50. The *baptism* alluded to, was that of his *blood*. But, wou’d it not be extremely absurd to say that *Christ* was *dipped* in his blood? Rather, as we are informed that in his agony, great *drops* were forced from the Redeemer’s tortured pores, and fell in gummy clots to the ground; does not such a bloody baptism naturally suggest the idea of *sprinkling*? Especially since the Redeemer himself, upon his
great

great work of treading the wine-press, and vanquishing his enemies, is introduced by the prophet, as saying, " Their blood shall be SPRINKLED upon my garments." *Isa. lxiii. 3.*—*John* prophesied of *Christ*, saying, " He shall baptize you with the Holy Ghost." *Luke iii. 16.* Is the least idea of *dipping* connected with this promise? or with it's *fulfilment*? when it is said, that the Spirit of God in the form of fiery tongues *sat* upon the Apostles. *Acts ii. 3.* Yet this *sitting upon* is called a *being baptized*, which surely is as remote from the idea of *dipping*, as from that of *flying*.—Again, the Apostle says that " the fathers were *baptized in the cloud and in the sea.*" *i. Cor. x. 2.* They " were *under the cloud,*" that is, the cloud went *over* them like a canopy or umbrella, but without touching. So that if they were *baptized* in it, this must be attributed to the *drops* which fell from it, and *sprinkled* them. They " passed *thro' the sea,*" which *baptized* them in the same manner. As the watery element stood like a wall upon the right hand and upon the left, detached particles driven by the wind lightly *sprinkled* the marching tribes. So that, while the Israelites were *baptized by sprinkling*, Pharaoh's host, which pursued them, were *baptized by immersion* with a vengeance; for the sea, hitherto parted for Israel's safe conveyance, fell in upon the pursuers, so that they sunk, (or, if you please, were *dipped*) like lead in the mighty waters.—The Author of the epistle to the Hebrews says, that the " first

“ covenant” or dispensation of *Moses* “ had di-
 “ vers washings,” διαφορῶν βαπτισμῶν *different baptisms*.
Heb. ix. 10. Let any person but attentively read
 the account of these ablutions, washings, or *bap-
 tisms*, under the law, and he will find that they
 were frequently executed by *sprinkling*. The case
 of the *leper* is remarkable. “ Then the priest
 “ shall SPRINKLE upon him that is to be
 “ cleansed,” &c. *Lev. xiv. 7.* And the Apostle
 ascribes a legal purification of the unclean to the
sprinkling of the blood of bulls and goats, and to
 the ashes of an heifer. *Heb. ix. 13.* From hence
 it is manifest that the Holy Ghost in his word, calls
sprinklings, baptisms, and vice versa; and that, to
 attribute the idea of *dipping* to the word *baptize*, is,
 to misinterpret the oracles of GOD,—to set scrip-
 ture against itself—to be wise above that which is
 written — and grossly to overlook the real import
 of the original, merely for establishing a favorite
 but unimportant ceremony.

7 But perhaps, notwithstanding the various
 acceptations of the word *baptism*, you still con-
 clude, that all who were admitted to that ordi-
 nance, were absolutely *dipped*. And you think
 that the instances recorded in the New Testament,
 prove the point. But, although I am not reluc-
 tant in acknowledging, that baptism may have
 been *sometimes* administered by *immersion*; yet, that
 this was not *always* the case, there is, I think,
 evident intimation. And if you had considered
 this point more maturely, I am certain you wou'd
 not

not have delivered yourself so peremptorily upon the subject.

(1) Do you think, Sir, that the vast multitude mentioned in *Mat. iii. 5.* were all *dipped*? For it is written, “ Then went out to him *Jerusalem*,
 “ and *all Judea*, and *all* the region round about
 “ *Jordan*, and were baptized of him in *Jordan*,
 “ confessing their sins.” I am so fully satisfied with *Mr. Wesley’s* observations on this text; and they express my own sentiments so much better than I cou’d myself; that, for your sake, and for that of the candid reader, I will transcribe them intire, as they stand in his *Notes on the New Testament*. “ Such prodigious numbers cou’d
 “ hardly be baptized by immersing their *whole*
 “ bodies under water: nor can we think they
 “ were provided with change of raiment for it,
 “ which was scarce practicable for such vast mul-
 “ titudes. And yet they cou’d not be immersed
 “ *naked* with *MODESTY*; nor in their *wearing*
 “ apparel with *SAFETY*. It seems therefore,
 “ that they stood in ranks on the *edge* of the
 “ river; and that *John*, passing along before them,
 “ cast water on their heads or faces; by which
 “ means he might baptize many *thousands* in a
 “ day. And this way most naturally signified
 “ *Christ’s* baptizing them, *with the Holy Ghost and*
 “ *with fire*, which *John* spoke of, as prefigured
 “ by his baptizing with water; and which was
 “ eminently fulfilled, when the Holy Ghost sat
 “ upon the disciples in the appearance of tongues,
 “ or flames of fire.” (2) By

(2) By means of the extraordinary sermons delivered by *Peter* on the day of *Pentecost*, we are informed that no less than “three thousand souls were added unto the church that very day; who having gladly received his word were baptized.” *Acts* ii. 41. Now I appeal to common sense, whether it is reasonable to suppose that this prodigious number of converts could have been *dipped*; when such a circumstance must have been attended with insuperable inconveniencies to the persons baptized; and, (if practicable) must have required the attendance of the Apostles not only for one day, but for many days, and weeks too. And yet that they were *baptized* the same day they were awakened, seems plain from the style of the Evangelist, “*Then, ^{to} at that time, they that received the word were baptized.*” Supposing then that the ordinance was dispensed by *pouring* or *sprinkling* of water, and not by *dipping*, even the three thousand might have been thus as easily and commodiously *baptized* at one time, as five thousand were *fed* upon another occasion. But, upon any other supposition, it seems improbable and absurd.

(3) Even the history of the *Eunuch's* conversion does not furnish any absolute proof of his having been baptized by *immersion*. Indeed the *contrary* is supposable. For, as the Eunuch could not have been prepared for an unexpected plunge under water; it is unnatural to suppose that *Philip* sent him away dripping wet, as he had a journey
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ney to pursue; especially as such a circumstance might inspire the Eunuch with an unfavorable idea of christianity, just at his first setting out. — As to the manner in which the *jailor* was baptized, I think it seems more than probable, it cou'd not have been by *dipping*; since the place (a *dungeon*,) the time (*midnight*,) and other concomitant circumstances, must have rendered *immersion* incommodious and even impossible; unless you adopt an absurd and improbable supposition that the jailor was provided with a *baptistery* in his house.

(4) However even supposing that in *hot* countries and upon particular occasions, baptism was administered by *immersion*; yet this is no proof that this was *always* the case; for even Scripture itself abundantly intimates the contrary, and so does the usage of the Church for many centuries back, as well as that of the most pure and flourishing protestant Churches in the present day.

In certain circumstances and upon some particular occasions, *dipping* wou'd be not only impracticable, but likewise attended with considerable *danger*. — For instance. Suppose, Sir, that you were called to visit the sick-bed of an abandoned infidel, a carnal Jew, or a deluded Quaker; that any one of these three avowed enemies to the christian sacraments was happily convinced of his errors through your instrumentality; and that upon the removal of his prejudices against the gospel of the blessed God, he requested you to admit him

him to the New Testament seal of the covenant: Wou'd you, as a dispenser of baptism, insist, that the party, laboring under an acute disorder, racked with pain, and perhaps just launching into eternity, shou'd be taken out of bed, and plunged head-over-ears in a bath? Or in such circumstances, wou'd not *humanity*, *scripture*, and unavoidable *necessity* so far overcome your ceremonial prejudices, as to suggest the propriety of administering the baptismal water by *sprinkling*, or *pouring*? And as such a circumstance may often occur, in your visits to sick people; must you not, either, omit altogether what you say is “essential to the obedience of faith?” (which upon your principle must be an *essential omission*,) or else do that, which might accelerate their departure out of the world? or be driven to the humane necessity of *sprinkling* some of your dying converts? — Or, suppose that a woman, far advanced in her pregnancy, shou'd happen to be one of your *candidates*; wou'd not tenderness for the *peculiar circumstances* of the mother and the unborn infant, (not to say *decency*,) suggest the postponing an unimportant ceremony, which might turn out “a watery grave” with a witness, to *both* parties? especially if the *immersion* shou'd take place in the rigorous season of winter? Wou'd not therefore *sprinkling*, in this case, be more proper, and every whit as efficacious? “O but we might do it in *faith*.” Nay, you shou'd rather have said, “in *presumption*,” for I believe *faith* has nothing to do

do with the matter. However if *immersion* in such dangerous circumstances be *done* in faith; why might it not be *delayed* in faith? I am certain, that, even in case of *death*, such a procrastination wou'd not in the least affect the eternal welfare of either mother or child; since it is promised, "She shall be *saved* in child-bearing (not " if she is *dipped*) but if they continue in *faith* " and *love*, and *holiness* with *sobriety*." i. *Tim.* ii. 15.

Considering then that the nature of a climate, the season of the year, the peculiar situation of sick persons, and of pregnant women, and various other circumstances might concur to render *dipping*, extremely absurd, dangerous, and even *cruel*; I say considering this, I am much surpris'd, Sir, to hear that in one of your inconclusive and unbecoming illustrations, you asked your audience, whether " if the *sprinkling* of their " pots, cups, &c. wou'd *cleanse* them." This was designed as another vulgar reflection upon the ministers in the establishment and among the dissenters. A judicious friend of mine, who heard and smiled at the weakness of this coarse similitude, observed, that " if the pots or cups were " to be wrapt in *cloths*, and drawn suddenly thro' " the water, they wou'd not be a whit cleaner " by such an operation, than if they were *sprinkled*." This was a smart reply, and in your own *style* too, Sir, I shall leave the proper application of it to yourself, and the immersed *candidates*.

8 I wonder, dear Sir, you wou'd drop such low hints about the *cleansing* quality of *immersion*. Is it not possible, that sometimes in one of your zealous paroxysms upon this favorite subject, you may forget the important observation of the Apostle. "Baptism doth now save us (*not* the putting away of the filth of the *flesh*, but the answer of " a good conscience toward GOD!)" *i. Pet. iii. 21.* Lest you shou'd overlook the point of moment in this text, permit me to suggest a little paraphrase upon it.——The conscience is rendered *good*, when it is *sprinkled* from the evil of guilt, and the *sense* of condemnation, by the blood of *Christ*, and when " it is purged from *dead works* to serve the " living GOD." *Heb. ix. 14. — x. 22.* Here is a two-fold work of purification which must pass upon a guilty conscience and a polluted heart; and which is effected thro' the powerful efficacy of the *blood of sprinkling*. The removal of guilt from the one, and the sanctification of the other, are symbolically represented in the ordinance of baptism; wherein the element of water operates on the body, as the blood and Spirit of *Christ* do upon the immortal soul. Here then we are presented with the harmonious and significant co-agency of the " Three that bear witness on *earth*." *i. John, v. 8.* the *sprinkling* of the BLOOD of *Christ* in *justification*, the *sprinkling* of the SPIRIT of *Christ* in *sanctification*, and the *sprinkling* of the baptismal WATER in sealing those blessings on the heart and conscience. These " three agree
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“ in one ” and the same uniform testimony to the work, offices, and person of HIM who “ came “ by water and blood,” — *in one* and the same glorious co-operation in the salvation of sinners — and *in one* and the same indissoluble connection between *Christ*, his blood, his Spirit, his sacraments, his gospel, his ministers, his people. The water in baptism only puts away the filth of the *flesh*; but the Spirit and blood remove the pollution of the *soul*. The former operates dependently upon and in subordination to the co-efficiency of the latter; without which, all the pouring, sprinkling, or dipping in the world, cannot purge a guilty conscience.

When therefore you urge *immersion*, wou'd it not be much more to the purpose, if you wou'd expatiate upon the purifying virtue of the Redeemer's blood and Spirit, instead of laying such an emphasis on your favorite mode of baptizing? Wou'd it not tend to the awakening and undeceiving your candidates, rather to press on them the important necessity of the *answer of a good conscience toward God*, than to amuse them with humorous illustrations, which are so apt to divert the mind from the grand point? And, instead of proposing any similitudes, which wou'd insinuate, that baptismal water in *immersion*, *cleanses* better than by *pouring* or *sprinkling*; wou'd it not be more conducive to edification, more consistent with your important function, and more evangelical, to preach that *one essential baptism* of the

Holy Ghost, without which we can never enter heaven whether we be sprinkled or dipped?

9 You observe, Sir, I am fond of using the term *sprinkling*, and for no other reason, but because it is the favorite phraseology of the Holy Ghost in his word. “Moses took the blood of calves and of goats with *water*, and SPRINKLED both the *book* and all the *people*. He SPRINKLED likewise the tabernacle, and all the *vessels* of the ministry.” *Heb.* ix. 19. 21. Now, Sir, can you possibly entertain a doubt, whether the *people* and the *vessels* were as effectually *cleansed* by *sprinkling*, as if both the one and the other had been *dipped* in a baptistery of blood? If such a doubt should remain, the Apostle I hope will remove it. “Al- most all things are by the law *purged*, καθαριζονται: purified, cleansed by the (sprinkling of) blood.” *Heb.* ix. 22. So that, if both *persons* and *vessels* might be said to have been legally purified or baptized by *sprinkling*, under the law; is it not rational and scriptural to appropriate the *term*, and to adopt the *mode*, under the gospel? And does not your similitude consequently fall to the ground? which insinuates that “a vessel cannot be legally *cleansed*, unless it be *dip*t, or that a person may not be evangelically purified, unless his *whole body* be *immersed* in the sacramentary element.” Besides; does not the very *mode* of administering *circumcision* refute this idea? That ordinance represented the mortification of the heart to sin, the seal of the covenant, and the cutting

cutting-off of every carnal superfluity connected with corrupt flesh and blood. Though it manifestly implied a death of the *whole* man to sin, and a consecration of the *whole* heart to GOD, it was nevertheless applied to but a small *part* of the body. Yet, who will dare say that it was not therefore *effectual*? Why indeed, according to the ideas of a *baptist*, who seems to make the essence of a sacrament to consist in its application to the *whole* body, circumcision ought to have been dispensed by an *universal* excoriation. *

10 The Apostle records that *Moses* by faith "kept the passover and the *sprinkling* of blood." *Heb. xi. 28.* The greek word is *πρὸςχυσίω* *affusion*, or *pouring to*, which our translators very properly render *sprinkling*; because as a bunch of hyssop was the instrument used in applying the blood of the paschal lamb, it must have been consequently *sprinkled*. The instituted *means* then of *Israel's* deliverance from the destroying angel was the *blood* of the passover; the *manner* of application was by *sprinkling*; and the salvation effected was, not thro' the *quantity*, but the *quality* of the paschal blood; one *drop* of which upon an *Israelite's* door, wou'd have been as efficacious a preservative, as if both the house and household had been *dipt* in blood. If then, *sprinkling* was upon this important occasion, an effectual and significant *sign*; why may it not be equally so under the present dispensation? Can not the salvation of the

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* Fleaing of the whole skin.

Son of God be as really sealed in the *sprinkling* of a little baptismal water, now, as a temporal salvation was of old thro' the *sprinkling* of a little blood?

I hope, dear Sir, by this time, your prejudices against the *word* sprinkling, and the *mode* it implies, are in some small degree dropt; especially, as both the one and the other have the sanction of the Holy Ghost himself. I cou'd wish, that you and all your baptist-brethren, instead of laying such a legal stress on going under water, wou'd exhaust all your arguments and exhortations in pointing your hearers to the fountain of Immanuel's blood, which alone can wash the filthy Æthiop white; and to that true "washing of regeneration and renewing of the Holy Ghost," without which, whosoever liveth, is counted dead before God. Lest some of your candidates for dipping shou'd go down to their "*watery grave*," and at last to the grave of death, with "a LYE in their right hand;" tell them, O tell them, Sir, that not all the water in *Jordan* can wash away their innate pollution; and that

No outward forms can make them clean,

The LEPROSY lies deep within.

Instead of ridiculing your brethren, who think they have scriptural authority for differing from you on the unimportant subject of *dipping*, learn at least to speak *tenderly* of them, if you think they do not deserve an *honorable* mention. For whatever you may think of many of those, who
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are not of *the church*, (as you call your sect) I am fully persuaded, and I hope in your cooler moments you yourself will acknowledge) they are “the angels of the churches and the glory of *Christ*.” — Instead of exciting the contempt of your hearers for the established church, by taking a detached portion of her *service*, and making it the object of an ungenerous sneer; strive to treat our venerable *Alma Mater* with some degree of delicacy and decorum: for you know in your conscience, that her *doctrinal system* is built upon the foundation of the Apostles and Prophets; and that your own dissent from her, is rather a dissent of *discipline* and *non-essentials*, than of *doctrine* and *essentials*.

I shou'd now take my leave of you, Sir, but that I have considered only one *half* of the subject which induced me to take up my pen. And, as that which remains is a point of great importance, I shou'd certainly do great injustice to my readers, to my subject, to myself, and to you, Sir, if I pass'd it over un-noticed. — I have already endeavored to prove from scripture, reason, and facts, that *dipping* is by no means essential to the mode of dispensing baptism † — that the greek word βαπτίζω has not the *limited* signification, which

baptists

† That baptizing by *immersion* was often dispensed with in cases of unavoidable necessity, and even in hot countries, is plain from what *Cornelius* Bishop of Rome, *Anno Dom.* 251, says concerning *Novatian*, “ ἐν αὐτῇ τῇ κλινῇ ἢ ἐκεῖο περιχύθεις.” “He was baptized by affusion, or sprinkling, in the bed in which he lay.”

— But this is still more evident from the testimony of *St. Cyprian*.

baptists wou'd affix to it; but that it includes the ideas of *pouring-out, rinsing, sprinkling* and *washing* in general—that the observations you lately made on the subject; were unsolid and unargumentative—and that your *manner* of animadverting on those churches which differ from you, was, in the estimation of many of your judicious hearers, indelicate, un-catholic, and severe. But, I proceed now to consider some of your strictures on

Cyprian. The opinion of this venerable father had been asked, whether one in the communion of the church, having been partaker of *clonic baptism, or baptism in bed,* ought to be re-baptized. To this he answers, “You inquire, what I think of such as obtain the grace (of baptism) in time of their sickness and infirmity; whether they are to be accounted lawful (lawfully-baptized) christians, because they are not washed *all over,* with the water of salvation, but have only *some* of it *poured* on them. I judge thus; that the divine favors are not *maimed* or *weakened,* so that any thing less than the *whole* of them is conveyed; for the contagion of sin is not in the sacrament washed off by the same *measures,* that the dirt of the *skin* and of the *body* is washed off in an ordinary bath: so as that there shou'd be any necessity of *soap,* and a *large fish-pond* or *pool.* In the sacraments, when *necessity* compels, the *shortest* ways of transacting the divine matters, do by God's gracious dispensation, confer the **WHOLE BENEFIT.** And no man need therefore think otherwise, because these sick people, when they receive the grace of our **LORD,** have nothing but an *affusion* or *sprinkling*; as the holy scripture by the prophet *Ezekiel* says, *I will SPRINKLE clean water upon you, and you shall be clean,* &c. — Therefore, if any one think that they obtain no benefit as having only an *affusion* of the water of salvation; don't let him *mistake* so far, as that the parties if they recover of their sickness shou'd be *baptized again.*” — The great *Dr. Whitaker* says, “In the case of *infants,* and of *sickly* people, I think *sprinkling* sufficient.” — And our great reformer *Wickliff* says, in *Trialog.* l. iv. c. 11. “It is not material whether they be *dipped, once,* or *thrice,* or water be *poured* on their heads.” See *Wall's History of Infant-Baptism.*

on *infant-baptism*, and to vindicate that new-testament sign and seal of the covenant from the prejudices, opposition, and misrepresentation of *anabaptism*.

II. The grand point which the reformed churches contend for, in their opposition to *anabaptism* is, the admission of infants into the visible church by the ordinance of *baptism*; which is both a sign and seal of the blessings of the covenant, and is a manifest *succedaneum* to the old-testament rite of *circumcision*. The children of God's Israel were taken into covenant with him under the law; and we maintain that this privilege is by no means lost under the gospel-dispensation, but is still continued to the visible church, by the institution of infant-baptism.

This the *Baptists* have always denied; and they not only do not baptize their own children, but likewise rebaptize all their profelytes, though they may have been baptized before in their infancy. This latter circumstance has deservedly procured for them the name of *Anabaptists*, or *rebaptizers*; though they do not choose to embrace this appellation themselves, because they wou'd insinuate that *infant-baptism* is no baptism at all.

By rejecting this significant gospel rite, they mutilate the new-testament church in one of her important sacraments; they deprive the children of believing parents of a privilege, which they enjoyed

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joyed under the dispensation of Moses, and which God never took from them under that of *Christ*; and, by pressing adult-immersion with bigoted zeal on those who were baptized in infancy, they have greatly annoyed the peace of the reformed churches, and embarrassed the minds of the simple and unestablished.

Whatever *other* advantages the *Anabaptists* may have on their side, they certainly have not that of *antiquity*; * for we hear nothing considerable of them till about the year 1517. Their origin was mean; their principles were corrupt; their morals depraved; and their dissent from the reformed churches, was then deemed heretical. Besides the vitious tendency of their principles; and the scandalous nature of their lives, they were *fanatics* † in the highest degree. They preached up an absolute freedom from all subjection to the civil power; which, by an act of enthusiasm and rebellion, they labored to monopolize themselves. They affected to establish a *spiritual* regency, like the mad Fifth-Monarchy-men in Charles the second's reign. And the *king* of this new Jerusalem was

* Good Mr. *Philpot*, who flourished and was martyred during the bloody auspices of *Queen Mary*, in a letter to a fellow-prisoner of his on the subject of infant-baptism, says, "The verity of *antiquity* is on our side: and the *Anabaptists* have nothing but *lies* for them and new imaginations; which *feign* the baptism of children to be a Pope's commandment." *Wall's history*, P. 424.

† They pretended to prophecy and revelation: and one *Thomas Muncer* blasphemously styled himself *the sword of the Lord and of Gideon*.

one *John of Leyden*. This mad ring-leader, at the head of his ranting sect, seized on *Munster* a town in Germany; where he was killed in the midst of his foolish usurpation, and his sect dispersed in the year 1536. From this time they seem to have been cured of their *civil* pretensions, but still retained their *religious* peculiarities respecting adult-immersion.

The *Anabaptists* made their appearance in Germany a little after the remarkable period of *Luther's* reformation. As their sentiments and conduct attracted his attention, the impiety of both received many a severe scourge from the tongue and pen of that great reformer. In his epistle to the *Galatians*, he paints their enormities in the most hideous, yet true colors; and gives them such a chastisement as their cause deserved.

Calvin is next upon the list of those, who encountered the *Anabaptists*, and detected the fallacious tendency of their errors. In his *Institutes*, he considers all the parts of the controversy relative to infant-baptism, and, in the most argumentative and scriptural manner, pursues *anabaptism* thro' all those low subterfuges and pitiful evasions, under which it has ever been obliged to screen itself from the vigorous attacks of scripture and reason; especially when these weapons have been brandished by such champions for truth, as *Luther* and *Calvin*.

A cotemporary of *Calvin*, and a fiery zealot on the subject of adult-baptism, was one *Servetus*.

This unhappy man, who was a pest to the church of *Geneva*, took up weapons in defence of the cause of the *Anabaptists*, and (as Calvin saith in his *Institutes*) “ was the great glory of that company ” ; (a glory, by the bye, which *anabaptism*, whether ancient or modern, has no reason to be very proud of) *Servetus*, in mustering all his logical forces, contrived to glean together twenty arguments, such as they are ; which he levelled against the opinion of the reformed churches on the right of infant-baptism. These twenty arguments, (or rather, vile *sophisms*) *Calvin* enumerates, attacks, and refutes ; and closes his refutation of the Sophister’s quibbles, by saying, “ I trust I have now proved “ with what feeble succours *Servetus* hath holpen “ his *silly brethren* the *Anabaptists*.”

Among the *modern* advocates for the new-testament ordinance of infant-baptism, I know none superior, and very few equal to *Mr. Bostwick*. This excellent writer was Minister of the presbyterian church in *New York*, and died, in the midst of great usefulness, in the year 1763, and only in the 44th year of his age. Some perplexities among his flock, occasioned by the intrusion of *anabaptism*, obliged him to defend the right of infant-baptism, in several masterly discourses, delivered to his congregation on that subject. These discourses are abridged, and united. The main arguments are adduced ; and, being methodically arranged, exhibit, in a small compass, a firm battery of scripture and reason, which bids defiance

to the attacks of all the *Anabaptists* in the world. The *style* of Mr. Bostwick's vindication is nervous and elegant; his *method*, extremely perspicuous and concise; and his *arguments* are deep, weighty, and conclusive.

I have produced this little sketch, respecting the rise, progress, and opposition of the *German Anabaptists*, not in order to compare them with their brethren of that denomination in *this* kingdom. I rather rejoice in having an opportunity of exhibiting such a striking *contrast*. For, the only likeness I can trace between the parents and their children, consists but in *one* point; the *unlikeness*, in *many* particulars. The former were rebels, enthusiasts, ranters, antinomians; but the latter are peaceable subjects; many of them are sound, orthodox christians; and in general, the *Anabaptists* in this kingdom constitute a very respectable body of protestant-dissenters. The only feature wherein modern *Anabaptists* seem to resemble their *German* ancestors, consists, in their strong attachment to adult-baptism. What a pity, when the vessel had been purged from the putrid mixture of *rebellion*, *ranterism*, and *impiety*, that it was not also purified from the foul taint of a *sacramental error*, and the four dregs of *party-bigotry*! Then the resemblance between *German* and *English* anabaptism, wou'd have intirely ceased. But I forget the poet's observation;

*Quo semel est imbuta recens, servabit odorem
Tella Div.*—————

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Though you may have thought me *tedious* in producing this little sketch from church-history, concerning the origin of your *German* brethren; yet, I presume you will not deem me *impertinent* in so doing, since such a circumstance shews, that *anabaptism* has been opposed by some of the brightest ornaments in the church of *Christ*; and that those, who first rejected infant-baptism, were the *vilest* of men, and therefore very unlikely to have been under the guidance of the *Spirit of truth*. And, though I verily believe many of the modern *Anabaptists* are spiritually-minded men; yet, methinks, the source, from whence they have derived their peculiar sentiment, ought to excite suspicions that it is not of scriptural and primitive authenticity.

I am fully persuaded, that the matter in debate is not of an indifferent nature; and therefore that every circumstance, which points out the novelty and evil tendency of original *anabaptism*, serves to throw light on the nature of the present subject. “If infant-baptism be a meer nullity (says *Mr. Bostwick*) as some pretend; then we, together with the generality of the protestant churches, are, in fact, a company of unbaptized *heathens*; who have neither churches, ministers, nor ordinances, according to the institution of *Jesus Christ*. And although it must be allowed, that there are, and always have been, vastly more truly-religious people, who have been baptized in *infancy*, than others; yet, all who have been so baptized, are,

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on these principles (of the anabaptists) *out* of the visible church; and the consequence will be, that greater numbers are saved *out* of the church, than *in* it; which is very *absurd*, to say nothing worse." — Again, "If infant-baptism be a divine institution, then, they who consent to be baptized in their adult age, do, in that transaction necessarily renounce a divine institution, and an ordinance of *Jesus Christ*; and, as it were, vacate the former seal of the covenant between GOD and them; they practically say, there are no baptized persons, no regular ministers, nor ordinances, in all the numerous professing churches, but their own."

Considering then, that such important evils result from a reception of your peculiar tenet; that it has been ever opposed by the reformed churches; that some of truth's brightest ornaments have made it matter of earnest debate; and that the church of which I have the happiness to be a member, manifestly rejects it as an error; I flatter myself, you will not think it unreasonable or preposterous in me to stand forth in defence of that very sacrament, by which I myself was made an *initiated* "member of CHRIST'S" visible church "a child of GOD" by an external covenanted relation, and "an inheritor of the kingdom of heaven" or a possessor of the privileges of that gospel-kingdom, which *John* the Baptist pointed to, when he said, "the kingdom of heaven is at hand", and to which CHRIST himself referred

ferred, saying, "Of such (little children) is the kingdom of heaven"; of which privileges, baptism, the seal of the covenant, is surely not the least.

But notwithstanding the voice of antiquity, and the usage of all the reformed churches in favor of infant-baptism, you still think *scripture* is on your side. If that can be proved, it must be acknowledged that such divine sanction ought to turn the ballance, and outweigh all the most venerable *human* authority. But, we, on the other hand, are convinced that *scripture* is *our* friend, and are therefore willing to rest the matter on the decisions of that infallible judge. Let me however, whisper into your ear, a hint of no inconsiderable moment; and that is, if the baptizing of infants can, by an uninterrupted and authentic chain of church-history, be traced (as it most undeniably can) even to the cotemporaries of the apostles and some of their most eminent disciples; then surely, such a circumstance makes more strongly for *us*, than a retrospect to the *German Ranters* can for the present *Anabaptists*. However, let us see how you defend the point from *scripture*.

I find it is customary with baptist-ministers, to preach a sermon, suitable and preparatory to *dipping*; which sermon is generally founded upon some apposite portion of *scripture*. This, it seems, you did in this town; and chose for your text i. *Pet.* ii. 21. "Leaving us an *example*,
" that

“that ye should follow his steps.”—What your audience in general may have thought respecting the suitableness of this text, I cannot tell. I will however venture to affirm, Sir, that you were rather unfortunate in your choice. My Bible is now before me; and, while I am attentively examining the context, and carefully perusing the whole chapter; to my astonishment, I cannot find the smallest trace of that subject, which you thought proper to establish on the words of the apostle. The *chapter* is introduced with an exhortation to the new-born babes in CHRIST, to lay aside certain abominable tempers, which might vitiate their taste for the unadulterated milk of the word—to come to CHRIST as to a living stone, that they might be built up, in their most holy faith, a spiritual house, &c.—their peculiar privileges, dignity, obligation to holiness, &c. are represented under the titles of “chosen generation, royal priest-wood, &c.”—they are exhorted to abstain from fleshly lusts, and to have their conversation *honest* among the gentiles—not to be *petulant* to the higher powers, but quietly to submit to every ordinance of man, for the LORD’s sake—to live as the free-men of CHRIST; but not so to *abuse* that liberty as to make it a religious *cloke* for *maliciousness*—to *honour* all men, by a calm, loving, respectful deportment—relative duties are enforced—and then, the *context* exhibits CHRIST as the spotless example of universal obedience;

of guilelessness, meekness, patience, resignation, &c. &c.

To these heavenly tempers, which are of more worth than the *gold of Ophir*, and of greater importance in real christianity than ten thousand dippings of the body, believers are *called*; and to these the apostle exhorts them by proposing to their imitation the immaculate obedience of the blessed *Jesus*. But is there here the smallest reference made to adult-immersion? The wise apostle dwells intirely upon what he himself calls “the answer of a good conscience towards GOD;” but drops not a single hint about “putting away the filth of the flesh.” And yet, if he thought as you do, that “adult-dipping is *essential* to the *obedience of faith*,” I appeal to your own sense and candor, whether the apostle wou’d have *omitted* it in his catalogue of *imitabilia** in the life of CHRIST; and whether such *omission* does not imply, that, so far from constituting an essential part of the *obedience of faith*, it deserves to be ranked among the *non-essentials*?

2 To be explicit with you, Sir; I by no means approve of a method adopted by many preachers in their public harangues; which consists in making choice of a text, that perhaps is as remote from their subject, as the east is from the west. This incoherent mode of preaching is suggested often by *ignorance*, or

* Things to be imitated.

bigotry; and not feldom, by contemptible *vanity*. And, although an injudicious audience might applaud fuch incoherency, and greatly admire the preacher, while he ftrains every nerve, in order to difplay his great abilities; yet I am convinced fuch preaching feldom tends to *edification*. If indeed, it was adopted, merely to *illustrate* a favorite tenet, the abfurdity wou'd not be fo great. But, when it is ufed, with an intent to *eftablifh*, and to *demonftrate*, it then becomes not only highly abfurd, but extremely *dangerous* too. By fuch a mode, a man might graft on God's word, the moft egregious nonfence, the moft horrid blasphemy, or the moft damnable herefy. An inftance of the *firft* of thefe three evils, I remember to have heard of, in an ignorant, bigoted *Secedor*; who would infift, that the *parchments*, which *Paul* left at *Troas*, and about which he was fo anxious, muft have been "the *foolamn lague aund coov'nant*." *

3 But you ftill think, that your text fufficiently warranted your applying it to *Chrift's* baptifm; and, taking it for granted that he was *immerged* by *John the Baptift*, you therefore propofed the Redeemer as an example to be followed in adult-baptifm, as well as in every thing elfe. But, according to this mode of *extending* and *applying* fcripture, you might have propofed *Chrift* as an example for many things, utterly impracticable, and grofsly abfurd. For inftance; according to

* He meant to have faid "the *folemn lague and covenant*."

this rule, we ought never to be baptized, till we have arrived at the age of 30 years; no where, but in *Jordan*, and by none, but *John*, the son of *Zacharias*. The first of these absurd punctilios, *Servetus* literally insisted upon; enjoining the 30th year as the only proper time for baptism, though (as *Calvin* says of this blundering *Anabaptist*)

“ when he stiffly required this time in others, yet
 “ he began at the 21st year of his age to boast him-
 “ self to be a *prophet*: hereby assuming to himself
 “ the office of a *teacher*, before he could (upon his
 “ own principle) be a *member* of the church.”

4 However, you will perhaps ask, “ if *Christ*
 “ has not left us an example of adult-baptism,
 “ which we ought to imitate, why did he not
 “ submit to be baptized *before* he was an *adult*?”

To this I reply, that this part of the Redeemer's conduct was founded on a very significant and important circumstance. As he was made *under the law*, he was therefore *circumcised* the eighth day, according to the particular requirement of that old-testament rite. But as circumcision, together with every other ceremony, was to be abolished through the introduction of a higher dispensation than that of *Moses*; it was therefore necessary that this superior dispensation of the gospel, should be ushered in by the ordinance of *baptism*, as a sign and seal of that covenant, which *circumcision* of old both signified and confirmed. Now although, *John* baptized vast numbers *before* he administered that ordinance to *Christ*; yet

“ the

“ the kingdom of heaven,” or the actual opening of the gospel-kingdom, was then only *at hand*. But, when the Son of God himself was baptized in *Jordan*, then he “ that hath the key of David” revealed the rich treasures of the new-testament, and opened a door of admission into the gospel-dispensation. This was the period of *Christ’s* solemn inauguration to his public office, which was announced and confirmed by his Father’s audible testimony from heaven, and by the descent of the Holy Ghost. Into this public office he was *initiated* by *baptism*. Now, as it was particularly commanded under the law that none shou’d commence *priests* till the 30th year ; * in conformity to this legal injunction, our *Lord* deferred his actual assumption of the high-priesthood ’till that time of life ; and for that reason, he could not, consistently with his *official* capacity, be *baptized* ’till he arrived at the 30th year of his age. Had the Redeemer been *baptized* as well as *circumcised* in his *infancy*, we should then probably have inferred, that none *but* infants ought to be partakers of *baptism*. And had he been circumcised as *Abraham* was, when an *adult*, as well as *baptized*, then, we should have confined baptism, *intirely* perhaps, to *adults*. Whereas, having submitted to one ordinance in *infancy*, and to the other, in *adult* years, he has thereby sanctified both states, and exemplified the admission of infants *and* adults

* See *Numbers* iv. 3. compared with *Luke* iv. 33.

into the visible church. For, if *Christ's* having been baptized when an *adult*, be a proof that *none but adults* ought to be *baptized*; then, as *Abraham* was *circumcised* when an *adult*, the same kind of reasoning might be brought to prove that *none but adults* ought to have been *circumcised* under the law. Thus the arguments of *Anabaptists* on this head prove too much, and consequently involve their tottering cause in unavoidable absurdity; in which I shall leave it for a while, till I present the pious reader with a sweet quotation from *Bishop Hall's contemplations*. “ What is *baptism* (says the judicious Prelate) but *evangelical circumcision*? And what was *circumcision* but a *legal baptism*? One, both *supplied*, and *succeeded* the other. *Christ* would be *circumcised*, to *sanctify* his church that *was*; and *baptized*, to *sanctify* his church that *should* be: that so in *both* testaments he might open a way to heaven. And, no sooner is the water *poured* on his head, than the heavens are opened, and the Holy Ghost is poured on that head which was *baptized*.”

5 However, perhaps you again argue, that the *circumcising* of infants was commanded by a *positive law*; but that the *baptizing* them is no where expressly enjoined throughout the whole new-testament. Well, even *supposing* that no *explicit* command to *baptize* infants be found there; yet may there not be an *implicit* one? And will not that as effectually establish the custom, as if it was
expressly

expressly commanded ten thousand times over! Is there any *positive* injunction to be found throughout the whole new-testament for the observation of the *first day* of the week? Yet who doubts whether *that* is our *christian sabbath*? Where is it *explicitly* commanded that *women* should receive the *Lord's supper*? Yet who disputes their right to that sacrament? Where is it *expressly* enjoined that the head of a family should *pray* with his household? Yet what pious man would doubt his obligation to that domestic duty? since it is *implicitly* urged in various general exhortations to prayer. From whence, as well as from numerous other instances, it is evident that *virtual* or *implicit* commands are every whit as *binding*, as the most *express* ones.

Indeed an *explicit* command to *baptize* infants was not necessary, since it was *virtually* (I had almost said *expressly*) enjoined by the very institution of *circumcision*. For, if that sign and seal of the covenant under the old-testament dispensation was administered to *infants*; it was almost needless to give any fresh *explicit* injunction respecting their admission into the visible church by *baptism*: since for the same reason, that they enjoyed that privilege undisturbed, for near four thousand years *before* the coming of CHRIST, they ought to be kept in possession of it, the rather, *since* his incarnation. Because, CHRIST himself is the same; his *grace* the same; his *covenant* the same; the *seal* of the covenant the same in significance and representation;

presentation; and the *privileges* of the covenant the same, under *both* dispensations: except in a few particulars, wherein the *new* has considerably the advantage of the *old*; which superiority, by the bye, would cease, if *infants* were not to be *baptized*.

6. Did not our blessed *Lord* himself *virtually* command infants to be *baptized*, in the following address to his disciples? “Suffer little children to come unto me, and forbid them not; for, of such is the kingdom of God.” *Luke* xviii. 16. The evangelist says, ver. 15, that “they brought τὰ ἑρπεφῆ *infants* to him.” So that *some*, at least, among the little ones, upon whom *Christ* laid his hands, must have been literally in a state of *infancy*. I lay no absolute stress upon the circumstance of their having been *brought* to him. But his declaration that “of such is the kingdom of God,” seems full to the point. The *kingdom of God* signifies both the new-testament dispensation of *grace*, and the celestial dispensation of *glory*. *Infants* are, undeniably, *subjects* of the one, and *candidates* for the other; or, in other words, the kingdom of *grace*, and the kingdom of *glory*, consist of *such*. Now, if *Christ* does not shut them out of the *gracious* and *glorious* REALITY of *both* kingdoms, is it scriptural, is it rational, or is it charitable, to suppose, he would exclude them from the *sacrament*, which *initiates* into one, and *seals* a *covenant-right* to the other? No. And therefore we will sing with *Doctor Watts*,

CHRIST

CHRIST seals to saints his glorious grace,
 And not forbids their *infant-race* ;
 Their seed are sprinkled with his blood,
 Their children *set apart* for GOD.

Then let each faint with chearful voice,
 In this *large* covenant rejoice ;
 Young children in their early days,
 Shall give the *God of Abrah'm* praise !

7 The close of these sweet lines from *Doctor Watts* reminds me of another argument.—In that remarkable interview between *God* and *Abraham*, recorded in *Gen. xvii. 1*, the *Lord* gave the patriarch the following extensive promise, “ 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.” This rich promise includes the tenor of the covenant, the substance of its inestimable blessings, and the interest which *Abraham* and his *seed* were to possess in it for ever. In order that this glorious promise and its accomplishment might be rendered still more *apparently* sure, the *Lord* gave to *Abraham* the sacrament of *circumcision*. The institution of this ordinance was intended as a standing memorial, a visible token, a sacramentary *sign*, and a ratifying *seal* of the covenant. But when the *Lord* promised the Patriarch “ TO BE A GOD TO HIM,” (which words imply the very essence of the covenant) he included in that covenant-promise *Abraham's* posterity, adding, “ and to thy
 G “ SEED

“ SEED after thee in their generations.” And that the patriarch’s *infant-seed* were comprehended under this clause of the covenant-promise, is evident, from their having been made partakers of the confirming *seal* of *circumcision*. Now if it can be made appear that the *covenant* confirmed to *Abraham*, was the everlasting covenant of *grace*; that the promise given to him contained the substance of all the gospel-promises under the new-testament dispensation; that the patriarch and his *seed*, to whom the promise was made, comprehended all *God’s* covenanted people to the end of the world; and that *circumcision* was a *seal* of the covenant, and of the covenant-*promise*; then, I think, it must appear even to a demonstration, that if *infants* were taken into a covenant-relation with *God* under the law by the sacrament of *circumcision*, they are still irrevocably confirmed in that privilege by the succeeding ordinance of *baptism*.

(1) That the covenant ratified with *Abraham*, was the covenant of *grace*, appears evident even from the very *tenor* of it. For thus runs the divine charter, “ I will BE A GOD TO THEE, and to thy SEED “ after thee.” *Jehovah* was never “ a *God*” to any man since the violation of the *first* covenant, but thro’ *Christ*. Therefore it was the covenant established through a Mediator, and consequently the covenant of *grace*, which *God* made with *Abraham*. But this is still farther evident from the testimony of the Apostle, “ That the blessing
“ of

“ of Abraham” (or the covenant-blessing which God gave him and his seed) “ might come on the Gentiles through JESUS CHRIST.” Gal. iii.

14. And when the same Apostle in another place recites the privileges extended to believers under the present dispensation, he expressly mentions the very *term* of the covenant which the Lord used to Abraham, “ I will BE TO THEM A GOD, and they shall be to me a people.” Heb. viii. 10. From comparing which passages together, it is plain that the covenant made to Abraham and to his seed, is also confirmed to all his gentile children, and to their SEED; from generation to generation.

(2) That the covenant-promise given to Abraham, contained in it the sum and substance of all the gospel-promises under the new-testament dispensation, appears confirmed by the following expository observation of the Apostle Paul, “ God preached before THE GOSPEL unto Abraham, saying, *In thee shall all nations be blessed.*” Gal. iii.

8. It does not militate against the main argument; that this promise seems different from that made to the patriarch and his seed. The difference is only in *word*, not in *sentiment*. For, as all nations were blessed in Abraham, because Christ’s lineal descent was traced from him; and the Lord could promise “ to be his God” only through the Mediator of the covenant; consequently *one* promise is founded upon, interwoven, or virtually the same with, the *other*. But this promise con-

tained in it the sum of the *gospel*. Therefore *gospel-promises* under the new-testament, are substantially the same with those made to *Abraham* under the old. But those made to the patriarch included his *infant-seed*, and were sealed accordingly by *circumcision*. Therefore the same promises extend to the infant-seed of *gospel-believers*, and are ratified by *baptism*, our *evangelical* *circumcision*. For since the promises are the same in *substance*, in *signification*, in *extent*, surely no solid reason in the world can be alledged, why they should not be the same in their mode of *application* by a sacramentary seal.

(3) I am to prove that *Abraham's seed*, to whom, as well as himself, the grand promise was made, did comprehend all *God's* covenanted people, *Gentiles* as well as *Jews*, and *infants* as well as *adults*, to the end of time. But this indeed the *Apostle* has already done to my hand in *Rom. iv. 16*, "To the end that *the promise* might be sure to " *all the seed*; not to that only which is of *the* " *law*," (not only to that part of *Abraham's* descendants which was placed under the dispensation of the *Jewish law*,) "but to that" (*gentile seed*) "also, which is of the faith of *Abraham*—" "that he might be the father of *all* them that "believe, though they be *not circumcised*." ver. 11. Again, "If ye be *Christ's*, then are ye *Abraham's* "seed, and heirs according to the promise." *Gal. iii. 29*. From these passages it is evident that *gentile* believers are *Abraham's seed* as well as his immediate

immediate descendants—that the one are *heirs of the promise*, made to *Abraham*, as well as the other—that *both* are *Abraham's seed*, and *God's covenanted people*—and consequently, that the promise which includes the *infant-seed* of one, extends to the confederate seed of the other; and that both have equally a right to the *seal* of the covenant-relation: unless you espouse the blasphemous absurdity, that *Abraham's seed* under the law enjoyed greater privileges, than *Christ's people* under the gospel. *Credat Judæus Apella; non ego.*

(4) The Apostle expressly declares that *circumcision* was administered under the law as a *seal* of covenant- blessings. “ He received the sign of “ *circumcision*, a *seal* of the righteousness of the “ *faith* which he had yet being *uncircumcised*.” *Rom. iv. 11.* † *Circumcision* then, was to *Abraham* a sacramentary ratification of his interest in this grand blessing of the covenant, the righteousness of *faith*. But this *seal* was administered to *Abraham's infant seed*; consequently infants constituted a part of *God's covenanted-people*, and had an undoubted right to the blessings and privileges of their confederate parents. But *baptism* is that under the gospel, which *circumcision* was

† “ This seems (says *Doctor Doddridge*) an incontestible proof that *circumcision* was a *seal* of the covenant of *grace*, and not merely of *temporal promises*; and consequently obviates the most considerable objection, that hath ever been urged against *infant-baptism*.” —See the *Family Expositor* on *Rom. iv. 11.*

under

under the law. It is a *seal* of the covenant of *grace*; and therefore the Apostle calls it the “circumcision of *Christ*,” *Col. ii. 11.* or the christian circumcision.

I have now, Sir, endeavoured, with all the accuracy in my power, to state the four points upon which the hinge of this part of the subject principally turns. I think it has been sufficiently proved that the *Abrahamic* covenant was the covenant of *grace*; from the tenor of its charter, as well as from the express testimony of scripture—that the *promise* made to Abraham contained the substance of all the gospel-promises given to *God’s* covenanted people under the new testament; and therefore included the infant-seed of believers under both dispensations—that *Abraham’s seed* comprehended believing Jews and Gentiles, together with their *children* to the end of the world—and that circumcision under the law was a *seal* of covenant- blessings, as baptism is now under the gospel. The consequence then naturally deducible from these allowed premises, is; that the right of infant-baptism is founded upon the covenant of *grace*, upon the comprehensive extent of covenant-*promises*, upon the common *privileges* of *Abraham’s seed*, and upon the very nature, meaning, and intent of an instituted *seal*. If then the covenant be the same, the promises the same, the privileges the same; why should infants be denied that ordinance, which seals those blessings now, that once were confirmed to them by
circumcision?

circumcision? If they are capable of the *thing signified* by baptism; why not of the outward and visible *sign*? If they are made susceptible of the covenant-bleffings *sealed*; why should they be debarred the external *seal*? If they may be washed from their native pollution in the Redeemer's blood; why denied its symbol, the baptismal laver?

8 The covenant-foundation, upon which the right of infant-baptism is established, makes a grand part of the gospel-system, and is therefore frequently referred to, throughout the inspired writings. Besides the passages, which I have had occasion already to quote, upon this important subject, I shall beg leave to produce one more; which, in my opinion, is not only corroborating, but decisive also. It is the following, "For the promise is to *you*, and to your *children*, and to all that are *afar off*, even as many as the *Lord* our *God* shall *call*." *Acts* ii. 39.

These words were uttered by the Apostle *Peter* upon a very interesting occasion. When the outpouring of the Holy Ghost upon the day of *Pentecost* was ridiculed by some who were present upon that marvellous occasion, *Peter* stood up in defence of the glorious fact; vindicated the conduct of the Apostles; pointed out those prophecies in the old testament, which clearly referred to this miraculous effusion; and then proved that the gift of the Spirit, in his ordinary and extraordinary influences, was a glorious fruit of the Redeemer's

Redeemer's ascension and exaltation; as well as the purchase of his meritorious death, and the consequence of his triumphant resurrection.

This masterly vindication was attended with immediate and universal success. A vast multitude, overcome by the invincible power of the Holy Ghost, and cut to the heart by the pungency of the Apostle's persuasive arguments, cried out, "Men and brethren, what shall we do?" To this important inquiry the Apostle returns as important an answer, "Repent and be baptized every one of you, in the name of *Jesus Christ*, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And, as a motive for their turning to *God* by repentance; as a ground for their submitting to baptism, the seal of the covenant; and as a certain pledge of their receiving the gift of the Holy Ghost; he urges, "For the promise is unto you, and to your children, &c." As if the Apostle should say—The promise of the Holy Ghost, and that grand original promise made to *Abraham*, whereby the gift of the Spirit was ascertained to *him* and his *seed*, is to *you*, therefore be *baptized*—But the promise is not confined to you *alone*, but is extended to your *children* as *confederate*; and therefore, as the promise made to *Abraham* comprehended his *infant-seed*, and brought them under *circumcision* the *seal* of the covenant, so *your children* are likewise interested in the same promise, and therefore to be sharers with you in the new-testament seal,
baptism :—

baptism :—Yea the same promise reaches to *all that are afar off*, Gentiles as well as Jews, in the most remote part of the globe, the most distant period of time, or the deepest alienation of affection :—even to as many as the *Lord shall call*, externally by his word, and internally by his Spirit; and to the confederate children of those thus called among the *Gentiles*, to the end of time.

But to this interpretation you are ready to throw in various objections; and I am as ready to *attempt* a removal of them.

(1) Perhaps you will contend, that *the promise* in the text, signifies *repentance*; and as *repenting* and *believing* the gospel, can only be performed by *adults*, therefore none, but such as come under that predicament, ought to be *baptized*.—But to assert this, is to overlook the peculiar phraseology of scripture, to break the grammatical connection of the sentences, and to contract the extensive promises of the new covenant. (1) In what part of the inspired writings is *repentance* ever called *the promise*? I defy you, Sir, to produce a single passage from the whole word of *God*, wherein that penitential grace is once called by such an eminent and distinguishing title. But even *supposing* (though by no means *granting*) that the Apostle *did* give it that peculiar appellation; will you infer from thence, that the promise would not extend to the *children* of the *Lord's* covenanted people? The word μετανοια, which we translate *repentance*, properly signifies a *change of mind* or a *turning of the*
H
heart

heart God-ward. Repentance then is a work of God, wrought internally upon the heart. Now cannot the Omnipotent Agent in this work, as easily find access to the heart of an *infant*, as to that of an *adult*? You cannot deny this, without blasphemy. Then, if it be the internal grace that is the *essence* of repentance; and if this can be implanted in the breasts of *infants*; why may not the promise of this internal change be made to *them* as well as to *others*? And the same observation is true with respect to *faith*. Though the *express* act of *believing* is practicable only by *adults*; nevertheless, *infants* are as capable of the internal *habit* as they. For as one *essential* peculiarity of *faith* is to “*purify the heart*;” infants are indisputably capable of such essential purification—But your mistake on this subject arises from your always connecting with *repentance* the idea of a public *profession*; which is but a remote circumstance even in penitent *adults* themselves, and is by no means an *essential* one: since the vilest *hypocrites* may publicly *profess* to repent and believe, and yet be as estranged from a purifying change of heart, as unbaptized heathens. (2) It is contrary to *grammar*, to make *repentance* the *promise* alluded to by the Apostle. Let his own words speak, “—Ye shall receive the gift of the Holy Ghost: for, the promise”—What promise? Certainly, of the *Holy Ghost*: for, that is the immediate antecedent. This interpretation is agreeable to the style of scripture; which very frequently

quently calls the Spirit “*the promise of the Father*,” “*the holy Spirit of promise, the promise of the Holy Ghost.*” *Acts* i. 4. *Eph.* i. 13. *Acts* ii. 23. Some indeed have supposed that by *the promise*, we are to understand that original promise made to *Abraham* and his *seed*. This supposition is not altogether destitute of scripture-ground; for that covenant-promise established with the Patriarch, is frequently called ΤΗ ΠΡΟΜΗΤΕΙΑ *THE PROMISE*, κατ' ἐξοχην by way of eminence and distinction. See *Rom.* iv. 13. *Gal.* iii. 19, 29. *Heb.* vi. 13. *Rom.* iv. 16. And indeed it is not unnatural to suppose this, from the very drift of the Apostle's address. For as he was urging upon the Jews the necessity of submitting to the gospel-ordinance of *baptism*, this might of consequence lead him up to that original *promise*, by virtue of which *Abraham* and his *seed* were taken into covenant with *God* in *circumcision*. But whether it signifies the grand covenant-promise, or the promise of the *Spirit*, the inferential argument will be the same; since even the promise of the *Spirit* is a covenant-promise, and is founded upon that made to *Abraham*. For, thus saith the *Lord*, “*I will pour my Spirit upon thy seed, and my blessing upon thy offspring.*” *Isaiah* xlv. 3. Let any person but compare this promise with the 5th verse of the chapter, and he will be convinced, that it extends to the covenant-*seed* of Jews and Gentiles. The argument resulting from which is; if the covenant-promise of the

the

the *Spirit* included the infant-feed of the *one*, surely it could not exclude that of the *other*.

(2) You cannot perhaps agree to my interpretation, because it makes the covenant-promise extend to the *infant-feed* of believers, and gives them a right to *baptism*. But why should you object to this? Is it not a *scriptural* supposition? Did not the promise reach them under the law? Why not, under the gospel? “O but the word *τεκνοίς children*, signifies *descendants in general*.” Well, and therefore—“it excludes *infants*, and can mean only *adults in particular*.” *Logica Bæotiensis!* According to this *particular* mode of interpreting and reasoning, it seems *infants* are *no part* of a people’s DESCENDENTS. And when it is said that *Zacharias* and *Elizabeth* had no child *τεκνον*, I suppose we are to infer, that they had no *grown-up* children. *Argumentum palmarium!* I will endeavour to expose the absurdity and fallacy of this curious notion in a familiar illustration.—A king gives a free grant of a large inheritance, connected with certain titles of nobility, to one of his subjects, and to his *children* for ever. As fast as the heirs apparent succeed each other, they are vested with the estates and dignities of their ancestors; the benefits arising from which, some of them possess even when in a state of *infancy*. These privileges they enjoy undisturbed, whether infants or adults, for hundreds and hundreds of years. We will suppose, that in process of time, a future Monarch makes some particular institutions, which do

do not in the least alter the *essential* nature of the original grant, or affect the subject of the title-deeds; but only concern the appointment of a new *badge* of nobility. Proper *officers* are delegated to draw out a *fairer* copy of the ancient records; and the original grant is ratified by the king's own *seal*; the impress of which is upon the whole, the same as of *old*, some small variation in the *symbol* only excepted. Thus the royal *assent*, the renewed *deed*, and the affixed *seal*, all concur to establish the ancient grant, and to make it like "the law of the *Medes* and *Persians* which altereth not." And thus the matter stands, for hundreds of years, after this renewed and additional ratification. It happens however, that during the *minority* of some of the heirs apparent, certain *litigators*, who envied them their privileges, labor to dispossess them of the same, by an attempt to demonstrate, that the royal grant *passed* by the *infant*-successors to the estates, and limited the possession intirely to the *adult*-branches. As certain *heralds* from the king, as well as the *king himself*, had publicly proclaimed the *superiority* of the *latter* grant above the old one, in point of privilege; many were at a loss to conjecture, upon what the unheard-of innovation of the litigators cou'd possibly be founded. The matter at last comes to an *ecclaircissement*; and the whole litigation rests upon the following circumstance. In the *old* records, the grant ran thus. "I will be a king to thee, and to thy *seed*." But in the
later

later transcript of them, for *seed*, is read “*children*.” The litigators acknowledge, that the *one* term includes infants and adults; but argue that the *other* signifies “*descendants in general*,” and *therefore* ought to be limited to *adults ONLY*; and that too, even when they acknowledge the superior excellency of the *later* deed.—Now, Sir, what do you think of this little illustrative story? Perhaps, you are ready to cry out, “Doth he not speak *parables*?” Whether my speech be *parabolical* or not, I am sure it is *true*. And, I appeal to your own candor, whether the silly and fallacious evasion, which I have illustrated and exposed, wou’d not upon any temporal subject, excite risibility and disgust? and favor more of litigious quibble, than of solid truth? And yet,

————— *Mutato nomine, de te*

Fabula narratur; —————

(3) But perhaps you think that the *children* mentioned in the text *must* mean *adults*, because only such can be externally *called* by the gospel; and you are of opinion that the whole promise is *limited* to such. If you infer this from the order of the sentence, your inference will be unfair, absurd, and ungrammatical. The latter clause refers [the extent of the promise to those that “were afar off;” that is, to the *gentiles*, “even to “as many of *them* as God should call” into a church-state externally by his word, and internally by his Spirit. It was necessary this restriction shou’d be made with regard to the *Gentiles*,

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left *Peter's* hearers shou'd imagine that *all* and *every* of the *Gentiles* shou'd be taken into covenant with *God*. But he does not say in the former clause of the sentence, what he did in the latter; because those to whom he immediately addressed himself, were the *children of the covenant* to whose infant-feed *THE PROMISE* was made; they were *called*, and their *offspring* were interested in *their* call, as *Abraham's* children were in *his*. But the *Apostle* wou'd let them know that the promise reached the *Gentiles* also; and that the *children* of as many of *them* as shou'd be called, wou'd be intitled to the privileges of their ancestors.—Besides; is not this agreeable to the grammatical connection of the sentence? τοῖς ἐν μακρῶν *those afar off*, is the immediate antecedent to ὅσους *as many as*, or *whoever*; consequently the verb *call* is grammatically to be restricted to the *Gentiles afar off*.

(4) But supposing that the *promise* was to be limited to such of the *children* of the *Jews* as should be *called*; yet even this concession or supposition is no argument, that none but *adults* can come under that denomination. *Calling* is either *external* or *internal*; the one, respects the general call of the gospel; the other, is effected by the secret operation of the *Holy Ghost*. The former cannot be effectual without the concurring influence of the latter; yet the latter can operate effectually, without the least assistance of the former: that is, *God* can speak powerfully to the *soul* by the voice of *his Spirit*, without addressing
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the *ear* with the voice of his *gospel*. If he *cannot* do this, how are *infants* to be saved? But supposing he *can*, then they are manifestly the subjects of *effectual calling*, as well as *adults*. To prove both the one and the other, I might multiply quotations from the word of God. But upon a subject so self-evident, let *one* suffice. “ He (John the Baptist) shall be *filled* with the *Holy Ghost*, “ even from his mother’s womb.” *Luke* i. 15. When *John* was thus *filled* with the Spirit of God, was he not effectually *called*? Or, did not the same Divine Agent, who set apart the *Baptist* for a ministerial employ, likewise *sanctify* him from the womb, that he might be a *holy vessel* meet for his great Master’s use? And, is the *Baptist*’s case *singular*? Cannot the Lord sanctify, or effectually call *thousands* of *infants*, as well as one, without the outward and intermediate call of his *word*? And, if they may be the subjects of the *inward and spiritual grace* of baptism; by the effectual call of the *Spirit*; do not Scripture, reason, charity, and common sense, unanimously suggest, that they ought to be partakers of the *outward and visible sign*? Besides, if infants’ incapacity to hear, and understand the outward call of the *gospel*, be an argument for excluding them from *baptism*; why should not the same incapacity have debarred them from the right of *circumcision* under the law? And, if God graciously dispensed with this incapacity under the dispensation of *Moses*; shall we entertain the horrid supposition, that he is *less* gracious

gracious under the mild dispensation of his DEAR SON? No. The *Anabaptist* may swallow such a preposterous idea: but those, who are hearers of *Christ* and his Apostles, will reject, with holy indignation, such an absurd and un-scriptural hypothesis:

(5) In answer to all this you may perhaps say, “ the *meaning* of baptism cannot be fulfilled in “ any other than these” * *adults*. This positive assertion I beg leave to deny; and shall endeavor to support my negative with scriptural arguments. (1) Baptism is a sign of the cleansing virtue of *Christ*'s blood: (2) The baptismal water is a symbol of the washing of *regeneration*, and renewing of the Holy Ghost. (3) This new-testament ordinance is an initiatory rite of admission into the visible church; as *circumcision* was, under the law. (4) It is a badge of our covenant-relation to the Father, the Son, and the Holy Ghost; *into whose name* we are baptized. (5) Baptism is a *seal* of that covenant- *blessing* which *hath come on the gentiles thro' Jesus Christ*, and which was originally revealed to *Abraham*, in that covenant-promise made to him and his *seed*:

Now I ask, whether *every* and *all* of these important particulars cannot be essentially fulfilled

* These are the very words of an Anabaptist-Minister, in a little systematic creed, which he delivered at his ordination. As the objection is really as *weak*, as it is *popular* among the *Anabaptists*, I hope my refutation of it will appear satisfactory and conclusive, to every unprejudiced reasoner.

in *infants* as well as *adults*? Cannot *they* be made partakers of the purifying virtue of the Redeemer's blood, and the sanctifying operation of his Spirit? Are not *they* subjects of *Christ's* gospel-kingdom, as well as persons grown-up? And may not *they* engage, and be interested in, the privileges and blessings of the new-covenant, as well as *adults*?

Was not circumcision under the law, what baptism is under the gospel? And is there not a significant resemblance between these two sacramentary rites, except in the mode of *application*? Do not *both* represent our natural corruption? our need of *Christ*? our initiation into his church? And are not *both* significant *signs* and ratifying *seals* of the covenant of grace? I ask then, if the *meaning* of *circumcision* cou'd have been fulfilled in *infants* under the law; can any scriptural reason be assigned, why the *meaning* of *baptism* cannot be fulfilled in like manner under the gospel? since both *ordinances* are the same in *meaning*.

5 Perhaps you urge that “*so many* as were baptized in the first ages of christianity, *professed* in that ordinance to be *dead to sin*.” This is a very unfair comment on *Rom. vi. 3*. Let us view the apostle's words in their native dress, free from the embarrass of anabaptist criticism. “*So many* of us as were *baptized* into *Jesus Christ*, were *baptized* into his death.” The grand point which the apostle means to enforce, is, that as many as were baptized under the christian dispensation,

penfation, were baptized into the *merit* of *Christ's* death, and into an obligation of *dying* to *fin*. But does he mention a fingle word about making a public *profession* of this? Is it fair, is it *pious*, firft to *interpolate* the facred text, and then to found a favorite point upon fuch unwarranted interpolation? By thus taking a detached portion, and either *adding* or *diminifhing* a word, may not fcripture be made to fpeak *any thing*? — It is readily allowed, that fuch *adults* as were converted from *heathenifm* or *judaifm*, were obliged to make a public declaration of their dying to fin upon their being baptized. But does it follow therefore, that none but *adults* were baptized in the primitive church? Cannot *infants*, as well as *they*, die to fin, and be baptized into the *merit* of *Christ's* death? *Circumcifion* was as fignificant a fymbol of a death unto fin as *baptifm*. Yet infants were *circumcifed* under the abfolute incapacity of making any public *profession*. And if the want of the one did not incapacitate them for admiffion to the other, under the law; why fhould it under the gofpel?

6 Though infants cannot make an *explicit* profeflion of dying to fin, yet they can, a *virtual* one. They can even join in taking the LORD for their GOD; and it is well known, that, under the law, they were confidered as a party in the avowal of the divine caufe, and in fome of the moft folemn covenant-acts that ever were eftablifhed between GOD and his people.

Of

Of this the following passage is a proof. “Ye
 “ stand this day, all of you, before the LORD
 “ your God; your captains of your tribes, your
 “ elders, and your officers, with all the men
 “ of Israel; your LITTLE-ONES, your wives,
 “ and the stranger that is in thy camp; that
 “ thou shouldest enter into covenant with the
 “ LORD thy God, and into his oath, &c.” *Deut.*
 xxix. 10. N. B. The names of the LITTLE-
 ONES are particularly recognized upon this
 solemn transaction; and *they*, as well as the
aged, are represented as making a public *vir-*
tual profession of allegiance to the GOD of Israel,
 and of entering into *covenant* with him. — Ano-
 ther apposite passage is in *Joel* ii. 15. In order
 to deprecate the divine vengeance, and to im-
 plore mercy, the LORD commands the prophet
 “ to call a solemn assembly.” But who are to
 compose this solemn assembly? *Only the aged?*
 whose venerable years and excellent wisdom,
 might grace, dignify, and solemnize the awful
 meeting? No. Even the *hoary head*, and *eloquent*
tongue, shall not upon this occasion engross *all* the
 honor. The *Lord* will “ ordain strength and
 “ perfect praise, even out of the mouth of babes
 “ and sucklings.” Therefore, thus runs the
 divine injunction, “ Gather the people, sanctify
 the congregation; assemble the *elders*; gather
 the *children*, and THOSE THAT SUCK THE
 BREASTS, &c.”

What

What therefore upon earth can be more manifest, than that *children; little-ones*, and even the new-born infants that *suck the breasts*, can enter into covenant with GOD, and be registered amongst his people, notwithstanding their utter inability to make an *explicit profession* of his name? If this was indisputably the case under the law; why should it be disputed under the gospel? If the *meaning of circumcision* could be so far fulfilled even in *sucklings*, as that they should have been *once* esteemed a part of the covenant-people of God; why may they not *now* virtually *profess* in baptism a renunciation of the world, the flesh and the Devil, when their parents solemnly dedicate them to the *Lord* in that ordinance? And why may they not be *still* a party in the covenant-engagements of the *Lord's* believing people?

From hence therefore, it is plain (1) that God never considered the *imbecillity* of infants as any bar to their being admitted to the privileges of the covenant; (2) That, as the covenant of *Abraham* is the very same under both dispensations, the infant-seed of believers are still intitled to the *seal* of the covenant; (3) that the ancient promise made to the *father of the faithful*, and quoted by *Peter*, includes infants as well as adults; (4) that to deny this, is to alter an unalterable grant, to rob infants of their covenant-right, and to *limit*, or give the lye to, the original promise made to the *seed of Abraham*; (5) that to deprive infants of the baptismal seal, because of their unavoidable
inability

inability, is to attempt to teach *God*, and to reflect on his unchangeable goodness and wisdom; (6) that to do this, is highly affronting to the *God of Abraham*, and injurious to the superior glory of the new-testament dispensation; (7) it is apparent, that the essential *meaning* of baptism, as it implies pardon of sin, sanctification, dying to sin, introduction to the visible church, admission to the blessings of the covenant, can be as really fulfilled in infants, as in adults; (8) and that the contrary assertion is an unmeaning quibble, and carries with it the horrid implication, that infants are not subjects of *salvation*.

7 Permit me to pursue this last idea, horrid as it may seem; for I am certain, it is in some degree suggested by *Anabaptism*, and I can prove that it has been openly adopted by *Servetus* “the glory of the *Anabaptists*.” One of his twenty arguments, or wretched sophisms, opens its mouth in the following shocking manner. “All they abide in death, who *believe* not on the Son of *God*, and the wrath of *God* abideth upon them; therefore *infants*, which cannot believe (*horresco referens*) LIE IN THEIR DAMNATION.” * There, Sir; you see, your “glory *Servetus*” *speaks out*, what your sentiments only silently *mutter*. What do you think, Sir, of his damnatory sentence against infants? Does it not carry in its tail the sting of a scorpion, and the poison of asps? How it may

* See *Ca'vin's Institutes*, translated by T. Norton.

affect you, and your brethren, I know not ; but I assure you, Sir, the dreadful intimation chills my blood, and fills my whole soul with inexpressible horror. I am far from supposing, that you and modern *Anabaptists* will coincide with *Servetus* in his horrible doctrine respecting infants. Yet, Sir, his arguing was not altogether unlike yours. I suppose he reasoned thus, “ None but those that *believe* should be *baptized*: But infants cannot *believe*, therefore infants should not be *baptized*.—None but those that believe and are baptized can be *saved*: But infants cannot believe and consequently ought not to be baptized: Therefore infants cannot be *saved*.”

Such, Sir, must have been *Servetus*'s abominable mode of *sylogizing*, before he could give the least color of *reason* or *scripture* to his damnatory argument against infants. And, although you, and other *Anabaptists* may detest the horrid consequence of *Servetus*'s logic; yet I dare affirm, Sir, that there is a near affinity between his *premises* and yours. For, you infer from *Mark* xvi. 16. that none should be *baptized*, but such as *believe*. He from the same scripture, argued, that none but those that believed and were baptized, could be *saved*. You exclude infants from *baptism*, because it is written, “ He that *believeth* and is baptized.” He, by the same mode of arguing; excluded them from *salvation*. Therefore, you are driven to the following inevitable dilemma; either to give *Servetus* the right hand of fellowship in his damnatory

damnatory doctrine; or else to renounce your interpretation of *his* and *your* favorite scripture; and in future to acknowledge that *you* have no more scriptural logic for excluding infants from the kingdom of the *gospel*, than *Servetus* had, for shutting them out of the kingdom of *heaven*.

But in further support of your prejudices against infant-baptism, you and your brethren alledge, that throughout the new testament we read only of *adult*-baptisms: It is true *express* mention is made only of these. But would you infer from thence, that *children* were never baptized. If you adopt such a mode of drawing *inferences*, either from the want of *explicit* mention, or even the absolute *silence* of scripture; you might easily infer, sometimes, gross absurdity; at other times, palpable falshood. Where is it once *expressly* mentioned that the churches of the *Romans*, *Galatians*, *Thessalonians*, or *Colossians* were ever baptized? Yet, to infer from the want of such *express* mention, as the *Anabaptists* do upon the subject of infant-baptism, would be to reason inconsistently with the dictates of common sense.

8 But though there be no *explicit* mention of the baptizing of infants in the new testament, there is nevertheless a very strong *implicit* one. For, it is recorded that the Apostles baptized *Lydia* and her household, the *jailor* and all that were his, and the household of *Stephanas*. *Acts* xvi. 15, 33. *1 Cor.* i. 16. Now is it reasonable to suppose there were neither infants nor little children

children in all these three households? And can common sense suggest, that when the heads of these families were baptized, the Apostles passed by their confederate seed? Perhaps, to this you reply, that the *household* only means the family in general, without including *infants*. This is just such a pitiful evasion, as I have exposed and refuted in P. 61. I will expose it again. It is said, *Gen. xvii. 23*, that Abraham circumcised all the men of his house; or all his household. None will dare insinuate that *Ishmael*, although but thirteen years old, did not constitute a part of the patriarch's household, or was not included in the covenant of circumcision. To prove both the one and the other, it is written, "The self-same day" "was *Abraham* circumcised; and *Ishmael* his son." ver: 26. From whence it is apparent, that children *are* a part of the household; and that for the same reason *they* were included with *Abraham* in the seal of the covenant, they ought to possess that privilege now, by baptism; and certainly *did*, whenever the Apostles baptized *households*.— It is said in *Deut. xi, 6*, that the earth swallowed up the *households* of *Korah*, *Dathan* and *Abiram*. Is it supposable that there were no *children* in these three households? Lest you should be guilty of such a blundering supposition, let me remind you, that in *Num. xvi. 27*, it is expressly recorded that their "sons and their *little children*" were numbered in these unfortunate households. Now, Sir, if the little children constituted a part

of the household, and though personally innocent of the rebellion of *Korah*, *Dathan* and *Abiram*, were nevertheless involved in the dreadful calamity of their rebellious fathers; is it not natural and scriptural to suppose that the little children were included in the baptized households of *Lydia*, the *Taylor*, and *Stephanas*? and that they were joint-sharers with their parents in the baptismal seal of the *common salvation*?

9 Did not our *Lord* implicitly command the baptizing of infants, in his extensive charge to the *Apostles*? “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” *Mat.* xxviii. 19.

I call this an extensive charge, because it reached to *all nations*; of which it is presumed that infants and little children make a very considerable part. In that comprehensive promise made to *Abraham*, and quoted by the *Apostle*, *Gal.* iii. 8, the *Lord* thus preaches his universal gospel, saying, “In thee shall *all nations* be blessed.” There is no doubt but *Jews* and their *children*, were referred to, in this glorious promise. But it is equally undeniable, from the *Apostle’s* testimony and matter of fact, that it comprehended *gentiles* also; upon whom, as well as *Israel*, “the blessing of *Abraham* hath come, through *Jesus Christ*.” And why should not the term *all nations* include the infant-seed of *Gentiles*, as it manifestly does that of *Jews*? This must be acknowledged, unless

less an Anabaptist will adopt the horrid implication, that *infants* are not included in the *all nations*, that are blessed in *Christ*. And if they are not blessed *in* him, they must be cursed *out* of him. But if this be a thought too horrid to be entertained; then, the consequence is clear, that the blessing is to the Jews and Gentiles, and their respective children; that the *seals* of the covenant were equally the right of the infant-seed of both; and therefore that *all nations*, in the promise to Abraham, and in the great command to the Apostles, is a term, equally significant and comprehensive.

10 But against all this you urge, that, the Apostles being commanded to *teach* all nations, their charge to *baptize* was therefore limited to those only that were capable of being *taught*. Well, supposing the command did admit of this limitation; this is still no proof that they were to baptize *adults ONLY*. For, *children* are as capable of being savingly taught the principles of christianity, as grown people. *Samuel* very early became acquainted with the voice, truth, and worship of *God*. And *Timothy* from a *child* knew the holy scriptures, and became wise to salvation thro' faith which is in *Christ Jesus*. Numbers of children in former and latter times have commenced amazing proficients in the truths of the gospel; even at the age of ten, twelve, and fourteen years. Many in the present day give evident proofs of a genuine work of divine grace. And I myself
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have known and conversed with some gracious *children*, who, (upon the principles of an *Anabaptist*) had a much better right to baptism (supposing they had never been admitted to that ordinance before) than many *adults*, that have been dipped, and enrolled in "the church." One most amiable child in particular, I knew in *Scotland*; who, at about eleven years of age, was so deeply impressed with the great truths of the gospel; discovered such sweet and heavenly tempers in her whole carriage; acquired such wisdom in the scriptures; had such a deep sense of the love of *Christ*, that the very mention of his precious name has, to *my* knowledge, made copious tears of gratitude and praise flow down her tender cheeks; and walked so unblamably and irreprovably, even before the aged, who narrowly watched her whole behavior; that I am certain, this mirror of early piety was much better acquainted with the essence of experimental religion, than many, who "give in their experience to *the church*," before they are dipped.

Now, Sir, what do you think of such early followers of the SON OF GOD, as these? Surely, such "believe in *Jesus Christ*; have a vital and saving faith; are called by grace to repentance," and to all the blessings of the covenant. Such *are* not only dead to sin; but they can even *profess* it too. If then "baptism be *limited to such as these*" (as one of your teachers saith) ought not *such* to be *baptized*? And if such are proper candidates for
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the ordinance, what becomes of your *adult-baptism*? Must you not either say that a *child* of twelve or fourteen years of age is an *adult*? or else *refuse* baptism to one in whom “the meaning of it can be as amply fulfilled” as in an adult of fourscore? Thus, Sir, take which side you please of the dilemma, you are still involved in an inextricable absurdity.

II But, in order farther to overturn the arguments you found upon our LORD’S commission to his apostles; permit me to observe that the *original*, as well as the commission itself, militates strongly *against* your favorite interpretation of it. The greek word μαθητευσατε which we translate *teach*, has a more general acceptation, and signifies *disciple*; a word, which though it takes in adults, does not nevertheless exclude infants and little children. The word διδασχω indeed is of a more limited signification, and implies *teaching* in such a sense as to restrict it to those only, who are competent *subjects* of instruction. But μαθητευω is of more general import, and signifies *to make disciples*. If this interpretation be admitted, (and what man of candor or learning will oppose it?) then it must follow that infants and little children may be *discipled* to *Christ*. And that they are called *disciples* in the word of GOD, is plain from *Peter’s* expostulation with the judaizing bigots at Jerusalem, “Why tempt ye God, to put a yoke upon “the neck of the disciples?” *Acts* xv. 10. This address was occasioned by some corrupters of the
gospel

gospel, who said, “ Except ye be circumcised, ye cannot be saved.” The yoke then was *circumcision*. The persons upon whom this yoke was put are called *disciples*. But the yoke was put upon *infants*. Therefore they, as well as adults, are ranked amongst *Christ’s disciples*. — And that the greek word has the general signification I contend for, is undeniably plain from the testimony of that excellent saint and servant of Jesus Christ *Justin Martyr*. In his *apology* for the Christians delivered to the Emperor * and Senate of Rome, he has the following remarkable note.

“ Καὶ πολλοὶ τινὲς καὶ πολλὰ ἐξηκοῦνται καὶ ἑβδομηκοντάται, οἱ ἐκ παιδῶν ἐμαθῆντευσαν τῷ Χριστῷ, ἀφθόροι διαμενεσσι. Several persons among us of 60 and 70 years old, of both sexes, who were DISCIPLED to Christ in their CHILDHOOD, do continue uncorrupt.” Now this authority of *Justin Martyr* is the more weighty, inasmuch as the author of it wrote but 90 years after *St. Matthew*, and therefore must be allowed to be a competent judge of the Apostle’s meaning. His testimony therefore proves that there were co-temporaries with himself, who must have been *discipled* to *Christ* so early as even in the days of the Apostles; that they were made disciples in their *childhood*; and, that as *Justin Martyr* uses the very same word with the Apostle, this fixes the *meaning* of the *term*, and establishes the *mode* of *discipling* infants, as well as adults, by baptism. So that, considering the general tenor of our *Lord’s* charge to the Apostles;—that
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* *Antoninus Pius.*

the univerfal term *all nations* cannot, without great abfurdity, be applied to *adults only*, but muft, according to the very import of language, include infants and little children; — that many young perfons are capable of religious inftruction, and of every effential qualification required of candidates for baptifm; — and that *Juftin Martyr's* ufe of the word $\mu\alpha\theta\eta\tau\epsilon\iota\omega$ determines its precise fignification, by extending it to children as well as adults; — confidering thefe particulars, it is evident, that our *Lord's* charge, fo far from fupporting, abfolutely overturns *anabaptifm*, and eftablifhes the contrary fentiments.

12 As to the arguments founded on adult-baptifms mentioned in fcripture, they have not the leaft weight. For, the instances recorded there refpect thofe only, who had been profelyted to the faith, when adults, either from the prejudices of *judaiſm*, or the grofs darknefs of *heatheniſm*. But, where is there mention of the baptizing any *adults*, who were defcended from chriſtian parents, and had the advantage of a goſpel education? You cannot produce a fingle inſtance of this kind from the whole new teſtament. And therefore your arguments on this head are nothing to the purpoſe. We aſſert as well as you, that thofe, who are brought up Jews, Infidels, or Heathens, ought firſt to embrace chriſtianity, before they are admitted into the viſible church; and that in all ſuch inſtances adult-baptifm is highly ſcriptural. The caſe was exactly the ſame under the law.

law. When any *adult-gentiles* commenced professy to the jewish religion, they were *circumcised*. But, wou'd it be fair to argue from such instances of *adult-circumcision*, that there were no *infants* circumcised? The difference then between us and the *Anabaptists* is this. We assert, in conformity to the testimony of scripture, that, as the circumcising of the *parents* under the law, gave the *children* also a title to the seal of the covenant; the same covenant-connection still subsists between believing parents and their infant-seed under the gospel; but this the *Anabaptists* deny—that this new-testament privilege is founded upon the unchangeableness of the *Abrahamic* covenant,—upon the *promises* made to *Abraham* and his spiritual seed for ever—upon the nature, signification, and design of the *seals* of the covenant—upon the renewal and ratification of the covenant-promises to *Gentiles* as well as *Jews*—upon the capability of infants virtually or representatively to enter into covenant with God, notwithstanding their *personal* incapacity—upon the conduct of the Apostles, who baptized whole *households*—upon the comprehensive charge of *Christ* to his Apostles to *disciple ALL NATIONS*—and upon the superiority of the dispensation of *Christ* above that of *Moses*.

But, in defiance of all these powerful arguments, the *Anabaptist* rejects, opposes, ridicules infant-baptism. Whether he has *scripture* to support such ridicule and opposition, the pious reader is to judge, from what I have already written.

And

And that *antiquity* is no more upon his side, than scripture, I hope the sequel will satisfactorily demonstrate.

III. It wou'd exhaust too much time, and defeat the original design of this expository letter, to quote, minutely, *all* that the ancient fathers have said on the subject of infant-baptism; especially as I am far from resting the decisive evidence of the matter upon *their* authority, but upon the infallible testimony of the scriptures of truth. However, when a custom has prevailed for several successive centuries; when the persons who adopted it, were men of un-exceptionable piety; when their authority is corroborated by an acquaintance with the most authentic ecclesiastical records; when the chain of their historical references may be fairly traced to the co-temporaries of the Apostles, and the Apostles themselves; and, especially, when their opinions on subjects of infinite importance, are upon the whole, of allowed orthodoxy—in such a case, though the authority quoted in favor of a particular rite, be both fallible and secondary, it may nevertheless tend to throw some light on that which is primary and infallible. Of this nature, and of this use, is the opinion of the primitive fathers; a few quotations from whose voluminous writings will effectually convince the candid reader, that infant-baptism is of primitive and apostolic authenticity.

For the first 400 years after the Apostles, and from that period to the origin of the *Waldenses* about the year 1150, the custom of admitting infants into the visible church by baptism, seems to have been universal and undisputed. Yet, even supposing this ancient rite had been, in later ages, opposed, as some imagine; still the authority of those who flourished *nearest* to the Apostolic *Æra*, ought to turn the scale: for the same reason, that those, who lived *in* or *near* the glorious *Æra* of the *Reformation*, must be more competent judges of the distinguishing doctrines of the Church of England, than any of our modern innovators, who take all imaginable pains (but without proof) to *arminianize*, *arianize*, *socinianize*, and *pelagianize* our venerable *Alma Mater*.

I Among the venerable witnesses for the controverted point, I know none more authentic, than *Irenæus*. Speaking of *Christ*, he says, “*Omnes enim venit per semet-ipsum salvare; omnes, inquam qui per eum renascuntur (baptizantur) in Deum: INFANTES & parvulos, & pueros, & juvenes, & seniores. Ideo per omnem venit ætatem: & infantibus infans factus, sanctificans infantes, &c.* He came to save all persons by himself: *All* I mean, who by him are *regenerated* (baptized) unto *God*: infants and little ones, and children, and young men, and elder persons. Therefore he went thro’ the several ages: for infants, being made an infant, sanctifying infants, &c.” — This primitive father was born in the year after *Christ’s* nativity 97, and

and 4 years before St. *John* died. It was impossible therefore he cou'd be a stranger to the Apostolic custom respecting baptism.—Lest we shou'd have a doubt whether *Irenæus* by *regenerating unto God*, means *baptizing*, let us hear his own words; because a man is always the best commentator upon himself. Speaking of the scripture-testimonies concerning the Spirit, he says, “*Potestatem regenerationis in Deum demandans dicebat eis, &c.*” When he gave his disciples the commission of *regenerating unto God*, he said unto them, &c.” Where the commission of *regenerating* signifies *baptizing*.—Other fathers used the word in the same signification. St. *Augustin*'s testimony is clear. “*Christus natus est ex virgine, renatus per virginem.* *Christ* was born of a virgin, and *born again*, or baptized by a virgin;” that is, *John* the Baptist, who was in point of celibacy, a virgin, or unmarried, I don't much like this playing upon words, even in *Augustin* himself. But however that is not the point in question. It is enough for the present argument, that he uses *regenerating* and *baptizing* synonymously, not only in the place just quoted, but likewise in the title he gives the Apostles; calling them “*eos per quos renascimur*, those by whom we are regenerated” or baptized unto regeneration.

But in order to put this matter beyond dispute, as well as to establish the controverted subject, let us hear the testimony of that blessed witness *Justin Martyr*, whom I have had occasion already

to quote. In his second *Apology* he has these words. “ They are regenerated in the same way of regeneration, that we were regenerated; How? ἐν τῷ ὕδατι λουτρον ποιῆσαι, they are washed with water, &c.” — This quotation, together with that of *Augustin*, proves that the fathers constantly used the word *regenerating* for *baptizing*; and therefore, that in various parts of their writings, where the greek word occurs, it is to be accommodated in the same sense, that ἀνακαινισμος *renewing* and φωτισμος *inlightening* very frequently are.

2. The next in order of time after *Irenæus* is *Tertullian*. But his testimony is of a different nature, though as full to the present argument. This whimsical man, fell into strange mistakes, and adopted the hæresy of the *Montanists*. After forsaking that sect, he established a party of his own, calling his followers after his own name, *Tertullianists*. It is not to be wondered that a person of such an extremely versatile genius, thou’d adopt many whimsical ideas on *baptism*, as he did upon more important subjects. And that he did, any person may see, who will take the trouble to peruse his perplexed thoughts *de Baptismo*. As a specimen of his oddities, take the following. He advises baptism in some, to be deferred till marriage. And speaking of *infants* he says, “ *Quid festinat innocens ætas ad remissionem peccatorum?* What need their innocent age make such haste to the forgiveness of sins?” This odd question, which smells as strong of the *pelagian* leaven; as

it does of *nonsense*, intimates his disapprobation of baptizing infants, because of their supposed guiltlessness. So that he would not have them baptized, till they committed some *actual* sin; and not even then, 'till they were *married*. And he might as well have gone a little farther, and prohibited baptism 'till after they were *dead*. But waving such foolish absurdities, it is sufficient to our purpose, that Tertullian's *opposition* to infant-baptism, is an implicit proof that it had been the general usage of the church, from which he departed. † Or else why did he *oppose* it?

3 *Origen*, who imbibed the notion of the *Platonists* respecting the præexistence of souls, is as clear however on the subject of infant-baptism, as *Tertullian* is confused. In his comment on the epistle to the *Romans*, he adverts to the circumstance of a sacrifice having been offered for every child that was born under the law, and concludes his observations with saying, “ *Pro hoc & ecclesia ab Apostolis traditionem suscepit etiam PARVULIS BAPTISMUM dare*, For this reason it was, that the church had from the *Apostles* a tradition (or order) to give baptism even to *infants*.” And again; in his 8th *Homily* on *Levit. xii.* he says, “ *Addi his etiam illud potest ut requiratur quid causæ sit, cum baptisma ecclesiæ in remissionem pecca-*

† When any person quoted the authority of *Tertullian* upon any subject, it was customary to stop his mouth with *St. Hierom's* observation concerning him, “ *Illum hominem ecclesiæ non fuisse*; That man did not belong to the church.”

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torum detur, SECUNDUM ECCLESIAE OBSERVANTIAM, etiam PARVULIS baptismum dari. Besides all this, let it be considered, what is the reason, that whereas the baptism of the church is given for forgiveness of sins, INFANTS also are by the usage of the church BAPTIZED, &c."

4 This testimony from *Origen* is so full and so express to the general usage of the church in baptizing infants, that it does not require a single additional observation to enhance its credibility. However, as some *Anabaptists* have doubted whether this testimony be genuine; in order to give a proof of its undoubted authenticity, I will recite for the candid reader, a circumstance, which will elucidate the quotations I have made, and demonstrate at least that *Origen*, notwithstanding some peculiar sentiments, did acknowledge infant-baptism to be an apostolic custom — *St. Hierom*, who had a universal acquaintance with *Origen's* writings in their original language, says, that he (*Origen*) allowed that infants were proper subjects of baptism, as *sinners*; but that he denied any derivative guilt from *Adam*; and therefore accounted for their sins by his platonic hypothesis of the præexistence of souls. In allusion to which curious notion, *St. Hierom* thus addresses the *Pelagians*, "If the forgiveness of the sins, which are another's (*Adam's*) seem to you unjust, or such, as one (an *infant*) incapable of committing actual sin, has no need of; then, *transite ad Amasium vestrum (Origenem) qui præterita*

rita

rita in cælis & antiqua delicta solvi dicit in baptismo, march over to your beloved (Origen) who says, that in baptism are forgiven those sins, which were committed in the celestial regions."

It would be foreign to my subject, either to attempt here any refutation of *Origen's* peculiar sentiment, or to vindicate *Hierom's* strictures on him and his nearly-allied brethren, the *Pelagians*. It is sufficient for the purpose of the present argument, that *Origen*, upon the authority of *Hierom*, did allow the baptizing of infants; to support the propriety of which, he was obliged to fly to the supposition of their having sinned in a præexistent state, before they were born. Now, as *Origen* denied original sin, and as infant-baptism was founded upon that doctrine; if that rite had not been established upon the general usage of the apostolic church, and if *Origen* was not fully convinced of it too; is it not plain, that he would have availed himself of an opportunity to slip his head out of a noose, in which he was inclosed by the very meaning of infant-baptism, and from which he could not, with any tolerable grace, extricate himself, without adopting the absurd opinion of the *Platonists*? Besides, *Origen* might very easily have known, whether he had himself been baptized in infancy, and whether that had been an apostolic custom. For, as he was born in the year 185, which is the year after the Apostles 85, and either his Grand-father or Great-grand-father must have lived in the very time

time of the Apostles; he need only have applied to his own family for information upon the subject. But as he never once mentions such a source of intelligence, and explicitly acknowledges the right of infant-baptism; his silence in the one case, and his acknowledgments in the other, concur to evince the rite to have been of primitive authority, and to prove the more than probable authenticity of the quotations I have made.

5 The next authentic witness I shall beg leave to produce, is *Cyprian*. This eminent saint was Bishop of *Carthage*. During his residence at that metropolitcal city, one *Fidus*, a country Bishop, sent a letter to *Cyprian*, requesting his opinion upon two particular points; one of which was, whether an infant might be baptized, *before the eighth day*.* No less than 66 neighboring Bishops happened to sit in council with *Cyprian*, at the time that *Fidus's* letter arrived. Its contents were therefore laid before this venerable synod; and the unanimous opinion of the general council was transmitted to *Fidus*, in a truly-apostolic letter, which bore the following title. *Cyprianus & cæteri collegæ, qui in Concilio affuerunt, numero 66, Fido fratri salutem. Cyprian, and the rest of the Bishops, who were present at the Council, sixty six in number, to Fidus our brother, send Greeting.* As

* N. B. The question was, not whether infants ought to be baptized at all, (that was universally allowed, and particularly implied in the very purport of *Fidus's* inquiry,) but whether they should be baptized sooner than the eighth day, because that was the time limited for *circumcision*.

As the epistle is too copious to admit of an entire transcript, I shall therefore content myself with a few extracts, full to the point. — “As to the case of *infants*; whereas you judge they are not to be baptized within two or three days after they were born, &c. we were all of a *contrary opinion*, and judge that the grace and mercy of *God* are not to be denied to any person that is born. For, *God*, as he accepts no one’s *person*, so not their *age*.—We judge that no person is to be hindered from obtaining *the grace* † (of baptism) by the law (of gospel liberty) that is now appointed; and that the spiritual circumcision § ought not to be restrained by the circumcision that was according to the flesh: but that *all* are to be admitted to the grace of *Christ*.—How much less reason is there (than in the case of adults) to refuse an infant (baptism,) who being newly born, has no (actual) sin, save that being descended from *Adam*, according to the flesh, he

† The ancient fathers frequently distinguish *baptism* by this appellation.

§ The venerable Bishop points out at once, the *superiority* of baptism, above circumcision, and yet the significant *resemblance* between both. The old-testament rite he calls *circumcision according to the flesh*; the new-testament ordinance, he styles *spiritual circumcision*; probably in allusion to *Col. ii. 9*, where the Apostle calls it the *circumcision of Christ*, or christian circumcision. A strong intimation this, that the *Fathers* supposed an *analogy* between circumcision and baptism; and that upon this *analogy* is founded the admission of infants to the *seal* of the covenant under the present dispensation. With this agree the words of *Epiphanius*, “And for baptism, she (the catholic church) accounts it to be in *Christ*, instead of the old *circumcision*.”

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has from his very birth contracted the contagion of death anciently threatened. Therefore, it is not for us to hinder *any* person from *baptism* and the grace of *God*. Which rule as it holds for *all*; so we think it *magis circa infantes & recens-natos observandum*, MORE ESPECIALLY TO BE OBSERVED IN REFERENCE TO INFANTS, AND PERSONS NEWLY - BORN."

Such was the explicit determination of the famous *Council of Carthage*, convened *Anno Dom.* 253, and headed by the venerable *Carthaginian Bishop St. Cyprian*. To the decisions of this remarkable convocation and its blessed *prolocutor*; the fathers frequently refer; but more especially *St. Augustin*, in various parts of his controversy with the *Pelagians*. In a sermon delivered at *Carthage*, he has the following memorable observation. "Holy *Cyprian* was asked whether an infant might be baptized *before the eighth day*. The question was of the *day of baptizing*; for, of *original sin* THERE WAS NO QUESTION." ||

Since then the references of *St. Augustin*, prove the authority of the *Council of Carthage*; and since

|| While modern *Anabaptists* would do well to take notice that the point, agitated in the *Council of Carthage*, respected only the proper *day* for baptizing infants, not the ordinance itself; modern *Pelagians* are likewise requested to observe, that, about the doctrine of *original sin*, upon which the right of infant-baptism is founded, there was, it seems, in blessed *Cyprian's* days, NO QUESTION at all. If that venerable father could but visit our land, how would he be astonished at the contrast! FOR, *TEMPORA mutantur, NOS et mutamur in illis!*

both concur in admitting the right of infant-baptism, as an undisputed custom in the primitive church; he that doubts the authenticity of the quotations taken from the *Cyprianic Epistle*, may as well doubt whether there ever existed such men, as *Cyprian* and *Augustin*, or whether the sun shone in the year 253.

6 *Gregory Nazianzen*, in his *oratio de baptismo*, says, “ What say you to those that are *infants*, and not in capacity to be *sensible*, either of the grace (of baptism) or the loss of it? Shall we baptize *them* too? Yes, by all means. For, it is better that they be *sanctified* without their own sense of it, than that they should die *unsealed* and *uninitiated*. Και τὸν λόγον ἡμῖν ἡ ἀναταμίερος περιέλομη, AND A GROUND, OR REASON, TO US OF THIS, IS CIRCUMCISION, which was given on the eighth day, and was τυπικὴ σφραγίς, a TYPICAL SEAL, and was practised on those, that had *no use of reason*.”

7 *St. Ambrose*, in his comment on *Luke i.* wherein he points out the parallel between *Elias* and *John* the Baptist, thus expatiates on the circumstances of *Jordan* being driven back. “ *Ille sub Elia recursus undarum in originem fluminis, significavit salutaris lavacri futura mysteria; per quæ in primordia naturæ suæ qui baptizati fuerint PARVULI a malitia reformantur.* That returning of the waters to their spring-head signified the future mystery of the laver of salvation; by which those LITTLE ONES, that are *baptized*, are brought

back again from their wickedness to the primitive state of their nature."

8 *John Chrysoſtom*, * is equally ſtrong in his testimony on infant-baptiſm. In his 40th *Homily* on the book of *Genesis*, he ſays, " Our circumciſion, ἡ τῆς Βαπτίſματος I mean that of *baptiſm*, has no determinate time, as *that* (circumciſion) had; but one that is ἐν ἀρχῇ ηλικίας in the *beginning* of his age, or one that is in the middle of it, or one that is in his old age may receive *this* (new-teſtament) circumciſion." And, in another place, " For this reaſon, we baptize infants alſo, though they have not any (actual) ſins."

9 *Hierom*, who was *Auguſtin*'s cotemporary, was alſo his co-auxiliary, in the ſtand which both made againſt the progreſs of *Pelagianiſm*. And many of the arguments, urged by theſe two venerable witneſſes, in their united oppoſition to the pelagian hæreſy, were founded upon the ſcriptural meaning of infant-baptiſm: from whence it aroſe, that more was ſaid upon this ſubject, while the pelagian controverſy laſted, than at any other period whatever. But, for ſome years before *Pelagius* broached his hæreſy, both *Auguſtin* and *Hierom* maintained a vigorous diſputation with

* The greek etymology of *Chryſoſtom* is *golden-mouthed*. An epithet given to this venerable father, on account of the mellifluous oratory that poured from his *golden* tongue. So highly enraptured were the people with his public miniſtrations, that it became almoſt proverbial to ſay, " It was better the ſun ſhould not ſhine, than that *John* ſhould not preach!"

the *Donatists*: the ground of which was, not the right of infant-baptism, (for *that* both the *Donatists* and *Pelagians* acknowledged §) but whether, the ordinance of baptism was *invalidated* by the personal ungodliness of the minister who dispensed it; and whether those who were subjects in such a case, ought to be *rebaptized*. The *Donatists* asserted both the one and the other, and were therefore literally *Anabaptists* or *rebaptizers*; *Augustin* and *Hierom*, on the other hand maintained the contrary. A proof, by the bye, that these two orthodox fathers were not only warm advocates for infant-baptism, but likewise vigorous opponents of *Anabaptism*.

10 Though the controversy with the *Donatists* did not immediately respect the baptizing of infants, yet that subject was occasionally introduced, and acknowledged both by them and their antagonists. Hence *Augustin* in his book *de baptismo contra Donatistas*, invalidates the ground of their schism respecting *Cecilian*, who, as *they* said, had

§ To prove that the chief matter of debate between the orthodox and the *Donatists* respected *anabaptism* or *rebaptization*, I present the reader with the following extract from the decisions of the *third Council of Carthage*, headed by *Aurelius*. “Some that have been teachers in that sect (the *Donatists*) would come over with their congregations, if they might have the same places among us, &c.—But this I (*Aurelius*) leave to a farther determination of our brethren, &c.—Only that they will consent that such as, (N. B.) WERE BAPTIZED BY THEM (the *Donatists*) IN INFANCY, may be admitted to orders.”

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once denied christianity under the heathen emperors, and was nevertheless afterwards retained in the church, and permitted to do the office of a bishop; and after wiping off this groundless accusation from *Cecilian's* character, he then proceeds to shew, that if their charge had been well grounded, even *that* did by no means justify their schismatical departure from the church; because, upon such a principle, the purest church upon earth would not be exempt from the pretensions of schism. After shewing, that the validity of an ordinance depends on the authority of *God*, not on the goodness of the person, who dispenses it; and consequently, that those who were baptized by an erroneous Bishop ought not to be re-baptized; *Augustin* says, of such, “ *Nec tamen ideo non accepisse baptismum existimantur.* They are not therefore to be thought not to have received real baptism.”—And, having had occasion to speak of the *penitent thief*, who obtained salvation, without baptism, he argues, that that is no more an argument against the necessity of *baptism*, where it may be had, than the example of baptized infants, obtaining salvation, is an argument against the necessity of *faith*, when the subject is *capable* of it; but that is an argument that one of these may be without the other; and so that erroneous ministers, may give true baptism, (provided they dispense it in the right *form*) which ought not to be reiterated, even when the baptized person comes to the knowledge of the truth. “ As the thief

thief, who through necessity was not *baptized*; and yet was partaker of *salvation*, because by his piety he had it *spiritually*; so, where baptism is had, though the party through *necessity*, go without that" (*act* of faith) "which the *thief* had, yet he is *saved*. Which *traditum tenet universitas ecclesiæ* THE WHOLE BODY OF THE CHURCH HOLDS, as delivered to them, *cum parvuli in fantes baptizantur*, IN THE CASE OF LITTLE INFANTS BAPTIZED; who yet cannot *confess* with the *mouth* unto *salvation*, as the *thief* cou'd: *et tamen nullus christianorum dixerit eos inaniter baptizari*, and yet NO CHRISTIAN MAN will say that they are baptized to no purpose."

II. *St. Augustin*, in his letter to *Boniface*, is equally full and satisfactory. That Bishop had requested *Augustin's* opinion respecting some points, the recital of which would here be both tedious and foreign to our purpose. It is sufficient just to quote the following passage from *Augustin's* answer. "An *infant*, though he be not yet constituted a *fidel* (actual believer) by that (exercise of) faith, which consists in the will of (adult) believers; yet he is, by the SACRAMENT of that faith: for, he is called a *fidel*, *non ad rem ipsam mente annuendo*, not from his *mental consent* to the *thing*, but from his RECEIVING THE SACRAMENT OF IT."

In his book *de Genesi*, the same advocate concludes a long chain of reasoning thus, "*Cosuetudo tamen matris ecclesiæ in BAPTIZANDIS PARVULIS nequaquam*

nequaquam spernenda est, neque ullo modo superflua deputanda, nec omnino credenda nisi APOSTOLICA ESSE TRADITIO, The custom of our mother the church, in *baptizing infants*, must not be disregarded, nor be esteemed superfluous, nor be thought to be any other than an APOSTOLIC TRADITION."

Omitting some other authorities, both from *Councils* and *Fathers* which might be brought, to give a superadded sanction to the controverted *rite*, and to the *arguments*, which support it; I hasten to that period, wherein the *pelagian hæresy* broke out. A period, memorable for one of the most important controversies, that was ever agitated throughout the churches of *Christ*; and a period, which stamps immortal honor on the name of the great AUGUSTIN.

No sooner had the church been respited from the schismatical altercations of the *Donatists*, than it was alarmed with the audacious assault of an hitherto-unheard-of *hæresy*; which struck at the very basis of the gospel, and laid the foundation of intricate and innumerable disputations.

This new *hæresy* principally consisted in a rejection of the doctrine of *original sin*. As the translation of *guilt*, and the derivation of *corruption*, from the first apostate man to all his descendants, constitute the two essential branches of this fundamental article; both were consequently denied, by the abettors of the new *hæresy*; who
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were therefore strenuous advocates for the intire dignity of human nature.

The person, “ *qui novam condidit hæresin*” (as *Dr. Cave* says) who founded this new hæresy, was one *Pelagius*; from whom, the sentiments, which characterized his erroneous system, have been ever since distinguished by the title, *Pelagianism*. *

This *Hæresiarch*, together with his principal co-adjutor, *Celestius*, had industriously, yet secretly, propagated his errors at *Rome*, about the year 410: When, that city being taken and racked by the *Goths*, the two hæretical colleagues were obliged to decamp. But it proved an unfortunate decampation for the *African* churches. For, while *Pelagius* steered towards the east, *Celestius* pitched his tent at *Carthage*; and both, in their respective departments, labored to establish error, with all the guile of sophistry, and all the insinuation of plausible address.

The errors of *Pelagius* had made some progress, before *Augustin* cou'd prevail on himself to credit the rumor of his (*Pelagius's*) defection from the truth. And, so exceedingly reluctant was the charitable *Augustin* to entertain an unfavorable idea of one, for whose literary and in-

*. I believe it is universally allowed, that *Pelagius* was a native of *Wales*; and that this arch-hæretic was called *Pelagius*, a *pelago*, because he lived near the sea; but his original and genuine name was *Morgan*: a circumstance, which has induced an eminent modern writer, to discriminate the pelagian hæresy, by the more proper epithet of *MORGANISM*.

genuous character he had before expressed the highest veneration; that, even, after the publication of *Pelagius's* errors, *Augustin* was willing to hope the hæresiarch did not absolutely mean, what his writings seemed to imply.

But, when *Pelagius* reiterated, and obstinately persisted in his errors; *Augustin* thought himself indispensably bound no longer to retain his veneration for *Pelagius* at the expence of truth; and therefore, readily obeyed the call, which summoned him to the field of controversy; in which the venerable *Hierom* was his conspicuous fellow-foldier.

12 *Anno Dom.* 412. *Augustin* published his first controversial treatise; and, not long after, at the instance of *Marcellinus*, a *Carthaginian* nobleman, he wrote two books more; as well for the establishment of that noble inquirer after truth, as for the refutation of the *Pelagian hæresy*. The grand design of all these works, is, to vindicate the doctrine of original sin, from the aspersions and misrepresentations of *pelagianism*.

13 The arguments, which both *Augustin* and *Hierom* urged, in their joint opposition to *pelagianism*, were principally founded on the end, meaning, and right of infant-baptism. Hence, the last of the three books above-mentioned, bears the following title, “*Of the guilt and forgiveness of sins, and of the BAPTISM OF INFANTS.*” And in the body of the same book, *Augustin* states the general argument in the following nervous and
conclusive

conclusive manner. “ If these (infants) who, ’tis plain, have committed no (actual) sin, are not held captive under the *original* bond of sin ; how did *Christ*, who died for *sinners*, die for *them*? If they are not *diseased* with any sickness of *original sin*; why are they carried to *Christ* the physician, to receive the SACRAMENT of their eternal salvation, by the godly fear of their parents, who run with them to it? Why is it not said to them in the church, ‘ Carry back from hence these innocent creatures: the whole have no need of a physician, but they that are sick: *Christ* came not to call the righteous, but sinners?’ — *Nunquam dictum est, nunquam dicitur, nunquam omino DICETUR in ecclesiâ Christi tale commentum.* Such an odd thing never was said, never is said, and NEVER WILL BE SAID † in the church of *Christ*.”

Augustin quotes numerous passages of scripture, in pursuance of the same argument; proving, that the very institution of baptism implied the lost condition of the persons baptized. And then he adds, “ *Porro, qui parvulos baptizandos esse concedunt, qui contra auctoritatem universæ ecclesiæ,*

† If ever *Augustin* was under the influence of a prophetic impulse, it certainly failed him in the present prognostication. For, whereas to assert, “ that infants are *not diseased* with *original sin*, and ought therefore to be carried from the baptismal font, as being perfectly *innocent*,” was an *oddity* or *fiction*, never broached before, or in the time of *Augustin*; cou’d he but revisit christendom, he wou’d alter his *nunquam DICETUR*; and find, that the *oddity*, once so scarce, is now, alas! become a very POPULAR COMMENTUM.

proculdubio per Dominum & Apostolos traditam, venire non possunt, &c. Now then, since they (the *Pelagians*) GRANT that infants must be baptized, as being unable to oppose THE AUTHORITY OF THE WHOLE CHURCH, which doubtless was delivered by our *Lord* and his *Apostles*, &c.”

14 In the course of the same chain of reasoning, *Augustin* quotes a considerable portion of *Cyprian's* epistle to *Fidus*; in order to prove, that, during the session of the first council of *Carthage*, there was no dispute about original sin, nor about infant-baptism itself, but only concerning the proper *time* for dispensing it. * He then passes to the authority of *Hierom*; and afterwards expresses his own sentiments thus, “ For my own part, I do not remember that I ever HEARD any other thing from any christians, that received the old and new testament, *non solum in catholicâ ecclesiâ, verum etiam in quâlibet hæresi vel schismate constitutis*; neither from such as were of the CATHOLIC CHURCH, nor from such as belonged to any SECT or SCHISM. From whence it is that this trouble is started upon us, I know not; but a little while ago when I was at *Carthage*, I just cursorily heard some transient discourse of some people, who were *talking* that *infants* are not baptized, that they may receive *remission of sins*. Though I was somewhat startled at the NOVELTY, &c. †”

* See P. 94. † See *Wall's* history of infant-baptism. P. 174.

Can any thing be stronger, or more conclusive, than this evidence of *St. Augustin*? He positively declares, that he never even *heard* of any *christian*, any *hæretic*, or *schismatic*, who denied that infants were baptized for *pardon of sin*. Much less then did he ever hear of any, who insinuated, that they *thou'd not be baptized at all*. And, if either the rite itself, or the meaning of it, had been controverted, from the days of the Apostles; *Augustin* cou'd not have been ignorant of such a circumstance; for, he was deeply conversant in church-history; of which he gave an evident proof, by publishing, soon after, a *history of all the sects and opinions*, from the apostolic æra down to his own time. Besides, nothing but the most indubitable evidence, could have warranted *Augustin's* peremptory declarations on this subject; since he was narrowly watched by *Pelagius*, whose extensive knowledge of history and all the branches of literature, would have enabled him to discern the least flaw in *Augustin's* calculations.

15 About three years after *Augustin's* books saw the light, *Anno Dom. 415*, *Hierom* wrote his *Dialogues*, between *Atticus* and *Critobulus*. The former of these two characters represented a *Catholic*; the latter, a *Pelagian*. These dialogues manifestly decypher the peculiar *tenets* of *Pelagius*; though they do not expressly mention his name. The greatest part of them is levelled at one favorite branch of pelagianism; viz. *perfection*, or, *the possibility of living perfectly free from*
all

all sin. Throughout the colloquial debate between *Atticus* and *Critobulus*, the latter endeavors to exemplify his arguments for sinless perfection, by the state of *infants*; concerning whom, the perfectionist proposes the following sly and sophistical demand, “Grant me this at least, that they, who CANNOT *sin*, are WITHOUT *sin*.” As the *Antipelagian* did not choose to make an acknowledgement, which would manifestly strike at the doctrine of original sin, and overthrow the distinction between the external *act*, and the internal *being* of sin; he therefore supports his dissent, by adverting to the right and intent of infant-baptism. For, when the *Pelagian* demands, “For what reason are *infants* baptized?” His antagonist replies, “That in baptism their *sins* may be forgiven.”

This testimony from *Hierom* is as clear a demonstration as possible, that at the time he penned his dialogues, the right of infant-baptism was universally acknowledged, as well by the *foes*, as the *friends* of truth. But, of this I shall produce an additional confirmation.

16 Soon after *Celestius* arrived at *Carthage*, being then only a *deacon*, he made application to the church there, for priest's orders. But, as there had prevailed a well-grounded suspicion of the heterodoxy of *Celestius's* opinions; there was proposed a previous strict examination of the suspected *hæretic*. Accordingly he was cited before the *council*; and the principal interrogators were

were *Aurelius* the bishop, and *Paulinus* the deacon. Several articles, respecting *original sin*, the *nature of grace*, and the *state of infants*, were produced against him; some of which he acknowledged; while others he evaded. There was a sufficiency of evidence, even from *Celestius's* own mouth, to point out the danger of taking into the bosom of the church, one, who would act there as an envenomed viper. Accordingly, rank hæresy being detected under the *sheeps-clothing* of this *Hibernian * Wolf*; his application for orders was rejected, and he himself expelled. — But the point *ad rem*, in this narrative, is; in the course of *Celestius's* examination, when he had been hard pushed with arguments, founded on the nature of infant-baptism; though he denied or equivocated the *doctrine*, which these arguments tended to establish; yet he dropped the following memorable concession respecting the *rite itself*, “ AS FOR INFANTS, I ALWAYS SAID, THAT THEY STAND IN NEED OF BAPTISM, AND THAT THEY OUGHT TO BE BAPTIZED.”

17 *Celestius's* associate in error, *Pelagius*, was necessitated to make equally strong concessions, though they manifestly wounded his own cause. In the *Creed*, which he sent to the Bishop of Rome, is the following article, “ *Baptisma unum tenemus, quod iisdem sacramenti verbis in infantibus, quibus etiam in majoribus asserimus esse celebrandum.* We hold ONE BAPTISM, which we say ought to be administered, with the same sacramental words,

* *Celestius* was an Irishman.

to *infants* as to *grown* persons." — Together with his confession of faith, *Pelagius* transmitted to *Rome*, a sort of apologetic epistle; which the subtle hæresiarch intended as a vindication of his principles, and as a mean of insinuating himself into the good graces of Pope *Innocent*. Upon this same epistle *Augustin* comments thus, "Observe, how *Pelagius* attempted silyly to deceive even the episcopal judgment of the Apostolic See, when he says, *Se ab hominibus infamari, quod neget parvulis baptismi sacramentum*; that men do slander him, as if he denied the sacrament of baptism to *infants*." And again. "*Quis tam impius, qui parvulos exortes regni cælorum esse velit, dum eos baptizari vetat?* Who can be so IMPIOUS as to hinder *infants* from being *baptized*, and thereby exclude them from the privileges of the kingdom of GOD?"

But all this was but a specimen of *Pelagius's* evasive flourish. The pretended *slander*, from which he attempted to vindicate himself, was never charged upon him. For, whereas his apology respects only infant-baptism itself; the *charges* of his opponents were confined intirely to his denial of the *end* of that ordinance. *Augustin* and his co-adjutors in the cause of truth, argued, that infants were baptized for the *forgiveness* of *sin*; and this scriptural hypothesis constituted the principal battery in all their assaults upon *pelagianism*. But observe with what artful dexterity, the evasive hæresiarch slips his head out of the collar.

collar. Instead of attempting a refutation of the main argument, founded upon the *end* of infant-baptism; he flies off to a pompous vindication of himself from a supposed defamation, which did not in the least concern the question in debate.

18 But notwithstanding all *Pelagius's* ingenuity, artifice, and evasion; his orthodox antagonists were enabled to form such a *Gordian knot* round the neck of his system, as all the magic of the slippery *Proteus's* pen was insufficient to dissolve. The fertility of his invention, so prodigious upon other subjects, failed him here; so that the unextorted acknowledgments, he made, in support of infant-baptism, necessarily involved him in a labyrinth of difficulties, respecting original sin: while his opponents exulted in the triumph of truth. Thus, says *Augustin*, the *Pelagians* “ *circumstipati & divinarum auctoritate lectionum, & antiquitus tradito & retento firmo ecclesie ritu, in baptisinate parvulorum*; were beset with the authority of God's word, and with the established usage of the church, founded on antiquity, respecting infant-baptism.”

From all the historical quotations, which I have produced, does it not manifestly appear, (1) That infant-baptism is a rite, founded upon the earliest, and most venerable authorities? having the sanction of *Councils, Fathers, and Apostles*? (2) That it has been ever esteemed as a *succedaneum* to *circumcision* under the law? (3) That, for the first four centuries from the *Apostolic Æra*, it

was an universal and undisputed custom? (4) That the altercations, which were ventilated by certain schismatics, did not concern the ordinance itself, but some less important matters; such as, whether infants shou'd be baptized *before* the eighth day; whether persons *baptized* in an erroneous church shou'd be *rebaptized*; and whether such shou'd be admitted to ecclesiastical offices, &c. (5) That even the *Donatists* themselves, who were, in one sense, *Anabaptists*, did nevertheless admit of infant-baptism? (6) That the famous pelagian controversy, which commenced the beginning of the fifth century, respected, not the *right*, but the *end* of infant-baptism? for (7) That *Pelagians* and *Antipelagians* were all unanimous in admitting the primitive authenticity of the custom; and therefore, that however thuffling and evasive, the conduct of *Pelagius* and *Celestius* might have been in other parts of the controversy; upon *this* subject, their concessions were uniformly explicit and unambiguous.

And here, I beg your attention, Sir, for a moment, while I make an observation, suggested by the behavior of *Pelagius*, during his controversy with *Augustin*, on the doctrine of original sin.

19. It has been already proved, that the main arguments of *Augustin*, in favor of the controverted doctrine, were founded on infant-baptism; and that the *pelagian* party was hard pushed by these arguments, as well as by their own acknowledgments on the subject. Now, if infant-baptism had

had been a mere traditionary rite; would not the *pelagians* have ransacked every authority to demonstrate its spurious origin? And, would they not have triumphed in any discovery, that might have countenanced their rejection of an ordinance, the very *end* of which gave such a formidable shock to their whole system? Had the point been *ever* made the subject of disputation; would not *that* have in some measure afforded ground for opposition from *them* too? Yet, we do not find that they ever *attempted* to dispute the matter?

20 Besides; it is well known that *Pelagius*, was a man of considerable sagacity, and extensive erudition; * and one, whose knowledge of antiquity would have enabled him to determine, whether infant-baptism was of spurious tradition, or apostolic validity. He had not a retrospect of much more than 300 years, from whence to draw his intelligence. And surely there were some records, traditions, or church-history extant in his time, that would enable him to arrive at a degree of certainty upon the subject. Yet, we never find him making any historic references, as a plea against the opinion of his antagonists; but, on the contrary, he acquiesces in their judg-

* "Let no foreigner" (says honest Fuller in his church-history) "insult on the infelicity of our land, in bearing THIS MONSTER; but consider first, if his excellent natural parts, and eminent acquired learning, might be separated from his DANGEROUS DOCTRINE; no nation need be ashamed to acknowledge him."

ment even when such acquiescence proves a dagger in the heart of his favorite system. Hence we hear him honestly declaring, “ *Nunquam se, vel impium aliquem hæreticum audisse, qui hoc, quod proposuit de parvulis, diceret* : That he never heard, no not even any IMPIOUS HÆRETIC say what he had mentioned concerning infants” being refused baptism.

However, had *Pelagius* lived in the twelfth, instead of the fifth century; he would have confronted some “ IMPIOUS HÆRETICS,” who did deny both infant and adult-baptism. But of these I shall have occasion to speak presently.

21 The controversy, which commenced in the fifth century, drew from the contending parties, such reciprocal concessions with regard to infant-baptism, as universally established the validity and primitive authenticity of that ordinance, during the whole controversial period: Insomuch, that its general establishment then, rendered it an uncontroverted point, for six successive centuries, from the time of *Augustin*. And this, an *Antipædobaptist* † himself acknowledges, “ The authority of *Austin* was it, which carried the baptism of infants, in the following ages, almost (he should have said, altogether) without controul.”

22 About the beginning of the twelfth century, a spurious sect started up, called by the names of *Cathari*, *Luciferians*, &c. They might

† *Fomts.*

be very properly called *Luciferians*, because their principles were literally *luciferian*, or *devilish*. For they held (1) “ That the *evil God*, or *Devil*, made the visible world ; (2) That all the sacraments are vain and devilish ; (3) That all infants are punished eternally, no less than murderers and thieves.” As their diabolical contempt for the christian sacraments induced them to reject all *water-baptism*, they therefore substituted a ridiculous mode of baptizing by *fire* ; the absurdity and blasphemy of which, *Ecburtus Schonau-giensis* exposed in a treatise he wrote, A. D. 1160. From hence it is apparent that these impure *Cathari*, or blind *Luciferians*, were branches of the old corrupt stock of the *Manichees* ; and, that for the same reason, any one would quote *them*, in support of *Anabaptism*, he might also produce their authority in favor of *Quakerism*.

23 About the year 1130 another sect rose up, called *Petrobrusians* ; from one *Peter Bruis* or *Bruce*, an ignorant impious renegado Frenchman. Some have supposed they were a branch of the original *Waldenses*. But such a supposition incurs a manifest *anachronism*, or miscalculation of time. For, the origin of the *Waldenses* was posterior, by at least 20 years, to that of the *Petrobrusians*. Besides, the impious tenets of the latter, are a strong implication, that they had no real connection with the former. The *Petrobrusians*, it is acknowledged, did deny infant-baptism ; and so they did *infant-salvation* too ; as *Peter*, Abbot of
Glugny

Clugny, proves in the charge he wrote against them, A. D. 1146, and *Cassander* likewise; who exclaims, expostulates, and reasons thus. “ Oh the difference between *mercy* and *cruelty*! Between *Christ* lovingly receiving infants, and these hæretics impiously repelling them!” *Cassander* aggravates a charge of *novelty* against the *Petrobrusians*; by alledging, that if infant-Baptism be a nullity, then “ all the world has been hitherto *blind*; and, by baptizing infants for above a thousand years, has given but a *mock-baptism*, and made but *phantastical* christians, &c. — And, whereas all *France*, *Spain*, *Germany*, *Italy*, and all EUROPE has had never a person, now for 300 or almost 500 years, baptized otherwise than in *infancy*, it has had never a *christian* in it.”

24 *Bernard*, Abbot of *Clareval*, commonly called *St. Bernard*, complaining of the mischievous tendency of the *Petrobrusian* principles, in a letter to the Earl of *St. Gyles*'s, observes, among other things, “ that the *infants* of christians were denied the grace of baptism, and not suffered to come to their *salvation*, though our Saviour compassionately cry out in their behalf, *Suffer little children*, &c.” — This complaint issued in the expulsion and banishment of *Henry*, *Peter*'s associate, who had been hitherto harbored in the Earl's house. — And in the year 1139, the *Lateran Council* under Pope *Innocent* the 2nd, condemned *Peter Bruis* for rejecting infant-baptism.

From

From the origin of the *Petrobrusians*; from the impious tendency of their principles; from the abominable conduct of their founders, *Peter* and *Henry*; * and from the opposition they met with, particularly on the subject of infant-baptism; it seems more than probable, they were no genuine branch of the primitive *Waldenses*.

25 Besides; that the adhærents of the illustrious *Valdo*, were advocates for infant-baptism, seems evident from the present practice of their descendants, as well as from the report of antiquity. (1) The present *Waldenses* or *Vaudois*, in *Piedmont* and *Provence*, do universally admit of infant-baptism; and it is reasonably to be supposed, that their practice, in this respect, is founded on the custom of their renowned ancestors. (2) Several ancient confessions, particularly, that of the *Bohemian Waldenses* in 1508, prove the point. Indeed, upon their departure from the antichristian trumpery of *Rome*, they renounced the errors of the

* Some of the black shades, in this schismatic's character, are exhibited in the following strictures, transmitted in a letter from *St. Bernard* to the Earl of *St. Gyles's*. "This man (*Henry*) is a renegado; who, relinquishing his habit of religion, returned as a dog to his vomit, to the filthiness of the flesh and the world. Setting to sale the word of GOD, he preached for bread. What he got of the silly people, he spent in gaming at dice, or some worse way." (How exactly like this *Petrobrusian*, is the conduct of some of our modern gambling prophets.) "This celebrated preacher" (who, I dare say, harangued a vast deal about good works) "after the day's applause, was at night found in bed with w—es: — So much for the character of *Henry*; whom *Cluniacensis* calls the "heir of *Brui's* wickedness." Like master; like man!

Romish

Romish church, respecting the *sacraments* as well as the system of her *doctrines* in general. For, they strenuously denied, in opposition to *Rome*, that any sacrament confers grace merely *ex opere operato*. Hence, a just detestation of the human inventions, added to the mode of dispensing infant-baptism, induced the original *Waldenses*, rather to postpone the baptizing their children, than to countenance the abominable superstitions of the *mother of harlots*. This laudable scrupulosity, added to the frequent peregrinations of their own ministers, occasioned sometimes *adult-baptisms* even among the *Waldenses*. But this was a matter of contingent necessity, not of deliberate choice. And yet, upon unavoidable instances of this nature, some have grounded a disingenuous plea, that the *Waldenses* were *Anti-pædobaptists*. But, such persons might, with equal truth, assert, that they were down-right *Papists*.

(3) *Wall*, (to whose history I have had occasion frequently to refer) says, that an ancient record of the *Waldenses*, called the *spiritual almanack*, and quoted by *Perin*, in his history of that people, expressly admits infant-baptism: And, it is a fact of universal notoriety, that they were found in the practice of it, when the Protestants of *Luther's* reformation sent to know their estate.

As I have already touched upon the origin of the *German Anabaptists*, who greatly annoyed *Luther* and *Calvin*, and brought such a scandal upon the very name of reformation; I shall not reiterate

reiterate that subject, any farther; than to observe, that, in all probability, the dispersion of the *German Ranters*, was the source of *English Anabaptism*. For, very soon after the period of their rebellion and ranterism, in *Germany*, under *John of Leyden*, and at *Amsterdam*, under *John Geles*, aided by that *Anabaptistical* pseudo-prophet *John Matthew*; † I say, very soon after this period, we hear of them in *England*. Probably the imports were from *Holland*; a country fertile in hæresy and schism.

26 About the year 1536, they were subdued and dispersed at *Munster* and *Amsterdam*. And in two years after (says *Fuller* in his church-history) “the name of this sect first appears in our *English Chronicles*.” But their appearance was probably earlier; because, in the very year (1536) in which their dispersion took place in *Germany*, a convocation of the upper and lower house in *London* established a protest against their tenets; one article of which runs thus, “The sacrament of baptism is offered unto *all*; as well *infants*, as those which have the use of *reason*.” — And even so early as the year 1533, *John Frith*, a martyr, wrote a short tractate,

† This enthusiast set himself up as a kind of Chief; and, in blasphemous imitation of the Son of God, appointed under him twelve ranting hirelings, whom he called the *twelve Apostles*. They prophesied that the end of the world was to take place in the year 1536, and filled people's heads with many other strange reveries.

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intitled, *a declaration of baptism*; in which he says, “ There is an opinion risen among some, who affirm, that *children* may not be *baptized*, ’till they come to perfect age. But verily, methinks, they are far from the *meekness* of *Christ* and his *Spirit*; who, when children were brought unto him, received ’em lovingly, &c. — But this matter I will pass over; for I trust the *English*; to whom I write, have no such opinions.”

If this honest Martyr cou’d have but taken a peep at the state of things in the middle of the last century; how wou’d he have been astonished at the rapid growth of *Anabaptism*, under the friendly auspices of *Oliver Cromwell*! For a considerable time, the *Anabaptists* were extremely enamored with the *canting Usurper*; in whose *levelling* cause numbers of them even took up arms, and were necessary to the shedding innocent blood. Yet when the tables were turned: when death turned over *Oliver* to the tribunal of God, to give an account there for his usurpation and hypocrisy: and when Divine Providence placed upon the throne the rightful heir of the unhappy *Monarch*, who had been cut off by the bloody hand of tyranny, independency and usurpation. — I say, when matters took this turn; lo! all of a sudden the very persons who but lately canted to *Cromwell*, now cant to *Charles*; they rake up the ashes of the deceased Usurper, and strew his grave with the sweet flowers of an *anathema*; execrating his memory, and in
their

their address to the King, calling him “ *loathsome Hypocrite, grand Impostor, detestable Traytor, treacherous Usurper, Prodigy of nature, &c. &c.* ” — That *Cromwell* MERITED these epithets of infamy, there is no doubt: but, whether they come with any tolerable grace from those, who had been so very lately his sanguinary associates in the “ GOOD OLD CAUSE,” the judicious reader is to determine.

I ask your pardon, Sir, for this little digression; which was, in some measure, suggested by the thread of my subject. I am far from intimating here, that the modern advocates for *Anabaptism*, are any more like the canting friends of *Oliver*, than the mad adherents of *John of Leyden*; and I wou’d hope too, that they as cordially execrate the proceedings of the Usurper, as their forefathers; who in a pœnitential fit, styled him the “ GRAND IMPOSTOR.” Yet, permit me to observe, that the part, which some take, in vindicating the *American* rebellion, and opposing the equitable claims of the Mother-country, favors a little of the “ GOOD OLD CAUSE.” And I think, I may safely affirm that, if the spirit of rebellious discord, which now operates so dreadfully among the *provincial malecontents*, and is ventilated by a few inflammatory patriots at home, were to arrive at its full meridian; our eyes wou’d soon behold a restoration of the “ GOOD OLD CAUSE” of civil and ecclesiastical anarchy, republican independency, to-

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gether with all the other spawn of *Oliverian usurpation*. And I cannot help saying too, that, considering the innumerable privileges this land of liberty enjoys, under the auspices of one of the most amiable Princes, that ever swayed the British sceptre; to assert any thing, that has a tendency to rob him of his legal prerogative over any branch of his dependent subjects, is very ungrateful, to say nothing worse: and therefore, it wou'd be more becoming in *some*, both, as *christians* and *subjects*, to keep their private opinions, respecting the present troubles, to themselves; than to be continually stuffing our public papers, with paragraphs, which only add oil to the flame, which burns too vehemently already.

Si non satis SUA SPONTE insaniunt INSTIGA. —

But, to return to my subject — I think it must now appear manifest to every person of candor and discernment, that however *Anabaptism* may boast of *Petrobrusian*, it cannot, of *British* antiquity: since, before the beginning of the sixteenth century, the *name* was hardly known in *England*. And, that it has not the sanction of the primitive church, I hope has been made equally evident. I might add too, that *Anabaptism* never had the usage of any national church for its support; but that, on the contrary, every reformed church throughout *Europe* admits of *infant-baptism*,

IV. Permit me to ask your opinion, Sir, respecting the arguments I have adopted, and the authorities I have produced, in support of the controverted point. If you are open to conviction, and accessible to truth, I think they must stagger you a little. At least I would hope, they will prove, that your opponents have *something* to say for themselves, in favor of infant-baptism; and that too, on the ground of SCRIPTURE, ANTIQUITY and REASON: so that, altho' we disclaim being *infallible*, yet we might venture to be as *positive* as you, upon this subject. But it is upon solid *argument*, not on *positive assertions*, that we rest the matter.

Wall, in the preface to his *history of infant-baptism*, relates a very remarkable anecdote concerning a person of distinction among the *Anabaptists*. The original author of the story, is *Cassander*.—The respectable *Anabaptist*, referred to, had imbibed the prejudices of his brethren against infant-baptism. However, being a person of candor and moderation, he listened to the arguments of the *Pædobaptists*. And, when the opinion of the primitive fathers was laid before him, he was so swayed by their united testimonies, that he relinquished his former prejudices, and commenced an advocate for *infant-baptism*. “This happened in him” says *Wall*, “because
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he was endued with three good qualities. 1 The fear of *God*, and reverence for his word. 2 Judgment and good sense. 3 Modesty and a meek temper."

After reading this pleasing little anecdote, I was ready to say, *Go thou, and do likewise*. But a retrospect to the peremptory spirit, which lays the foundation of your prejudices stops me from expatiating on the important advice. And I am the more discouraged in pressing the matter, when I reflect on the *never-to-be-forgotten answer*, which you gave to a friend of mine, when he talked with you on the controverted subject.

The anonymous friend I refer to, proposed to your consideration, the multiplicity of modern witnesses, as well as the general usage of antiquity, as one very probable ground of the right of infant-baptism. To this weighty observation you made the following extraordinary reply. "Then *blindness* in part is happened to *Israel!*" I am sorry to be under the necessity of telling you, Sir, that your answer was by no means tinged with either that *modesty* or *charity*, which should always characterize the christian, and distinguish the man of candor; especially when he gives his opinion upon points of *doubtful disputation*; and points too, which have the sanction of all the national churches in *Europe*, and of some of the brightest "MORNING-STARS of the *Reformation*."

Your

Your memorable reply affords another specimen of your *mode* of *applying* scripture; for, *scripture* indeed it is throughout, though in a state of notorious misapplication. Let us take a view of it in its primary reference.—The passage is in *Rom.* ii. 25, and is applied to the state of the rejected Jews, of whom the Apostle says ver. 8, “ God hath given them the spirit of *slumber*; “ eyes that they should not see, &c.” And after contrasting the privileged state of the Gentiles to the deplorable condition of the Jews, the Apostle addresses the former, saying, “ I wou’d not, “ brethren, that ye should be ignorant of this “ mystery, that *blindness in part is happened to “ Israel.*”

This scripture, then, which is manifestly declarative of the most confirmed blindness and horrible infatuation of the Jews, you thought proper to quote, as an apology for those, who admit the right of infant-baptism. I know Sir, you and your friends are extremely fond of recommending adult-immersion under the pompous title of a *revelation*. And, to be sure, if it really merits that title; those, to whom a matter of such importance is *not revealed*, must be under the influence of a sad *envelopment* indeed.

But it is very odd, Sir, that prodigious numbers of ancient and modern christians should have their eyes *opened* to the *deep things of God*; and yet never see the importance of *adult-dipping*. It is equally extraordinary, that that light which
maketh

maketh manifest; has never enabled some of the brightest ornaments of truth to discover, that infant-baptism is a mere unscriptural nullity, as you insinuate.

Besides; if adult-baptism be “essential to the obedience of faith;” how shall we account for innumerable multitudes of believers; living and dying *without* this *anabaptistic* ESSENTIAL?

When you brought the charge of “*blindness*” against those who differ from you, did you maturely consider what venerable authorities it affected? According to your ideas, some of the most pure national churches, as well as the most illustrious fathers, martyrs, confessors, ministers, must have been *all blind*! So that (1) all the fathers of the four first centuries unfortunately fall under this predicament, viz. *Irenæus*; *Clement*; *Justin Martyr*; *Origen*; *Ambrose*; *Cyprian*; *Chrysostom*; *Hierom*; *Augustin*, and all the managers of the *pelagian controversy*; the several famous councils of *Carthage*; in the first of which there were no less than 66 Bishops, with *Cyprian* at their head. All these venerable fathers and councils, who unanimously joined in admitting infant-baptism, must have been, upon your principle, *all blind*.

(2) As even the *Anabaptists* themselves acknowledge that “the authority of *Augustin* carried the baptism of infants without controul,” from the commencement of the *pelagian controversy* to the origin of the *Waldenses*, which includes

cludes an interval of no less than 600 years; consequently all the churches, councils, fathers, ministers and people, during that long space of time, must have been *all blind*.

(3) The general body of the *Waldenses*, both ancient and modern, who, (except a few spurious sectaries among them) admit infant-baptism, must be *all blind*.

(4) All the illustrious Reformers, Martyrs, Confessors in our excellent national church, from *Wickliff* of immortal memory to the present day, must have been *all blind*. Those burning and shining lights, the instruments of Reformation, that flourished in the reign of King *Edward VI.* and were extinguished under the bloody auspices of *Queen Mary*; these too must be included among the *blind* advocates for infant-baptism. Suppose I mention a few of the venerable names of the Confessors, Reformers, Martyrs, Ministers; who all were unanimous upon the subject in debate. — *Bede, Wickliff, Bradwardin, Cranmer, Ridley, Latimer, Hooper, Bradford, Philpot, Abbot, Grindal, Parker, Whitgift, Hall, Davenant, Downham, Carlton, Beveridge, Hervey, &c. &c. &c.*

(5) The great *continental* Reformers must have been in the same plight, viz. *Huss, Jerom of Prague, Luther, Calvin, Bucer, Peter Martyr, Beza, &c.*

(6) The church of *Scotland*, in whose communion there have been, and still are, men of the deepest piety and learning, has always admitted

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infant-baptism, from the very first dawn of its establishment. I might here too produce a long list of venerable names; but shall content myself with only mentioning those of the seraphic *Watts*, and the judicious and deeply-learned *Doddridge*.

(7) To these I might add the usage of the church of *Ireland*, in which *Usher* and *Hopkins* shine as stars of the first magnitude. — And to these I might super-add the testimony of various eminent gospel-ministers, in the present day, both in the establishment and among the dissenters; whose piety, orthodoxy and learning, stamp reverence on their characters, and give weight to their authority. And I cannot help thinking, that some of the venerable names I have mentioned, were as free from the *just* charge of *blindness*, as any men that ever lived; and as perfectly conversant in the system of *spiritual optics*, as the most sagacious *Anabaptist*, whether ancient or modern.

From hence it is evident, that your imputation of *blindness*, is calculated to throw a *dark shade* upon the characters of the primitive **FATHERS**; upon the decisions of the most venerable **COUNCILS**; upon the opinion of a “**NOBLE ARMY OF MARTYRS**;” upon the names of the most illustrious **REFORMERS**; and upon the general usage of all the national **PROTESTANT CHURCHES** throughout the world. Well, Sir, the catalogue of these respectable and venerable
 authorities,

authorities, shines in my eye, with such lustre, and sways my partiality to such a degree; that I am ready to adopt the sanguine declaration of the young man in *Cicero*; “ERRARE malo cum Platone, quam cum istis VERA sentire!”

But your reflection of *blindness* tends likewise to inflate the minds of your brethren with self-conceit; and, while you harangue upon the “*blindness*” of others, it is natural for *them* to think, that *the Anabaptists are THE MEN, and that wisdom must die with them.* And yet, what shou’d induce you to think the *Anabaptists* are *infallible opticians* on the subject of baptism, I cannot tell; unless such *infallibility* be founded on a retrospect to the whimsical *Tertullianists*, the impure *Cathari*, the sectarian followers of the *Petrobrusians*, the *German Ranters*, or the canting adherents of *Oliver Cromwell*.

I have ever observed, that, a conceit of superior eye-sight even in *non-essentials*, lays the foundation, not only of *spiritual pride*, but likewise of uncharitable bigotry. My observation is warranted by *facts*; and a *recent* instance confirms me in my opinion.—A pious woman, a member of “the church” of the *Anabaptists*, had a desire to attend the lectures of a gospel-minister in the established church. Her attendance gave considerable disgust to her brethren; but more especially to her *pastor*, who gravely summoned her before him; and with all the pomp of dictatorial dignity, thus addressed the

poor delinquent, "How can you go to such a place? when by your going, you countenance those CURSED TRADITIONS!" The honest woman had too much fortitude and simplicity to be intimidated by this menacing address; and therefore still attends the gospel in the church of England, notwithstanding the *curse* which this Gentleman has thought proper to affix to its institutions. I wish, when *Anabaptists* imitate this *anathematizer* in lording it over the consciences of their people; that the people, *so lorded-over*, wou'd assert their freedom, and act like the pious woman just mentioned. For, let me tell you, Sir, that neither you, nor any set of men upon earth, have any scriptural right to draw a circle round the people of GOD, and to circumscribe their *hearing* and *communicating* within the narrow precincts of your own party; especially when such conduct glaringly implies, that no community of christians merit the name of "the church," for purity either of doctrine or discipline, but the *Anabaptists*.

Say not, I have exaggerated matters here. Daily experience proves, I have not. The spirit of the *Anabaptist-minister*, who could style the excellent liturgical services of our church "*curfed traditions*," is too frequently exemplified in others. Such illiberal abuse of our church is no new thing. But whether such low invectives characterize the *christian*, or the *gentleman*, I fancy one of a very moderate share of discernment, may easily

easily determine. And if, to issue out *anathemas* against differing brethren, and to distinguish their public services by the bitter epithet of “*curfed traditions*” be an essential ingredient of *the church*, I pray God that I may live and die without it.

The fact, which I have adverted to, was told me by the suffering party; and I can easily credit the particulars of it, from the *spirit*, which her *arraigner* has displayed upon *other* occasions; as well as from the veracity and piety of the *sufferer*. But the sufferings of this poor woman were slight when compared with the fate of others. Is it not a matter of general notoriety that similar delinquents have undergone the severe sentence of a formal *excommunication*; when to their hearing of a gospel-minister in the church of England, they have likewise added the great crime of *communicating* with him too. I must in justice acknowledge, that this conduct is not adopted by *all* the *Anabaptists*. I myself have the pleasure of knowing *one*, who, notwithstanding his peculiar sentiments, favors even the “*curfed traditions*” with his attendance, and does not think himself polluted, in partaking of the Lord’s supper with his brethren in the establishment. Such conduct, however blamed by “*the church*” does honor to catholicism, christianity, candor, and good sense.

But, it is with real concern I speak it, that *all* are not equally candid and catholic. For, besides the specimens of bigotry I have already charged upon them; is it not a *fact*, that Anabaptist-
ministers

ministers make reprisals upon the congregations of others, to the disturbance of the flock, and the annoyance of the pastor that presides over it? As soon as any poor sinners are awakened thro' the instrumentality of a minister of the gospel in the establishment, or among the dissenters; immediately the Anabaptists get about him, and attack his simplicity upon *dipping*. The inexperience of the newly-awakened convert, disqualifies him for resisting the few trite arguments, brought in support of *immersion*; and thus he falls a prey to *Anabaptism*. From the time he submits to the ceremony he is bound with a cord of discipline, which ties him to Anabaptist communion: and, if *gratitude* should prompt the convert, to frequent that church, which had been first made a *Beth-el* to his soul, and to *communicate* with that beloved minister, who was made his spiritual *father* in *Christ*; even this *grateful* conduct always meets with a discouraging frown from his brethren, and *sometimes* is judged worthy of *expulsion*. Happy they! who are expelled for *such* conduct.

I again say, that I do not exaggerate. Various ministers of the gospel in the present day complain of the annoyance of bigoted Anabaptists; and with deep concern lament, that some of their hearers, who were remarkable for simplicity and love, after being proselyted to *Anabaptism*, have commenced intolerably petulant, bigoted, and severe; and, instead of recommending the gospel of *Christ* by word and deed, acquire a little forward

ward cant about *dipping*, which they press upon the *Lord's* people, with as much positive eagerness as if it were "essential to the obedience of faith." And indeed I myself have seen a few instances of some warm-hearted professors, the life of whose souls, was so effectually dead and buried in their "watery grave;" that considering the keen anxiety, which incidents of this nature occasion to a conscientious minister of the gospel; I cannot help adverting to the felicity of that parish-priest, the negative tranquillity of whose parochial charge is thus described,

No *Romish* WOLF around his fences prowl'd,
Nor FOX *sectarian* earth'd within his fold.

Some *Pædobaptists*, in a pang of resentment for ungenerous captures made among their flocks, have sometimes given such *anabaptistic reprisals* the severe epithet of "*sheep-stealing*." Though I by no means approve of such a severe and sarcastic *phrase*; I cannot help confessing, however, that the conduct of some has given too visible ground for such a reflection. In order to evade the force of such a charge, it has been urged by some *Anabaptists*, that although "they are *sheep-stealers*, yet they are not *sheep-starvers*." But this apology is as weak and evasive, as the conduct, upon which it is often founded; and the apologists themselves would be wise never to adopt it henceforth, for the following reasons. (1) They inadvertently *allow* the

the *charge* brought against them. (2) Their apology is founded upon an evasion, that never was admitted even in the most *corrupt* court of judicature. If a felon at the bar, clearly convicted of sheep-stealing, shou'd attempt to apologize for his villainy, by urging, that " although he *stole* the sheep, yet he did not *starve* it;" wou'd any judge or jury pay the least attention to such an evasive plea? Or, wou'd the *plumpness* of the stolen animal rescue the offender from condign punishment? (3) Do the *Anabaptists* never commit depredations but upon *lean* pastures? I fancy, many instances might be produced, where the *pastures* were as fresh and salutary, the *shepherds* as skilful and laborious, and the *sheep* as plump and healthy, as any ever boasted of in the *Anabaptist* communion. The truth is, Sir, your brethren delight most in invading the *fattest* pastures, and in making seizures, not of *wild* goats, but of goats *transformed* into harmless well-fed *sheep*. Query, whether after being shut up in an *Anabaptist* enclosure, such sheep look, either so plump or healthy, as when they enjoyed an uncontrouled range over the fertilized and luxuriant fields of *catholic liberty*. Rather, do they not acquire the emaciated look of *Pharaoh's lean kine*? And does not their very appearance point out the necessity of suffering them to have access to those *streams*, where they first slaked their thirst; and to visit those *green pastures*, from whence they first derived

derived their nutriment, and acquired their obesity? Sure, it is not sinful to wish, that sheep in such pining circumstances, may burst the barrier, of bigotry, and spring from an unnatural, uncatholic, and unreasonable enclosure.

But the grand apology, which you and your brethren make for your frequent incroachments on the pastures of other shepherds, is; that you think it essentially conducive to the health and preservation of the *sheep* that they should be once *dipt*. Hence, in your late sermon, preparatory to that ceremony, you said, “ dipping is *essential* to the obedience of faith, tho’ not to salvation.” Here you seem to point out a distinction, and to urge a conciliatory salvo, for the emphatic stress you lay on dipping. But, before I have dismissed my observations on this subject, I hope I shall make it appear, that your *distinction* is no real distinction at all; and that the *salvo* proposed, so far from conciliating our *veneration* for anabaptism, rather excites our detestation; as for a futile something that assumes an air of essentiality and importance, like the *great Diana of the Ephesians*, or an infallible *bull* from the *Mother of abominations*.

(1) I have several times expressed my astonishment and disgust at your mode of *applying scripture*; and am sorry to be under a necessity of doing it again. *The obedience of faith* is certainly a scriptural phrase; but as you have pressed it into the service of Anabaptism, it wears the ap-

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pearance

pearance of a member in a state of dislocation; of a valuable stone wrenched from an elegant edifice, to adorn some poor clay-built hut; or of a precious jewel suspended from a garment of rags.

Judicious christians, Sir, look upon an innumerable multitude of *dippings*, as so many *cyphers*. But you do well to aggrandize them, by præfixing a *scriptural* UNIT. For this, at the head of absolute *cyphers*, gives them importance, and converts them into *hundreds* and *thousands*. However, if you remove the scripture præfix, your cyphers resume their primitive *nothingness*, and are cyphers still. We think then, that dipping is a mere unimportant *cypher*; and that to affirm it is “*essential* to the obedience of faith” reminds us of the pygmy, who perched upon the giant’s shoulder, that by such an elevated situation, he might aggrandize his liliputian insignificance. But

Pygmies are pygmies still, tho’ perch’d on *Alps*.

And anabaptism is a cypher; a non-essential still, though all the advocates in the world were to proclaim its essentiality. I will endeavor to pull down the pygmy from its aspiring situation, and expose both its nothingness and pride.

(2) *The obedience of faith, or obedience to the faith among all nations*, are expressions, that occur in *Rom. i. 5*, and *xvi. 26*. Both passages imply that *obedience*, which *faith gives*, in crediting the gospel-offer of salvation; and which it *performs*, in walk-
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ing according to its prescribed rules. This *obedience of faith* is made known to ALL NATIONS, in the unlimited and universal promulgation of the gospel; which calls upon *all*, Jews and Gentiles, to *believe* and *obey*. If you ask then, what I think the scriptures make *essential* to the obedience of faith; I answer, simply *believing* upon *Christ*, to the exclusion of every self-righteous plea; and *obeying* the truth in love, in contra-distinction to antinomian licentiousness. Thus the recumbency of the soul on *Christ* alone for pardon and peace, and an *imitation* of that immaculate Redeemer in righteousness and true holiness, constitute the two grand branches, which grow from the root of *living faith*, and which are absolutely necessary to discriminate the prosperous *planting of the Lord* from barren rotten-hearted *cumber-grounds*.

Although the *clear* and *evangelical* declaration of the obedience, which faith demands, was “a *mystery*, which was kept secret since the world began; *Rom. xvi. 25*, yet that declaration, as to the *essence* of it, was made even so early as in the days of *Abraham*; for God “preached the gospel” to him. And it was because of the Patriarch’s illustrious submission to the obedience of faith, that he acquired the distinguishing title of the *father of the faithful*. His interest in the covenant made his children confederate, and give them a right to the *seal* of circumcision. But this ordinance was so far from being an *essential* in his obedience of faith, that both his *faith* and

obedience existed many years, *before* he was circumcised. Besides, if circumcision had been an *essential*, what must have been the fate of all *women* and of all *infants* dying before the eighth day?

(3) I have already proved that *dipping* is not *essential* to the mode of administering baptism. And that *adult-dipping* is no part of the *essence* of obedient faith, is abundantly plain, if we consider, (1) that even in *adults* converted from judaism or infidelity, obedient faith ought to *precede* baptism. So when the awakened jailor demanded what he must do to be *saved*; the Apostles preached the *essence* of obedient faith, saying, “*Believe* on the LORD *Jesus Christ*.” And then baptism, the *non-essential* followed after. (2) If *adult-dipping* be an *essential*; then what must be the case of myriads of believers, and thousands of ministers, who lived and died *without* this *essential*? (3) Is not the *Spirit* given to the church of *Christ*, to lead into all *essential* truth? Is there any doubt but a countless multitude of persons, baptized in infancy, have been under a divine influence? If therefore *adult-dipping* were an *essential*, wou’d not the *Spirit* of truth have made them acquainted with it? (4) If profound learning, acute reasoning, acquaintance with the oriental languages, knowledge of church-history, deep piety, and obedience to the faith even *unto death*, be under *God*, successful means of investigating *essential* truth; have not the advocates for infant-baptism a considerable *majority* of illustrious witnesses endowed with

with these excellent qualifications? (5) If adult-dipping, or baptism at all, were an *essential*; shou'd not our *Lord* have released the penitent thief from his confinement on the cross, and shou'd he not have *baptized* him, before his departure from the body? Yet our *Lord* dismissed him *without* the *Anabaptists*, *essential*; and received him to *glory* without it too.

(4) I have often had my fears, that there was some affinity between the spirit of ancient *Judaism* and modern *Anabaptism*: and I am now fully convinced my apprehensions were not altogether groundless. The judaizing teachers, that annoyed the once-flourishing church of *Galatia*, seem to have recommended circumcision in the style of an *essential*, just as the *Anabaptists* urge *dipping* now. See the parallel between the one and the other—the judaizing bigots attacked those that were *established* in the obedience of faith: so do the *Anabaptists* in the present day — The molestation of the judaizing teachers, spread confusion, discord, and altercation throughout the once-peaceful church of *Galatia*: and many happy and united congregations have made a dreadful exchange of the sweets of peace for the bitterness of strife, upon the intrusion of *Anabaptism* — A spirit of *legality* urged circumcision; the same spirit is deeply at the bottom of *Anabaptism*.—The judaizing teachers struck at the glory of the gospel: so do the *Anabaptists*, when they say dipping is “ *essential* to the obedience of faith.”

(5) But,

(5) But, in order to evade the force of this last charge, you cry out, "O but, we do not say that adult-dipping is essential to *salvation*." No, Sir? Not when you say it is "*essential* to the obedience of faith? Surely, if obedient faith be essential to salvation; whatever constitutes its *essence* must, by unavoidable consequence, include the essentiality of *salvation*. So that your distinction, salvo, or call it what you please, is nothing but a compound of evasion and nonsense; and only serves as a deceptive varnish to hide the deformity of anabaptism.—If your mode of making distinctions were adopted upon innumerable subjects, it would draw after it a chain of innumerable absurdities. Suppose, Sir, that a professor of anatomy in the course of his anatomical lectures, should lay down the following thesis, viz. that the office of respiration in the lungs, and the process of circulating the blood by the reciprocal operation of the *systole* and *diastole*, or the contraction and dilatation of the heart, were *essential* to the *health* of an individual, but *not* to the preservation of his *life*; would not the lowest graduate in anatomy smile at the distinction? and suspect, that his lecturer needed a little instruction himself, on the obvious and natural connection subsisting between the *essential operation* of any thing, and the *essential end*, to which it leads. Obedient faith is in the soul, what the *systole* and *diastole* are in the body. The contraction of the one, and the diffusive dilatation of the other, illustrate the distinct, yet combined acts
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of *believing* and *obeying*. The respective and mutual operations of the former are essential to health and the preservation of life: and the inseparable duty of the latter is essentially conducive to the soul's prosperity and salvation. This is *essential* in the one case; *that* in the other. Therefore, an anatomist, might, with as good a grace, maintain, that a dath of water against the stomach would supply the place of the respective functions of the lungs and heart in the animal œconomy; as an anabaptist assert, that adult dipping is an *essential* in the obedience of faith.

Permit me to point out the absurdity of your distinction in another familiar illustration.—Suppose that his Majesty's Plenipotentiary in *America*, shou'd issue out a proclamation in the King's name; offering the provincial insurgents a free pardon, together with a restoration of all the privileges, of which their rebellion justly deprived them; yet suspending the pardon and the other royal favors on the *essential sine-quâ-non* of their throwing down their arms, and admitting the equitable claims of the mother-country; proclaiming, that a suspension of their rebellious insurrection wou'd be *essential*, as well to their *obedient fealty* to his Majesty, as to their *preservation* from the sword of justice; and that the *royal favor* shou'd be ratified to every *obedient* provincial by the *broad-seal* of *England*.—Now, Sir, what is the *essential* here? Is it the subsequent *seal*, or the antecedent *submission* of the subject?

subject? Wou'd not to assert the former, incur an egregious *hysteron proteron*? And, if any person thou'd urge, that, although a cessation from treasonable hostilities was *essential* to the *obedient fealty* of the subject, but not to his future *preservation* from incensed justice; wou'd not every man of common sense laugh at the ridiculous refinement? and set down the author of it, as a novice, or an enemy to the true interest of the deluded provincials? The application is easy.

Having exposed the weakness, fallacy, and absurdity of your distinction, permit me to observe therefore, that to say, "adult-dipping is *essential to the obedience of faith*, but not to *salvation*," is exactly the same as to assert that "dipping is *essential to salvation*, but not to *salvation*."

And now, O professor of the gospel, I turn, from the zealous advocate for the *essentiality* of dipping, to thee: And, my earnest appeal addresses your piety, candor, reason, and common sense. Do you not perceive, that *Anabaptism* has now fairly thrown aside the mask, and discovered its long-concealed visage? Perhaps you thought, (with myself) that the *gospel* was stamped on every feature of its face; but if you look narrowly, you may easily discover the lineaments of *legality* portrayed there. An *Anabaptist* minister publicly declares that "dipping is *essential to the obedience of faith*." His brethren hear and applaud the declaration: and in the mouth
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Of two or three *Anabaptist* witnesses, every word of the aforesaid declaration has been vindicated and *established*. I ask then, whether such preaching does not favor strongly of that *judaizing leaven*, which corrupted the gospel, and spread a ferment among its abettors, at *Galatia*.—The legal advocates for circumcision, pressed that ordinance, as *essential*: the *Anabaptists* give dipping the same important title.—The great Apostle of the Gentiles called the system of the judaizing bigots, *another gospel*: and *Anabaptism* merits the same appellation, since it lays claim to *essentiality*.—If *Paul* were now alive, he wou'd address the *Anabaptists*, as once he did the *Galatian* bigots, “If ye be *circumcised* (*dipped*) *Christ* shall profit you nothing.” *q. d.* If ye submit to dipping, and esteem it an *essential* in obedient faith, ye shall receive no benefit from the righteousness or Spirit of *Christ*; because, “in *Christ Jesus*, neither circumcision availeth any thing, nor uncircumcision, (but the grand essential) faith, which worketh by love.”—No wonder that *Anabaptists* insist on dipping: the secret is unravelled; dipping's an *essential*. And no wonder if such an essential topic constitute an essential part of *Anabaptist* ministers discourses.—O professor, beware of such preaching. If you do not look simply to *Christ*, and search his word, your soul will be ensnared. If your conscience is alarmed with the law, and galled with the sense of guilt, you will be ready to catch at any thing, that might

give it *peace*: And if you are told that “dipping is an *essential*,” the legal bias of your heart will suck in the poison; your wounds will be healed slightly; your peace will be a false one; your spirit, instead of being thrown into a gospel mould, will imbibe that sour bigotry, which is the distinguishing characteristic of a party; and, if you rest in *dipping*, without having previously obtained that sweet rest, which obedient faith communicates, you may settle upon your lees, become twice dead, and at last be plucked up by the roots, as a rotten blasted fig-tree.—If you are one of those, who think it their duty to be *dipped*, I have no objection to the speedy removal of your scruples on that head. Only take care that the “*watery grave*” does not give you *cold*; does not destroy the simplicity and warmth of your heart, now glowing perhaps with the love of *Christ*. If you are not in *Christ*, you may go to the bath, and go to hell too: All the water in *Jordan*, or in the Ocean, will not save you from destruction, if your heart be not washed from an evil conscience by the blood of sprinkling.—If you have been baptized in infancy, listen to no proposals on the subject of re-baptism. Did you ever read of an individual under the law, that was circumcised a second time, though admitted to that rite in infancy? The *Anabaptists*, like the judaizing teachers, want to dip you, *that they might glory in your flesh*. And when once they do, depend upon it, they will

will make it a point that you shou'd *communicate* with them *only*. And will you thus resign your christian *freedom*, and bury your glorious liberty in the *Anabaptist's* "watery grave?" O professor, stand upon your guard. Be vigilant: Watch against Satan, especially when he transforms himself into an angel of light. And, lest you shou'd take either a legal or an antinomian nap in your important post on the christian watch-tower, take the following WATCH-WORD, bind it about your neck, and write it on the tables of your heart, viz: "He is not a Jew (nor a Christian) which is one *outwardly*, neither is that (the true) circumcision" (or the true baptism) "which is outward in the *flesh*: but he is a Jew" (or a Christian) "which is one *inwardly*: and circumcision is that of the *heart*, in the *spirit*, and not in the letter; whose praise is not of men, but of GOD." *Rom. ii. 28, 29.*

I now turn, from the un-wary, the un-established or the legal professor, to you, Sir. Perhaps you will think my last address was too severe. It was severity founded on scriptural truth, and warranted by stubborn facts; and therefore requires no apology. — But I hasten to a conclusion.

Throughout this pamphlet I have taken frequent opportunities to make honorable mention of the established church. Yet I am not so far under the influence of partiality or bigotry, as to suppose, she is *infallible*. This is the pompous cha-

characteristic of that anti-christian church which proudly boasts it *cannot err*. And, if any other church be perfectly free from spots, it is welcome to cast the first stone at ours. Considering, out of what a horrible state of popish and heathenish darkness our church arose, the matter of astonishment is, not, that she has *any* spots, but that she has not many *more*. She had *lien among the pots* — in a state of accumulated guilt and abominable superstition in mystic *Babylon*; till the light of *reformation* penetrated the *Ægyptian* gloom, and the hand of almighty grace extricated her from her bondage. Since that glorious period, she hath shone bright as the wings of the dove, whose wings are covered with silver, and her feathers with gold; and though the robe of truth, with which she is adorned, be here and there a little sullied with the slight remains of that darkness, from whence she emerged; yet this no more really affects her sacred vesture, than a few spots of dirt wou'd take from the richness of a garment of embroidery, or a slight blemish deform a well-proportioned set of features. What I call *spots* in our church, might be more properly styled redundant appendages: which, like the *fringes* on the Israelites' garments, are as far from being ornamental, as they are from being really useful; and yet which do not in the least detract from the *purity* of that bright reformation-robe, wherewith our venerable *Alma Mater* is arrayed.

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When therefore you take a view of our excellent church, let it not be through the magnifying glass of party-prejudice, but through the amiable optic of tenderness and love. Then you will

Be to her *faults* a little *blind*,
And to her *virtues* very *kind*.

Confident I am, Sir, that although you, and all the Anabaptists in the world, unite in branding the services of our church with the odious stigma of “*curst traditions* ;” yet GOD will *blest* them. And the judicious sons of the establishment no more dread the influence of a *curse*, either upon themselves or their ministrations, from a bigoted Anabaptist-teacher ; than *Luther* of old regarded the futil anathema of a bigoted Pope’s *bull*, when he called it “*bullæ, verè bullarum filia!*” * That *God*, who *hath blessed* our excellent church in old time, still continues his blessing ; and will continue it, I trust, as long as the sun and moon endure. Various efforts have *Rome* and *Satan* made to crush her to nothing ; yet she has always risen superior to their confederate assaults, and, like the palm-tree, hath flourished the more for *pressure*. Although she was cast into the scorching flames of *Mariân persecution* ; yet, like another phoenix, EX SEIPSA RENASCITUR, she acquired life from the fire, and emerged from the *martyrial ashes*, brighter and more glorious. Even the “*academic death*” has proved *eventual life* ; and given birth to nu-

* A bull, the very daughter of all vain bubbles.

merous living witnesses. So that, when our church has been wounded by the hand of persecution, God hath come down upon her with his blessing, like *rain upon the mown grass*, and made her spring the more rapidly, after the mowings of the persecuting scythe. Even in these present days of blasphemy and reproach, her interests flourish. The number of her ecclesiastical and truly-evangelical sons is amazingly multiplied. May their zeal and success increase with their multiplication! May the LORD God of hosts go forth with them, when they go forth against the common enemy! May the great Captain of our salvation endue them with undaunted resolution in the cause of God and truth! May they be made polished shafts in Jehovah's quiver! And may the arms of their hands be made strong by the almighty God of Jacob! May their ministerial *rod*, blossom, and bring forth much fruit! May they be burning and shining lights! *burning* with inextinguishable zeal in their great Master's cause, and *shining* with the diffusive light of doctrinal and practical truth! When they are sometimes bowed down with the greatness of their *work*; may they be reanimated with the greatness of their *reward*! And, whether they blow the gospel-trump, in the high-ways and hedges; or feed the flock of *Christ* in a more confined sphere of action; whether they are *itinerant* evangelists, or *local* pastors; may the LORD God Omnipotent preserve them as *stars* in his right hand, from the evil of sin, and the delusions of error!

error! Yea whether they are distinguished by the name of *Churchman* or *Dissenter*; may the blessing of the *God of Abraham* follow them, as far as they follow *Christ*! And make them an embodied phalanx against the strong-holds of *Satan*!

Give them thy strength, thou *GOD* of pow'r;
 Then let men rage, or devils roar:
 Thy faithful witnesses they'll be:
 'Tis fix'd — they can do *all* through *THEE*.

Such, Sir, are the genuine ejaculations of a heart, deeply interested in the welfare of our *British Zion*; and yet expanded in benevolent and catholic love to you, and to all, throughout the world, who love the *LORD Jesus Christ* in sincerity. My heart's desire and prayer to *GOD* is, that the interests of the gospel may be universally extensive; without regarding *who* are the highly-favored instruments in its propagation. Whoever the men are, or by whatever name they may be distinguished, if they urge obedient faith, they shall be most heartily welcome to my *right hand* of cordial *fellowship*. But if you, or any person else, *quantusquantus sit*, attempt to aggrandize disputed ceremonies into *essentials*; I shall think it as much my duty to oppose you, as ever *Paul* did, the judaizing disturbers of the church of *Galatia*.

In order then that a minister's public work may be really useful to the church, and acceptable to *GOD*; wou'd it not be well to consider and digest, out of *many*, the *few* following particulars?

particulars? (1) Shou'd not the glory of GOD in the promulgation of the gospel, be a minister's grand, primary object?

(2) Next to the divine glory, shou'd he not principally regard the salvation of lost souls, without squinting at a bigoted profelytism to his own party?

(3) Shou'd not the great aim of his public discourses, and private demeanor, be, *to humble the sinner, exalt the Saviour, and promote holiness?* And is not every other topic compared with this, trivial, inferior, and non-essential?

(4) Is it not incumbent upon every well-wisher to the prosperity of Zion, to pull down, as far as may be, the partition-walls of bigotry, and ceremonial attachment, by urging the great truth of the poet, in the following striking appeal?

Ye diff'ring sects, who all declare,
 "Lo! here is Christ; or lo! he's there;"
 Your stronger proofs divinely give,
 And shew me where the christians LIVE.

(5) Shou'd not every embassador of the Prince of peace, copy after that pacific original, in word and deed? Shou'd not every minister preach *peace*, (especially during the present troubles) both in a *civil* and religious point of view? by recommending to all, to "render unto *Cæsar* the things that are *Cæsar's*; and unto GOD, the things that are GOD's?"

(6) Ought

(6) Ought not every friend in the cause of truth, to brandish the weapons of his warfare against *sin*? as that monster is always at the bottom of national wars and fightings, as well as the *primum mobile* in every private broil. Would not Anabaptist-ministers therefore be better employed in attacking *sin*, than in publishing pamphlets, which have an indirect tendency to increase the workings of that hydra, in the multifarious rebellion of restless Americans? And wou'd not *you*, Sir, have done more service to the cause of truth, if, instead of ridiculing those who differ from you on the subject of infant-baptism, you had,

On *vice* your humorous vein display'd?

The sins of the world in general, and of the church in particular, might afford you an ample field to expatiate in: and it is hard to tell, whether the follies of the one merit more *Democritus's* facetious sneers, than the sins of the other require *Heraclitus's* lamenting tears. I'm sure, Sir, the divided situation of your own party in this town, called aloud for the tears both of the tender-hearted *philosopher*, and the *weeping prophet*: while that accursed spirit of bitterness which has rent "the church" here, and subdivided it in such a manner, that the member of one subdivision will hardly speak to a member of the other, if he meet him in the street, demands a cutting reproof. O Sir, how much more *essential* to the obedience of faith is it to *keep the unity of the Spirit in the bond of peace*,

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than

than to be *dipt*! Is it not to be feared that if the religion of some bitter disciples were stript of its fiery zeal for an *unfelt* system of doctrines, and for the unimportant ceremony of *dipping*, it wou'd be stript of its *great all*? And that the zealots themselves wou'd appear as naked as unbaptized heathens? O Sir, if you knew this town, even the *professing* part of it, as well as others;—how much religious gossiping prevails, instead of christian fellowship;—what perpetual tattling, whispering, canting, whining, supply the place of religious conversation;—how exceedingly inquisitive certain busy-bodies are into the domestic and spiritual affairs of others, while they too glaringly neglect an examination of their own hearts;—how boldly some will even fabricate a clandestine lye, and that, in order to sow the seeds of dissension between intimate friends;—with what mischievous slyness, these religious incendiaries can carry about a budget of falsehoods and misrepresentations; and how dexterously they can open its contents, even though it be like *Pandora's box*;—and with what effrontery they can shew themselves at our religious assemblies, in a mask, that cannot conceal their deformity, even from the eye of man;—with what curiosity they enquire into every body's state, but their own;—how ready to magnify the peccadillos of another, while they advert not to their own monstrous inconsistencies;—and by what artful machinations these religious firebrands labor to set the church

in

in a flame;—I say, Sir, if you were acquainted with these particulars; I am sure, instead of urging immersion as essential to the obedience of faith, you wou'd have called aloud to S—n professors, to walk even as *Christ* also walked; in humility, tenderness, truth, and love.

Praying that you may fight the good fight of *obedient faith*, and finish your ministerial course with exceeding great joy and extensive success; I remain,

Your affectionate brother and humble
adhærent to “*one Lord, one faith,*
ONE BAPTISM:”

Shrewsbury, }
29th Feb. 1776. }

R. D.

A
W O R D
T O
P A R M E N A S:

Occasioned by his

“ Address to the Baptist-Church,

Meeting in *High-street*, SHREWSBURY.”

Ex quovis ligno Mercurius non fit.



SHREWSBURY, Printed. 1776.

W O R D S

T O

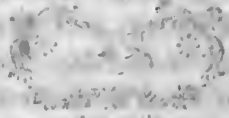
P A R M E N A S

Conditioned by his


Adapted to the Right-Church

Meeting in England, SHREWSBURY.

By James Wright, Author of the



SHREWSBURY, Printed, 1750.



A WORD to *Parmenas.*

BEFORE the conclusive part of my *Letter to a Baptist Minister, &c.* was printed off, I sent a friendly line to Mr. P. a member of the Anabaptists in this town, requesting he would inform me, whether Mr. M. said that “adult immerfion is *essential* to the obedience of faith;” at the same time ingenuously acquainting him, that I had in the press, a treatise on the scripture-ground of infant-baptism, and that therein “I took the liberty to animadvert on the sentiments of the Anabaptists in general, and of Mr. M. in particular;” but wished, before I concluded my pamphlet, to know from Mr. P. whether Mr. M. did really use the above-mentioned strong expression. My inquiry was answered in the *affirmative*; and Mr. M.’s unscriptural declaration, respecting the *essentiality* of dipping, has been since vindicated and confirmed by another Anabaptist-minister.

The ingenuous and friendly letter I sent Mr. P. immediately produced a hasty, un-digested little performance, intitled, “*An Address to the Members of the Baptist-Church, meeting in High-street, Shrewsbury.*” The manuscript of this futile publication

was written not only *before* my pamphlet was out, but even *before* an advertisement was inserted in the *Shrewsbury* paper to announce its *future* publication. This is a sample of Mr. *Parmenas's* precipitation; and this circumstance will serve to convince the candid reader, how peculiarly touchy and inflammable the mind of an Anabaptist is, when even a distant and *un-published* opposition to his favorite tenet, will produce such precipitate conduct. As Mr. *Parmenas* affects to understand *latin*; before he ever honors "*the church*" with a second address, I wou'd advise him to digest well the following concise motto, "*Festina lenté*;" or that of the Apostle, "*Be slow to speak.*"

But what will excite the astonishment, (and perhaps the *risibility* too) of the candid reader, is; the *address* referred to, was read publicly by Mr. S. on the next *Sunday* evening in the Anabaptist-meeting. The manifest design of this was to guard the people against the effects of my vindication of infant-baptism, and to convey a sort of intimation that they should not *read* it. But does not such conduct favor too strongly of the unfair methods adopted by a certain erroneous church, whose grand interest it is to keep her deluded members in profound ignorance, by prohibiting a perusal of any books, calculated to rescue them from their superstitious bigotry? And I ask too, is it right for the Anabaptists to be continually introducing every little contro-

versial

verfial occurrence into the pulpit? And thus to convert the facred desk into a *rostrum* of ridicule?

The author of the *address* is very warm; for he talks of “ Satan stirring up thofe who profefs the gofpel, to fpeak evil of, flanderoufly report, and vilify others.” But, *who* are thofe *evil-speakers*, *flanderers* and *vilifiers*? Surely, not the perfons, who told me, what Mr. P. under his own hand acknowledged to be *true*. For, if to mention again, what has been delivered in a public manner, be a proof of a man’s flandering propenfity, I believe neither *Parmenas* himfelf, nor any of his brethren, ftand free from the imputation.— And, if the report brought to me from Mr. M.’s public difcourfes, be *true*, (which Mr. P. himfelf has acknowledged) does not the charge of *flander* and *evil-fpeaking*, reverberate upon precipitate *Parmenas* with redoubled force?

The *addresser* fays, “ it is our happinefs to have the liberty of *reading* the word of GOD, and of *judging* for ourfelves; a right to do fo, is one of the firft principles of nature, and any attempt to deprive us of it, or difcovery of resentment and ill-will towards us for the exercife of that right, betrays a narrow fpirit, &c.” But what does all this pompous complaint mean? Did I ever infinuate, either in public or private, that people thou’d not judge for themfelves in reading the word of GOD? Did I ever make any infringement on the natural right of private judgement? And even, if my pamphlet did contain any in-
finuation

finuation of this kind, yet as it was not published 'till *after* the *address* was written; is it not in the highest degree preposterous and ungenerous for *Parmenas* to throw out severe charges of this kind, which could exist no where but in his own suspicious and heated imagination? Cou'd he have but *waited* 'till my pamphlet was published, he wou'd then have seen my candid sentiments on the right of private judgment; and that so far from invading that sacred prerogative, my whole letter to Mr. *M.* is founded upon the generous principle which supports it.—An Anabaptist-minister gives his opinion publicly, and severely too, on the subject of adult-immersion. I, who differ from him on that point, take the liberty to expostulate, and to offer my public opinion on the right of infant-baptism. Does this public expostulation carry with it the air of “*resentment and ill-will?*” Or do I mean hereby “*any attempt to deprive*” the Anabaptists “*of the right*” of private judgment to which they lay claim? Surely, every person, but precipitate *Parmenas*, will exculpate me from such a charge. And I wou'd hope, that *P.* himself will do this, after he has read my whole book: in the perusal of which, I have no doubt, but a conscious *blush* for his precipitancy on this head, will imperceptibly steal on his cheek; and that he will in future, pay greater attention to the prophet's words, “*He that believeth shall not make haste.*”

Parmenas,

Parmenas, whose heated imagination has suggested an unfavorable idea of my book, even before he has seen it, says, “ you have more need to pity and pray for the party who *maligns* you.” What! is every person *maligned*, when his peculiar sentiments are opposed? Then all the controversialists in the world are a set of *maligners*. The great Apostle of the gentiles, for his public opposition to *Peter*, must fall under the lash of the same severe predicament. And, though I may be ranked among the *maligners* too, yet I hope, *P.* will please to remember, that as Mr. *M.* began the public maligning of the Pœdobaptists, he must consequently be the *first maligner*. Thus, while *P.* makes us the objects of his *pity* and *prayers*, I shall, in return, sincerely commiserate his equal want of argument and candor, and pray, that a future abatement of his precipitate zeal, may induce him to fix his charge of *maligning, slandering, &c.* some where else.

P. has aped the motto of my title-page: The first page of my *letter* presents the reader with two sweet verses from Dr. *Watts*, in which that excellent Divine bears his testimony to the right of infant-baptism, as founded upon the *Abrahamic* covenant. *P.* quotes two verses more from the same evangelic Poet; which contain a verification of *Rom. vi. 3, 4.* Now, as it is upon this scripture, that the *Anabaptists* chiefly found their plea for *dipping*; does not the quotation from Dr. *Watts* carry with it a kind of insinuation, that
 he

he was an advocate for the Anabaptist's "*water-grave?*" Whereas it is well known, that the Doctor himself, and the whole respectable body of Dissenters, in which he shone as an ornament of distinguished lustre, always invariably admitted infant-baptism, and that too by affusion or sprinkling. And does not P.'s attempt to contrast Dr. *Watts* to himself by imitating my title-page, imply something very unamiable, and remind us of the Poet's exclamation, "*O! imitates, servum pecus!*" And, since the Doctor is an explicit advocate for infant-baptism, and, according to P.'s mode of arguing, a virtual "*maligner*" of Anabaptism; ought not "*the church, meeting in High-street, Shrewsbury,*" to discard the Doctor's hymn-book, for the same reason, that they will labor to prohibit their members from reading my *Vindication*?

The author of the *address* adopts one argument, such as it is, in favor of adult-immersion, viz: "the testimony of good men in all ages, who have withstood, and steered clear of the general corruption"—nothing. The close of the sentence is neither sense nor grammar. But the judicious reader may perceive what this "*incorrect address*" would be at. The author of it modestly insinuates, (1) that all the "*good men*" in former and latter days were *Anabaptists*; (2) that such as were not, did not "steer clear of the general corruption." (3) And that if it were not for "fear, shame, private emoluments, or the shackles

shackles of human creeds and articles, they wou'd not be kept back from the performance of that duty, requisite to evidence an obedient faith." *Satis cum imperio!* In opposition to all this immodest and groundless cant, I reply; that, if any one will take the trouble carefully to peruse my Vindication; he will immediately perceive that the *Fathers* for the four first centuries after the Apostolic *Æra*; all the parties engaged in the pelagian controversy, which commenced the beginning of the fifth century, including *Augustin* on the one side, and *Pelagius* on the other; all the *Fathers*, *Councils*, *Ministers*, and *Professors* of Christianity, from the pelagian period; to the beginning of the twelfth century; the body of the illustrious *Waldenses*; the instruments of the Reformation in *Germany*, with *Luther* and *Calvin* at their head; all the Reformers in *Great-Britain*; and all the national reformed churches in *Europe*. —I say, any person may perceive from my pamphlet, that all these venerable authorities were unanimous in admitting infant-baptism, and as free from the "*general corruption*" as any Anabaptists that ever lived. But on the contrary, I have proved, that Anabaptism, so far from "*steering clear of the general corruption,*" has, at different periods, sailed plump into the dreadful *Charybdis*. And if Mr. P. would only consult ecclesiastical history a little, he wou'd abate some what of his confidence; and find, that no miscreants upon earth were ever more effectually

B deluged

in the “*general corruption*” of *impiety*, *ranterism* and *rebellion*, than the Anabaptists in Calvin’s days; numbers of whom, with mad *John of Leyden* at their head, committed great outrages at *Munster*, *Amsterdam*, &c. And if any one will read the history of *Cromwell’s* usurpation, he will find, that during the blessed *reign of the rump*, the “*general corruption*” of bloody independency, reigned as strongly among the *Anabaptists*, as among any of the Usurper’s adhærents.

Although, *P.* acknowledges his “*address is incorrect*,” yet as it is “the Lord’s work to open *blind eyes*,” he therefore observes that “he sometimes does it by means very unlikely to answer the end.” Here is another *modest* insinuation; that the advocates for infant-baptism are *blind*.—Well, if *P.’s* address shou’d be made the instrument of *opening* any of our eyes, it wou’d be an illustrious phœnomenon indeed. I must say however, that I never perused a publication in my whole life, more *unlikely* to answer the desired end of making us all Anabaptists. For, besides the grammatical inaccuracies of the *address*, there does not appear the *shadow* of an *argument* throughout the whole. Considering then *Parmenas’s* total disqualification for the important work of vindicating Anabaptism; and that the cause of “the church” is less likely to suffer from his *silence* than his publications; he had better in future, call in some, whom he is pleased to style “*able advocates*,” and to confine his animad-
versions

versions to the narrow limits of his own fire-side. Since P. is fond of a latin sentence, I will present him with one very apposite to my present observations, *Tractent sua fabrilia fabri*. *Parmenas* might shine behind a *counter*; might cut a tolerable figure in fabricating an important *rebus* for a news-paper; or in penning a pretty little panegyric on the excellencies of *Maria*: but I cannot conceive he can ever appear to advantage in forming addresses to "the church;" especially when he assumes the signature of *Parmenas*; a *greek* word, which, in all probability, the assumer of it does not understand.

If any of the "able advocates," to whom P. refers, shou'd stand forth in vindication of Anabaptism, I hope they will not attempt to rest the matter upon declamatory flourish, or a superficial "address to the church;" much less upon a pompous peremptory title, such as ushered into the field of controversy, an inconclusive performance of Dr. Gill's, intitled, "*Infant-baptism the main pillar of Popery*." I am certain the Doctor, with all his rabbinical learning, never proved that point; and I defy any successor of his to prove it now. And I think I might with more propriety style *Anabaptism the main pillar of Bigotry*, than the excellent (tho' in this respect mistaken) Doctor cou'd affix a Popish stigma, to what can be proved to be of primitive, scriptural, and protestant authenticity. If then any of the "able advocates" will give us solid argument,
instead

instead of positive affirmations, I shall read them with pleasure, and (perhaps) answer them at my leisure. In the mean time, I wish *P.* and all his brethren, the *one Baptism*.

Shrewsbury, }
5th Mar. 1776. }

R. D.

T H E
R E J O I N D E R :

PRINCIPALLY CONTAINING

- I. Some defensive pleas for the Institutions and Ministers of the Church of *England*, illiberally aspersed in two pamphlets lately published by Mr. SAMUEL MEDLEY, of *Liverpool*, and Mr. JAMES TURNER, of *Birmingham*.
- II. A more particular refutation of Mr. MEDLEY'S false doctrine of the ESSENTIALITY of *dipping*.
- III. The scriptural MODE of administering *Baptism*, by POURING OR SPRINKLING of water, farther vindicated, from the most capital objections of Dr. STENNETT, and the other two *Anabaptists* aforesaid.

By the Rev. RICHARD De COURCY ;
VICAR of St. *Alkmond's*, SHREWSBURY.

“ RES IPSA *baptismi* est ASPERSIO sanguinis *Jesu Christi* in remissionem peccatorum; quæ velut oculis nostris subjicitur EXTERNE ASPERSIONIS signo.”
BEZA.

“ I readily allow that the word (*baptize*) does not necessarily imply a total immersion. Let the word relate to a PART of the body, I ASK NO MORE.”
Dr. GALE, the *Anabaptist*.

P A R T I.

SHREWSBURY: Printed and sold by T. WOOD; sold also by G. Robinson, Paternoster-Row; J. Matthews, Strand; E. and C. Dilly, in the Poultry, London; J. Gore, Liverpool; M. Swinney, Birmingham; S. Hazard, Bath; T. Mills, Bristol; and all other Booksellers in Town and Country.

M, DCC, LXXVII,

N. B. My answer to Mr. *Turner*, begins at Chap. viii. If the candid reader will take the trouble to look over P. 316—322, he may, for once, have a fair opportunity, from some extracts collected, there, out of Mr. *T.*'s pamphlet, to see the genuine features of a certain warm phænomenon, which, I think, *John Bunyan* distinguishes by the name of "*the red-hot Anabaptist.*" The extracts are really curious, and worthy a perusal.



P R E F A C E.

THERE are three things, for which I request the indulgence of the candid reader. 1 I hope he will pardon me, for answering Mess. Sandys and Parmenas only in a cursory manner. These two writers (writers! did I call them?) have such a cast peculiar to themselves, and are so distinguishable by the groveling meannesses of their ideas, as well as their happy talent at personal invective, that, to answer them fully, in their own style, would be to recriminate by scolding. Omitting, therefore, a huge quantity of Mr. S.'s pedantic scraps of Latin and Greek, and of his and P.'s abusive squibs, I have considered the most material parts in both their performances, as they were suggested by the thread of my introduction, and the references of my notes. I thought this would be a more eligible mode of linking together these twin-disputants, than to give them a serious or methodical reply.

2 As I found myself under a necessity of giving a little historic sketch of the origin and progress of the present controversy, I have also been obliged to recapitulate some particulars, which I had touched upon in my former tracts. I hope, however, the candid reader will pardon this unavoidable repetition, when he considers, (1) That it is occasioned through the very nature of the subject. For, when new facts start up, that have a reference to old ones, the former cannot be well related

without an introduction of the latter; and an accurate narrative cannot be formed, without shewing the circumstantial connexion between both: (2) And that this little recapitulation is only taken up in the Introduction; where it does not interrupt, or clog, any part of the controversy itself; but rather prepares the reader for understanding some particulars, which relate to myself, and my brethren in controversy.

3 *It requires some apology to my readers, that I have introduced the name of Dr. Stennett, in the course of my remarks. In taking that liberty, I mean not to insinuate, that there subsists the smallest resemblance between the spirit and style of this pious and polite writer, and those of my opponents. Their respective performances exhibit a striking contrast. But, as Mr. Medley is apparently a rambling and inconclusive reasoner, I have introduced Dr. S.'s more powerful arguments, as a supply for Mr. M's great deficiency.*

I N T R O -



INTRODUCTION.

IT is with the utmost reluctance, I again take up my pen, as a controvertist. Were I to indulge the natural inclination of my heart, I should totally abstract myself from every branch of polemic divinity; and, should chuse rather to glide silently along, in the placid stream of parochial obscurity, * than enter the troubled waters of controversial debate; where disputants, like ships in a storm, too violently dash one against another; while the precious cargo of *truth* is too often lost in the vehement scuffle.

However, I believe that controversy, when properly managed, has its use; and that the business of a controvertist and the spirit of a true christian are by no means incompatible. One of the most eminent christians, and greatest apostles, that ever lived, was also one of the wisest and most earnest disputants. Who ever brandished the controversial sword in the cause of truth, with greater firmness or success, than the great apostle of the Gentiles? yet, who ever shone a more illustrious ornament to christianity? But what need I adduce the example of *Paul of Tarsus*, when the great Apostle and High-priest of our profession himself, condescended to grace the field of controversy with his presence?

* — *Bene qui latuit, bene vixit* —.

OVID.

vi. I N T R O D U C T I O N.

Of what did our blessed LORD's interviews, with the disputatious *Scribes* and *Pharisees* frequently consist, but of a controversial chain of inimitable argumentation? With what wisdom did he answer their objections! What pains did he take to remove their prejudices! With what invincible firmness, plainness of speech, and cogency of reasoning, did he controvert their most favorite hypotheses! How effectually did he silence their cavils, and refute their specious sophistry! And, while this divine *Philanthropist* was influenced by the most ardent affection to the *souls* of his opponents, yet with what severity does he hew in pieces every *Agag* of error, with that two-edged sword that proceedeth out of his mouth! So that the very oil of intense love to truth and souls, which *smoothed* the edge of our LORD's controversy with the caviling *Jews*, tended likewise to give it a proportionate *keenness*, penetration, and importance. As, therefore, we are indebted to controversy, as an eventual cause, for some of the most celebrated writings of that evangelic casuist, *St. Paul*; so, we must refer to the same source, some of the most glorious vindications of divine truth, that dropped from the mouth of him, who "spake, as never man spake."

Nor has controversy been without its use in later ages. What important effects it produced in our land, to the detection of error, and dissemination of truth, let the writings of the illustrious *Wickliff* testify; whose controversial attack upon the popular errors of *Rome*, first rent the veil of darkness that
that

that covered the established church here, and admitted that dawn of truth, which, by a gradual and diffusive illumination, spread far and wide throughout the continent, under the instrumentality of *John Huss*, *Jerom of Prague*. *Luther*, *Calvin*, &c. and at last arrived at a blessed meridian, during the propitious reigns of our *English Josiah*, King *Edward VI.* and our *British Deborah*, Queen *Elizabeth*; through the united labors of our eminent Reformers, *Cranmer*, *Latimer*, *Ridley*, *Hooper*, &c.

The starting of error has always given room for the more vigorous display of truth: This has awakened controversy; and the reciprocal attacks of controvertists, like the collision of the steel and flint, have tended to extract the latent sparks of truth, and to display their lustre the more abundantly. And, although the sparks, which issue from controversial collisions, have sometimes, thro' the improper heat of bigoted incendiaries, set the church in a flame; yet, this is no more an argument against the *proper use* of controversy, than a madman's burning a house, is an argument against all use of fire.—Religious controversy is a guard of revelation; whose double office is, to act offensively in the resistence of error, and defensively, in the vindication of truth. The weapons of her warfare are, *scripture* and *reason*; which constitute a sort of two-edged sword, that cuts in pieces every unscriptural and irrational hypothesis. But, when positive assertions or dogmatic injunctions are substituted in the room of right reason, and
some

viii. I N T R O D U C T I O N.

some dif-jointed or mis-applied texts are made to usurp the place of the analogy of faith, and scriptural argumentation; it ceases to be a wonder, that such suppositious artillery, in the hands of ignorance and bigotry, should be attended with the most mischievous consequences to the church of *Christ*; that warm bigots should be induced to unchurch and even unchristian their differing brethren; and that a favorite ceremony should be dignified with a *Thus saith the Lord*, when its genuine sanction is nothing more than *Thus saith BIGOTRY*. But thus an old observation is verified, *In nomine Domini incipit omne malum.*

In the management of religious controversy, there are a few considerations, which seem to me of real importance. 1 The cause of God and the establishment of truth are so intimately allied, that, whatever injures the one, must necessarily affect the other; and every controvertist, who would wish to strengthen the combination of interests between both, ought to have a single eye to the glory of God, and a zealous concern for the honor of truth.

2 When controversy has religion for its subject, and the vindication of truth for its object, it ought, consequently, to take the sacred scriptures for its *guide*. These should be the divine arsenal, from whence it should borrow its principal artillery; these, the rich mines, where truth should be investigated, and from whence the precious jewel should be dug; and these, the infallible judges, that should end every controversial strife.

3 But,

3 But, as scripture is the best interpreter of scripture, we are no more to take it *detached* from itself, than to make it the *lacquey* of corrupt reason. Therefore, in proving any point from the word of God, where the subject is either *obscurely*, or *not expressly* revealed, our conclusions should be determined by the general tenor of scripture, or by the connexion of one truth with another.

4 In order to investigate truth aright, we should labor to shake off all those prepossessions, which flow from a party-spirit; to relinquish every prejudice, connected with a particular mode of education; and to be accessible to the light of truth, though it discover the weakness of even a favorite hypothesis.

5 In urging any truth, which, in its consequences, dependencies, or application, may bear hard upon an opponent, the utmost care should be taken to preserve a distinction between his *person* and his *opinions*; and, while we level all the severity of scriptural argument against the one, to retain every degree of christian charity and tender benevolence towards the other. This rational and scriptural distinction will save from timid submission on the one hand, and from uncharitable bigotry, on the other; and will make religious controversy, a happy blending of truth and love.

6 In the *application* of any particular truth, it should be *argumentum ad hominem*, no farther, than as it has a reference to the main question in debate. Without attending to this, controvertists sometimes load their productions with such imper-

trifles, as merit no reply; and with such heterogeneous stuff, as no judicious reader will think worthy of a serious perusal. †

7 Though some truths are not of *equal* importance with others, they are not therefore to be accounted absolutely indifferent. Every portion of truth is precious or important, in proportion to its connexion with the grand fundamentals of christianity. And, though there are some truths, which neither constitute, nor are *immediately* connected with the foundation of the gospel: yet, considering them, as possessing a place in the

† If the reader chuse to examine a whole cargo of such trifles, he may enjoy a plentiful rummaging in a splenetic performance, lately published at *Shrewsbury*. The author of this anabaptistic *farrago*, is one Mr. *Sandys*; who, though but a Probationer for the Ministry, yet writes in a style as pompous as that of an Archbishop. This gentleman has thought proper to style his pamphlet “More Work for the Vicar of St. Alkmond’s.” Considering the pomposity of the title, and the space of time the author exhausted in fabricating his performance, as well as the long previous notice *Parmenas* gave us of its future publication, I really thought we should have something *great*. Recollecting, that one of Mr. *Toplady*’s controversial tractates, was intitled “*More Work, &c.*” my expectations were prodigiously raised by this *similarity* of titles. But, *ex pede Herculem*. I could discover the footsteps of the eminent Vicar of Broad Hembury, no farther, than in the *title-page* of his poor imitator. All beside, was *vox & præterea nihil*.——When Mr. *S.* is pleased to style his pamphlet “*More Work;*” I acknowledge the propriety of his title. It is more *poor* work indeed! such as has hitherto been the offspring of his brother in learning and politeness, good Mr. *Parmenas* the Deacon.—It is *work!* *Opus, Puerilibus humeris formidandum!* The prodigious multitude of Latin and Greek *excerpta*, with which this bit of genuine pedantry is overstocked, would afford tremendous *work* indeed, to a *school-boy*; while an intimation of the delicate phraseology, might even shock the abilities of those who live within the purlieus of *Billingsgate*. And if Mr. *S.* will only ransack all the *Spectators, Tatlers, Guardians, &c.* and collect together another good large budget of mottos; and if, as heretefore, he will superadd to this incoherent mass, a little more personal invective, he may then publish again, and very properly intitle his learned publication, “*Mere abusive Work for the Vicar of St. Alkmond’s!*”

word of God; as declarative, either expressly or implicitly, of the will of the great Legislator; as including in their application, certain benefits, privileges, and advantages, to the visible church of Christ; as bearing some distant, symbolical reference to the covenant of grace; as preserving a significant commemoration of the most important blessings; and as sealing, to the people of God, by a sacramentary ratification, the great redemption of the LORD JESUS CHRIST;—I say, considering certain inferior truths in these several points of view, as they stand even *distantly* related to other more important ones, they seem to drop their unimportance, and to demand our most serious submission.

In this light I look upon the sacraments in general, and *infant-baptism* in particular. Far be it from me to suppose, however, that the admission of this ordinance, is a fundamental truth, or the rejection of it, a fundamental error. Though I possess a firm persuasion in my own mind, that the *church-membership* of infants, and their consequent right of introduction into the visible church by the initiatory sacrament of baptism, are founded upon the unanimous evidence of scripture, reason, and antiquity; yet I dare not insinuate, without a gross violation of the laws of truth and christian charity; that our Anabaptist brethren, who dissent from us on this subject, are guilty of a fundamental mistake, § no more than we would

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consign

§ When persons are hurried on by an inordinate attachment to a favorite ceremony, their precipitancy is sometimes so very great, as to
make

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conſign to perdition, the whole body of the people, called *Quakers*, becauſe they diſcountenance both the ſacraments. Yet, in oppoſition to the one, as total *reje&ctors*, and to the others, as glaring *mutilators* of the inſtitutions of Chriſt, we deem it a matter of indiſpenſable obligation to defend the whole truth, on this ſubject, againſt each mode of innovation.

And we have an additional reaſon for maintaining a ſteady oppoſition to the advocates for Anabaptiſm, becauſe *bigotry* is interwoven with their very ſentiments. If Anabaptiſts were content with candidly adhering to their peculiarities, without animadverting ſeverely on their differing brethren; I am certain that no Pœdobaptiſt would ever take up his pen againſt them. But, when we hear one among them, bringing the charge of *blindneſs* againſt ſome of the brighteſt ſtars of the church; and, when the ſame perſon aggrandizes

make them drop ſentiments, groſsly deviating from the laws of chriſtian charity; and which, in their cooler moments, they would probably reject with horror. This has been the caſe with ſome warm Anabaptiſts. Impelled by the force of bigotry, and actuated by a deſire of eſtabliſhing a party, they have labored ſo to enhance the importance of their diſtinguiſhing rite, as to make ſubmiſſion to it a fundamental duty, and to affix *implicit* damnation to its reje&ctors. Of this Mr. Tombeſ was notoriously guilty, in an unguarded Addreſs to the inhabitants of *Bewdley*; wherein, beſides aſſerting, that “ it was *hypocriſy* that hindered them “ from receiving the truth, he went ſtill farther, and CHARGED THEIR “ BLOOD ON THEIR OWN HEADS; as if (as Mr. Baxter ſays) their *damnation* were like to follow, if they were not re-baptized. He told them “ alſo that *Infant-Baptiſm* pleaded from *circumciſion*, is a *heresy*.” Thus, according to Mr. Tombeſ, the pious members of Mr. Baxter’s church were *hypocrites*, *heretics*, and in danger of *damnation*, only becauſe they would not bow down to the great Diana of Anabaptiſm.—See this uncharitable bigotry, together with all the other concomitant errors of Anabaptiſts, expoſed in Mr. Baxter’s *Plain Scripture-proof of Infants’ Church-Membership and Baptiſm*.

dipping,

dipping, under the pompous title of an *essential*; † — when another has the vanity to represent Pædobaptists as “not steering clear of the general corruption;” * — when a third has the boldness to assert, that “there are no people right in all the world, but Anabaptists;” ‡ — when a fourth will injuriously represent Infant-Baptism as “a pillar of Popery;” § — when a fifth will maintain, while pleading for immersion, that “he contends not for a particular *mode* of baptism, but for *baptism itself* :” || even though such an unscriptural position implicitly unchurch thousands of eminent Christians, and represent us all as a set of unbaptized Gentiles, without any church order, without any regular ministry, and without any real sacraments; — when a sixth will throw out an unchristian insinuation, that “there is the highest reason to *shun every scheme* of worship,” (a contemptuous word for *Pædobaptist Communion*) “however piously intended;” and that “the forsaking the assemblies of the (Anabaptist) churches, is *hurtful and destructive* of social religion; that uniting with *other congregations*, is *favoring the design of disorderly men*; and that *every religious association*, that is

† This Mr. Medley has repeatedly done.

* *Parmenas* has insinuated this, in his curious *Address*.

‡ The modest declaration of Mr. Turner, of Birmingham.

§ If the reader can muster up patience, sufficient to read a book, carrying a blustering title-page, but totally void of argument, he may peruse a tract of Dr. Gill's, intitled, *Infant-Baptism a Part and Pillar of Popery*.

|| These are the very words of Dr. Stennet, in the Preface of the first part of his *Remarks on Mr. Addington's excellent treatise, intitled, The christian Minister's reasons for baptizing infants, and for administering the ordinance by sprinkling or pouring of water*.

not subservient to the communion of saints, in the order of the gospel," (by which, I suppose, is meant the gospel-order of Anabaptists,) "tends to the *subversion* of the Redeemer's kingdom;" †—when a seventh roundly affirms, "We refuse to communicate with the Church of *England*, for the same reason that she refuses to communicate with per-

† If the reader chuse to see a specimen of genuine church-bigotry, I would have him by all means look into a little tract, from which I have taken the above quotations; intitled, *A Humble Address to the Churches of Christ, &c.* The author, Mr. Benjamin Wallin, is a pious minister among the Anabaptists; and I bear him record, that he has a prodigious zeal for the peculiar interests of the people with whom he is connected: but whether his zeal be according to knowledge, charity, truth, or candor, I fancy a few *excerpta* will easily determine.—Our zealous Author introduces his Address, with a *lamentation* that "godliness, and consequently the glory of the churches is daily decaying." If by the "*decay of godliness*" Mr. W. means, a declension from the principles and practice of the truth which is after godliness, I must take the liberty to charge his observation with a manifest mistake. For at the time the second edition of his Address was published, (A. D. 1761), true godliness was exceedingly upon the increase, and, blessed be God! still is; if the multiplication of gospel ministers and gospel professors be any proof. How therefore, a rapid increase of true godliness should occasion, what Mr. W. calls a "*decay of the glory of the churches,*" so as (Pref. p. 6) "to reduce the visible interest of Jesus *very low,*" I confess I am at a loss to find out; unless by the "*glory of the churches*" be intended, the glory of *Anabaptism*, and by a "*reducing of the visible interest of Jesus,*" he mean, the non-attendance of Anabaptists on their respective Ministers. And indeed, I shrewdly conjecture this to be Mr. W.'s meaning. For, although (in p. 19,) he introduces a person, as urging a plea for occasional absence from his stated minister, founded on the possibility of "sitting down with (other) children of God under a sound gospel-ministry;" yet this reasonable, this catholic, this pious plea he rejects, by wildly supposing it to be suggested by the devil himself, and by asking him, (p. 20,) the following question: "Why do these persons, by a solemn act of union and fellowship with it, support and countenance, in the church of God, a *form of human invention?*" Here the secret is all out; and the real English of Mr. W.'s whole Address is, "Hear none, but us. Communicate with none but us; for the *temple of the Lord, the temple of the Lord* are we!" O bigotry! hadst thou ever more trusty friends, or more zealous devotees, than the Anabaptists in general, and Mr. Benjamin Wallin in particular?

fons, *she cannot esteem baptized.*"* — When another Anabaptist gives the finishing stroke to the whole, by "*charging their blood upon the heads*" of those, who could not see with his eyes, and who disregarded the thunder of his uncharitable anathema §; — I say, when men thus glaringly violate the laws of charity, transgress the rules of christian moderation, burst the sacred bonds of catholic communion, and make a sort of monopoly of *the church*; is it to be wondered that the advocates for truth should rise up against such men, and oppose their spirit and principles?

For my own part, I look upon an opposition to the spirit of ancient and modern Anabaptism, as a very important and necessary part of ministerial duty. When Anabaptists enclose themselves within the strong-holds of bigotry; look down from their lofty ramparts, with sovereign contempt upon their differing brethren; and shoot their arrows of uncharitableness, against the children of God; what can we do, but object to their bigoted peculiarities the seven-fold shield of scripture, reason, antiquity, moderation, candor, charity and truth?

* So Dr. Gale says, in p. 28, of his—*Reflexions!* on Dr. Wall's *History of Infant-Baptism*. In answer to which, the Pædobaptist Doctor smartly replies, in his excellent *Defence* of his own *History*, "This" (the above declaration) "is indeed short, full and open. But then it is a desperate *uncharitable* tenet; like to that of the *Donatists* and *Papists*: None saved, no Christians but themselves: None baptized for many hundred years, but a few of the *Albigenses*, at the year 1100, and a few straggling people in *Holland* and *England* since 1522. Even those in *Holland* are most, or many of them cut off; for they do commonly use *affusion*." He (Dr. Gale) in this point, forsakes most of those of his own "communion."—See Dr. Wall's *Defence*, p. 86.

§ See the note for page viii.

As Anabaptists *unchurch* their brethren; must not the persons so *unchurched*, attempt a vindication of their common right to church-membership? If we are looked upon as *unbaptized*; is it not our duty to remove the groundless insinuation? When bigotry vents its anathemas, and schism multiplies divisions in the church; do not scripture and reason suggest the necessity of exposing the cruel claims of the one, and of administering a healing balm for the wounds occasioned by the other? Shall Anabaptism, rampant with party-zeal, obtrude its peculiarities upon the church of *Christ*, to the great disturbance of united congregations? and shall no scriptural expedient be adopted, in order to stop the progress of the schismatic intruder? Shall we tamely hear men, declaring from the press, as Mr. Wallin has done, that “uniting with *other* congregations is favoring the design of *disorderly men*?” Shall bigotry thus usurp the place of christian charity? and shall not the hand of scripture argument push the monster from her usurped throne? Must this same monster scatter abroad the coals of discord? and shall we sit by as silent spectators, and attempt no extinction of the bickering fire, that has wasted, and still continues to waste, the vineyard of the LORD? Is it a matter of no importance, whether we are united in peace and truth; or whether we are perpetually to be disturbed with the clamors of bigotry? Shall warm Anabaptists make dipping an *essential* badge of *discipleship*, and an *essential* ingredient in the obedience of faith? and shall we not

not remonstrate against such *judaizing tenets*? Shall we not plainly tell them that a particular quantity of *cold water*, no more constitutes the communion of saints, than meats and drinks do, the Kingdom of God? but that “we are all the children of God by *faith* in CHRIST JESUS?” that all the water in *Jordan* will not *warm* the heart, if *faith* and *love* be not resident there? that poor bigoted people may have prodigious *faith* in *dipping*, and yet none in CHRIST? and that some Anabaptists may so effectually bury in their “watery grave” every spark of good desire and brotherly love, as to commence frozen professors, fiery bigots, and uncharitable anathematizers? * — Shall we not tell them all this? Yes we will, even though, like Mr. Tombes, they shou’d “charge our blood upon our heads.” For, “say I these things as a man? or *faith* not the law the same?”

It is an excellent observation, that *error* is easily discoverable, by the steam of *bigotry*, that proceeds from the monster’s mouth. And when it pollutes the air of the church, with its infectious breath, is it not our duty, to level a serious blow at the hideous monster? and to point out its deformity, lest others suck in the foul taint, and become profelytes, not to truth, but to *bigotry*? I believe Anabaptism to be founded in error; and in that kind of error, which is calculated to interrupt the harmony of the church of CHRIST: and that as once it was the parent of civil dissensions in *Germany*, it now, under an *angelic form*, is the nurse of con-

* When I say, this *may* be the case of *some*, I am far from insinuating, it is so with *all*.

tinual religious animosities among the people of God. I am convinced therefore, that, with a view to the prosperity of *Zion*, the progress of the gospel, and the welfare of souls, truth ought to buckle on her armor, and not be afraid to meet this huge *Goliath*, that defies and disturbs the armies of *Israel*. In doing this, a degree of plainness and scriptural severity will be unavoidable. I say, *scriptural* severity; by which I mean, such a severity, as scripture warrants; which is, a firm opposition to error, founded on argument, strengthened by matter of fact, and tempered by brotherly love. I know, when error is hard pushed by forcible reasoning, and bigotry is hunted out of all its miserable subterfuges, that their mistaken advocates are ready to publish a hue-and-cry against their opponents, by charging *that* upon their spirit, which is nothing more than the severity of solid truth. Thus the blame cast upon the *spirit*, is often but an evasive apology for a defect of *argument*.

This kind of blame generally proceeds, likewise from the very *nature* of error; which, like a disordered limb, cannot bear a searching remedy. As the gentlest application of the surgeon's instrument to a sore place, will give pain; so the tenderest manner of treating error will be often censured as severe, when the fault is in the morbid part, and not in the hand, that searches it. And, if there should be an additional foreness through the latent gangrene of *bigotry*, the pain, and the clamor of severity, will increase, in proportion as the

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the penetrating probe attempts a radical cure. Hence good Mr. *Baxter* says, in his admirable *Vindication of Infants' Church-membership and Baptism*, "I find it is the excoriation and *exulceration* of men's spirits, that usually causeth the *smart*, and maketh words (and arguments) to seem intolerable; which are either but a *duty*, or wholly blameless; or at least a *sound* mind would never have *felt* them."

However, throughout the course of my observations, I hope my heart will be influenced by that brotherly love, which is the genuine characteristic of a disciple of CHRIST, and which is ever ready to propose, and admit, terms of reconciliation between differing brethren; more especially, where the differences do not respect the fundamentals of christianity. While bigots dip their pen in the gall of bitter invective and party-rancor; may mine distil with the penetrating juice of solid truth, and the balsamic oil of christian affection! May the distillation of this double fluid, make my pen, the happy instrument, of carrying conviction to my opponent's mind, of detecting the monster bigotry, and of healing every wound that the controversial sword may occasion! If one part of the mingled juice should at any time administer a sensation of acrimony; may it be abundantly corrected through the softening powers of the other! And may my pen, thus guided by truth, and love, subserve the two-fold purpose, of being a *corrosive* to bigotry and error, and a promoter of brotherly-kindness and charity! And, as long as my oppo-

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ponents chuse to continue the debate, may our hearts be engaged in prayer to God! that no *root of bitterness* may spring up, to darken our views of truth, or interrupt the exercise of mutual affection!

Although the field of controversy, like the barren *mountains of Gilboa*, is too often destitute of the *dew* of real edification, or the *rain* of divine benediction; yet I believe, this arises, not so much from the *thing itself*, as, eventually, from the *spirit* of the disputants. Controversy is, or ought to be, one mode of investigating *truth*: and as no investigation can be so important, as that which has *scriptural* truth for its object; we have certainly reason to expect the blessing of God, in our pious researches, provided they are guided by his word, influenced by his Spirit, restrained by his law, subordinate to his will, and conducive to the good of his church.

Ever since my mind has been roused from its native indolence, and awakened to a serious solicitude about things of infinite moment, I have had an insatiate thirst after truth; which has been heightened, in proportion to the real importance of any *particular* truth, and the earnestness, with which it has been controverted. As a minister of the gospel, and a member of the church of *England*, I have been led to examine the peculiar sentiments of our church, respecting *doctrines* and *discipline*. As to the *former*, I can truly say, they appear to me, in their general import, perfectly to harmonize with that *form of sound words*, delivered

vered by CHRIST and his apostles; and as to the *latter*, although candor obliges me to acknowledge, that some *inferior* parts of it may not be absolutely defensible, * and that the whole of it suffers too great a degree of *relaxation*, in the present day of degeneracy; yet taking it altogether, in its general consistency with itself, I believe the *discipline*, in conjunction with the excellent doctrinal system of our church, is calculated to preserve it from the inconveniences of *confusion* and *disorder*, as well as from the audacious assaults of *heresy*: and yet I am far from being offended with any christian friend, who is of a contrary opinion. As the practice of Infant-Baptism is established in the church of *England*, and indeed, in every national reformed church throughout the world; and as this primitive institution has always been warmly

* When I say, some *inferior* parts, I mean such as do not immediately affect the *essence* of our church-discipline. I most heartily approve of the formulary and offices of the Church of *England*, in general; and tho' there are some modes of expression, in some parts of them, which may not be strictly defensible; yet even these, when taken in connexion with the whole, and viewed through the medium of candor, seem to drop their exceptionable appearance. After this declaration, the reader will be surprized at Mr. *Sandys's* confident interrogatory, in p. 10, of his Letter to —. "Will the V. deny, that there are a great many errors, retained in the formulary and offices of the Church of *England*? If he denies this, I beg leave to observe, he has greatly altered his opinion." — A "great many errors" in our formulary! And this "once my opinion!" In answer to the polite gentleman, who so humbly "begs leave" to make this "observation," I certify all whom it may concern, that I am here confronted with a false accusation; and that I never insinuated, asserted, or thought, that there was any thing in our formulary, that merited the serious title of *real errors*; much less that they were either "great" or "many." On the contrary, I believe our excellent services abound with *truths*; and these too, *many* in number! and *great* in importance!

opposed

opposed by *Anabaptists*, from the mad reign of *John of Leyden*, down to the interregnum of *Cromwell's* usurpation, and from that *halcyon Æra* of Anabaptism to the present day; I have been naturally led to inquire into the ground of an opposition, which originated from *German ranterism*, and is still ventilated by some mistaken pious brethren in *Great-Britain*. The result of this inquiry has been, a full conviction of the apostolic, primitive, scriptural, and rational validity of Infant-Baptism, and of the novelty and evil tendency of *Anabaptism*, whether *German* or *British*.

Since the commencement of the present controversy, my mind has been necessarily turned towards the subject, so as to enter more deeply into it, than before: and, I declare, that, whatever doubts I may have formerly entertained, respecting *some* of the arguments of *Pœdodaptists*, the more I deliberate upon these arguments, and upon those on the opposite side of the question, the more I am convinced of the strength of the one, and of the weakness and fallacy of the other. This conviction has greatly increased, since I have had an opportunity of reviewing the publications of my opponents.—As for *Mr. Sandys*, and his brother, *Mr. Parmenas* the Deacon, I fancy every person of candor and taste will acknowledge, that a brace of disputants, were never better *paired*, than in the happy coalition of this *dumvirate*; and that for *learning* and *politeness*, they are such exact *twins*, one would be apt to imagine, like the fam'd *Castor* and *Pollux*, *ex ovo procedere eodem*: and, if malapertness and spleen are convertible terms for
argument

argument and brotherly love, *England* cannot produce a like couple of controvertists.—As for poor Mr. *Turner*, of *Birmingham*, he has written in so much haste, as to observe neither method, nor argument: and, like a person that has outrun his strength, before he has advanced half way in the race, Mr. *T.* pants for breath, where he should be cool to examine his subject.—High as our expectations were raised, by the advertised frontispiece of Mr. *Medley's* publication, I cannot help saying, that the *title-page* is an absolute *burlesque* upon the *contents*; and that one might almost look upon the title, “*Christian Baptism defended,*” as an ironical substitute for *Anabaptism deserted* and *Infant-Baptism defended*. For, abstracted from a few sallies of vulgar witticism; an uncouth arrangement of some trite observations; not a little personal abuse; some *borrowed notes*; and a prodigious stock of *wordy tautology*;—I say, abstracted from these, Mr. *M's* pamphlet contains nothing truly formidable. And, howsoever this performance may be aggrandized in the imagination of his admiring friends, so, as like some huge figure to fetch a haughty stride over my puny *letter*; yet I think a few *stones* of argument levelled from the *sling* of God's word, will easily shock this great *Colossus*; and bring it, together with all its *brazen* pomp, to the ground. And methinks, if ever the *tantus hiatus* was literally illustrated, it was, when Mr. *M's* production came forth, after a long previous pompous advertisement. †

When

† To the best of my recollection, the advertisement, declaring that Mr. *Medley's* pamphlet wou'd be *shortly* published, was inserted in the
Shrewsbury

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When I mention, above, some *doubts*, respecting the arguments of Pœdobaptists, none, I hope, will be so destitute of candor, as to infer, I ever doubted of the validity of the ordinance itself. And, yet if I had entertained such a doubt, the circumstance would not have been singular: for the great *Zuinglius* himself, and good Mr. *Baxter*, labored under such an embarrassment; insomuch that the former at one time denied Infant-Baptism altogether, and the latter deferred his entering upon a full ministerial charge, because of his latent *scruples* respecting the validity of the ordinance. And, it is exceedingly remarkable, that these two *doubters*, were afterwards, two of the most zealous and able *defenders* of the controverted rite. *

As

Shrewsbury Paper, Saturday, May 25th; and yet the advertisement in the same Paper announcing its actual publication, did not appear till July 20th. So that here was an interval of very near *two months* between the first and second notice; and this is called *SHORTLY*. Our Anabaptist friends are in such a prodigious hurry to let the world know what is coming, that they advertise the future birth, probably, before a great part of the expected prodigy is conceived. This looks like a specimen of Mr. *Parmenas's* precipitancy.

* Take Mr. *Baxter's* own words, in p. 3, of his *Apology*, prefixed to his *Plain Scripture Proof of Infants' Church-Membership*, &c. --- "These discoveries did quickly stay me. And the *separating, dividing, scandalous* courses of all the *Anabaptists* that I was acquainted with, with their *ignorance* and proud *self-esteem*, and *despising* the preciouslest ministers of Christ, *deter* me from associating with them. Yet did I remain doubtful some time after. I resolved therefore, silently to forbear the practice, while I further studied the point. And I admired to find, that learned holy Reformer, *Zuinglius*, (afterwards the *maul* of the *Anabaptists*) to deliver his experience in the very like kind, and that *his case* and *mine* were so near the same, that by arguments giving too much to" (that is, laying too great a stress on the outward and visible sign of) "baptism, he was driven quite to *deny* Infant-Baptism (there he went beyond me;) but then, so he did also afterward in his *powerful opposition* to that *error*) as you may see in *Tom. 2, p. 63*. And why should not I as freely confess my infir-

mities,

As the matter in debate, betwixt us and the Anabaptists, is not of a fundamental nature, and those things, wherein we agree, are much more important, than those, wherein we differ; I desire, throughout this controversy, to keep in mind the necessary distinctions of the following celebrated maxim; *In necessariis* UNITAS; *in non necessariis* LIBERTAS; *in omnibus* CHARITAS. † That the reader may see, how far myself and my opponents have adhered to, or swerved from, this three-fold distinction, I will lay before him a little historic sketch of the present disputation, from its first rise to the present moment. And I shall the rather do this, because it will enable me to make some cursory remarks on the respective productions of the *twin-disputants*, Messrs. *Parmenas* and *Sandys*; and to remove some of the dirt of falshood and misrepresentation, wherewith, the pamphlets of these redoubtable *Gemelli* are overstocked. I say, *some*; because, to remove *all*, would be an *Herculean labor*; like cleansing the accumulated filth, from the polluted stables of *Augæas*.

Sometime, I think, in *December* 1775, Mr. *Medley*, an Anabaptist Minister, resident in *Liverpool*, made a visit to *Shrewsbury*. The principal intent of this visit, was, to administer immersion to certain members among the Anabaptists, who were deemed qualified for that ceremony. Lest the reader should suppose, that Mr. *M.*'s journey was occa-

mities, as he? who yet afterwards spoke more *sharply* against their doctrines, practices, &c. as also did *Luther*, *Calvin*, *Bullinger*, *Rhegius*, *Wigandus*, with the rest of those holy, learned Reformers."

† In *essentials* UNITY; in *non-essentials* LIBERTY; in all things, CHARITY.

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sioned, through the *absence, indisposition, or absolute want* of a Baptist Minister in *Shrewsbury*, I think it necessary to inform him, that there is one in town, equally qualified with Mr. *M.* for dispensing baptism; who, at the time the *candidates* required immersion, was neither absent, nor indisposed. But an unhappy division, subsisting between this minister and one part of the people here, (in which division, it seems, *Parmenas*, whose real name is *Phillips*, took a very active part; and the immersion taking place on *Parmenas's* side of the question,) a commission extraordinary was sent to Mr. *M.* appointing *him* administrator, in preference to his brother in disgrace. Thus *Parmenas* in sending, and Mr. *M.* in coming, united in a virtual fomentation of the present division. †

As I was not unacquainted with the design of Mr. *M.'s* visit, so neither was I ignorant, that it was usual for Anabaptist-Ministers to expatiate on their favorite ceremony; and in all their baptizations, to produce whatever pittance of argument they are stocked with, in recommendation

† Let none suppose I triumph in this division. Indeed I do not. On the contrary, that persons in the same town, of the same denomination, and of the same opinion too in the grand essentials of the gospel, should not unite in one and the same church-*communion*, is a circumstance, that gives me real concern. And, if *Parmenas*, otherwise Mr. *Phillips*, otherwise the “*Deacon of the Baptist-Church meeting, in High-street, Shrewsbury,*” will but muster up humility enough, to make a proper submission to the minister, in whose expulsion he had such an active hand; and if, in consequence of such humble submission, a re-union should take place between the present disagreeing parties; I most seriously declare, that such an event would afford me real pleasure; not only as it would restore peace to a divided class of pious *Anabaptists*, but, as it would likewise indicate, that poor, precipitate, inflammable *Parmenas*, was at last converted into the humble and pacific Mr. *Phillips*.

of their distinguishing mode. Taking this for granted, and feeling not the smallest discomposure on the occasion (though I must own, I was a little *surprised*, that one who affects to lay so little stress on water-baptism, should dip his *candidates* in a cold bath in the depth of winter,)* I entertained Mr. M. at my house; and gave him that friendly reception, which I would, to any man of any denomination, where our differences in judgment did not respect *essentials*: And, in the course of conversation, I even assured Mr. M. that “if it were not for those partition-walls, which differences in exterior matters had unavoidably reared between particular churches, I should have been glad to introduce him into my *pulpit*; because we were agreed in matters of greater importance.” †

* If it be asked, “But what must be done? Since Mr. S. is not qualified for dipping; and the Minister, whom P. and his party expelled from among them, is not tolerated to perform the ceremony; how shall the candidates be immersed?” I answer; if they will not accept of immersion from the Minister they still hold in disgrace, let them apply any where but to *Liverpool*. Mr. M. is by no means a proper person to be appointed administrator. His constitution is too *inflammable*, ever to be trusted with an occasion of expatiating on *cold water*. And, if I may judge from the pomposity and vaunting nature of his late harangues, as well as from the uncommon bigotry of his spirit, I never knew an Anabaptist, less qualified to be a *healer of church-breaches*, or a promoter of peace. My vote then is;—*any man for the DIPPER*, but Mr. M. unless he should make a more humble, candid, and modest appearance, than he has done in his late visit to *Shrewsbury*.

† This friendly declaration, Mr. *Parmenas* has mentioned in his *third production*, intitled, “*Ecclesiastical Zeal*,” (or more properly *Diaconal Fury*.) but with what intent, I am at a loss to find out; unless it be, to insinuate a contrast between this declaration and my subsequent *Letter* to Mr. M. But the force of this insinuation is repelled, by considering, that when it was made, I was totally ignorant of Mr. M.’s false doctrine of the essentiality of dipping. “Till he *recants* that, I *revoke* my declaration.

xxviii. I N T R O D U C T I O N.

And the evening after this visit, I went to hear Mr. *M* preach.

All this time I heard none of the exceptionable passages in Mr. *M*'s exhortations on the necessity of dipping. But, after his departure, hearing from one and another, that his animadversions were full of ridicule, and severity; and, that, besides maintaining his favorite point with much dogmatic positiveness, he made submission to believers' dipping "ESSENTIAL to the obedience of faith;" perceiving, that such doctrine, favored strongly of the *Galatian leaven*; tended to corrupt the gospel of CHRIST; and was calculated to embarrass the minds of the simple; I thought, a few salutary hints on the subject, would not be altogether useless or unseasonable. Accordingly, as the best mode of calling this positive gentleman to an account, and of rescuing the minds of some of my hearers from any degree of embarrassment, I transmitted my thoughts to the press.

As I wished to proceed with a degree of caution, I wrote to Mr. *Phillips*, acquainting him frankly with my design, and requesting his information with respect to Mr. *M*'s doctrine of *baptismal essentiality*. Poor *P*. was immediately thrown into such a panic and agitation of mind, that he sets about an ADDRESS to the Baptist-Church meeting, in High-street, Shrewsbury; which was both finished, published, and read by his reverend auxiliary in the meeting, before my pamphlet saw the light. As this little scrap of splenetic divinity, contained the most glaring misrepresentations of the state, spirit, and

and conduct of Pædobaptists, I thought a *Word to Parmenas* might repress the impertinencies of his pen; check the bigotry of his spirit; and serve as a little reward to my *Letter to a Baptist-Minister*. I hoped also, that a hint to *Parmenas*, respecting his disqualification, as an *author*, might save the public from the lumber of his future productions: But I was mistaken. The same *Parmenas* writes again. His *second* performance is worse than the first; for this fails in every respect. Having discovered a piece of shameful dissimulation, patronized by Mr. *Sandys under the rose*, I gave a *Reply* to my wordy antagonist, in which I detected and exposed the ignorance and slyness of his reverend *aid-de-camp*; and held forth both to public view, as *pretenders* to divinity and learning.

I really thought, after the first admonition, *Parmenas* would take the friendly hint; but more especially after I had made him *sick* of his efforts in *criticism, logic, and translation*. But I was too sanguine in my expectations; and a judicious note of the respectable *London Reviewers*, proves what a very incompetent judge I am of the spirit and genius of bad writers.* However, could I suppose it possible, after wresting out of *Parmenas's* hand every weapon of low chicanery, paralogism, and false criticism, with which he vaped, that he would take up the gauntlet the *third* time? Could

* "Had Mr. R. D. half the experience of us, *Reviewers*, he would know, that there is not an animal on the earth, so *indocile, untractable, and self-sufficient*, as a *bad writer*.—He might, just as soon make a silken purse of a sow's ear, as make a *bad writer* lay down his pen, on a full conviction he is not a good one." Excellent observation! I earnestly recommend it to *Parmenas*, and the other learned *Duunvir*.

xxx. I N T R O D U C T I O N.

the world believe it, that a poor illiterate man, would *thrice* desert his *proper business*, and throw his face in the field of controversy? Strange and unaccountable as it may seem, it is strictly true. But mark the cunning of our *Salopian Deacon*: Having made him ashamed of his pompous signature, *Parmenas*, he intirely drops it, and sends forth his *third* publication, *without* a name; probably, that as an *anonymous* scribbler, he might give full scope to the overflowings of his abusive pen, which might be otherwise restrained under the use of a venerable scripture name; and that people might not suppose that Mr. *Anonymous* was Mr. *Parmenas*; though but a peep into the *Dialogue* might soon convince one of the smallest discernment, that as face answereth to face in a glass, so do the features of the *Dialogist* to those of the *wordy Addresser*.

Whoever reads *Parmenas's* late *Dialogue*, will naturally suppose, that he has now "brought forth" *all* his "little" stock "of knowledge;" and that, having got to the very zenith of passion, he has at last arrived at his *ne-plus-ultra* of abuse. And yet, such is the fertility of the ingenious *Parmenas's* imagination, and so strongly does he seem affected with a certain disorder, peculiar to bad writers, called *cacoëthes scribendi* the *itch of scribbling*; that I should not be at all surpris'd, if, after having exhibited himself, as an *addresser*, a *critic*, a *logician*, a *translator*, a *dialogue-writer*, a *deacon*, he should make one grand effort more; strain all the nerves of his soaring genius; and, to the astonishment of the whole world of pamphleteers, produce a *fourth* tract,

tract, that might merit a place in the records of the famed *Martinus Scriblerus*. I really think he will be dabbling at the press again: and, my prognostications are strengthened, not only by the observation of the *Reviewers*, but likewise by the following opinion of the *Poet*;

- “ Who shames a scribbler? Break *one* cobweb thro’
 “ He spins the slight, *self-pleasing* thread a-new:
 “ Destroy his *fib* or *sophistry*; in vain;
 “ The creature’s at his *dirty* work again;
 “ Thron’d on the centre of his thin designs,
 “ Proud of his poor extent of flimzy lines.”

If *Parmenas*, and his reverend coadjutor Mr. *Sandys*, have not intirely exhausted their quiver of malevolence; and if there be ever a remaining arrow of invective which they have not as yet shot; I give them this public notice, that the field is open for them; that they may enter as soon as they please; that they may vapor away, by the hour, undisturbed, for *me*; that I shall never once more interrupt them, in their translation of *mottos*, their formation of *sylogisms*, or even in the important work of their efforts in *syllabic criticism*; † and that,

† Alluding to the disingenuous conduct of these two critics, in a case mentioned in my *Reply to Parmenas*, p. 26. Although I have there, with a little mild irony, exposed the fact, yet Mr. *S.* in his late performance, attempts to vindicate himself. But his vindication only proves, that impertinence, when detected, will fly to the pitiful subtrefuges of evasion and chicanery, rather than to the light of open confession. The fact is simply this.—When *P.* and *S.* animadverted on the omission of a syllable in *imitatores*, the Printer took my *manuscript*, without my knowledge, to prove the error to be really *not* mine, but that of the *press*. They nevertheless suffered the poultry animadversion to stand. And now that I have exposed them for it, our *syllabic critic* flies off, and shuffles, like a right pedant, by saying “ I sent back my proof-sheet, *uncorrected*.”

that, if they should fall forth into the field of controversy again, in order to make a redoubled attack on the "battery of the learned Vicar," I shall not take a single step out of my parochial retirement, so much as to see what they are about, for the reason suggested in the following lines;

"Pains, reading, study, are their just pretence,
 "And all they want is, truth, good manners, sense:
 "Commas and points they set exactly right,
 "And 'twere a sin to rob them of their mite!" * Here

What then? Does that prove I wrote false Latin? Besides, if publications are to be canvassed by such impertinent criticisms, where is the author that will stand exempt from the imputation of writing, not only bad Latin, but bad *English* too? Yea, what will become of the critical *word-catcher himself*? For, if I were to imitate his impertinence, I could point out two blunders in p. 16, 17, of his pamphlet; and blunders, not mentioned in his list of *errata* too; one of which turns an *epic* patch of this gentleman's into down-right nonsense, and the other destroys the *sense, prosody and grammar* of a Latin line. But shall I say to this gentleman, "Sir, you should have taken better care of your Latin and Greek sentences." Or shall I shuffle with the blunderer himself, and say, "I believe none will hesitate to say" these two errors "were ultimately the *quoter's*?" No. I leave *such* criticisms to the couple of "*word-catchers* that live on *syllables*."—O but I "criticized on P.'s inaccuracies." So I did. But the case is not parallel. He wrote his nonsense: he published and re-published his nonsense: and, what is worse, his syllabic auxiliary once abetted and now defends his nonsense.—O but I mis-translated "*Dixit adhuc aliquid—nil sane*." I did not. The accurate word-catchers left out the *note of interrogation*, and I construed their Latin accordingly. So that, if they write nonsense, am I to be blamed for *construing* their nonsense. The truth is, I thought they *purposely* omitted the *interrogation*, in order to qualify their calling my Vindication a mere *nothing*. *q. d.* "He has said *something*—but upon the whole, this something is, in reality, *nothing*." This was a just translation, exhibited sense, and contained a more *modest* reflexion on my pamphlet, than when decorated with an insolent *note of Interrogation*; which insinuates, that I have *absolutely* said *nothing*. So that, our fabricators of nonsense have here, only the moderate triumph of a nonsensical criticism. But, whoever remembers how they blundered in the translation of my motto, will think that their triumph, in quality of translators is for ever sullied, by that never-to-be-forgotten *faux pas*.

* So far am I from being disposed to rob the worthy *twin-disputants* of their pretensions to a *literary mite*, that, on the contrary, I wish to be *instrumental*

Here I should drop Messrs. *P.* and *S.* and salute these *syllabic*-learned *adelphi* with a *longum vale*, were it not that dire necessity obliges me to defer my *long farewell*, 'till I have exposed the falshood of their representations, and the futility of some of their arguments. And before I do this, I must beg leave to premise, that of the two. I look upon Mr. *S.* as the less formidable in point of close arguing; but in point of illiberal abuse, *Parmenas* himself is but a dwarf to his reverend auxiliary. Though *P.* is really a better English *writer* † and a better *reasoner* (tho' bad is the best) than *S.* yet

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instrumental in adding to the stock, by affording them a fresh opportunity of displaying their genius, and exhibiting their (what Mr. *S.* calls) "immense stores of classical treasure." As this pamphlet is likely to be pretty large, it will give them *locus ad agendum amplissimus*. And, if they think proper to review all the little *errata*, in commas, syllables, punctuation, letters, &c. they shall be dubbed *emendators laureati*, *correctors-general* of the press; and shall have my full consent, for receiving an annual tributary panegyric, from those renowned *Literati*, the worthy Society

"Of *Word-catchers*, that live on *Syllables*."

† In order, once for all, to shame *P.*'s auxiliary, out of his pedantry and impertinence, I need only remark, that when a correct English sentence is laid before him, he cannot discover its correctness; and by attempting to find fault, he gives an additional manifestation of his ignorance. In my *Reply to Parmenas*, I drop the following concession, "— Upon the walls of this *battery* (of scripture and reason) I should never have presumed to appear, when I considered that it" (*battery*, the immediate antecedent) "furnishes many more able and experienced soldiers than myself." Is it any deviation from *grammar*, to make it refer to *battery*? Or from *sense*, to say, a "*battery*" of scripture and reason "*furnishes*," or exhibits, soldiers? Our pedantic *word-catcher* dogmatizes in an instant, and, without informing us why, pronounces the sentence "neither sense nor grammar." But, in so doing, he reminds me of the fable of the *viper* and *file*. *Offendit solido*. The sentence is too hard for our *criticising viper*'s teeth.—But "it contains a *SOLICISM*!" As I never met with such a word in the English language, I turned back to our critic's table of *errata*; and, though he has marked several words

there,

he labors under the disadvantage, of not being able to scold so profusely in Latin and Greek. P. abuses in plain English; but S. in “*immense stores of classical treasure.*” The one talks big, but still retains his Liliputian gait. Whereas the other takes gigantic strides in invective; and struts *tanto molimine*, that you would imagine it was *Jack the Giant-killer* himself; shakes his polemic *ægis*, and informs his opponent that “he lets him go *this time* with a *gentle chastisement*,” confronts you with the high-sounding names of *Agamemnon*, *Pelides*, with whom I conjecture (by the bye) he has a very superficial acquaintance; and vapors away upon the shoulders of *Homer*, *Horace*, &c. as a *τις μεγας*. *

But

there, that are defective only in a *letter*, I perceive he has taken no notice of *this*. Upon turning back to p. 37, I find, at the bottom of the page, the same word a *second* time, written “*solæcism.*” Now, this is to certify our blundering *word-catcher*, that, if he intended to give us a specimen of his critical knowledge of *English*, or of the *derivation* of English words, he should have written *solæcism*, or more properly *solæcism* α σολοιμιζειν *solæcisare*; a word derived from *Soloe* a city of *Cilicia*, the inhabitants of which were remarkable for their barbarisms. Would not any person imagine our *Salopian Solæcist* had once breathed the air of the *Silician Soloe*? I am so convinced that his whole genius is one grand compound of *solæcism*, that, from this day forth,

Discipulorum inter jubeo plorare cathedras!

* It seems a very fortunate circumstance for Mr. S. that I happened, in my *Reply to Parmenas*, to give him a little check for his disingenuity in criticism, (from which he has not yet exculpated himself,) and for his ignorance of common Latin. This gentle touch of my controversial wand, which, I hoped, like the famed *Caduceus*, would have effectually lulled to profound rest this gentleman’s “*polemic acumen*,” had a contrary effect: it roused his sleeping genius; and, like the happy blow of *Vulcan’s hatchet*, that extracted from *Jove’s pate* the martial and sapient Goddess *Minerva*, it turned out of Mr. S.’s smitten pericranium, such “*immense stores of classical treasure*,” as might otherwise have lain dormant within the teeming womb of his pregnant understanding. Happy therefore

fore

But to return to *P.* — Ever since I have engaged in this controversy, I have observed, that all my opponents (except Mr. *Turner*) have accosted me with personal abuse, in the very *titles* of their respective publications; and none more so, than the author of “*Ecclesiastical Zeal,*” or *Diaconal Rage*. I had, in my “*Reply to Parmenas,*” declared, that “I was sorry to make any (controversial) attack upon (the Anabaptists, whom I esteemed as) *christian brethren*; of whose piety I had a considerable opinion, &c.” This candid declaration, *P.* introduces in his title-page, and contrasts it with a text of scripture, which, in the hand of poor *enraged Parmenas*, charges me with uttering an untruth. The judicious reader will easily see, that this is an indirect method of publicly calling a man a *lyar*; and, when he considers, that this is done, through the shameful abuse of a friendly declaration, and through the perverted application of God’s word; must not his *pity* be excited for a poor man, who thus advertises his prophane irreverence in handling scripture? overlooks the most

fore for Mr. *S.*! happy for the public! and thrice happy for me! that I happened to give the fortunate blow! otherwise we might have lost “*immense treasure*” indeed! But if my pen, has hitherto turned out such a *capital* midwife to Mr. *S.*’s noddle; what may we not expect from this mere energetic blow, and the second production it is little to bring forth? Instead of a *tyro*, armed *cap-a-pee*, with all the martial implements of bigotry, and decorated with shining patches of heroic verse; may we not expect some demi-reverend pædagogue, accoutred in old *Scriblerus*’s coat-of-mail new-furbished? keeping the world in awe with his critical conundrums, brilliant mottos, theological scraps; and diffusing terror through the whole circle of the literati, with the thundering panoply of his

Bombalio, stridor, clangor, taratantara, murmur?

fanguine expressions of candor? and even assumes the divine prerogative of knowing what is in my heart? I declare, such *advertised impiety* shocks me. And I take this method of acquainting Mr. *P.* that if he makes no better improvement in genuine piety, while sitting at the feet of his Anabaptist *Gamaliel*; the Deacon will be no more a credit to the Pastor, than the Pastor has hitherto shewn himself to the Deacon.

I wish, when my expressions of candor were to be foisted into *P.*'s ridiculous title-page, he had not *mangled* them. I say, in my *Reply to Parmenas*, "Of
 " whose piety I have, *upon the whole*, a considera-
 " ble opinion, &c. The words "*upon the whole*,"
P. leaves out; and, by so doing, destroys, not only the *emphasis* of my declaration, but also the restrictive clause, which determines my precise meaning. For, when I declare "I have a confi-
 " derable opinion of the piety of Anabaptists, *upon*
 " *the whole*," my obvious meaning, is; that although, *some* Anabaptists have no piety at all, and the piety of others may be disgraced with exceptionable conduct; yet, that, taking them altogether as a professing community, they are "Chris-
 " tian brethren, people *upon the whole*, of confi-
 " derable piety, and constitute a respectable body of
 " Protestant Dissenters." If *P.* does not as yet understand my meaning, I will exemplify it for him, in an observation *ad hominem*, viz. Though I esteem the Anabaptists to be persons of considerable piety, *upon the whole*; yet this implies an exception, as to some individuals; so, as that I can retain

tain my candid opinion inviolate; even though I should esteem *Parmenas*, a man of no piety at all.

P. aided by the prodigious fertility of his imagination, and impelled through the violent paroxysm of a malignant disorder, under which he labors, called *the spleen*, has thrown his last production into the form of a *Dialogue*; to which he has annexed a delicate little *tail-piece*, called an *Address*. Our curious *Dialogist* has taken care, that, of the parties, which compose his scurrilous drama, there should be a *majority* for *his* side of the question; and that the dialogue should end in the praise and exaltation of Anabaptism. This unfair method of crowing over an opponent, reminds me of the manner, in which the *Papists* in *Ireland* frequently manage a private opposition to the principles of *Protestantism*. It is customary with these deluded people, to hold meetings, for the purpose of considering the ground of the *Protestant* religion. Into these meetings a *real Protestant* can never procure admission, except he enter in disguise; and even in that case, he must lie incog. without presuming to open his lips. The scene, upon those occasions, generally opens, with some feeble anathemas against *Protestantism*, and some high-flown praises in commendation of *Popery*. A controversy then begins, in the form of a *Dialogue*, between two real *Papists*, one of whom is made to *personate* a *Protestant*; while the other, pleads the cause of his mother, *the Church*, in *propriâ personâ*. But, as it sometimes happens, that the *personated Protestant* starts something, which his adversary cannot cleverly refute; care is taken
in

in such a case, that a sort of *corps-de-reserve*, or *Popish second* should attend, somewhat like P.'s *Tebaliah*, who might strengthen the hands of his tottering brother. By this means, the argumentation is so conducted, that poor *Protestantism* is left destitute of a single prop for its support; its advocates are represented as "blind, not of the church, not steering clear of the general corruption;" while a fourth person sustains the office of a sort of *Popish Moderator*; and in his official capacity, resembles *Parmenas*, the Deacon, summing up the evidence in favor of *Anabaptism*. Thus the arguments in favor of *Popery* preponderate; the poor *Protestant* is vanquished; the victorious *Papist* triumphs; his assisting *Tebaliah*, blusters, like Mr. *Sandys*, with his "immense stores of classical treasure;" while I can conceive the *Popish Moderator*, with dogmatic face, and triumphant eclat, giving his verdict in the following manner, viz. "There are no people right in all the world, but *Roman-Catholics!*"

Who sees not, from this method of conducting controversies, in the *Dialogue form*, that the *dramatis personæ* in P.'s argumentative burlesque, exactly resemble the parties in a *Roman-Catholic* circle of disputants? And, who does not also see, that, under this arbitrary mode of writing, truth may be kept intirely out of view, and palpable bigotry lie artfully concealed?—As for P.'s elegant *tail-piece*, intitled, "*A congratulatory Address, &c.*" it sparkles with so much wit; displays such an uncommon brilliancy of imagination; exhibits such
a cluster

a cluster of elegant ideas; and lays open such an immense stock of good manners and good sense; that, if the fabrication of this same *Address* does not immortalize the name of the illustrious “Deacon of the” (*Ana*) “baptist-Church, meeting in “High-street, Shrewsbury,” I know not what will. A disciple of *Pythagoras*, who believed the doctrine of the transmigration of souls, would, without the smallest hesitation, conclude, that the soul of some *necromantic* hero, had, by a most fortunate *metempsychosis*, transmigrated into the body of *Parmenas*; and would, therefore, heartily felicitate the Anabaptists upon so important a transmigration. And, whereas some persons have hitherto supposed, he was nothing more than an illiterate rebus-writer, I beg such would read the sag-end of his *dialogue*, and then judge, whether they should not alter an opinion, which tends to the degradation of one, who pries so deeply into the regions of *the dead*. By summoning, into the field of controversy, the *ghost* of a departed heathen, to assist our Deacon’s tottering cause, the reader will easily observe, that *P.* very dexterously proceeds according to the old infernal maxim:

*Vincere si nequeo superos, ACHERONTA movebo!**

And whereas he hath displayed his genius in forming *addresses*, in *criticism*, *logic*, *translation*, *dialogue-writing*, *ghost-raising*, &c. should not his brethren in these several departments of science,

Translation.

* If heav’n refuse my earnest suit t’ attend,
I’ll ransack HELL, and make the *De’il* my friend!

procede

xl. I N T R O D U C T I O N.

proceede with all possible expedition, to a solemn enrolment of their learned brother among the *literati*? I know none so proper to *preside* at so important a ceremony, as his reverend auxiliary; because no person seems so exact a counter-part to him, in delicate invention. Witness this reverend gentleman's taking occasion to insult his opponent, by comparing his "looks, to those of Pharaoh's *lean kine*." As I have no disposition to retaliate such polite assimilation, I leave it to the decision of any connoisseur in physiognomy, who understands the—*tetrum ante omnia vultum*; whether an appeal to people's "*looks*," comes with any tolerable grace from Mr. Sandys.

But, before *P.*'s enrolment, let me address him upon two particulars, which, I fear will do no credit to his *Deaconship*.—I *P.* says, in p. 10, 11, of his *Dialogue*, "I have no doubt but the Vicar had laid the platform; erected the out-works; and planted the cannon, sometime before; only caught at the late opportunity, to fire away upon his opponents, for tis much if he *ever* bore a real good will to that party." Alas! for poor precipitate *Parmenas*! If his confidence respecting his salvation, rested upon as slight a basis, as the above insinuations, I should really tremble for him. For, I assure thee, gentle reader, they are founded upon two indirect falsehoods, (1) When he says, "It is much if I *ever* bore a *good will* to his party," he falsely accuses me. For I always did, and, I trust, always shall bear a
good

good-will, not only to Anabaptists, but to every other denomination of christians, upon the face of the earth. And though I disapprove of, and explicitly reprehend, the bigotry and positiveness of *some* Anabaptists; yet I think, *good-will* to their *persons* is perfectly compatible with a disapprobation of their distinguishing principles; and in this point of view, my *good-will* extends even to *Parmenas* himself, though he is in many respects an object of my pity and contempt. (2) It is an equally false insinuation, that "I had laid the platform" of my late publication, "*sometime before.*" So far from it, that I never *wrote* a single line upon the subject, nor *thought* deeply upon it, antecedently to my late publication. I had intended, indeed, while I was *Curate* of *Shawbury*, to have republished *Bostwick's Vindication*, with a recommendatory Preface: but, as there was not a single Anabaptist within the limits of my Curacy, and I was unwilling to adopt even this indirect and gentle method of opposing a people, for several of whom I entertained, and do still entertain a sincere esteem; I therefore wholly desisted from my design, and never wrote a line of my intended recommendation of *Bostwick*. And I should have still observed the same pacific silence, had not the Anabaptist Champion from *Liverpool*, disturbed our neighbourhood, with his ill-timed, ludicrous harangues, in favor of dipping; and virtually called us into the field of controversy, to check his bigotry, and positiveness.

2 But the finishing stroke of falshood, and invidious insinuation, which *P.* has given us in his

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Dialogue,

Dialogue, is in p. 8. "What reason have the Anabaptists to expect quarters, when, (if common report may be credited) the same learned combatant is preparing to attack one of his reverend brethren of the Church of *England*; whose affability, candor, and moderation towards *Dissenters*, has for a long time been as conspicuous, as the Vicar's intemperate zeal."

To this insinuation, I might give no other reply, than that it is as replete with falsehood, as it is big with calumny. However, for the sake of the public, to whom I owe an explanatory answer, I will take a little pains, to exculpate myself from the invidious accusation. (1) When *P.* contrasts the "affability, candor, and moderation" of some anonymous Churchman, to my "intemperate zeal" towards "*Dissenters*," mark, with what invidious cunning, he changes the subject from a controversial debate with *Anabaptists* in particular, to a charge of "intemperate zeal" towards *Dissenters* in general. As to *P.*'s brethren, let it be remembered once for all that I attack them, not because they are *Dissenters*, but because they are *Anabaptists* or *re-baptizers*; and because, under this character, they *dissent* from all the other *Dissenters* and *Church-men* in the world. Therefore, whether my zeal be temperate or intemperate, it never meditated an attack upon *Dissenters*, as such. So far from it, that I wish to cultivate the utmost peace, friendship, and catholic familiarity, with that very numerous, and very respectable body, as long as I live. And I dare affirm, that the anonymous Clergyman,

gyman, to whom *P.* refers, does not entertain sentiments of greater moderation towards *Dissenters*, than myself. But *he* has not attacked *Anabaptism*; and *I* have. *Hinc illæ lachrymæ!* However, if this same anonymous Clergyman, will but take up his pen, in defence of a divine institution, which *Anabaptists* reject; he will probably soon find, that his *moderation*, at present so much applauded, will instantly be changed (as far as misrepresentation can change it) into zeal as intemperate, as my own; and that the applauding *P.* can currifavor and calumniate *alternis vicibus*, whoever be the opponent, when *Anabaptism* is the thing opposed. (2) That “I am preparing to attack one of my reverend brethren in the Church of *England*,” is an absolute mistake. I sometime ago, began a treatise, which I intend as *A testimony to some important doctrines of the Reformation*; in which the name of any particular Clergyman, will not be once introduced. For, although the pamphlet, when completed, will wear rather a controversial form, yet the public will see, that its object is not any individual in particular, but all, who, in my opinion, notoriously depart from the great doctrines, they have solemnly subscribed. That there are *some* such inconsistent characters in the Church of *England*, I am neither ashamed nor afraid to declare; and this, I would hope, even the *currifavoring P.* himself must ingenuously acknowledge. To oppose such, I deem an indispensable duty: and, while I think the truth of God and the *Articles* of our excellent Church, will bear me out in such an opposition, I am equally

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regardless of the flandering innuendos of a pert Anabaptist, as of the favor of any *Socinian* or *Arian* Ecclesiastic in the world.—Now, can a pamphlet, which does not oppose any Clergyman in particular, and which will not once mention the name of the gentleman to whom *P.* refers, be called an “*attack*” upon him? May not a man explicitly publish his sentiments on the great doctrines of his own church, and as explicitly oppose the contrary opinions, without an imputation of “*intemperate zeal*?”

But I cannot dismiss this piece of fly calumny, without a few additional remarks. (1) The calumniator himself has been pleated, in concert with his reverend auxiliary, to strip me of all pretensions to the two-fold character of the *Christian*, and the *Gentleman*, because I presumed, forsooth, to present Mr. *Medley* with a few *strictures*, founded on a report of the severe and ludicrous things, he advanced in his public discourses. Yet the very person, who abuses me for this simple circumstance, is guilty of a more condemnable retaliation. For, he publishes a vague insinuation, which I never once dropped either from the *pulpit*, or the *press*, and which my pamphlet, if ever published, will sufficiently refute. I leave the public, therefore, to determine, what name will best suit the author of such a groundless and malevolent report. (2) But, even suppose, that I had intended a controversial attack upon any heterodox Clergyman, would such a circumstance redound to my dishonor? Must Anti-trinitarians assault the fundamental

mental doctrines of our Church, and publish their errors from the pulpit and from the press? And shall the friends of our excellent establishment, silently and tamely behold such daring conduct, and urge no remonstrance against the innovators? —And suppose, that *I* should humbly attempt to obviate the evil tendency of some popular errors, which are too rampant in the Kingdom in general, and are perhaps too prevalent in *S—y*; will *P.* lost to all respect for the glory of the gospel, improve such a circumstance *against* me? Does not the simple declaration of truth itself, subject a man to a sufficiency of odium? But must *P.* make the world *anticipate* that odium, by publishing an invidious rumor, which would represent me, not as a friend to truth, but as a pragmatic zealot? And even, if *I* was actually preparing an attack against an heterodox Clergyman of the Church of *England*; will *P.* who pretends to reverence truth, virtually side with the advocates for error, by publishing a disapprobation of my conduct? Will he thus cringe to heterodoxy, in direct violation of the dictates of his conscience? The injury he does to my character, is trifling, when compared with the more material affront he, hereby, virtually gives to truth itself. And what shall we think of a man, who can thus sneakingly currifavor? I believe, whenever poor *P.* takes up his pen, his conscience is sorely agitated by his old disorder, *the spleen*: and I hope, when such malignant agitation subsides, and a lucid interval takes place, that his conscience will be restored to its former state of tenderness.

When

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When I reflect what prodigious attempts the renowned twin-disputants have made, in *criticism*, *translation*, &c. I am not surpris'd to find, that they equally succeed in argumentation. Take one remarkable instance in p. 19 of Mr. *Sandys's* pamphlet. This Gentleman! after discharging a number of little classical pop-guns, which he has loaded with a parcel of Latin and Greek rags; * and after almost exhausting the plentiful stock of his pedantry and abuse together, at last draws breath, and condescends to promise his readers, "assertion with proof." After this serious parade, we should naturally expect, that *P.'s* plenipotentiary would give us logical premisses, and a logical conclusion. For, thus this invincible reasoner prefaces his demonstration. "Hold a little, and it shall be assertion *proved*." And then, in a little string of *borrowed quotations*, he tells us, what a few authors merely assert concerning the mode of baptizing by *immersion*. But, do these authors *prove* any thing upon the subject? No! Not one single quotation, he has brought, has the least shadow of a *proof*. The whole string consists of nothing but naked *assertions*; such as "To be baptized, is to be dipped into the water.—Baptism, signifies an immersion or washing of the whole body." These are this huge logician's *proofs*! *Alas! master, for they are all BORROWED too!* Perhaps Mr. S. mistook the *quantity* for the *quality* of his quotations. Supposing that *ten* assertions were adequate to so many

* *Purpureus late qui splendeat unus & alter,
Assuitur pannus* —————.

proofs, he draws his conclusion accordingly. But he ought to know, that *ten thousand* naked assertions are not tantamount to *one* demonstration. What a pity, this mighty reasoner did not apply to *Parmenas*, for a little of *his* logical assistance! I can assure him, (though perhaps the assurance may mortify his pedantic pride,) that *P.* could have helped him out upon this occasion. For, however Mr. S. might have assisted *P.* to construe a *Latin* sentence, I declare *P.* is capable of being his auxiliary in logic. However, that Mr. S. may henceforward be able to distinguish between an *assertion* and a *proof*, I will favor him with *argumentum ad hominem*. *Exempli gratiâ*. Suppose I say that Mr. S. *does not understand the very first principles of logical reasoning*. Does my bare *asserting* this; *prove* that he is so consummately ignorant? No; certainly. But suppose I bring the opinions of *ten* friends, who assert the *same*. Will not their *ten assertions*, superadded to mine, amount to a *proof*? No. For the same reason that *one* bare assertion fails of a proof, *ten thousand* would. Then it remains to be *proved*; thus;

A man, who affirms that the bare *assertions* of others are so many *proofs*, cannot be acquainted with the very first principles of logical reasoning:

But Mr. *Sandys* has affirmed that the bare *assertions* of others are so many *proofs*:

Therefore Mr. S. cannot be acquainted with the *very first principles* of logical reasoning. Q. E. D.

How-

However our positive asserter fails in his mode of arguing in favor of *immersion*, his head is so full of the darling topic, that his very *abusive similitudes* are drawn from the idea of *dipping*. Hence in p. 18. "Give him a good sound *dipping*, and try whether that will answer the end, &c." The *dipper* here proposes to some of his brethren, who chuse to undertake the scandalous office, that, like Mr. S. who has set them the bright example, they would imitate his delicate phraseology. I must do this polished Gentleman the justice to acknowledge, that, "in spite that can *creep*" he has not his fellow in the Kingdom; and that, if he is in future as successful a practitioner in *dipping*, as he now proves himself an adept in *vilifying*, Anabaptism could never boast of such a *dipper*. But I hope there are few *such* Anabaptists. For, Mr. S. seems so totally given up to all the blackness of malevolence, and darkness of bigotry, that, like another *Peleides*, one would imagine he had been dipped in the gloomy waters of *Styx*: only, with this difference, that, whereas the *Græcian Hero*, was not totally immersed, and therefore not totally invulnerable, our Anabaptist Champion, seems to have been plunged in the Stygian wave, from the *heel* to the *head*; and this bitter baptism seems to have spread such an universal *petrification* throughout, that I know hardly a single part in him that is *vulnerable*. Could I but be fortunate enough, like the man who so successfully *drew his bow at a venture*, to point an arrow of keen argument, or mild irony, between the joints of the harness, in which our adamantine

Hero

Hero is encased, I might then hope to do some execution. But *hic labor ! hoc opus est !* I am not a markf-man sufficiently skilful, to expect such a phenomenon. Who knows how far a *re-baptization* might contribute towards dissolving the petrification of bigotry, and effrontery ! Suppose Mr. S. would try *that* expedient. In that case I need not suggest that, any thing short of a “*good sound dipping*” all over, will be of any real utility. And then, should he, like the snake renewing its skin, *cast his slough* of ill-breeding, and drop his impenetrable armor of matchless effrontery, I shall be glad to address him, as a *vulnerable* antagonist ; while he himself will have reason to rejoice in the happy metamorphosis, produced by such a *blest bathing-bout !*

Before this Gentleman ! concludes his polite letter, which is big with misrepresentations, † he takes care to recite a little anecdote, which

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comes

† As a proof of this, I cannot avoid noticing a piece of unparalleled misrepresentation, by which in p. 35, of his renowned bit of *patch-work*, he would rescue a brother of his from the charge of *bigotry*. In my *Reply to Parmenas*, I mentioned the circumstance of an Anabaptist objecting to the purchase of *Calvin's Institutes*, because that great Reformer defended Infant-Baptism. S. prodigiously enraged at the recital of a circumstance, which gave an additional specimen of that bigotry, for which Anabaptists in all their conduct are remarkable ; and laboring to evade the force of the charge, says, that “ the individual referred to did not know that ever such a person as *Servetus* had existed.” Nor did I insinuate he did ; or that he refused to purchase the book, because *Calvin* opposed *Servetus*, as an Anabaptist *individual*. So that all S.'s abusive complaints here, arise from my having called *Calvin's Defence of Infant-Baptism*, by a sort of *periphrasis*, “ his Opposition to *Servetus*, on the subject of Anabaptism.” But S. denies the fact altogether, and says his brother objected to the purchase “ upon account of the *price* only.” And yet he introduces him as *querying* whether *Calvin* was *orthodox* with respect to Infant-Baptism. Without staying to consider, how far

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comes, from his malevolent pen, like a stab in the dark. A Clergyman! it seems, said to him (p. 46.) " Sir, you hurt the poor man, by careſſing him too much. I rejoice that from the firſt I neither bleſſed him at all, nor curſed him at all." In answer to this anonymous *Clergyman!* who, it ſeems, is of the *neuter* gender, I beg to know, (1) What he means by *careſſing*; and whether he gave a toleration to Mr. S. as to an officious ſcribe, to *publiſh* this bit of private invective? If this ſame *Clergyman!* has any thing to ſay to me, and will favor me with an open addreſs, I will be his obedient ſervant. But, if he only chuſe to fight in the dark, and to put little fugitive ſquibs in the hand of Mr. S. thereby manifeſtly employing him as a ſcribbling *cat's-paw*, I ſhall treat the *paw* and the *hand* that uſes it, with equal indifference. (2) When he ſays, " that he neither bleſſed me at all, nor curſed me at all," I am to be ſure, much obliged to this modeſt Gentleman, for his ſober *neutrality*. But has he not overſhot himſelf here? I am either doing the work of the LORD in this place, or I am not. If the former, then ſurely I have reaſon

far this ignorant *queriſt* or his equally-ignorant *vindicator* are capable of arraigning the orthodoxy of ſo great a Reformer as " the bright taper of Geneva," I answer, the bookſeller informed me that the modeſt *queriſt* " had been looking at the book, but did not approve of *Calvin's* ſentiments with reſpect to Baptiſm; which he (the bookſeller) ſuppoſed was the occaſion of his not purchaſing it." And, for the truth of this, we appeal, not to the *queriſt's* " *oath*," but to his *conſcience*. So that, conſidering this ignorant Anabaptiſt had never read *Calvin* on Infant-Baptiſm; yet preſumed to arraign his orthodoxy; and to reſuſe purchaſing the *Inſtitutes*, though offered at a *very moderate* price; it ſeems his grand latent objection was *Calvin's* oppoſition to the *great Diana* of Anabaptiſts.

to expect the divine blessing. And if *God* bless, so should the *righteous*. But the withholding a blessing, by observing a *neutrality*, is according to the determination of scripture, equivalent to a virtual *curse*. *Balaam* was so struck with a sense of this, that, when the king of *Moab* wanted him, “neither to *curse* Israel at all, nor to *blest* them at all,” the prophet durst not observe such a sinful neutrality, but did emphatically *blest* them. So that from hence, it is plain, that the declaration of Mr. S.’s anonymous Clergyman resembles more the neutral impiety of *Balak* king of *Moab*, the anathematizing adversary of God’s people, than the temporary uprightness of poor *Balaam*; and I request this same Gentleman and the retailer of his neutral curses, to go to *Balaam*, and learn a little piety, even from the *forced* honesty of the *man*, whose eyes were open. But, the truth is, I shrewdly suspect, that this neutral Gentleman, is the very identical anathematizer, that *curst* the excellent services of our church: * and, if I am not wrong in my conjectures, I am perfectly easy about his “caressings;” and beg Mr. *Retailer* would inform his imitator of *Balak*, that his *curses* are, to me, just as *tremendous*, as his *blessings* are *desirable*.

I would not, however, wish to insinuate, that I disregard the blessings of God’s people. So far from it, that I shall be thankful to the meanest of his servants, for their prayers and pious benedictions. But the *blessings* of *bigotry*, which come from

* See p. 124, of my *Letter to a Baptist-Minister*.

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the donor's lips *cold as ice*; and the *curse*s of uncharitableness, which fly like *sparks* from the *fire* of infernal zeal; are equally the objects of my indifference and contempt. If any persons will *heartily* bless me in my ministerial work, I will as *heartily* thank them. And if they will even *curse* me, positively, or neutrally, *Balak-like*; I hope I shall be enabled to give them nothing but *blessings* in return. But, whether I am an object of positive maledictions, positive blessings, or *bigoted neutrality*, I trust I shall still undauntedly persevere, in the strength of divine grace, to vindicate truth; and to approve myself in the eye of Him, who *judgeth not as man judgeth*.

T H E



T H E
R E J O I N D E R, &c.

C H A P. I.

The author vindicates himself and his friends, from Mr. M.'s groundless charges and illiberality of low abuse——proves that the DECLARATION, attested by ten Anabaptists, is tantamount to an indirect CHALLENGE——and expostulates with the “SEVERE OPPOSER” on his irreverent mode of attacking Infant-Baptism from the pulpit, and on his indelicate manner of abusing certain “endowed” ecclesiastics from the press.

REV. SIR,

I Am glad you have, at last, condescended to favor me with an answer to my *Vindication of Infant-Baptism*; as well as to the *Strictures*, I took the liberty of making on the occasion and circumstances of your late visit to *Shrewsbury*. Hitherto, I have been engaged in some slight skirmishes, with a brace of controvertists, whose feeble efforts resemble water squirted against the wind, which returns upon the squirter's own face, with a more violent repercussion. I rejoice therefore, that you have taken the controversial sword out of the hands of Messrs. *Parmenas* and *Sandys*; whom,

whom, for distinction-sake, I style the *twin-disputants*, because of their prodigious resemblance to each other, in impotence of argument and profusion of low abuse; and, that having bid farewell to your two formidable seconds, I have now a fair opportunity of entering the lists with the Champion himself.

Several circumstances concurred to raise my expectations, antecedently to the actual appearance of your intended publication. The menacing intimations of your private letter; * the complimentary innuendos of your *Salopian* auxiliaries, and of your warm friend in *Birmingham*; added to the promissory pomp of your long-advertised title-page; all tended to excite my curiosity, and to increase my longings for a view of the formidable *sheet-anchor*. A christian friend, had, moreover, informed me, that you were determined to “give me a *broad-side!*” But, my disappointment is so great, that I hope I shall never, in future, pay the smallest serious regard, to such preparatory puffs. I have now ocular demonstration, that

* Such as; “Give the sword into the hand of your informant. And “if he, she, or they, *know the hilt from the point*, let them use it.”—Language this, such as one might have expected from a man blustering on a *quarter-deck*, or from a vaunting *prize-fighter*; but such as comes with no sort of grace from one, whose profession is that of a Minister of the *Prince of peace*; and, who, in various instances, *does not himself know the hilt of the controversial sword from the point*. It were much to be wished, that this vaunting Gentleman were better acquainted with the extent of his own abilities; and that he may, I earnestly recommend to his serious study, the sentiment contained in that celebrated *adage* *γινῶμι σεαυτοῦ*. Till he makes a considerable improvement in the important study, it is more than probable, he will never wholly relinquish his *challenging dialect*; which at present, seems so familiar to him, almost upon every occasion.

the

the long-expected piece of artillery, is by no means so formidable, as my own imagination, or the encomiums of others, might have represented it. There is so little, really terrific, in its whole appearance, that a very moderate adept in casuistry, might look, undismayed, into the very mouth of this controversial cannon, and stand, unhurt, the whole shock of its discharged contents. For, abstracted from the wideness of its orifice, and the loudness of its roar, it is *vox et præterea nihil!* And, if this be the tremendous piece of ordnance that is to give a “a broad-side” to Pœdobaptism, and to do such prodigious execution amongst its advocates; I’m afraid, the issue will prove, that there is as wide a difference between *saying* and *accomplishing* this, as between the mere noise of declamatory vociferation, and the powerful energy of close reasoning. And, as a ship, by aiming too precipitate and too vehement a broad-side against an enemy, sometimes sinks herself, by that very act which intended destruction to the contrary side; so, it may perhaps turn out, that some of Mr. M.’s “*broad-sides,*” have tended eventually to *sink* the cause he meant to defend.

You will pardon me, if I take the liberty to affirm, that, you are as unfortunate in the *title*, as I hope it will be, ere long, proved, you have been unsuccessful, in the *materials* of your controversial ordnance; and that the very face of your *brazen mortar* carries the impress of bigotry and error. When you intitle your piece “*Intemperate Zeal reprovèd, and Christian Baptism defended,*”
 you

you take two things for granted, which I am unwilling to allow, and which you have not proved. For (1) that I have a "zeal" against Anabaptism and against some of its bigoted advocates, I readily acknowledge; but whether that zeal be "*intemperate*" or not, I think you cannot, under your present feelings, be a competent judge. You will please to recollect, that an author, whom you very well know, observes, in his definition of zeal in general, that it is 'a strong internal fire, which makes a man burn with eagerness, for the accomplishment of whatever he is deeply interested in.' As I look upon myself, to be deeply interested in the cause of truth, I therefore burn with a zeal against error, which, not all the floods of calumny, I trust, shall ever be able to extinguish, or even damp. Now, Sir, as I verily believe you to be under the influence of error; and of such a species of error too, as constitutes one of the main pillars of bigotry; my zeal therefore burned with an ardent desire of striking a scriptural blow at Anabaptism; in order, that, when the principal prop was shaken, the fabric, it supported, might receive a shock too; and, as I observed Mr. M. to lean a little too confidently against the pillar, I therefore gave him a friendly alarm. In doing this, I am conscious, I have touched a very sore place. To attack Anabaptism, is, in the estimation of some of its warm devotees, the same as to *touch the ark*. And because I have made use of scriptural zeal, as a sort of *caustic* to eat away the proud fungous flesh, which grows from the gangrene

grene of bigotry; and in the application, may have touched a tender part in Mr. *M*; hence this great out-cry against the “*intemperance*” of my zeal. * But, until you prove, which I am sure you cannot, that it has not been tempered with brotherly love towards you and the Anabaptists in general; all your heavy charges, on this part of the subject, fall to the ground, like darts, that as soon as emitted, snap in pieces, and never reach the mark. And as you have undertaken to “reprove” my zeal, permit me to observe, that, before you had engaged in the friendly office, you should have waited a full year at least, ’till your own zeal had *cooled* a little of its effervescence. For, I assure you, some persons think, it has blazed away so much in the *comet*-style, that we should not be surpris’d, if another *milder* phænomenon were to make its appearance, intitled by Mr. *M*’s own pen, “The reprover’s intemperance acknowledged, or an antidote to the fiery zeal of Anabaptism.”

(2) When you prefix to your publication, the pompous title of “*Christian-Baptism Defended*,” I can only regret, that your printer did not for once commit a wilful *erratum*, and, for *defended*, substitute *deserted*. In that case, although the mistake might have administered not a little mor-

* Mr. *Baxter*’s excellent observation, respecting the Anabaptists of his day, is strictly applicable to Mr. *M*. “I found these men generally so *tender-eared*, and *impatient* of any discovery of their *errors*; (though it be done by mere argument, without any reproach,) that it did but hurt them, and fill them with prejudice against the speaker,” (or writer;) “for they took him for an *enemy*, if not a *persecutor*, that told them the truth.”

tification to the *defender*, yet it would have communicated a real truth to the public. For, to call a weak Vindication of Anabaptism, a “Defence of Christian-Baptism,” is at once to beg the question, and to exhibit a specimen of genuine bigotry. What! does Mr. *M.* assert, that, to reject the Baptism of Believers’ *Infant-feed*, and to substitute Adult-Dipping in its room, is to *defend* Christian Baptism? Does he also insinuate, that the ordinance can be effectually administered, only by a total immersion? Will he thus make a monopoly of Christian Baptism, by confining it to the limits of his own inconsiderable party, to the exclusion of all the reformed churches in the world? And, does he suppose, that there are no truly-baptized “Christians,” and, consequently, no real Christian Churches, but among Anabaptists? Are all the numerous communities of gospel professors to be *unchurched* and virtually *unchristianed*, by Mr. *M.*’s uncharitable dogma? As these insinuations are displayed in the very front of his publication; it shall be my business, to prove them as destitute of truth, as they are replete with audacious bigotry.—As to the surreptitious *motto*, for which you are indebted to my tract on *true and false zeal*, I cannot help saying, that it is exhibited in a notorious misapplication. But, I dare say, some judicious readers will know how to apply it to Mr. *Fervidus*, from *Liverpool*; whose “*indignation*” is now most dreadfully “*awakened*,” because his fervid “*party has been touched in a tender point*;” and I dare say the electrical shock,

which

which has roused *his* latent ire, will “fly like lightning through the whole fraternity;” if I may judge from the spirit of three electrical gentlemen, who have already favored me with addreses. To all such I earnestly recommend *Jehu's Looking-Glass*; hoping, that the hideous caricature of *bigotry* represented in that little mirror, will deter our modern *Jehus* from inlisting as volunteers under her fiery banner: and, as I never met with an individual, who outstrips the furious drivers of all denominations, so completely, as Mr. *M*; I request, that he would not view his physiognomy in the glass, with a *transient* peep, lest he should “straightway forget, what manner of person he is.”

After forming a sort of poor *parody* on my introduction, you proceed to open the orifice of your formidable piece of ordnance. It's first discharge is announced, by a tremendous roar of severe abuse, at those pious friends, who brought me some minutes of your late exceptionable harangues on dipping. These persons you are pleased to call p. 4, “*malevolent insidious tale-bearers* ;” which epithet, according to your wonted abusive tautology, is twice repeated again in the space of a few lines. The same persons you go on in the same page, to style “*detested informers, stealers* ;” me you rank among the “*ready and greedy tale-hearers, and tale-receivers*.” In p. 5, the vehement roar is continued against my friends, whom, in a little variation of your tautological invective, you call “*whining, religious busy-bodies, backbiting tale-bearers, religious firebrands, incendiaries, Salopian*

budget-bearers of falshoods and misrepresentations, p. 13:" while to consummate the whole of this abusive shock, you call me, " *a precipitate, rash, hot-headed young man,*" throwing out " *plenty of back-biting falshoods, invidious reproaches, and malicious sneers:*" p. 10.

Now, Sir, what is it that can awaken your indignation to such a pitch, as to inspire your pen with all this *crambe repetita*, reiterated hotch-potch of low abuse? Is it the simple circumstance of some persons having brought me extracts from your sermon, and of my having animadverted on them before the public? If this be the principal ground of your wrath, I will endeavor to mitigate it a little, and to defend myself and friends, against its angry overflowings.

I. I cannot see, that either the bearer or receiver of notes from a public discourse is justly reprehensible, where there is no design of misrepresentation. Upon looking over the prefatory apology to Mr. *Baxter's* " *Plain Scripture-Proof of Infants' Church-membership and Baptism,*" I find, that, preparatory to his public dispute at *Bewdley*, with Mr. *Tombes*, the Anabaptist, he commissioned some persons to take down notes of Mr. *T.*'s sermons; and yet I do not learn, that the preacher ever abused either Mr. *Baxter* or his friends for so doing, in the scurrilous dialect Mr. *M.* has costed us. Thus far the Anabaptist of *Liverpool* has excelled his brother of *Bewdley*; but, whether it be such a superior excellence as redounds to the credit of the former, the reader is to judge.—If
it

it be a crime so very heinous, to take down and animadvert on public declamations; then what shall we style the *notaries*, that attend the houses of parliament, and communicate either *memoriter*, or by short-hand notes, the principal *excerpta* from the speeches of our declaiming Lords and Commons? Must not *they* according to Mr. M.'s exprobatory logic, be a set of "detested informers, stealers, insidious tale-bearers, &c." And must not the public, who receive these extracts, (not even Mr. M. himself excepted) be a vast body of "greedy tale-hearers and tale-receivers?" Thus Mr. M.'s abuse of my friends, when applied universally, will affect all the notaries of public declamation in the world; while his complimentary invective against me, ultimately falls on his own head.—When he styles my friends "*insidious*" tale-bearers, he either does not understand the meaning of his own abusive phraseology, or, if he does, he insinuates, that they had meditated a designed *plot* against him, in which I might have had an *insidious* hand; an insinuation, as false, as it is injurious. They went as *serious*, not *insidious* hearers. But, being grievously disappointed, they could not help expressing their disappointment; the ground of which, I have animadverted on before the public.

II. In a misapplied note, p. 6, which you have borrowed from my tract on *true and false zeal*, you insinuate, that "*prejudice, envy, slander, pride, jealousy, &c.*" actuated my friends in reporting, and me, in publishing the extracts from your sermon.

But

But here permit me, to observe, that the fact which I condemn in your quotation, respects either “ *inoffensive expressions,*” or the *private* “ *miscarriage*” of an individual, and the uncharitable mode of exaggerating all the circumstances of such a misfortune, so as to *unchristian* the unhappy subject. But, this, so far from admitting a parallel in the present case, exhibits a glaring contrast. For (1) your *expressions* on the subject of Anabaptism, were not “ *inoffensive;*” they *offended* against the laws of modesty, candor, and christian moderation. Therefore, to animadvert on these offensive effusions, does not in the least come under the predicament of, what you call “ the envenomed bitings of a serpent.” (2) The censure in your quotation respects the *private* miscarriage of an individual. But my reprehensions concern the violations of truth and candor, PUBLISHED in the presence of hundreds. (3) The case in my *Jehu* supposes, that the scene was contrived *in the dark*: but, my frank declarations in a letter to *Parmenas*, which was immediately transmitted to *Liverpool* antecedent to my publication, prove, that my strictures were managed and published with much less secrecy, than pamphlets in general are laid before the public. So that, when your borrowed note says, that the culprit “ *hears not a word*” of the intended reprehension, you are conscious, that it contains a manifest failure in the accommodation of circumstances: for you *did* “ *hear a word*” about the matter, both from my letter to *P.* and from another to yourself. (4) The
“ *sentence*

“*sentence of condemnation*” blamed in the note, is such, as does not “stop in its career, till it *un-christian* the man,” who is the object of a judging temper. This last clause you have studiously omitted, that you might give an air of plausibility to your borrowed representation; and, by thus mangling the passage, you keep the principal point out of view, which I condemn; and which, you know, I never applied to Mr. M. Therefore, until you can prove that my friends and I have issued out such a “*sentence of condemnation*” as absolutely “*judges*” and “*unchristians*” you; the whole of this borrowed scene, fails in the principal parts of its accommodation, while the misapplication of it exhibits the disingenuity and impertinence of the *applier*.

III. You urge, as a ground for several complaints, that I never “*heard*” the exceptionable parts of your late harangues. I wish I had been an ear-witness to them, if it were for no other reason, than that I might thereby have saved my friends that superabundance of vulgar invective, wherewith you have loaded them. However, as your auxiliary in *Birmingham* has insinuated, that I was “too stiff” to be one of your auditors, and others may suppose the insinuation to be grounded on fact; I take this opportunity of informing that gentleman, that I am not restrained by such a tight rein of church-bigotry, as to shun hearing any man of any denomination, who preaches the gospel; and I gave a proof of this in going to hear Mr. M. It happened not to be the evening
of

of famous memory, on which he exhibited all the artillery of his witticisms, ridicule, and logic, against Infant-baptism. But from the observations I then made on the preacher's peculiar address, I can easily conjecture, what a rapid flood of unmeaning declamation he poured forth, when his heart was *warmed* with his favorite topic on *cold water*. For, when the preacher could indulge such frequent sallies of ridiculous wit, on subjects of the most solemn nature; how exuberant, thought I, must this indulgence have been, when he expatiated on points of lesser moment! For my own part, whether water-baptism or baptism of the Holy Ghost be the subject, I think the matter and manner of the speaker ought always to betray the most profound reverence, if he would wish to excite devotional seriousness in his audience. But, when little vulgarisms, "wit that can creep," ridiculous flights of fancy, jocular similes, are interspersed with truths of infinite importance; can we be surprised that an auditory should be thrown into an unserious titter? that the truly-pious should go away chagrined and disappointed? that scoffers should be eventually hardened in their impiety? and that the gospel of the blessed God should suffer additional contempt and disesteem, from such irreverent jocularity? And can we suppose, that ordinances conducted so irreverently, will be crowned with a divine blessing, or tend to real edification? Examine the character of Him, who "spoke as never man spake;" review the writings of his inspired apostles;

apostles; and then judge, whether the discourses of the one, or the epistolary exhortations of the other, are in any parts of them calculated to promote levity. Whenever Mr. *M.* ascends the pulpit, in order to deliver the truths of the gospel, or to harangue on his favorite topic; I would advise him to preserve in his mind the idea of the compassionate *JESUS* weeping over bloody *Jerusalem*;—of *Abraham*, importunately pleading in all the reverence and pathos of fervent prayer, in behalf of *Sodom* and *Gomorrhah*;—of *Moses*, in a solemn appeal to heaven and earth, calling God, angels and men to record against a rebellious people;—of *Jonah*, crying to the impenitent *Ninevites*, with all the earnestness of a man, who preaches for eternity;—of *John the Baptist*, lifting up his voice like a trumpet in the wilderness, and, in language, rough as his clothing, sharp as the piercings of a sword, and solemn as the grave, warning a proud and bigoted people to flee from the wrath to come;—of the intrepid *Paul*, delivering himself with such cogency of persuasive argument, and solemnity of faithful address, as to make even *Agrippa* himself an almost-christian, and to excite horror in the feared conscience of an avaritious and adulterous *Felix*;—I say, if Mr. *M.* will but preserve in his mind, the idea of these personages, thus engaged in their respective exercises of reverential prayer, compassionate address, and solemn declamation, I dare say it will tend greatly to prevent the intrusion of every light and irreverent thought; consequently will rescue his diction

from the froth of jocular phraseology; will introduce a becoming awe into his sermons and prayers; and will preserve the ordinances of God from that levity, which makes them sometimes resemble a comic entertainment more than an awful intercourse with heaven. †

Thus, Sir, you have virtually necessitated me to drop a few salutary hints, that very intimately concern you, as a preacher of the gospel. This I should have avoided out of tenderness to yourself, had you not by a variety of bold interrogatories, virtually called upon me to declare, that, though I did not hear you on *dipping*, I did on *other* subjects: and, that from the specimen I then had of your *manner*, I can conceive, the *half* was not told me respecting your humorous declamations on your darling topic. However, from the information of my friends, I take the liberty to expostulate with you before the public, as I did, in a private letter you received from me. “ You seem ex-

† *Jerom* gives an admirable piece of advice to those who minister in holy things. *Docente in ecclesia te, non CLAMOR populi, sed GEMITUS suscitetur: LACHRYMÆ auditorum laudes tue sunt.* On which, the words of good Mr. *Baxter*, will form a sort of excellent paraphrase. “ I know not how it is with other persons, but the most *reverent* preacher, who speaks as though he *saw the face of God*, does more affect my heart, than an irreverent man, with the most accurate preparations, though he *laxt* it out with much seeming *earnestness*. If *reverence* be not equal to *fergency*, it has but little effect. Of all preaching in the world, I *hate that most*, which tends to make the hearers *LAUGH*; or to affect their minds, with such levity, as *stage-plays* do, instead of affecting them with an holy reverence of the name of God. We should suppose, (as it were) when we draw near him in holy things, that we saw the throne of God, and the millions of glorious angels attending him, that we may be *AWED* with his *majesty*; lest we *prophane* his service, and *take his name in vain*.” *Baxter's Reformed Pastor*, abridged, p. 132.

ceedingly

ceedingly warm, from a supposition that I have misrepresented you; because in my letter to Mr. P. (as well as in my *Letter to a Baptist-Minister*,) I say you “held up those ministers who differ from you, in a ludicrous point of view.” And I say so still, Sir. Let your own ludicrous animadversions testify. Did you not ask your audience (with a design to ridicule the dispensers of baptism by affusion) whether “the sprinkling their pots and cups would *cleanse* them?” Did you not say, that those who do not practise immersion, “only baptize the ends of their *fingers*?” Did you not ridicule the custom of sending for a minister to baptize a sick child? And did not the censure, which affects the parents, consequently affect the officiating minister? Did you not even descend so low, as to ridicule those *prints*, which represent the Baptist as *pouring* the baptismal water on CHRIST? Did you not severely animadvert on a part of the office for baptism in the Church of *England*?—Now, Sir, although, in these witticisms, you mentioned no minister’s *name*, yet surely you ridiculed their office. So that, when you represented baptism by affusion, as similar to the “sprinkling of pots,” or as nothing more than “baptizing the ends of the fingers,” did you not indirectly “hold up, in a ludicrous point of view, those ministers, who differ from you?” Indeed you did, Sir. And I appeal to your own candor, whether all your loud complaints of *misrepresentation* are not sheltered under an evasive distinction, between ridiculing ministers’ *persons*, and bantering

bantering their *mode* of dispensing baptisin. I fancy, if I had introduced your peculiarities into the pulpit, and had ludicrously expatiated on the scene exhibited at the *Abbey-Foregate Bath*; you would have thought yourself “ held up in a ludicrous point of view,” though I never mentioned the *name* of Mr. *M.* or the *word* minister at all.

V. In the same letter, in which I presented Mr. *M.* with these expostulatory queries, I also told him, “ I was *informed*, he gave a *challenge* to the advocates for Infant-Baptisin, and would engage to answer all that should be said on the subject.” As he favored me with no reply to my letter, I looked upon his silence as a sort of tacit *acknowledgment* of the declaration; and, in my *Reply to Parmenas*, took the liberty to expose this pompous mode of introducing virtual *challenges* into the sacred desk. His friends, zealous for the honor of their champion, and looking upon my strictures as a dreadful misrepresentation, *seem* to have called a serious meeting, in order to vindicate their friend, and to attest his innocence. Accordingly, his postscript exhibits a list of ten Anabaptists, with the important Mr. *Sandys* at the head, who declare Mr. *M.* never gave *such a challenge*, and subscribe their names to this attested declaration.

Now, although the pompous postscript is authenticated by the names of these *Anabaptist Decemviri*, and particularly graced with the signature of a *Reverend Decemvir*; yet I will take upon me to prove, even from the acknowledgments of the *attesting*
junto,

junto, that Mr. M. did give a virtual *challenge* to Pœdobaptists; and that the style of it is tantamount to a declaration, that “ he would answer whatever should be said on the subject of Infant-Baptism.” Let us take an attentive view of the

ATTESTED CHALLENGE.

“ If the Pœdobaptists will prove their practice
 “ from the word of God, (which in my humble
 “ opinion they *never yet have done*,) I will atten-
 “ tively and impartially READ, whatever they
 “ (N. B.) *may PRODUCE*: and if they convince me
 “ from the scripture, that Infant-Sprinkling is
 “ Gospel-Baptism, I! SAMUEL MEDLEY! do
 “ *pledge myself* to make a public *recantation* of my
 “ present opinion, from the pulpit and the press,
 “ and to become a *zealous defender* of Infant-Bap-
 “ tism, wherever I am, and *as long as I live*.”
 Witness, &c.

Now, in opposition to this, I might urge, the declaration of a respectable *Dissenter*, whose single testimony, both in point of veracity and recollection, I deem more than a counter-balance to the attested acknowledgment of the Anabaptist *Decemviri*. The person referred to, declares, that to the best of his recollection (and he thinks his recollection could not fail him, for he listened with uncommon attention to the whole of this vaunting *hiatus*) Mr. M. did *totidem verbis* “ pledge himself to answer all that should be said on the subject of Infant-Baptism.”

But, waving his testimony, though I think it equally authentic with that of the *attesters* themselves,

selves, I am willing to abide by the style of the declaration itself. 1 That it is to all intents, a *challenge*, will, I believe, appear obvious at the first sight, to any person of candor and discernment; but more so, if we consider the exact analogy between the tenor of the declaration and Dr. Johnson's definition of the word *challenge*. "To *challenge*" (says the eminent lexicographer) "is to *call* another to *answer* for an *offence* by combat." Mr. M. thinks Infant-Baptism an "*offence*" against *scripture*: He "*calls*" on modern Pædobaptists from the pulpit "*to answer*" for this offence, as he intimates that their brethren, in former times, "*never have* proved their practice from the word of God:" and he virtually calls upon them to do this in controversial "*combat*" by "*PRODUCING*" their defensive proofs; which can only be done from the pulpit or the press. I leave the reader to judge, from this correspondence between the lexicographer's definition and Mr. M.'s declaration, whether the latter does not carry with it the appearance of a *pulpit-challenge*.

2. That Mr. M. did virtually pledge himself to answer whatever should be said by Pædobaptists, will appear, if we consider (1) That he asserts they "*never have*" hitherto "*proved* their practice from the word of God;" consequently that those, who have never done this, may be easily *answered*: (2) That, as they have hitherto failed, he calls upon them, to *prove* their practice now; which, by a sneering insinuation, implies, (notwithstanding his affected pretensions to impartiality,) that they

they would be as successful in future as heretofore; and therefore as easily *answered*. (3) That “whatever they may PRODUCE” (another mode of challenging them to do it) he would condescend to “READ.” Is not this a virtual calling upon them to PUBLISH? (4) That, if “convinced” by their arguments, he “pledges” himself to make a public recantation, from the pulpit and the press, although, by the specimen he has already given us, we may easily judge, how accessible he is to conviction, and how much disposed to make a public recantation.

Now, I only ask any person of candor and impartiality, if for a pulpit-orator to throw out innuendos concerning “WHATEVER” Pædobaptists “MAY PRODUCE” be not a virtual summons, or a species of *challenge* to the field of controversy. And, if this same *person*, declares, by a solemn pledging of his *important* I! S. M! that, if convinced, he will publish his recantation; I should be glad to know, what we are to suppose he would do, when all our arguments are *lost* upon him. Does his declaration imply, that he would ONLY “read whatever we may produce?” and that he would never *attempt*, at least, any *answer* to our publications? Does it not rather, plainly innuinate, that, as he would publish *his recantation* from the pulpit and the press, if *convinced* of the scripture-ground of Infant-Baptism; so, if *not* convinced, he would adopt some *public* mode of *declaring* his opposition. For, I repeat it again; we can never suppose, without flying in the face of
recent

recent facts, that Mr. M. would be only a *silent* reviewer of our sentiments. Let the religious buffoonery, with which, though *unprovoked*, he lately attacked Infant-Baptism, and the dogmatic assurance, wherewith he exalted Anabaptism, bear witness, how far our productions would be likely to receive a *candid, modest, or silent* examination. So that, I am fully convinced, (and the conviction is founded on *implicit proof*) that, Mr. M. did, either *expressly*, according to the information of my friend, or *tacitly*, according to the face of the attested declaration, say he would engage to answer whatever should be urged by Pædobaptists.

VI. And now, Sir, permit me to expostulate with you once more, upon a review of your conduct. Do you really think, that your late manner of treating your differing brethren, is strictly defensible? Is it consistent with *decency*, to scatter abroad your little ludicrous witticisms, when you are engaged in the solemnities of public worship? Does it betray any genuine *modesty*, to deliver yourself with such dogmatic confidence, on a subject, which you do not seem sufficiently to understand? And is it any mark of *self-diffidence*, to conclude with such peremptoriness, that Pædobaptists “*never have yet proved their practice from God’s word?*” Are you a competent judge of the merits of the controversy, to be able to determine a point, which Anabaptists of much superior abilities, have found so very difficult to prove? Or do you suppose that your mere *affirmation* is to weigh

weigh heavier, than the arguments of “ ten men that can render a reason?” If you must give your opinion, respecting your own peculiarities; can't you do this, without exhibiting the contrary side in all the parade of ludicrous declamation? Is the sacred desk a proper *place* for such exhibitions? Is the celebration of a solemn ordinance, a *time*, proper for such levity? And should a promiscuous audience, consisting perhaps of profane more than professors, be eye and ear-witnesses to such trifling irreverence? Is it the part of *modesty*, *candor*, *politeness* or *moderation*, after roundly asserting, that Pædobaptists have failed in all their attempted vindications of Infant-Baptism, to give them a virtual *challenge* to “ *produce*” something for the vaunting challenger's perusal? And, is it any mark of ingenuity, or openness to conviction, after a man has been called to an account for giving a challenge from the pulpit, to fly to the poor subterfuge, of getting a few partial friends to attest a declaration, which only exculpates him from uttering certain *words*, when it manifestly implies the *sentiment*, I have exposed?

Suppose, Sir, that I had been invited to *Liverpool*, as you have been lately, to *Shrewsbury*: That all the inhabitants of *Liverpool*, (a few only excepted) were *Anabaptists*; and that *Pædobaptists* there, like your brethren in this town, were *Dissenters*:— That, upon accepting the invitation, I had taken an opportunity of preaching, and of baptizing:— That, in the course of my sermon, and at the time of administering the ordinance, I had availed my-

self of a double occasion, to ridicule the sentiments and ordinances of the establishment:—That I had, in a cluster of low similes, ridiculed the Anabaptists for making their “*watery grave*” essential baptism:—That I had, with a low sneer, asked, in a public ordinance, whether the “wrapping their pots “and cups in cloths, and then putting them “under water, would be a more probable mode “of cleansing them, than by an affusion of “water:”—That I had laughed at Anabaptists, for taking long journeys, to dip persons in the depth of winter, *pregnant women* not even excepted; as if they deemed immersion essential to salvation:—Suppose I had proceeded farther, roundly to affirm that “Anabaptists had never yet proved their practice from the word of God;” that I gave them a virtual *challenge* to “*produce*” something from the press, and that I would take upon me to *answer* the production:—Suppose, Sir, I say, that I had conducted myself thus, in the delivery of my public discourses, and at the administration of the ordinance of baptism; in what an unamiable light must I have appeared, to the candid and judicious, either as a *preacher* or an *administrator*! What would the WORLD have thought of me? What! but that I went to *Liverpool*, only to exhibit a little pulpit-buffoonery, in order to make one part of my hearers *laugh*:—What would the *Pædobaptists* have thought of me? What! but that I had strangely forgot my *errand*; that, instead of preaching *Christ and him crucified*, I had only designed to preach *self*; and that, instead of urging
the

the “*one baptism*,” I wanted to amuse them with a little dry declamation on *cold water*.—What would the CLERGY of *Liverpool* have thought? What! but that I went there, as a sort of *declaiming gladiator*, to give a virtual *challenge* to any who chose to take up the gauntlet:—What would the *Anabaptists* have thought? What! but that I meant to fill their heads with *doubts*, their united assemblies with *confusion*, and their differing brethren with *contemptible bigotry*.—Yea, what would Mr. M. himself have thought? What! but that, relinquishing the catholicism of the *man of moderation*, and the pacific tenderness of the *christian*, I had taken a long journey to give him a virtual *insult* in his own neighbourhood.

But even this mode of representing, *mutatis mutandis*, the disingenuity of Mr. M.’s conduct, does not take in all the subsequent aggravations in it. For, besides attempting a vindication, he has now informed us, that we are totally mistaken in the mode of administering baptism. Thus dogmatizes Mr. *Medley*. “I still think, that none of the ministers in the established church, or among the dissenters, do administer baptism in a *scriptural* manner.”—If our Pædobaptist brethren are affected by this gentleman’s *thoughts*, in the same manner with myself, they will deem them as remote from *truth*, as they are from *modesty*; and will naturally expect annual visits from the *thinker* himself, since he holds so very cheap all the *unscriptural* administrators of baptism, in *Shrewsbury*. However, as *second* thoughts are best, and

as the wisest of men have seen the utility of them; who knows but Mr. M. may *think* differently in the year 1777? At least, one would fondly hope, that he would *think*, and *preach*, and *write*, a little more MODESTLY. For, if the space of several months, and another expostulation from the press, do not produce such a desirable change, I know what somebody will *think*; *viz.*: that *bigotry* is a thick cloud impervious to every ray of light; that *effrontery* is a *coat of mail* impenetrable by the keenest arrows of argumentative reproof; and that some people's *thoughts*, like the reveries of one in a dream, are destitute of regularity, solidity, and truth.

VII. Not content with dogmatizing on Pœdo-baptism, he abuses some *Pœdobaptists*, in a strain, which by an unhappy fatality, involves the abuser himself in a reverberating censure. Having in my *Letter to a Baptist-Minister*, dropped the most candid declaration, respecting *Dissenters*, and the happy privileges they possess under the wing of a "*gracious toleration*;" instead of improving this declaration to my honor, he, on the contrary, avails himself of an occasion to accost me with an address, that contains in it such *personality* of abuse, as characterizes neither the gentleman nor the christian. Having in p. 8, advertised the reader of my "*advancement!* to the Vicarage of St. *Alkmond's*," he renews and expatiates on the advertisement in p. 10; where, like the abusive counterpart of his auxiliary in *Salop*, he thus inveighs.—
 " The *only* difference between the Dissenters and
 " the

“ the Church of *England*, is, that the latter is
 “ *endowed* with fat livings, TO! puff up the *pride*
 “ of certain *Vicars*, THAT! they may *despise* their
 “ unendowed brethren. I *think*” (pray mind;
 these are his *thoughts* for 1776; but perhaps he
 may *alter* them, at some future lucid interval;) “ it must *naturally* occur” (in consequence of a
natural bright *thought*) “ to a *discerning* reader”
 (but where shall we find *readers* as *discerning* as the
 THINKER?) “ acquainted with all the circum-
 “ stances” (a mysterious innuendo, which I hope
 the *thinker* will explain) “ of a certain author,”
 (whose real name he has been so polite as never to
 mention but in his title-page) * “ what an amazing
 “ contrast” (especially when exhibited by our
 thinker’s *amazing pen*) “ the *humble* Curate of *Shaw-*
 “ *bury* was to the *priestly*” (an erratum for *proud*)
 “ Vicar of St. *Alkmond’s*!”

Here I might leave our *amazing thinker*, peaceably to enjoy his thoughts for the present A. D. were it not that I think it possible he may, even before the present year is elapsed, either change his *thoughts*, or at least the *coarse phraseology*, that cloathes them. For this reason I will spend a few strictures on a passage, which seems to be the result of profound cogitation. (1) When Mr. M. says, that the “ ONLY difference between Dissenters and the Church of *England*, is, that the latter is *endowed* ;” does not his cogibundity, here, take a *nod*? For if that were the *only* difference, I should not now be writing against *him* as an oppugner of Infant-Baptism. (2) Though some of the livings
 in

* And the *initials* once, upon another occasion.

in the Church of *England* are “*fat*,” yet there are numbers of them very *lean*; the incumbents of which endure as great, if not much greater hardships, than many unendowed Anabaptists.

(3) That large emoluments *abused* “puff up the pride” of some ecclesiastics, is too notorious to be denied. But that our Church is endowed “*to!*” augment their pride, is just as good sense and sound truth, as to say, that “Anabaptism is *unendowed*, *to!* enhance the *humility* of certain Antipædobaptists.”

(4) That our Church is endowed “*THAT!* certain Vicars may *despise* their unendowed brethren,” is an *end*, which the original *endowers* themselves as much thought of, as that our unendowed *thinker* would ever fabricate such invidious nonsense.

(5) When Mr. *M.* would insinuate, that certain ecclesiastics on corpulent benefices (which I’m sure, thus far, happens not to be *my* case) are puffed up with pride, and with contempt of their brethren; he seems to form a sort of connexion, in idea, between *corpulency* and *pride*, as if they were homogeneous; or, as if *endowment*, *pride* and *contempt*, formed a kind of ecclesiastical *Cerberus*, whose triple mouth is opened in hideous expansion against *Dissenters*. But here Mr. *M.*’s pencil draws a *caricature*, which exists only in his frightened imagination. *Ecclesiastical endowment* is not the monster, he would represent it; nor does it naturally engender those twin-sisters, *contempt* and *pride*. There are many *endowed* sons of our Church, whose humility, and respect for differing brethren, are extremely conspicuous.

spicuous. * And, permit me to observe, that I myself know some *unendowed* individuals, who assume a greater air of self-importance, despotic church-authority, visible elation of spirit, and appearance of pomp, than many whom Mr. M. may falsely accuse of *priestly pride*. *Qui alteros incusat, oportet se intueri.*

Notwithstanding the multiplied shifts, Mr. M. has adopted, in order to elude the charges, I have brought against him, respecting his severe and ludicrous mode of attacking Infant-Baptism; I am glad, however, to meet with a concession, p. 38, which implicitly admits the whole of these charges, as well as points out the determinations of his future conduct. "As to human traditions, &c. "I confess I have OFTEN made free with them," (another mode of expression for having *freely abused* Infant-Baptism) "and I will give neither

* I will not, however, take upon me, to promise that Mr. M. will be the object of such respect, unless he should improve very rapidly in a science, with which he seems at present to be perfectly unacquainted. When a man descends to the scurrilous mode of abusing, without any just provocation, the Ministers of the established Church, upon a supposition, that the ecclesiastical endowment which provides for their maintenance, makes *intentional* provision also for their *pride*; must not the fabricator of such impertinent insinuations sink in the esteem of every man of candor and good sense? When this Gentleman represents "certain Vicars" as "*puffed up with pride*," I should be glad to know, whether it be any proof of *our* haughtiness, that we take any notice of his low-lived imputations, or of his *humility*, that he coins them. Certain I am, this unendowed Anabaptist is so *puffed up* with a certain disorder, that, if the gentle puncture of a controversial lancet does not penetrate the bladder of pomposity, and give vent to its inflating contents; by the time he writes again, the tumor will probably have arrived at such a prodigious degree of magnitude, as to render the poor patient an almost *incurable pomposo*: and, that he will then be a possessor of a PLUMP ENDOWMENT, I believe there will be no occasion to advertise the humble reader.

"bond

“ bond nor promise, that I may not *happen*, to
 “ do so *again* before I die.” But, this Gentleman,
 who will not engage that he may not “ *happen*”
 to pour forth his abuse in future, drops his *casual*
dialect, and gives us fair warning, in the following
 tremendous intimation, which he has backed with
 an explicit bond and promise. “ If ever I am
 “ again called, to defend the ordinance and re-
 “ commend the practice of believer’s baptism,
 “ either at *Sh—y* or *elsewhere*; you may ALWAYS
 “ expect to *hear* of me as a SEVERE OPPOSER of
 “ the human invention, &c.”

Now, candid reader, I request you will please
 to keep in mind this *promissory note* of our me-
 nacing opponent; because the recollection of it
 will help you to judge, of what nature Mr. *M.*’s
 recent harangues at *Shrewsbury* were; and whether
 his own concession here has not fully justified my
 animadversions upon them. As to his engaging,
 by a promissory bond, to be a “ *severe opposer*” of
 Infant-Baptism, if you divest his *opposition* of a mass
 of wordy tautology, overbearing confidence, mere
ipse dixit, low abuse, &c. I assure you, there is
 nothing in the “ *opposer*” which even a *novitiate* in
 divinity need to dread: And, if Anabaptism could
 furnish advocates, no more formidable than Mr.
M. I think the Anabaptists themselves would
 tremble for their *great Diana*.—Should he favor
 us with any more visits, and reiterate his “ *severe*
opposition” in the style and manner, of which he
 has given a late specimen; and should any Pædo-
 baptists be ear-witnesses to the ludicrous and irre-
 verent

verent scene ; instead of *sneering*, probably they “ will stand PITYING by.” For my own part, I am sorry to be under a necessity of reminding Mr. *M.* that an inspired apostle mentions some bigoted cotemporaries of his day, who “ preached CHRIST even of *strife* and *contention*.” As I think such a mode of preaching is subversive of peace, and destructive to the real interests of the gospel, I am extremely concerned, that there should be any apparent similarity between Mr. *M.*’s spirit and that of the *contentious* declaimers in St. *Paul*’s days. And, if he should appear in this town again, in the character of a “ *severe opposer*,” tho’ I shall rejoice, like the catholic apostle, that “ *Christ* will be preached,” yet it will be an additional affliction to me, that the preacher should be a warm imitator of the *sons of strife*. I have been accused by an Anabaptist, of being “ not content with my own watch and ward.” But, whether a man’s taking a long journey in order to disturb the neighbourhood of gospel-ministers, in the formidable style of a “ *severe opposer*” does not come under the above predicament, I leave the judicious reader to determine.

C H A P. II.

Mr. M.'s doctrine of the ESSENTIALITY of dipping exposed and refuted—His explanatory vindications on that head incur additional absurdity, and glaring self-contradiction—Animadversions on his calling the Church of England the “daughter of the mother of abominations.”—The defamatory appellation, when transferred to the Ministers of our Church, proved to be inconsistent either with truth, or decency.—Some QUERIES proposed to Anabaptists.

THE unscriptural stress, which Anabaptists in general lay on *dipping*, induced me to express my fears on this head, to Mr. M. in particular. His manner of expatiating on the *Eunuch's* baptism, mentioned in *Acts* viii. 38, first laid the ground of my apprehensions; and his explanatory reply, so far from removing, has only tended to enhance them the more abundantly. Indeed all this gentleman's *explanations* only *thicken* in the *clearing*; and his self-vindications resemble the efforts of a man fallen into a gravel-pit, and striving to rise; but in vain; for the loosened soil eludes the climber's grasp, and makes every attempt to emerge from his embarrassed situation productive of a fresh and more confirmed fall. In this situation I often find Mr. *Medley*. His own false reasoning is the pit of absurdity into which his precipitate zeal has hurried him. I fly, with friendly eagerness to the pit's mouth, and gently propose

propose a scriptural ladder to help him out of his embarrassment. Enraged that I should detect him in so humiliating a situation, he storms from the bottom at *me*, as if *I* had been the agent in his fall: and, when I expostulate with him on the *dirtiness* as well as danger of his situation, he rages still more, and lays the whole charge against what he calls, my “daubs of the black-bruth;” p. 14, whereas, the daubing, so thick upon his garments, is occasioned by the accumulated dirt he contracts in his repeated falls, and disappointed attempts to rise; which is still increased by the proportionate ponderosity of the body that tumbles. Take a remarkable instance of this nature in the following circumstance.

I. In p. 13, of my “*Letter*” I expressed my apprehensions, that Mr. *M.* made the *Eunuch’s baptism* the ground of his *joy*, either in whole or in part, and that his mind had been *legalized* upon a favorite occasion. Here *I drew a bow at a venture*; and the fortuitous arrow has hit the mark: the wounded Anabaptist, in his attempts to pull it out, eventually drives it deeper, and enlarges the wound: while the unextracted dart pierces bigotry’s coat of mail, enters the very heart of Anabaptism, and makes its bigoted advocate fret prodigiously. Upon my calmly hoping, that Mr. *M.* could not think “the *Eunuch’s joy* was the *truer* “BECAUSE he was *baptized*,” he proposes the following answer. “I do think the *Eunuch’s joy* was “more TRULY *strengthened*, more TRULY *enlarg-* “*ed*, more TRULY *heightened* and *brightened*, and

“ more TRULY *sealed* and *confirmed* in the experience of his soul in consequence of the divine blessing and presence attending him, in his submission to the divinely instituted ordinance; which submission was an *essential part* in the obedience of his faith.” p. 14.

That “ the divine presence and blessing ” can strengthen, enlarge, and heighten a believer’s joy, is a truth not to be controverted: and, if I thought Mr. *M.*’s theological jargon was intended to inculcate nothing more, I should give him my hearty concurrence in the observation. But he makes this divine presence and blessing an inseparable attendant on the outward ceremony of baptism; and a submission to that ordinance he represents as an *essential* adjunct in the *Eunuch*’s obedience of faith. So that, although by ascribing the enlargement of the *Eunuch*’s joy to the divine blessing, he has craftily devised a sort of casuistical loop-hole, from whence to escape the vigorous attack of an opponent; yet it is plain, that he makes the *strengthening, enlarging, heightening, brightening, sealing, and confirming* of spiritual joy, ultimately to depend on his submission to baptism; an insinuation this, big with the very quintessence of *legality*, and calculated to puff up the pride of Anabaptists, as well as to *strengthen, enlarge, heighten, brighten, seal, and confirm* their bigoted attachment to dipping.

But, that I may expose the fallacy, absurdity, and error, couched with plausible artifice, under this whole passage, I lay before the judicious reader,

reader, the following observations. (1) When Mr. M. asserts, that the *Eunuch's* joy was "MORE *brightened and confirmed*" upon his submission to baptism; does he not attribute *more* to this submissive act, than to the energy of the *Ethiopian's* antecedent *faith*? Does he not thereby manifestly exalt a creature-work, a mere non-essential, not into an equality with, but into an absolute *superiority* above that grace, without which it is impossible to please God? The scriptures of truth speak of "*joy in believing,*" Rom. xv. 13. of "*the joy of faith,*" Phil. i. 25. And they continually intimate, that as believers owe the commencement of divine joy to the lively exertion of *faith*, so they do likewise the *continuance and strength* of every inward consolation, to the same powerful grace. And, because it is the self-abasing peculiarity of faith, to rest only upon the *Lord Jesus Christ* for pardon and acceptance, and to eye him as the fountain and foundation of every blessing in time and eternity, in contradistinction to the proud claims of pharisaism and hypocrisy; therefore the true believer's joy is called "*a joy in God, a rejoicing in Christ Jesus,*" Rom. v. 11. Phil. iii. 3. But how does this scriptural representation of the matter comport with Mr. M.'s views? He makes the enlargement and confirmation of spiritual *joy* to result from a submission to an outward ceremony; yea, he asserts that it is "*more*" enlarged thereby. Well, for my own part, it seems evident to me, as well from scripture as matter of fact, that, where such an undue stress is placed on externals,

ternals, the soul, instead of being *enlarged*, becomes the subject of legal contraction; and the *joy*, instead of being *strengthened*, suffers an enfeebling damp.

(2) But, Mr. *M.* asserts that the *Eunuch's* joy was more *truly* strengthened, &c. And lest we should overlook the emphatic word, he repeats his "TRULY" *six* times. By the addition of this small dissyllable, the error is still more truly *strengthened, enlarged, heightened, brightened, sealed and confirmed*. For, here is an explicit insinuation, that there was some defect in the *truth* as well as the *strength* of the *Eunuch's* joy, 'till he was baptized. Now, as Mr. *M.* is professedly an advocate for *dipping* as the *essential* mode of baptizing, and for adult-dipping as *essential* to the obedience of faith; and as he proposes the *Eunuch* as an example for both essentials; he consequently must think, (yea he implicitly declares) that the *joy* of *undipped* believers is neither so *true* nor so *strong*, as that of those, who submit, to what he is pleased to call, "a divinely instituted ordinance." And, the plain *English* of this unscriptural insinuation is, that the joy of Anabaptists, and of them alone, is *truly strong* and *bright*. Had I not reason then, in my *letter*, to ask Mr. *M.* if he thought "the *Eunuch's* joy was the *truer*, because he was *baptized*?" And has he not now given me such an answer, as abundantly confirms my former apprehensions respecting the *legality* of our author's sentiments? I confess this is a *brightening* of the subject, that I never expected from an *evangelical* pen. And I am not in the least surprised,

prised, that those who sit under such tenets, and submit to dipping, from an imbibed supposition, that their submission to this ceremony will “ *more truly strengthen*” their joy; I am not surpris’d, I say, that such persons should place their joy in *dipping*, rather than in *believing*; that, from a delusory dependence on a mere *opus operatum*, they should mistake the shadow for the substance; and that they should live and die utter strangers to the power of godliness. Nor am I in the least surpris’d, if *some* Anabaptists, should be hereby so swoln with spiritual pride, as to look with contempt on their brethren, and to fancy themselves the only possessors of the “ *truth, joy, and essence of obedient faith.*”—Suppose a happy Pædobaptist, rejoicing in God his Savior, and triumphing in the victorious faith of his elect, were to meet with one of Mr. M.’s hearers, and from the overflowing abundance of his heart were to declare the great things God had done for his soul. According to our author’s doctrine, the Anabaptist should make the following answer. “ Well, but you have not been *dipped*. As you have not submitted to the *divinely instituted ordinance* of immersion, you have not obeyed the command of *Christ*. Therefore, though you may possess a *degree of joy*, yet I cannot pronounce it quite genuine. For I have the authority of my own minister to declare, that if you are *dipped*, your joy will be more *strengthened, enlarged, heightened, brightened*; and more *truly* so too. And I have been so fully convinced, from Mr. M.’s teaching, that immersion is *essential* to
the

the *truth* as well as *strength* of divine joy, that I look upon mine to be now *sealed* and *confirmed*; but cannot think this of you or any other Pædo-baptist."

To this declaration, founded on our author's legal doctrine, I can conceive the happy Pædo-baptist making the following bold, yet humble, reply.—“As for *dipping*, I do not think it *essential* to the mode of baptizing; and since I find Infant-Baptism not forbidden by any express prohibition, I rather think it virtually enjoined by the very *silence* of scripture, since Infant-Circumcision was an instituted mode of initiating into the church the seed of *Israel* under the law; which sacramental initiation is now lost, if Infant-Baptism be abolished. But I lay not the least stress on externals of this nature. In *Christ Jesus*, neither Infant-Baptism nor Adult-Immersion availeth any thing, but a *new creature*. The LORD has made me a partaker of the one essential baptism, and I am therefore perfectly easy about any modes of washing away the *filth of the flesh*. I am a sinner, justified from all things, freely by grace. My faith is fixed upon the rock of ages. My whole dependence is on the blood and righteousness of *Christ*. In him I stand completely justified, pardoned, accepted. My conscience echoes to the voice of his word, which says, *There is no condemnation to them that are in Christ Jesus*. Through him I have peace with God, and peace in my conscience: by him I am kept from falling: from him I derive all my blooming expectations of grace and glory: and in
him

him I have all those *fresh* and never-failing *springs* of light, life, consolation, liberty, strength, holiness, which refresh my spirit, and make the wilderness within to blossom as the rose, and flourish as the garden of God. My joy is IN *believing*, and flows from the fountain of life and salvation in *Christ Jesus*. As for Mr. M.'s assertions respecting the virtue of *dipping*, it matters not what he or any other man says, when scripture, experience, and facts, are contradicted. Nothing can enlarge or brighten my joy, but an enlargement and increase of faith. And the joy, which often results from a legal reflexion on some creature-work, is as different from that which springs from a simple dependence on the fulness of *Christ*, as the transient glimmering of a meteor is, from the vivid and genial irradiations of the sun. The one may give a flash of light, and gust of superficial comfort: but only the other can administer that joy in the Holy Ghost, which is unspeakable and full of glory. Multitudes of *Pædobaptists* are now partakers of this joy. Several of the excellent of the earth, who never were dipped, have lived and died confessors of the truth as in *Jesus*; while numbers of illustrious martyrs, who were strenuous advocates for Infant-Baptism, have had the joy of the LORD so *strengthened, enlarged, heightened, brightened, sealed and confirmed in the experience of their souls*, as to go cheerfully to the stake; to clap their hands triumphant in the flames; and to rejoice, exulting, in the very jaws of death. With such as these may I be numbered here, and hereafter!"

(3) I wish that this presumptive remonstrance could suffice to answer, and expose, the poor legal insinuations of our author. But the enlargement of his mistakes necessitates me to enlarge in my strictures. Not content with representing the *Eunuch's* submission to baptism as the ground of "more truly strengthening" his joy, he finishes the whole, by making it "an *essential part* in the obedience of his faith." This is the highest step, in which Mr. M.'s erroneous gradation on this subject generally terminates. Notwithstanding I have already, upon a former occasion, sufficiently exposed his false doctrine of the *essentiality* of dipping: though I have reason to believe, that some of his own brethren wish, he had not carried his assertions to such an unscriptural length: and though he seems a little apprehensive himself, that neither reason nor scripture will warrant his ascribing the *essence* of obedient faith to his favorite ceremony: yet, as he once dropt the *irrevocabile verbum*, he seems, at all events, determined to abide by it. Only, here, he seems to soften the offensive expression a little, by calling it an "*essential part*." But will this gentleman, who is so very fond of distinctions and refinements, be so kind to inform us, of how many *essential* parts obedient faith consisteth; and under which of those *essential* divisions we are to rank *dipping*? Does he imagine, that the *essence* of faith will admit of being divided, subdivided, and re-subdivided, like the circumlocutory jumble of certain tedious harangues? We think dipping an absolute *non-essential* even in those,

those, who think it their duty to submit to it; because the *essence* of obedient faith can and does subsist in thousands who never were dipt; and because many who have been immersed, were never partakers of the *one essential baptism* of the Spirit.

II. This part of the subject naturally leads me to p. 116,—118, of your pamphlet, where you resume your doctrine of *essentiality*, and vent a great deal of abusive rage at the manner, in which I have exposed and refuted it. Indeed, this is our author's invariable method. When argument fails him, he flies to abuse; in which he seems to possess not a little fertility of invention. However, I have not so great reason to complain, when I reflect, that he has treated with still grosser illiberality, the whole body of the *primitive Fathers*; and attacked our established Church with all the effrontery of open invective, and with all the scurrility of ironical sneer. For this piece of most confunmate indecency I shall reserve a few animadversions, in their proper place.—But to return;

In p. 132, of my *Letter to a Baptist-Minister*, I have presented Mr. M. with five arguments, to prove that dipping is “not *essential* to the obedience of faith.” These he never once touches. Indeed, why should he? since they were likely to burn his fingers. I have also endeavored to throw some light into the *Babel* of his confused doctrine, by laying before him two apposite illustrations in p. 134, 135. These also he has thought

proper to pass over, for reasons best known to himself. Thus, argument and illustration are as much lost upon this gentleman, as the most delicious and salutary food is, upon the depraved appetite of a sick man. Our author is so full of himself, and so constantly affected with a *supercilious nausea*, that he rejects, with squeamish indifference, and haughty disdain, every illustrative and argumentative mode of stating truth; calling it sometimes “*egregious nonsense*,” at other times, “*magisterial bombast*.” This evasive and cavalier method of treating an author’s arguments, is well exposed and reprobated by a great writer. “It usually happens, that this *confidence* does but betray men’s *ignorance*, and shew, that many make that up in *passion*, which they want in *reason*; zealously condemning what they little understand. And, I have observed it is the TRICK of some, that can scarce give a reason for any controverted part of their creed.”

But, let us see how Mr. M. extricates himself from the force of my arguments, and from the embarrassment in which an invincible attachment to absurdity has involved him. I charge him, upon information, with saying that, “adult-dipping is *essential* to the obedience of faith, though “not to salvation.” This he *denies* in the following terms. “I did not express myself in “*such* words, nor in words which had such a “*meaning*.” p. 116. No! Let us compare notes, and proceed to a fair examination. That you have repeatedly acknowledged the *negative* part
of

of my charge (“ dipping is not *essential* to *salvation*”) you will not deny. It is the *affirmative* part therefore that remains to be proved. You declare that you never did express in *such* words or in words carrying such a *meaning*, that “ adult-dipping is *essential* to the obedience of faith.” I say you did; and I prove it from the declarations of your own pen. P. 116, these are your very words: “ I *said* that a submission to the ordinance, *was*, in those, who were proper subjects of it, *ESSENTIAL* to the obedience of *their faith*.” Again, in p. 117, you say, “ It is to all those, who are convinced of its being a duty, *ESSENTIAL* to the obedience of *their faith*.” You repeat it a *third* time in p. 118. “ *A submission to it is ESSENTIAL*.”—Now that the reader may have a fair opportunity of judging between us, I shall in the following columns, compare Mr. *Medley* with himself.

Mr. *M.* negative.

“ I did NOT express myself in such words, nor in words which had such a *meaning*,” viz. That adult-dipping is essential to the obedience of faith. p. 116.

Mr. *M.* affirmative.

“ I SAID that a submission to the ordinance (of adult-dipping) WAS, in those, who were proper subjects of it, *ESSENTIAL* to the obedience of *their faith*,” p. 116. — “ It IS, to all those, who are convinced of its being a duty, *ESSENTIAL* to the obedience of *their faith*.” *Ibid.*— “ A submission to it is *ESSENTIAL*.” p. 118. — “ You are most heartily welcome, to publish it, from *Dan* to *Beersheba*, that I, *Sam. Medley*, do from my heart, think, believe, and say, that believer’s baptism, is *ESSENTIAL* to the obedience of *faith*.” Mr. *M.*’s private letter to the author.

The

The foregoing columns exhibit Mr. *M.* *self-compared, self-contrasted, and self-condemned.* The column on the *left* side introduces Mr. *M.* as *denying* that he said “adult-dipping is *essential* to the obedience of faith.” Yet in the *right* the very identical denier, once, twice, thrice, four times *affirms* it. Which of these Messrs. *Medley and Co.* are we to credit? The *negative*, or the *affirmative* one? For my own part, I have a three-fold reason to believe the *latter*; because in the mouth of three witnesses, viz. Mr. *M.* from the *pulpit*, Mr. *M.* from the *press*, and Mr. *M.* from his *study*, yet identically one, *every word* of my charge is *established.* And I leave the reader to judge, whether the natural inscription on the above columns, ought not to be *Logica Medlëiensis!*

But our author has devised a few *loop-holes* for himself. Let us see, whether in his attempts to slip through them, they do not close the tighter on the neck of his evasive shifts. (1) P. 118, he says, dipping is “*essential* to all those who are “*convinced* of its being a *duty.*” Then, if the restrictive close of this sentence has any meaning, it must imply, that dipping is *no duty* to those who are *not convinced* it is. The Pædobaptists are much obliged to our candid *essentialist* for this concession. May we not hope for a still stronger one in some future publication? But, what a curious *essential* has Mr. *M.* contrived for us! such as varies its application and importance, according as the wind of conviction blows! So that, to those, who *are* convinced of it, as a duty, dipping is

is an *essential*; but to those who are *not*, it is a *non-essential*. Ah! Sir, this single concession, distinction, or call it what you please, as loudly proclaims the *non-essentiality* of dipping, as the self-contrasted columns do their author's glaring self-contradictions.

(2) Another explanatory shift, which our author gives us, is couched in the following words. "I said, it is *essential* to the obedience of faith, in opposition to *indifference in religion*; and I say "so still." p. 116. This is an insinuation, which, together with the exceptionable doctrine that ushers it in, I hope Mr. *M.* will, at some future lucid interval, publicly retract. If a non-submission to dipping be a mark of "*indifference in religion*," then, by a parity of reason, submission to it must characterize religious fervor. And, if Mr. *M.* abides by his own principle, he must set dipping upon an equality with a moral precept; † yea with the general spirit of vital chris-

† Dr. Stennett, in the preface to the first part of his *Remarks on Mr. Addington's Treatise*, drops the following candid acknowledgement. "It is possible the zeal of Baptists may exceed. This is the case, when an *undue stress* is laid upon baptism. Now, it is certain that they lay an undue stress upon this sacred rite, who maintain that it is necessary to salvation, or place it *in the same point of view*, with a *moral precept*. But, if there are any Baptists who do this, I profess I do not know them."-----On this concession I beg leave to observe, that 1 Mr. *M.* seems indirectly to make dipping necessary to salvation, by maintaining it is *essential* to the obedience of faith; unless some person be so ingenious as to find out a distinction between what constitutes the *essence* of obedient faith, and what is necessary to salvation; which I confess is not *my* case. 2 That Mr. *M.* places dipping "in the same point of view with a moral precept" is plain, from his opposing a submission to this ceremony to "*indifference in religion*." So that, 3 I leave it to the Doctor's candor to determine, whether Mr. *M.*'s zeal has not "*exceeded*" here the bounds of truth; and, whether, if he never knew one of his brethren before, who laid an "*undue stress*" on dipping, he does not know *one* now? tianity.

tianity. A principle this, which will bring after it a train of absurd and dangerous inferences. For if “*indifference in religion*” is to be determined by a submission to dipping as a standing criterion; then, according to Mr. *M.*’s own principle, he ought to entertain a very *indifferent* idea of the religion of his Pœdobaptist brethren, and to have a very exalted opinion of the piety of profelytes to his own persuasion. A discrimination this, naturally resulting from his assertion; which too manifestly tends to inspire certain persons with a fond conceit of the height of their religion; tho’ perhaps, it has, too often, nothing for its foundation, but a mere submission to an outward ceremony. ’Till therefore, Mr. *M.* can give us arguments to evince the indifference and lukewarmness, of those who are not profelyted to dipping, stronger than his inconclusive *ipse dixit*, he will give us leave to look upon this and every such uncandid insinuation, as refuted by stubborn matter of fact.

III. Our author, as if apprehensive, that his crude unscriptural assertions had involved him in inextricable absurdity, endeavors to prove myself, and the Church of *England* to be equally blended in the same unfortunate predicament; in order probably that with some company he may be kept in countenance a little. But his attempts here are as void of demonstration, as his manner is destitute of decorum. Thus he expresses himself.

“ Were it so, that I had even insisted that baptism is essential to salvation, I should have said

“ no

“ no more, than the *Mother of abominations* has
 “ transmitted to her *Daughter*, and she to her *Son*,
 “ the *Vicar of St. Alkmond's*; for your excellent
 “ Church (in her 9th Article) plainly insinuates,
 “ that baptism is *essential to salvation*, by making
 “ it (as well as faith) a *pre-requisite* to deliverance
 “ from condemnation.” p. 117.

I am heartily concerned to see such an extravagant fallacy of groundless abuse from Mr. M.'s pen; and can only account for it, upon a supposition, that his mind was previously thrown into a violent perturbation; which seems to have been heightened, in proportion to the difficulty he found, in disengaging himself from the trammels of a gross absurdity. The truth is, our author seems to make a retreat from the force of argument, and he endeavors to do it with as good a grace as possible, lest his flight, should appear altogether inglorious: for, as he flies, like a true *Parthian*, he levels an arrow of retaliating censure at the Church of *England*; but, the misfortune is, instead of doing any execution, it recoils with a double reverberation on the fugitive marksman himself. (1) He quotes the 9th Article, to prove that our Church makes “ baptism essential to salvation.” The Article, to which Mr. M. refers, treats of *original sin*; the infection of which it supposes, in some degree to remain even in the regenerate; one of whose grand blessings is described in the following words. “ There is no condemnation for them that believe and are baptized.”

This is the passage, which he thinks so strongly

favours his doctrine of essentiality. But it is wide of the mark. Our Church adhering to the letter of scripture, does not say more, than our LORD does in *Mark* xvi. 16. "He that believeth and is baptized shall be saved." Indeed the Article does not say *so much*; for, whereas, a being *delivered from condemnation*, expresses only the *negative*, the term "*shall be saved*," comprehends all the *negative* and *positive* parts of salvation. So that, if we argue from Mr. M.'s absurd premisses, it may be proved, that our LORD himself suspends the attaining everlasting salvation on a submission to baptism. Let us see then how Mr. M.'s reasoning will look, when reduced to a syllogistic form, and when applied to our LORD's words.

Mr. M.'s Logic Methodized.

I.

That church, which says "there is no condemnation to them that believe and are baptized," makes baptism *essential to salvation*:

But the Church of *England* in her 9th Article says, &c.

Therefore the Church of *England* makes baptism *essential to salvation*.

————— *Extended.*

II.

If the terms "*there is no condemnation*" and "*shall be saved*" are upon the whole, equivalent and convertible, then our LORD, as well as the Church of *England*, says that baptism is essential to salvation : But

But those terms are equivalent and convertible.

Therefore, according to Mr. M. our LORD makes baptism essential to salvation.

—— Retorted and Refuted.

III.

If it be absurd and fallacious, to infer, that our LORD makes baptism *essential to salvation*, because he saith “ He that believeth and is baptized, shall be saved ;” then it is equally so to draw a similar inference from the words of the Church of *England* in her 9th Article:

But it is absurd and fallacious to draw an inference in the former case :

Therefore it is equally absurd and fallacious to draw a similar inference in the latter case, viz : to infer, that the 9th Article makes baptism essential to salvation, because it asserts “ there is no condemnation to them that believe and are baptized.” *q. e. d.*——So that, although some exceptionable *modes* of expression may occur in other parts of our Church-service, yet here, I am certain our author has no ground of complaint, unless he will dare to arraign the language of inspiration itself. And, when he insinuates, that the scriptural expression I have defended, contains an error, “ trans-
“ mitted from the *Mother of abominations* ;” his insinuation throws a groundless reflexion on the established Church, and borders on indirect blasphemy. What ! Sir, will you, upon cool deliberation, maintain that an expression tantamount to the declarations of Truth itself, is the offspring of

the *mother of erroneous abominations*? Surely you will not. Therefore I wot that through ignorance and precipitancy, you shot this unguarded bolt.

(2) When you insinuate, that the Church of *England* is “a daughter of the *mother of abominations*,” do you think, that either decency or truth will support the audacious insinuation? And, when you represent me as allied to the same abominable parent of errors, by only one intervening remove; do you not throw out such an oblique reflexion on the Gospel-Ministers of the Church of *England*, as they by no means deserve? According to your Logic, our Church is the *daughter of Rome*; because she is reformed from those errors, which once overspread the kingdom. So that, it seems, the light of a glorious *Reformation* has not cut off the relation between *Rome* and *England*: and altho’ the penetrating rays of truth have discovered and dispelled the darkness of Popish error, yet the affinity between the *mother of abominations* and our reformed Establishment, still subsists. But, before you can demonstrate this relation, you should first propose a reconciliation between *Christ* and *Belial*, a coalition between *truth* and *error*, and a compatibility between *light* and *darkness*. ’Till you can reconcile these irreconcilable opposites, your observation as much fails in argument, as it teems with abuse.—According to your mode of stating ecclesiastical genealogies, because I am a Minister of the *Church of England*, therefore I am a *Grandson* of the *Mother of abominations*. This refined compliment designed for the *Vicar of St. Alkmund’s*,
necessarily

necessarily affects all and every of his evangelical brethren in the present day; and I refer it to *their* consideration, whether our Anabaptist can entertain any *real* regard for persons, whom he publicly stigmatizes as the *offspring* of the *mother of harlots*; and whether, the man, who has the face to characterize us by such an infamous stigma, is not equally an object of pity and contempt.—But our author's defamation does not stop here. His genealogical aspersions involves *all* that ever were Ministers in our reformed Church; and consequently all those venerable names I have mentioned, in p. 121, of my *Letter to a Baptist-Minister*. So that, now, besides representing *them* and *us* as “BLIND *in part*” he has thrown an additional shade into our characters, by giving us the implicit title of “Grandsons of the Mother of abominations.”

————— *Sic falsis FALSA remiscet!*

As a Minister of the Church of *England*, and a subscriber to her doctrinal articles, I believe and preach that evangelical system, which was reprobated under the *Marian persecution*, but emerged from its temporary eclipse during the auspicious reign of the illustrious *Elizabeth*. I profess therefore to hold no other doctrines, but those of the reforming *Deborah* and of her reforming *Bishops*; doctrines, which in their very nature are diametrically opposite to *Popery*, and which constitute the very glory of *Protestantism*. But, notwithstanding this, I am still a Minister of the Church of *England*; and this is the crime, on account of which

which I am held forth to public view, as nearly allied to the *Mother of abominations*.

If then, a man be a descendent of an antichristian Church, merely because he is the son of a national establishment, which founds its reformation and departure from the errors of that Church on the truth of God; am I not kept in countenance by an illustrious train of venerable *Reformers*? And yet, must not they, and all that noble army of *Martyrs*, who bled to death for their invincible *opposition* to *Popery*, in the reign of *Queen Mary*, be one vast martyred family of the *Mother of abominations*? See then, whither *Mr. M.*'s reflection tends. By calling the Church of *England* the "*daughter*" of *Rome*, he stigmatizes our *Reformers*, *Martyrs*, *Ministers*, &c. as so many "*grandsons* of the *mother of abominations*."

Hoping, that our author will, in some future cool interval, retract such indecent aspersions; and wishing that he may learn to speak of our Church, in language a little more decent; I shall lay before him the declaration of one, who, tho' neither a minister nor member of the Church of *England*, yet bore a respectful testimony to the truth of her doctrines and the purity of her worship. The person I mean is *BEZA*, whom *Mr. Toplady* distinguishes by the title of "*illustrious*" and whom he calls "*Calvin's* learned colleague and successor." As the declaration is very remarkable, in order that it may appear to the utmost advantage, I will transcribe *Mr. Toplady's* remarks,

remarks as well as the historical introduction of the impartial *Strype* which usher it in.

“ Toward the decline of Queen *Elizabeth's* reign” says Mr. *Toplady*, “ when opposition ran high against the outworks of the church; the opposers *affected* to give out, that their objections were authorized, and their measures countenanced, by the most learned foreign Protestants: and, especially, by BEZA. This being soon known at *Geneva*, that great man thought it his duty, to exculpate himself from a charge so ungenerous and unjust: which he took care to do, in a letter to *Whitgift*, then Archbishop of *Canterbury*. While the Archbishop” says *Strype* “ was endeavoring to suppress the male-contentts against *Episcopacy* and the *Church of England* in its present establishment; he receiveth, *March 8th*, (1591,) a letter from *Theodore Beza*, the Chief Minister of *Geneva*, WHEREIN HE, by owning, *with all respect*, the Archbishop, and the rest of the *English Bishops*, and their *government* of this church, GAVE A NOTABLE CHECK to these *new Reformers*, who bore out themselves much with his (*Beza's*) authority. It seemed to have been written by him, in answer to one from the Archbishop, blaming him, for his (supposed) meddling with the Church and State of *England*, without any lawful commission. In defence of himself, he (*Beza*) returned an answer; part whereof was, as followeth: That *whereas his Lordship thought it meet, in his letters, to move them*, (that is, to move the *Geneva Divines*) *to think well of this Kingdom, and of the*

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CHURCH here, and the GOVERNMENT thereof; it troubled both him and SADEEL (another of the Ministers of Geneva) in some sort: as being greatly afraid, lest some sinister rumors were brought to him (the Archbishop) concerning them; or, lest what they had written, concerning Church-government, (properly against the Antichristian tyranny of the Roman Church,) as necessity required, might be taken, by some, in that sense, as though they ever meant to compel, to their order, those Churches, that thought otherwise.—That such ARROGANCY was far from them: for, (added Beza) who gave us authority over any Church? And that they by no means thought, so SUBSTANTIAL MATTERS were kept, that there ought nothing to be granted to antiquity, nothing to custom, nothing to the circumstances of places, times, and persons.” So wrote BEZA: or, to use Mr. Strype’s own words on the occasion, “ Thus did Beza and Sadeel, in the name of their Church, profess to the Archbishop, their RESPECT, HONOR, and APPROBATION of the CHURCH OF ENGLAND.” *

What a contrast is the venerable Beza to our Anabaptist! The former owns “with all respect” both the Ministers and Government of the Church of England: the latter treats both the one and the other, with all the disrespect, that petulance and ill-breeding can suggest.—The former, according to Strype, “professed his respect, honor, and approbation of the Church of England:” the latter, without the smallest ceremony, makes her of Popish

* See the Rev. Mr. Toplady’s *Historic Proof of the Doctrinal Calvinism of the Church of England*. P. 378 and 9.

extraction, and roundly styles her the “ daughter of the *Mother of abominations*.”—The former thought it downright “ *arrogancy*” to judge, meddle with, or condemn a national Church, in which “ *SUBSTANTIAL MATTERS*” were preserved: but the latter, although he is conscious, that the *substance* of glorious Gospel-truth is retained in our Church, nevertheless abuses her, as if her whole system was nothing but *wood, hay and stubble*. And, what heightens the contrast between the learned and venerable Minister of *Geneva* and the Anabaptist of *Liverpool*, is, that the former bears so honorable a testimony to the *episcopal* Church of *England*, though he himself was Member of a Church, whose government was *Presbyterian*. Mark the difference between the sensible and pious effusions of *candor*, and the indignant overflowings of *bigotry*! What would *Beza* have thought of our Anabaptist, had he heard him style our Church the “ *Daughter of Rome*,” and her Ministers the offspring of that “ *Mother of abominations*?” What! but that the defamation originated from the most ungrateful and wanton abuse of that religious liberty, which the defamer himself enjoys in a country, whose ecclesiastical establishment is interwoven with her civil constitution! *

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* Our national church-establishment is so blended with the civil constitution of the realm, that any material injury done to the former, has always in some degree affected the latter; while the preservation of both, is like guarding the heart and lungs, those two principal parts in the animal œconomy. An awful instance in the former case this kingdom beheld, during its convulsed state in *Cromwell's* usurpation; an instance

Thus have I plainly analysed Mr. *M.*'s divinity on his favorite topic: and, I believe, to every person of discernment, the analysis has demonstrated, that the component parts, in the heterogeneous jumble, are bigotry, self-contradiction, legality, and absurdity. And thus have I also, with some pains, endeavored to remove the illiberal abuse with which his *language* is encrusted. In doing this, I have been obliged to hear a peal or two of harmless thunder, bursting from the angry cloud of our author's awakened fury against the Church of *England* and her sons. The reader will probably not be surprised at the noise of all this defa-

instance of the latter kind we now see in the defensive opposition made to the independent claims of revolting *America*. Without the smallest pretensions to prophetic impulse, I may venture to affirm, that *monarchy* and *episcopacy*, will always stand or fall together in *England*. If ever therefore our *ecclesiastical* establishment should undergo a radical alteration, so will, in all probability, our *civil* constitution, too; and *vice versa*. For, hitherto, every attempt made to abolish *monarchy*, hath aimed a consequent blow at the eradication of *episcopacy*: and this affords one reason, among many others, why myself, and the sons of our happy establishment in general, so warmly disapprove of *America's* bold strides to a total independence. If Mr. *M.* therefore, will but calmly consider, that the *King*, who is the first of the three estates of Parliament, is also acknowledged *Head* of our national Church; that the episcopal Governors of our Church constitute a part of one branch of the legislature; that King, Lords and Commons, unite in supporting our ecclesiastical as well as civil establishment; and that Church and State are blended in one important coalition; he will not be surprised that I charge him with "throwing out *wanton witticisms*" and *wanton falsehoods* too, against the *higher powers*, from whence his privileges, as a Dissenter, originate. For, if according to Mr. *M.* the Church of *England* be the *daughter* of *Rome*, then his Majesty must be the royal Patron of Antichristian error; the Bishops and subordinate Clergy are abettors of Popery; and the three estates of Parliament join in establishing the decrees of the *mother of abominations*. All this is naturally implied in your shameful insinuation: and, whether it does not come under the predicament of abusing the *powers that be*, and of *speaking evil of dignities*, I leave it to your cooler reflexions to determine.

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matory thunder, if he recollect the observation that introduced this chapter. Mr. M. is in the very bottom of *the pit*: and, two or three disappointed efforts to rise, have thrown him so effectually on his back, that there he lies, blustering, and bellowing at the Church of *England* and me.

IV. However, notwithstanding this abusive roar, I am willing to stand at the pit's mouth still, and to offer a scheme for his deliverance. In short, Sir, I would advise you to give up your false doctrine of the *essentiality* of dipping. You have got into a labyrinth: and, by attempting to escape through the same way that you first entered, you only get farther and farther into the intricate mazes of error. In order that you may facilitate your escape, I propose to you the following *clue*. You have asserted again and again, that adult-dipping is *essential* to obedient faith: but, you do not consider, that what is the *essence* of any thing, constitutes its *being* or *existence*. Thus the *essential* difference between a *man* and a *brute* is, that the one *reasons*, but the other does not. If a person were to assert, that, because a man has a *reason* why he eats and drinks, that therefore eating and drinking are *essential* to his *reasoning faculty*; he would maintain an absurdity, in much the same style with yourself, when you assert, that because you have your own private reasons, for urging a submission to dipping, as a declarative obedience to the injunctions of Anabaptist communion; therefore dipping must be *essential* to the obedience of faith. But it is no more essential to it, than meats

and drinks constitute the kingdom of God. The *essence* of obedient faith is a *submission to the righteousness of God, and a uniform obedience to the moral precepts of his law.*

This is the *clue* I propose to you, for your escape out of the labyrinth of legality. 'Till you are pleased to accept of it, you know what I have a toleration from yourself to publish to all the world, in a remarkable passage of your private letter.

“ You are most heartily welcome, to publish
 “ it from *Dan to Beersheba*, that I, *Samuel Medley*,
 “ do from my heart, think, believe, and say,
 “ that believer's baptism is *essential* to the obedi-
 “ ence of faith!”

But, as I am not altogether without hopes, that you will, in some future period, send forth your *retractations*; who knows but I may yet receive a commission from the author of the above declaration, empowering me to publish to all the world his *second thoughts*? viz. “ That baptism is NOT
 “ *essential* to obedient faith.” 'Till that happy change takes place, do consider, Sir, what you have virtually authorized me to promulge.—

(1) That you aggrandize *dipping* into an *ESSENTIAL*: (2) That you make it the very *being* of obedient faith: (3) That you hereby confound essentials with non-essentials: (4) That you fully the glory of the gospel, by attributing that to an unimportant ceremony, which enters into the very nature of evangelical obedience: (5) That, like the judaizing teachers in *Galatia*, you *legalize*
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the evangelical system: (6) That you are determined, wherever you go, to recommend this *Galatian leaven*: (7) That consequently you are resolved by a bigoted attachment to dipping, to disturb the peace, and embarrass the minds of the LORD's people: (8) That you mean hereby to be the bearer *vivâ voce* of your own absurdities: (9) That you have denied what you have acknowledged, and acknowledged what you have denied, by the most visible self-contradiction of Mr. *M. negative* and Mr. *M. affirmative*:* (10) That you have asserted, what you cannot prove; and have attempted to prove, what has neither scripture nor logic for its foundation: (11) That in your extraordinary efforts of this nature, you have discovered the impotence of your arguments, in the very profusion of railery that clothes them: (12) That your manner of pressing the Church of *England* and me into your service, is a poor, evasive shift: and that the abominable epithets, you affix to both, favor more of impotent indignation, than of charity or truth.

This, Sir, is the round dozen of absurdities and mistakes, wrapt up in the declaration, which you have tolerated me to publish: and I am heartily sorry, for your own sake, that necessity is laid upon me to expose the inconsistent author.

V. But, now, even admitting, that you maintain baptism is *not* essential to salvation; how does your constant practice correspond with this received principle? If you do not think submission

* See the contrasted columns, p. 93.

to dipping, a part, or condition of salvation; why do you press it with such earnestness on those, who are already complete in *Christ*, through believing? It is a generally-established maxim throughout your churches, to prohibit your members from all communion with those that do not make dipping essential to the ordinance of baptism: and, it is notorious, that persons, for no other crime, save that of *communicating* with other christian churches, have been expelled from your communion. Instances of this nature are not infrequent. Now the Apostle saith, *We are all the children of God by FAITH in Christ Jesus. Gal. iii. 26.* You will not deny, but thousands of such believing children are to be met with among *Pædobaptists*: you will also admit, that they are, by faith, *united* to their *living Head*: that they are, by virtue of such union, real *members* of his mystical body: that they are, in consequence of this mystic fellowship, cemented together in a spiritual *communion*, as the several members of the body are united to the head and to each other, in an harmonious connexion and subordination: that they are “*by ONE SPIRIT* (and not by one particular mode of dispensing an ordinance) *baptized* into *ONE* body:” *1 Cor. xii. 13.* And that they are invested, through their *living Head*, with all the blessings of the new and everlasting covenant.—Now if you grant this, (and deny it you cannot, without flying in the face of revealed truth;) upon what principle, do you exclude from externals, those, who are joint-partakers with you of
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the *essentials* of true christianity? If you do not look upon dipping as an essential *part* of salvation; why do you publicly disavow all church-communion with those, who are “the body of Christ” as well as you “and members in particular?” 1 Cor. xii. 27. If living faith in the Son of God, and unfeigned love to the brethren, be the two essential bonds in the *communion of saints*; why do you virtually break these sacred ties, and spoil the harmony of this divine fellowship, by expelling from your communion, those, who differ from you on a point of allowed unimportance? Is it *cold water* or the living baptism of the Spirit, that constitutes the bond of your communion? If the former; then who would envy a church such a *frigid cement*? If the latter; why reject your brethren, who share in the blessings of that essential fellowship?

VI. The reader will not be surpris'd, that I put these serious interrogatories to our Anabaptist, when I lay before him the said Anabaptist's explicit declarations, in p. 46, of his pamphlet. These are his words: “We must declare, that we do “not look upon them” (all the christian churches of Pœdobaptists in the world) “as churches “constituted, with all that *regularity*, which God “has ordained; which will best consist with the “beauty of gospel-worship; which will distinguish the *church* from the *world*; and redound “most to the *edification of the body of Christ*.”

Here our Anabaptist *speaks out*: like a man, determined to exalt *the church*; to aggrandize its superior

superior dignity above all its rivals; and to make Anabaptism the glory of the whole earth. To the above curious paragraph, I must naturally join *his* and Dr. Gill's PROPHECY. "I firmly believe
 " with Dr. G. that, when the church of *Christ* is
 " purged from her remaining *drofs*, these *corrup-*
 " *tions* will also be done away; and *that the time*
 " *will come, when infant-sprinkling will be no more*
 " *practised in the world.*" Whether this remarkable prophecy was uttered by the Doctor, *tanquam ex tripode*, upon the commencement of, what his *echo* is pleased to call "an *insight* into baptism;" or whether it was *cygnea cantio*, the *swan-song*, that closed his prognostications and his life; I fancy, it is not very material to inquire. As the Doctor has not fixed the precise period, wherein his prophecy will be accomplished; and as his *echo* hath thrown no additional light, upon this circumstance; we are left at an absolute uncertainty, as to the *time* when, the *manner* how, and the *persons*, by whom, this important event is to take place. For my own part, I think, that Anabaptism stood the fairest chance of being *the Establishment*, under the friendly auspices of the *Usurper*, when *dipping* was even made the high-road to military preferment: and that, since it lost the day then, by the happy re-establishment of monarchy and episcopacy, it will never be likely to arise at the summit of its expected glory, unless a more glorious reign of the *Rump* should be restored; unless another set of enthusiastic *regicides* be raised up, to scour the land; and unless another *prophetic phæno-*
menon,

ménon like *Thomas Muncer*, or another redoubtable monarch, like *John of Leyden*, in rebellious coalition, should go forth, to restore the anarchy and confusion of the famous *German Æra*, in 1525; and unless Anabaptism should be more successful in its projects, than it has hitherto been, under the fostering influence of *British* or *German usurpation*. Unless such national convulsions as these should be revived, and the standard of rebellious bigotry; should attract more numerous adherents, I think Anabaptism stands but a poor chance; and that Infant-baptism will not meet with so universal an abolition, as might be wished. If, therefore, after two such prophets as *Dr. G.* and *Mr. M.* I may be permitted to offer my opinion; I really believe the prediction of this *prophetic Duumvirate* will be accomplished,—*ad Græcas calendas*. But, when that will be, I leave to the chronological disquisitions of the *surviving* prophet to find out. —But, I will venture to prophesy myself, viz. that, when the church of *Christ* is purged from her remaining dross of party-spirit; instead of furious debates about comparative trifles, the general contention will respect the faith, once delivered to the saints: instead of quarrelling about modes and forms, which are but the shadow, we shall be eagerly in the pursuit after truth and righteousness, which are the substance of christianity: that the manifold breaches, occasioned by the separating hand of *schism*, will be healed thro' the mediation of brotherly-kindness; that *bigotry* shall stop her mouth, being struck mute by the

more melodious voice of pacific love: that the ruder blasts of party-zeal, which agitate the trees in the garden of God, shall die away into the gentle breezes of tenderness, charity and moderation; that professors will no more separate from each other, because of those trivial differences, that at present distract the church: that Anabaptists will drop their intemperate zeal for dipping: that the bond of church-communion will be no longer made to consist in a particular mode of washing away the filth of the flesh: and that Mr. M. himself, were he to live in those halcyon-days of the church, would suspend his warmth for cold water, and exhaust all his zeal in pressing the "one baptism;" that he would then cease to be the narrow-minded devotee of bigotry, and commence the generous patron of unbounded catholicism.

'Till this happy state of things arrives, let us examine our author's sentiments respecting the present situation of the church; of which he exhibits a bigoted and partial representation. As no compliments, poured on his own party, are too high: so no style can be too depreciating, when he speaks of his differing brethren. He is always in the unfortunate extreme of fulsome panegyric or degrading invective. Having smiled at the joint prognostication of the two Anabaptists, respecting the future glory and universal establishment of Anabaptism, let us analyse our author's opinion concerning the reformed churches that practise Infant-baptism. Of these he declares, that

that " he does not look upon them as churches " constituted with all that *regularity* which God " has ordained." It is of no sort of consequence in what light he *looks upon* them, since it is manifest, his eye is jaundiced by bigotry; a disorder this, that prevents him, as well from discovering the defects of his own, as from observing the excellencies of another party. And as to the *irregularity* he implicitly charges on all religious communities, but his own; I can only say, I wish our author would look at home. For, if frequent divisions, religious animosities, strifes, contentions, be any proof of ecclesiastical irregularity, I know not a professing body of people, whom the charge so justly suits: and, if I were even to make this an *argumentum ad hominem*, I fancy I should not be very wide of my mark.

But, let us examine, wherein the boasted *regularity* which is the glory of Anabaptism, consisteth. (1) It is such as " best consists with the beauty of " gospel-worship." As I had always conceived not the most favorable idea of Anabaptism, I acknowledge I feel the less disposed to admit this representation of its *beauty*: Nor can the eulogium of our panegyrist eradicate my prepossessions on this head. I acknowledge, that the publication of pure evangelical truth, constitutes the *essential* beauty of gospel-worship; and that a variation in external modes can never destroy this essential, as long as the truth is preached and received: so that thus far, we are not reluctant in admitting the claims of *some* Anabaptists to the

beauty of gospel-worship. But, I ask, what becomes of this “*beauty*,” when a congregation of Anabaptists are cursed with a false prophet? when the errors of the minister are transfused through the whole service? and when the unfortunate flock hear not the truth either in the *sermon*, the *prayer*, or the *hymn*? That this is the case in several instances, you will acknowledge. What becomes then of the “*beauty*” of gospel-worship? Is it preserved *because* the man *preaches, prays*, or sometimes *dips*? If you think it is; then you make the *essence* of evangelical beauty to consist merely in *preaching, praying, dipping, &c.* So that, according to such an absurd notion, the most hideous *deformity of damnable heresy* and the *beauty* of gospel-worship, may subsist together in one and the same congregation. But if you deny this consequence, as well as the premisses, from whence it is deduced; then you must grant, that if the *truth* be *not* preached, the essential beauty of gospel-worship is effaced; the glory of the LORD is departed; and that *Ichabod* should be written upon the door of the meeting. And if you grant me this, then I will easily demonstrate, that the Church, of which I have the honor to be a Minister, possesses a superior advantage, above you and all the Anabaptists in the world. For *wherever* the service of the Church of *England* is performed, although the pulpit and reading-desk often clash prodigiously; yet the congregation are sure *always* to hear the truth as in *Jesus* notwithstanding; *first*, in the *scriptures* of the old and new Testament, the
reading

reading of which is never omitted in our church-service; and *secondly*, in the found *liturgy*, evangelical *creeds*, and scriptural *collects*, which run through our public worship like a woof of gold, or guard it, against error, as a systematic barrier. Whereas, when a congregation are left solely to the discretionary effusions of the preacher himself; how often are they put off with a *rotten sermon*, a *rotten prayer*, and a *rotten hymn* too? So that perhaps they are dismissed without hearing the smallest portion of truth, save in the single sentence that composes the *text*; which, in the hand of error, is so perverted, and adulterated, as to look no longer like itself. But this can never be *altogether* the fate of members of the established church. Though error, for about twenty minutes, be published from the *pulpit*, yet the *reading-desk*, for a full hour, is guarding the hearers against the short-lived declamation: and we hope there are multitudes, who are judicious enough to discern the glaring contrast, and reap advantage from our church-service, though they may go away filled with disappointment and chagrin at the heterodox sermon.—So much for “the beauty of gospel-worship.” Proceed we now to consider the *second* particular in our author’s boasted church-regularity.

(2) He asserts, that the religious societies of Pædobaptists are not constituted, with that regularity “which will (N. B.) distinguish *the church* from *the world*!” Here our author, is so blinded by his rapid driving in the old cause, that he can
discover

discover no other object but Anabaptism, arrayed in all the beauty and glory of the earthly *Jerusalem*. The Anabaptists are “*the church*,” they monopolize *church-regularity*; and such is the ecclesiastical irregularity of Pædobaptists, that they deserve no higher title than that of “*the world*,” and the world, you know, “lieth in the wicked one.” As I have no hope, that our Anabaptist *Fervidus*, will view his brethren through the medium of candor, ’till he abate somewhat of the velocity of his furious driving; I therefore leave him peaceably to enjoy the dream of his *distinguishing* imagination. I beg only, that the reader would carefully smell this little sprig of *Medleian divinity*; and judge, whether, instead of the odors of *charity*, it does not emit the bitter effluvia of the wormwood of *schism*. Sorry should I be, if the reader carried the *bitter sprig* in his bosom. Therefore I advise him, after he has discovered its nature by its *scent*, to drop it instantaneously, and to regale his senses with the reviving fragrance of the *Rose of Sharon*. This will prove an effectual antidote against every pestilential vapor, that exhales from the fungus of bigotry; and save too, from those noxious damps, arising from *cold water*, which chill the constitutional warmth of the healthy and the strong.

(3) The third and last puff is, that the regularity aforesaid will “redound most to the edification of the body of Christ.” This is the finishing stroke to that pomposity of language which distinguishes all our author’s commendations of his favorite

favorite mode. How dipping can contribute to the edification of the body of Christ, I must own, I am not able to find out: nor indeed can I perceive the smallest connexion between *dipping* and *edifying*; except in the jingling termination of the words. The whole of our author's lucubration upon this subject resembles "a sun-beam and cloud connected with bands of smoke." If the reader chuse to see, how widely his sentiments differ from those of scripture, I beg he would consult *Col. ii. 12*; being fully persuaded, that the issue of this scrutiny will terminate in a full conviction, that the essentiality of dipping contributes to the edification of the body of Christ just as much as Mr. M.'s thoughts on the subject are allied to truth and sense.

From the preceding observations, I am naturally led to propose the following queries.—

(1) Is it not the great design of the *Head* of the church, that "there should be no *schism* in the body?" and do not the influences of the Spirit and the work of the ministry co-operate to this great and important end?

(2) Are not the reception of evangelical truth and the exercise of brotherly love the two essential bonds of communion, by which all the members of Christ are joined together in the same body?

(3) As these bonds of communion derive their essence, exertion, and continuance, from the Spirit of Christ, by whose divine agency the whole body of the church is animated and enlivened;

livened; are not therefore all the children of God, of every denomination under Heaven, sharers in this general fellowship?

(4) Do not the different degrees of honor and usefulness, which the members respectively possess in the human body, and the union subsisting between them, illustrate that diversity of official honor between particular members of Christ's mystical body, and the harmonious connexion, by which they are blended together in one?

(5) Is this communion any more destroyed by the various differences in *non-essentials* among christian denominations, than the union in the human body, is interrupted by the different *size, position, or clothing* of its several members?

(6) When the LORD's people agree in essential truth; is it not contrary to scripture, and repugnant to common sense, that brethren should wrangle, and unchurch one-another, about such trifling causes of contention, as, whether we should be dipt or sprinkled with water in baptism; whether we should receive the LORD's supper, standing or kneeling; or whether we ought to pray with a form, or without one?

(7) Since the innumerable infirmities, connected with man's present state of imperfection, render it impossible that there should be a perfect and universal agreement in matters of *doubtful disputation*; do not those, who separate from, and judge their differing brethren, by that very act of separation, lay a virtual claim to infallibility?

(8) Since

(8) Since neither an agreement in externals will save, nor a difference in them, destroy a man; should not professors of every denomination resolve to *think and let think*, on those disputable non-essentials?

(9) Where professors differ about the externals of an ordinance, or the particular mode of dispensing it; should this be any reasonable bar to *Christian communion*?

(10) If God himself vouchsafe to admit his people to fellowship with him, notwithstanding their numerous failings and imperfections; ought not professors to imitate his gracious condescension? And, should not those, who will sit down together at the marriage-supper of the Lamb, unite upon earth, in a sacramental prelibation of that eternal feast of love?

(11) Since Anabaptists make dipping such an important affair, as to renounce communion with those, who do not think it essential in the administration of baptism; do they not hereby visibly disown the *excellent of the earth*, and reject those whom Christ hath received?

(12) When such a comparative trifle can make men stand aloof from their brethren; are the principles, which support such conduct, likely to promote the glory of God, or the peace of the church?

(13) Since therefore Anabaptism manifestly tends to nurture divisions; to interrupt the harmony of God's united people; to *unchurch* every Pædobaptist community of Christians upon earth; and to

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destroy

destroy that fellowship, which subsists between the members of Christ's mystical body: is it any breach of truth, or deviation from charity, to pronounce Anabaptism *a main pillar of bigotry?*

(14) Do not Anabaptists, who separate from, and unchurch their brethren, for that, which is neither *in whole* nor *in part* necessary to salvation; give a sad proof, that they are so far actuated by the narrow spirit of a *party*, and not by the generous motives of *candor* and *brotherly love?*

(15) Although, by those plausible insinuations and low artifices, peculiar to a party-spirit, they may gain over profelytes to *dipping*; is it probable, that a profelytism founded on such a *watery basis*, will promote the glory of God, or contribute to the spiritual welfare of the inveigled profelytes themselves? *I trow not.*

(16) Is it to be wondered, that the very same spirit of schism which urges a separation from all other Christians upon earth, should operate strongly among the Anabaptists themselves; and lay the foundation of those intestine divisions, for which they, as a people, are most remarkable?

(17) While therefore they lay claim to a superior degree of purity, both in doctrine and discipline, above all their brethren; how comes it to pass, that they agree so little among themselves? Have they not reason to suspect, that the bigotry, which they exercise towards others, lies deeply at the bottom of those jealousies, which distract and divide some of their own congregations? Does not this *leaven* need to be *purged out from among them?*

(18) Have

(18) Have Anabaptists a scriptural right, any more to *confine* their members, than to *monopolize* “*the church* :” Are not the children of God, in more senses than one, *freemen* of *Christ Jesus*, and members of his church at large? Are they not at liberty to attend the ordinances, wherever they think proper? And have bigoted disciplinarians any right to bind them with a cord of church-authority, to this or the other congregation? Does not such uncatholic discipline come under the predicament of *lording it* over the consciences of God’s people; and of exercising *dominion over their faith*?

(19) Though, by disingenuous means justly detestable by every generous mind, the Anabaptists may increase the *number* of their profelytes; yet is this any proof that their church is the more truly *flourishing*? Rather, as their sentiments are big with legality, and a contempt of their brethren; is it not to be feared, that such as imbibe them are under the power of that bitter zeal, which, like a gangrene, eats into the very vitals of living Christianity? And that, if some of the warm advocates for Anabaptism, were divested of their attachment to *cold water*, they would be stript of their *great all*?

(20) Since Mr. *M.* has now aggrandized dipping so highly, as to make it “*ESSENTIAL* to the obedience of faith;” should he not either inform us, whether the *rest* of his brethren are of the same mind? or else, upon a declaration of their *dissent*, and a conviction of his error, should he

not adopt the mortifying alternative of publishing his *recantation* of the exceptionable expression, and of the false doctrine couched under it? He cannot reasonably object to this proposal, since, in the *attested challenge*, he has himself proclaimed his readiness to *recant*; and that *publicly* too, whenever his errors should appear to him, refuted by scripture.

(21) But if our author, through the predominancy of ignorance, prejudice and legality, should still persevere in maintaining the *essentiality* of dipping; ought not his brethren, to rescue Anabaptism from the just censure, it has incurred through his blundering pen? and to ENTER A PROTEST against his legal sentiments? But if Mr. M. cannot be prevailed upon *palinodiam canere*; and if his brethren coincide with him in his novel tenets: is it not high time for the ministers of *Christ* to cry aloud to professors, in the cautionary language of St. Paul. "BEWARE OF (*catabaptism*) THE CONCISION?" *Phil.* iii. 2.

C H A P .

C H A P. III.

Some strictures on Dr. Stennett's confining the idea of dipping to the word baptize.—His virtual charge of our "departing from the authority of Christ, and opening the door to a thousand innovations, of dangerous consequence," retorted and refuted.—

Mr. M.'s mode of RIDICULING HIS BRETHREN, exposed; and his attempts to evade the force of my former strictures on that head, proved to be destitute of truth and fair representation.—Some preliminaries stated, respecting the MODE of baptism.

AS my address to Mr. M. upon a former occasion, was intended principally to consider the *subjects* of baptism; I therefore spent the less time in vindicating the *mode* of that institution. Having never seen any formal treatise, upon this inferior part of the controversy, either *pro* or *con*; my observations were the concise and natural result of scripture-inquiry. Since my late publication, however, I have had an opportunity of reviewing the sentiments of other Pœdobaptists; as well as of examining the opinions of some of the most renowned advocates for the essentiality of *dipping*: and, upon an impartial examination of the arguments on both sides of the question, I am more confirmed, than ever, in my former sentiments. I have carefully perused the recent controversy between the Rev. Mr. *Addington* and Dr. *Stennett*: and, I must say, that however I may respect the latter of these two gentlemen, as a person

person of piety and learning ; yet, his arguments, particularly in favor of immerfion, appear to favor more of the plaufibility of fmoth addrefs, than of the folidity of conclufive reasoning ; and, when he is pleafed to ftyle our mode of adminiftering the ordinance by fprinkling or pouring of water, a “ fuppoſitious kind of baptiſm, *” we think the Doctor’s infinuation equally deſtitute of candor and truth.

I. If Anabaptiſts were content with maintaining their particular mode, only as the favorite badge of their party, without infifting on it as the *effence* of the ſacrament ; our controverſy would be inſtantly at an end. But, when Dr. S. echoing the ſentiments of his brethren, does not ſcruple to affirm, that the word *baptize*, “ *properly and only ſignifies dipping ; †*” and that “ *it is impoſſible for any one, to give it a different meaning ; ‡*” we are of opinion, that ſuch ſentiments have a direct tendency to ſupport the intereſts of that bigotry, which is too predominant amongſt Anabaptiſts already ; and which, inſtead of receiving an additional ſpur from the Doctor’s pen, ſtands manifeſtly in need of a reſtraining curb. Without ſtaying to conſider how far theſe inſinuations compliment the *abilities* of Pœdobaptiſts, who, in *criticiſm*, as well as divinity, are not a whit behind the chiefſt of Anabaptiſts ; I cannot help taking notice, that, if according to the Doctor, “ *it be impoſſible*” to give the word *baptize*, any other

* See the Doctor’s Remarks, &c. P. 144.

† *Ibid.* P. 56.

‡ P. 44.

meaning

meaning but that of “*dipping*,” then undoubtedly myself and others have undertaken a very arduous task; for, is it not more than *Herculean labor*, to encounter an *impossibility*? or to attempt the proof of a point, which, it is insinuated, has nothing to authenticate or recommend it, but “*corrupt practice*?” However, notwithstanding the Doctor’s bold assertions, and the formidable appearance, which 146 close pages, exhausted in vindication of dipping, may carry in the eye of an inconsiderate reader; I will, for once, adventure a bold assertion, in the Doctor’s categorical style; and say, that the word *baptize* does *not* signify dipping *only*, and that it is *not* impossible to prove, it has a different signification. Yea, and I will even venture, not only to assert, but to *demonstrate* this; if scripture-authority; the criticisms of lexicographers; the opinion of eminent divines; the concessions of even some Anabaptists; the sentiments of primitive fathers and eminent reformers; and the usage of Protestant churches, can be supposed to furnish any solid materials for such undertaken demonstration.

II. In the apology, which Dr. S. makes for his invincible attachment to the peculiarities of his party, one would almost infer, from the solemnity of his style, that he thought these peculiarities were of the highest importance. These are his words, “I know not how we can depart from it” (dipping,) “without affronting the authority of Christ; and opening the door to a thousand innovations of very dangerous consequence.” *

* Page 25.

How the relinquishing an unimportant mode should be productive of “*innovations*,”—“*thousands*” of innovations,—and of “*very dangerous consequence*,” I must acknowledge, I am not ingenious enough to find out. I can very easily conceive how an intemperate zeal for dipping, and a rigid determination to support the cause of Anabaptism, may open a door to dangerous innovations; because, of this, history affords an evident proof. Whence sprung the troubles in *Germany*, in the beginning of the sixteenth century? What was the origin of those dangerous “*innovations*” both of a civil and religious nature, which spread terror and depopulation through a great part of the continent, and disturbed *Luther* and his pious associates in the work of reformation? Did they not originate from Anabaptism? Was it not a fiery zeal for a particular mode, that induced *Bernard Rotman*, the mad declaimer, *John of Leyden*, the infatuated monarch, *Muncer*, *Knipperdoling*, and all the other ringleaders of a deluded sect; to adopt this wild position, viz. “*that all who were not RE-BAPTIZED were to be accounted PAGANS and INFIDELS?*” and to extend it still farther, by publicly declaring, that all such “*were to be KILLED?*” * Who sees not, that it was through the “*door*” of a rigid attachment to Anabaptism, that a formidable train of these most dreadful innovations entered? And who sees not also, from these stubborn facts, that bigotry

* See Dr. Featly’s “*Warning for England*, in the famous history of “*the frantic Anabaptists; their wild preaching, and practices in Germany*,” P. 223.

in non-essentials is the natural parent of innovations. When the breast is enflamed by an inordinate zeal for the distinguishing badge of a party, the inflammation often increases to such a degree, as to precipitate the unhappy zealot into the most violent measures. Zeal in such a case, operates on the inflammable constitutions of bigots, as the paroxysm of a malignant fever, does, upon the body. The human mind is wrought up to a pitch of frantic delirium, in the one case, as well as the other: and, it is not therefore, to be wondered, that bigots, during the paroxysm of their fiery zeal, should discover symptoms of madness, resembling those, which attack persons in a burning fever, and prompt them to commit such desperate acts, the very idea of which in the coolness of a healthy constitution, would strike them with horror. This seems to have been literally the case of the *German Anabaptists*. A high fever for *re-baptizing*, drove them to the most uncharitable sentiments, respecting such as differed from them; whom they called *Pagans* and *Infidels*. Here the paroxysm commenced. This uncharitableness proceeded from words to deeds. Their party must be supported *vi & armis*. What they could not effect by *argument*, they are determined to accomplish by the *sword*. *Furor arma ministrat*. The strong delusion suggested the necessity of establishing a spiritual regency; and a bloody flag ought to have been the proper ensign of these sanguinary saints. Dreams and visions were the revelation, by which they pretended to have a commission from

God, appointing *John of Leyden*, the *Dutch Taylor*,
 “ to the government of the whole world,” and
 declaring “ that with mighty forces, he was to go
 “ out and destroy all kings and princes whatever ;
 “ to the end that the *godly* alone may reign and
 “ rule in the world.” *

From hence we may easily perceive, how frequent is the transition from one species of fiery zeal to another ; and with how ill a grace, any cautions respecting *innovations* come from the mouth or pen of Anabaptists. Although I verily believe, that there subsists a great contrast between the political and religious sentiments of the *German* and *British* Anabaptists ; yet methinks, a retrospect to those scenes of blood, which originated from an unhallowed zeal for Anabaptism, ought to make its modern advocates a little more cautious in pressing their peculiarities with such warmth, as to unchurch all the world but themselves ; and to represent their brethren in no better a state, as to sacramental communion, than unbaptized *Pagans*. We think too, that when Dr. S. represents “ a departure from dipping, as affronting the authority
 “ of Christ,” he throws out an impotent censure against us, which is *telum imbelle sine ictu*, a feeble weapon, that does no execution. We can assure this gentleman, that we are as jealous for “ *the au-*
 “ *thority of Christ*,” as himself, or any Anabaptist upon earth ; nor would we, in the smallest punctilio, wish to deviate from any express institution of our common Legislator. But, we cannot think

* Dr. Featly's "Comparative History," &c. P. 227.

that

that the Doctor's implicit charge of " *affronting*" the divine authority, has any thing really to do with our administering the ordinance of baptism in another mode, different from that of dipping. Could the Doctor, or any of his brethren, prove, that the rite can be administered with significant resemblance *only* by immersion; and that the words *baptize* and *baptism* can be accommodated to no other idea, but that of *dipping*: in that case, we should suspect the validity of our mode of administration by *sprinkling* or *pouring* of water. But we defy the Doctor to do this: and, under a full persuasion, that neither he, nor his subaltern of *Liverpool*, who fights with his borrowed weapons, have hitherto done it, I shall proceed to a consideration of their respective arguments.

III. Before I do this, I cannot avoid taking notice of a fulsome encomium, Mr. *M.* passes on Dr. *Stennett's* answer to Mr. *Addington*, in a note, p. 16. " One would have hoped," says he, " that " that excellent performance, had silenced the " advocates for sprinkling, for a while at least; " especially as Mr. *A.* has not thought proper to " reply to the Doctor."—Why Mr. *A.* has not thought proper to do this, I cannot possibly determine. This however, I will venture to assert, that he is not silent, because not *able* to encounter the Doctor. For there is nothing so really tremendous in the Doctor's treatises, as to intimidate *any* judicious Pœdobaptist from considering them *fully*; much less one of Mr. *A.'s* professional knowledge, as a scholar and a divine. If Mr. *A.'s*

other more important avocations did not abridge his leisure moments, we might, probably, be favored with such a reply, as would be more than a match for the Doctor's "excellent performance." But, perhaps indeed, Mr. *A.* is silent, from a full persuasion that it is not *operæ pretium* to maintain a controversy with men, who seem to admit it as the declarative maxim of their party, that, whether they have the best of the argument or not, they *will* have *the last word*.—Mr. *A.*'s silence, at the same time that it furnishes Mr. *M.* with an implicit but groundless argument of inability, seems to fill him with a proportionable degree of astonishment, that I should *presume* to offer any strictures on a subject, which he thinks his oracle has discussed with unanswerable argument already; and he adopts a supposition, "that I have only read *one* "side of the question;" otherwise I should not have advanced, what others have contradicted. But here he happens to be altogether mistaken. For, antecedently to my late publication, I neither saw nor read *either* side of the question: and I hope the sequel will demonstrate, that I have attended to Mr. *M.*'s maxim, which, from the prodigious depth of his learning, he has been so kind to *construe* for me, viz. "*Audi alteram partem*, that is, "*hear the other side*."—As to the "mortification," which he insinuates must arise to me, from a perusal of the Doctor's "excellent performance;" I assure him he is here likewise mistaken. Instead of being *mortified*, I am *amused*. And my amusement is not a little heightened by Mr. *M.*'s assuming

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ing the "office of exhibiting me." If indeed the exhibiter had either truth, modesty, or learning, wherewith to grace his exhibitions, he might palm them upon the public, as *res splendidas*. But, laboring, as they manifestly do, under every species of disadvantage, they exhibit a jumble of consummate ignorance and audacity; and, like the prophet's marred girdle, are *good for nothing*, but to be hissed off the stage of controversy, with a *Procul este, nugæ profanæ!*

IV. In my animadversions on the inconclusiveness of Mr. *M.*'s pulpit-declamations, I took notice of his saying, that those, who administer baptism by pouring or sprinkling of water, "only baptize the *ends* of their *fingers*." This observation I said 'favored more of *vulgarity* than of *solidity*;' and I now reiterate the charge. In order to apologize for the obnoxious phrase, Mr. *M.* informs us, that it was borrowed from Mr. *Selden*. But surely the mere *ipse dixit*, or precipitate "thought" of this gentleman, furnishes no argument against our mode; nor does the name of Mr. *S.* or Mr. any-body-else, give such a sanction to an unguarded expression, as that it should drop its exceptionable import, merely because a great man espouses it. A *vulgarity* is a *vulgarity* still, whether it proceed from the pen of Mr. *Selden*, or from his borrower Mr. *M.* And a vulgar expression, so far from being weakened, is rather additionally offensive, in proportion to the greatness of the name that dignifies it. Thus a vulgar expression from *Parmenas*, is not so vulgar as from
Mr.

Mr. M. because he (Mr. M.) is a *much greater man*. However, though Mr. Selden might be excused in dropping a vulgar thought in his study, and even in publishing it afterwards from the press; yet, surely this will by no means justify his borrower in throwing out the wanton witticism from the *pulpit*. When the sacred desk is disgraced by such declamatory petulance; is not the solemnity of a public ordinance destroyed? Does not the declaimer bid farewell to the dictates of decency and candor? And does not such an illiberal mode of attacking us, imply, that our modest opponent meant, either to laugh his hearers out of their veneration for Pædobaptist, or to *drag* them into a compliance with his inconclusive dogmas? Is such pompous self-sufficiency a likely way, to engage an audience in favor of the preacher or his sentiments? Would not a sensible man avoid this hackneyed species of vulgarizing to a promiscuous audience? when he considers, that some present might be sharp-sighted enough, to see that such witty declamation was a poor substitute for argument; and indicated the weakness of the cause he intended to support.

Whether I had not reason to charge Mr. M. with publicly ridiculing his brethren, who do not practise immersion, let the adopted quotation from *Selden* testify. Yet this gentleman has the face to think himself prodigiously injured and even *slandered*; and attempts to exculpate himself. “As to
 “ your charge of ridiculing my brethren, I do so-
 “ lemnly declare, that I am falsely accused. Is it
 “ not

“ not cruel to be thus publicly vilified and slandered ?” * How a man can thus fix a *solemn declaration* to a notorious mistake sculking under a prevaricating quibble, is to me astonishing.— What! is it not “ *ridicule*” to represent us before a public auditory, as “ *only baptizers of the ends of our fingers?*” consequently to exhibit us as dispensing a mock-ordinance; yea, no ordinance at all? Does not that justly merit the name of “ *ridicule*” which ungenerously sneers at our ministerial capacity? When we pour or sprinkle water on the subject in the name of the blessed Trinity, we think that the sacred ceremony is, to all intents, performed. Yet Mr. *M.* publicly declares, we baptize only the ends of our fingers. Does he not by such a shameless insinuation, render the ministers who differ from him, and their mode of administration, at once contemptible? And, by doing this on a solemn public occasion, is not his conduct marked with a singular aggravation? Will he evade the force of our just reprehension by urging, that he ridiculed none of his ministerial brethren, because he mentioned none of their *names*? Or does he think it any extenuation of his misdemeanor, that his ridicule was *borrowed*? Did he not by a public quotation, set his approbatory seal to it, and thereby *make it his own*? All these circumstances considered, I submit the matter to the decision of any impartial umpire, whether the charge of *ridiculing his brethren*, is not justly and firmly fixt upon Mr. *M.* Whether, when he “ solemnly declares that he is *falsly accused*,” he

does not dignify an obvious untruth, with a solemn declaration: and, whether he ought not in the most express and humiliating terms, ask pardon of his Pœdobaptist brethren, for the contemptuous ridicule he has repeatedly poured on their solemn ministrations; and of God, for solemnly declaring, what is not true.

He attempts, indeed, to keep his ridicule and himself in countenance a little, by alledging, “ that *no one* ridicules practices, *they!* suppose “ absurd, more than I do.” But here his representation of *me* is as void of just coloring, as his borrowed sneer at his *brethren* has been proved to be destitute of candor, decency, and truth. By “ practices, which I suppose absurd,” he means *dipping*, &c. But I am not conscious of “ ridiculing” this practice, as a mode of baptizing. I only expose, perhaps sometimes with a little “ mild irony,” the absurdity of laying such an *unscriptural stress* on immersion, as to make it *essential* to the obedience of faith. *Papists* pervert the intent of baptism, when they maintain that, the ordinance confers grace *ex opere operato*. This absurd perversion of a divine institution we expose, and detest. But, because we think the *abuse* of an ordinance an object of just ridicule, we do not therefore ridicule the *ordinance itself*. Anabaptists maintain, that dipping head-over-ears is *essential* to baptism; and that the administration of the ordinance by pouring or sprinkling of water is *no baptism*. We smile therefore at an abuse of their practice to the purposes of bigotry, though we acknowledge

knowledge the practice itself to be a mode of baptizing. If any set of people were to adopt it as a peculiarity, that, in order to a due celebration of the LORD's supper, and the only proper representation of the fulness of *Christ*, each communicant should eat a *loaf* of bread; if they thus restricted the *essence* of the sacrament to their *mode*, and asserted, that those who dispensed the elements in *smaller* quantities, did thereby destroy the nature of the ordinance, and make it *no eucharist*; would not their peculiarity be an object of just ridicule? We think the bigoted stress, which Anabaptists place in the *quantity* of the water, in some measure resembles the peculiarity, I have just exposed: and we are of opinion that the validity of baptism is no more absolutely determined by the quantity of the element, than the reality of the eucharist is ascertained by that of the bread and wine. So that, when a body of people can, for such a comparative trifle, separate from their brethren, and represent them as unbaptized; we are sorry for the bigotry that lies at the root of such separation, and cannot help smiling at the poor arguments, on which they ground their uncharitable schism.—But even supposing, I had indulged a degree of ridicule, from the press, when exposing the absurd claims of bigotry; yet how does this admit a parallel with the conduct of Mr. M? who vents his ridiculous fallies of wit in a solemn ordinance? Whatever may be my private sentiments, or however I might avail myself of a few of those liberties generally allowed

the pen of controvertists; yet I defy any person living to prove, that I ever threw out the smallest ungenerous reflexion against Anabaptists or their sentiments from the *pulpit*; * even though a second visit from Mr. M. repeated not long after the former, and conducted with the same spirit of dogmatic assurance, afforded ground for sufficient provocation. But, I hope my mind is impressed with too deep a sense of the importance of my ministerial work; the solemnity of public ordinances; the weight of the fundamental truths of the gospel; the awful capacity of an ambassador of *Christ*; the reverential gravity that should run through all our ministrations; and of the value of immortal souls; ever to call off the attention of my hearers from truths of infinite importance to comparative trifles; to amuse them with laughable fallies of vulgar witticisms, at the expence, perhaps of truth,

* I rather mention this, because one of the *twin-disputants* has insinuated, in his wonderful piece of *classical patch-work*, that I have, in my public discourses, thrown out as severe things on the subject of Infant-baptism, as Mr. M. did, on that of dipping. I beg to know whether this reverend patch-maker's insinuation be founded on ear-witness or mere information. If on the latter, which I am pretty sure must be the case, then he is guilty of the very crime, for which he has abused me in "immense stores of classical" rhodomontade; only with this essential difference, that my charge of severe ridicule, brought against Mr. M. is founded on stubborn fact; his (the patch-maker's) information, respecting me, on notorious falshood. To the best of my recollection, I never, since I came to this place, said any thing on the subject of baptism, but on two occasions; once, only *en passant*, in a discourse on *Isa. lii*; and once in an evening exposition of *1 Cor. x*. On both occasions, I simply and very concisely delivered my sentiments, as a Minister of the Church of *England*; without offering any controversial attack upon those, who might differ from me. And as to any *ridicule*, it was as far from my thoughts, or my manner of delivering them, as Mr. M.'s declamations were from decency and candor. For the truth of this, I appeal to all who attend my ministry.

as well as decorum; and much less to insist on what Dr. *Stennett* very properly calls “invidious topics of argument,” calculated to scatter abroad the sparks of unhallowed zeal, and to convert the sacred desk into a rostrum of ridicule, as well as the whole ordinance, into a sort of pantomime entertainment.

V. Before I actually begin the debate on the mode of baptism, it will be necessary to state a few preliminaries. (1) The controversy between us and the Anabaptists, respecting the *mode*, turns on the following point; viz. Whether the ‘idea of dipping is *essentially* or *only* included in the words βαπτίζω and βαπτισμός;’ or whether their signification comprehends *other* modes of applying the baptismal water. The Anabaptists, in asserting the former, consequently deny the latter. (2) It is readily allowed, that dipping is *one* of the included ideas of the original word; but, not the *only* one. And we are bold to declare, that ‘to attribute the idea of *dipping* ONLY, to the word *baptize*, is to misinterpret the oracles of God, to set scripture against itself, to be wise above that which is written, and grossly to overlook the real import of the original, merely for establishing a favorite but unimportant ceremony.’ † (3) It is allowed, that baptism has often been administered, in former

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times,

† This declaration which I made in p. 20, of my *Letter to a Baptist-minister*, Mr. M. quotes no less than four times in the compass of a few pages. His manifest design in vamping away on this passage, is, to exhibit me as asserting, what *seems* to contradict the sentiments of the Church of England. But if this disingenuous quoter and his demi-reve-

times, by immerſion. But as this mode of adminiſtration was adopted, according to the nature of the climate, the age, or ſtate of the ſubject, &c. it was, on the ſame principle, altered and varied, as circumſtantials ſuggeſted. And, even in warm countries, where the objection to dipping had leſs force, than in our northern climates, yet it was thought neceſſary frequently to deviate from this mode; nor was ſuch deviation ever ſuppoſed to weaken, much leſs to deſtroy, the eſſence of the ſacrament. The appoſite confeſſion of TILLENUS is moſt remarkable. “ Although immerſion might
 “ have been formerly *more*” (not *altogether*) “ uſu-
 “ al, eſpecially in *Judea* and other warm coun-

rend ſubaltern in *Salop*, who joins with him in a ſimilar ſtrain of criticiſm, had but candidly compared me with myſelf; they might have at once diſcovered the injuſtice and futility of their obſervations. I ſaid, in p. 17 of my *Letter*, that ‘ the idea of *dipping* is not eſſentially connected ‘ with the word *baptize*.’ Did not that manifeſtly imply a confeſſion, that the idea is *ſometimes* connected with it? And did not my very quotation from *Leigh’s Critica Sacra* imply ſo much? So that, to any ingenuous perſon, my ſaying that ‘ to attribute the idea of dipping to the ‘ word *baptize*, is to miſinterpret the oracles of God,’ would imply no more, than that the *confining* the word to that idea *only*, comes under the charge of ſuch miſinterpretation. However, if Mr. M. ſtill thinks, I have ſaid any thing derogatory to the ſentiments of the Church of *England*, which needs a reprehention from my dioceſan, he is heartily welcome to tranſmit his complaints, as ſoon, and as particularly as poſſible. But the frequent honorable mention I have made of our Church; as well as the reſpectful teſtimony I have borne to her diſcipline and eccleſiaſtical governors, will ſo effectually confront the ſlandrous imputation of my falſe accuſer; that if he were even to go *in propria perſonâ*, with his complaint about what he impertinently calls “ *my ſneer*,” I might expect ſuch a candid hearing from my dioceſan as would juſtify my ſentiments, and put the officious Anabaptiſt to ſhame. If ever he accoſts me again, with a piece of ſimilar impertinence, I requeſt he would look into the Preface of Mr. *De Coetlogon’s* Sermons; where he will ſee another candid thought reſpecting the *lawn-ſleeves*; and then he may link us both together in a charge of *ſneering*, and propoſe our being “ called to answer for it.”

“ tries,

“ tries, than *asperſion*; yet, ſince this circum-
 “ ſtance” (viz. of dipping) “ does not pertain to
 “ the *ſubſtance* of baptiſm; the analogy of the
 “ ſacrament may be preferred, NO LESS by *ſprink-*
 “ *ling*, than by *dipping*.” * (4) It is a fact not to
 be denied, that the Church of *England* admits
 dipping as one mode of adminiſtering baptiſm;
 but, contrary to the bigotry of Anabaptiſm, ſhe
 acknowledges other modes of adminiſtration as
 equally valid; doubtleſs for the judicious reaſon
 aſſigned by Dr. *Lightfoot*. “ The application of
 “ *water* is neceſſary, as to the *eſſence* of baptiſm;
 “ but, the application, by this or the other *mode*;
 “ expreſſes the *circumſtance*.” § (5) The Anabap-
 tiſts in this kingdom, who conſtantly immerſe
 their candidates, in order to argue conſiſtently
 with their practice, are obliged ſtrenuouſly to
 maintain, that neither the *original*, nor any *analo-*
gical reaſoning from correſpondent ſcriptures, nor
 any *precedent*, nor the differences of *climates*, nor
 the ſituation of *invalids* or *pregnant women*, warrant
 the diſpenſing of baptiſm by pouring or ſprinkling
 of water. As this is not the proper place to un-
 dertake a refutation of ſuch a wild poſition, I
 ſhall therefore diſmiſs it, with only obſerving, that
 the Anabaptiſts in *Holland* diſſent from their bre-

* *Quamvis autem immerſio uſtatioꝝ olim fuerit, præſertim in Judæâ & aliis
 regionibus calidioribus, quam aſperſio; tamen, cum neque ad baptiſmi SUBSTAN-
 TIAM pertineat hæc circumſtantia; NEC MINUS IN ASPERſIONE, quam in
 immerſione, ſacramenti analogia ſervetur. Tilen. Diſp. I. de baptiſmo. Theſ. xv.
 P. 886.*

§ *Applicatio aque neceſſaria eſt de eſſentiâ baptiſmi; aſi applicatio hoc vel
 illo modo circumſtantiam ſonat. Dr. Lightfoot. Hor. Hebra. in Matth. iii. 6.
 P. 50.*

thren in this kingdom, and relax the rein of bigotry so far, as to practice affusion. (6) The Anabaptists insist that the word *baptize* always signifies to *dip*. But they are obliged, if they would be consistent, to go farther, and assert that it implies such dipping, as supposes the party to be *wholly buried* under the water. For, if one scripture-instance can be produced, where a *partial* immersion is called a *baptism*, or where a person or thing is said to be baptized, when only a *part* has been washed with water; then all their arguments for a *total* immersion fall to the ground. Many such instances I hope to produce from the word of God; and shall strengthen my observations on this head, by the concessions of Dr. Gale. (7) Though it be acknowledged that some Pœdobaptists have granted the propriety of baptizing by immersion; yet surely this will not serve the cause of Anabaptism, unless it could be demonstrated to be the opinion of *the majority*. Besides, will Anabaptists, who applaud the candid sentiments of some Pœdobaptists respecting the *mode*, admit *their* testimony on the subject of *Infant-baptism*? Would they act thus fairly by some of the authorities they quote, I know of none whose sentiments are more express or formidable against Anti-pœdobaptism, than their favorite Dr. *Whitby*. (8) When Anabaptists quote passages from authors, on the mode of baptizing, and the signification of the original word, they either so manifestly curtail the passages they quote, or keep wholly out of sight the real sentiments of the author, as to make him appear an
advocate

advocate for total immerfion, as the *effence* of the facrament. A few charges of this kind, I promife to make good againft Dr. Stennett, in his quotations from *Calvin, Beza, Voffius, &c.* (9) I beg the judicious reader, once for all, to remember, that when Anabaptifts produce instances, where βαπτίζω fignifies to *dip*, they take pains to prove, what we never denied; viz. that *dipping* is not *excluded* from the fignification of the original word; and, many voluminous treatifes they have thrown away upon this needlefs fubject. But, if they intend that their reasoning fhould amount to conclufive argument, and that their fentiments fhould keep pace with their avowed practice, they ought to prove, that the controverted word fignifies to *dip* ONLY; and by a *total* immerfion: that the facrament is invalidated by *every other* mode of applying the baptifmal water: that fcripture furnifhes not a fingle inftance of the ufe of the word *baptize* or *baptifm*, where a *wafhing in part* is implied: and that the authors, they produce as countenancing their fentiments, never acknowledge, that *other* modes of facramental wafhing, are equally valid with that of *dipping*.—Till they prove thefe particulars, they prove nothing: and that they never have proved them, it fhall be my bufinefs to demonftrate, in the following fheets.

C H A P. IV.

Analogical reasoning from the effusion of the Spirit to the mode of administering baptism, by pouring or sprinkling of water, supported by argument, and the authorities of Vossius and Chemnitius.—A remarkable correspondent testimony from Origen.—Dr. Stennett's and Mr. M.'s arguments, in favor of total immersion, drawn from the use of the word βαπτισμα and the Hebrew tebel, proved to be weak and fallacious.—MEMORABLE CONCESSIONS from Dr. Gale considered.

IN the management of controversy, there are certain rules of argumentation, which controvertists are respectively to observe, in order to keep up both the decorum and perspicuity of logical reasoning. One of these established rules, is, *Neuter disputantium alterius partes suscipiat; neque opponens in partem respondentis involet, aut contra.* † Whether my redoubtable antagonist is in the least acquainted with this rule, or the requisition it enjoins, the following specimen of his controversial abilities, will abundantly indicate. In p. 15, he maintains that “baptism *always* signifies dipping.” And how do you think, reader, he sets about proving this unguarded position? Why thus. “This “ I most certainly do, ’till the idea is proved erroneous. Do you prove it if you can.” So here our wonderful logician, first, gives us his positive asser-

† Neither of the disputants should take up the other's side; nor should the opponent encroach on the part of the respondent, or vice versa.

tion; and, when the business of *proving* manifestly devolves on him as the *opponent*, he relinquishes his proper side of the disputation, and calls upon *me* to prove the *negative*; not knowing that the *proof* lies not on the *respondent*, but upon the *opponent*, who is the *asserter*: according to the well-known maxim in argumentation, *Negantis non est probare: Asserenti incumbit probatio*. From this curious specimen of our author's controversial decorum, the reader may judge, whether it is not an unpleasing task to face a disputant, whose undemonstrated assertions are often made to rest upon the nugatory foundation of a "*most certainly*;" and by whose palpable ignorance of the laws of disputation, I am assigned the double office of proving the *positive* of my own assertions, and the *negative* of his. Indeed, it is not because I deem our author himself, an object worth contending with, that I bestow a little labor in exposing his notorious disqualification for controversy; but because I hereby possess a favorable opportunity at the same time, of attacking, through his sides, the monster *bigotry*, and the great *Diana* of Anabaptism, in which it is enshrined.—But our author is no less fallacious in the mode, than he is deficient in the matter of disputation. A slight attention to a few of his arguments on dipping, will discover this.

I. In order to ascertain the signification of certain *words*; or *phrases*, occurring in sacred writ, it is necessary to compare scripture with scripture, and hereby to make the word of God its own interpreter. This mode of interpreting scripture

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self-compared, I have adopted, in investigating the import of the word *baptize*; that I might thereby demonstrate, how futile and ill-grounded are the sentiments of Anabaptists, who would insinuate, that *it* always implies a *total immersion*, and that any other mode of dispensing baptism is unscriptural. In order to point out the various use of the controverted word, I laid before Mr. M. in p. 16, 17, of my *Letter*, eight texts of scripture, whose respective correspondence with each other, proves, that the terms *baptizing* and *sprinkling*, *pouring out*, and even *falling upon*, are used synonymously in scripture. Let us see, what our author has to say against this.

1. “ Your quotation and comparison of several scriptures, which next *follow*, is! * very weak, and *proves* nothing so much, as your peculiar dexterity, in confounding one thing with another.” p. 16. How my “ *comparison of several scriptures*” should be “ *very weak*,” and nevertheless indicate “ *peculiar dexterity*,” appears to me rather paradoxical; if not self-contradictory. And whether a comparing of scripture with scripture be a likely way to *confound* one thing with another, I leave the judicious reader to determine.

2 But let our author go on. “ You have confounded and mixed together” (*crambe repetita*) “ the sprinkling of the blood of Christ, the baptism of the Holy Ghost, and water-baptism.”

* What *grammar!* This is the gentleman, that has affected to *criticise* upon others. Whether he, and his corrector of the press, under whose banner he flourishes away, have any just claim to criticism; let the above sentence testify. But instances of this nature, are quite common from the accurate pens of the *critical duumvirate*, Mr. M. and Mr. J.

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That I have reasoned analogically from the one to the other, and drawn a natural inference, as to the validity of *sprinkling* and *pouring* of water in baptism, is certain; but I am not conscious of having *mixed* or *confounded* the one with the other, and I hope the candid reader will acquit me from the charge.—“ You tell us indeed that ἐπιτίθειω “ and βαπτίζω are synonymous.” I do not. What I say, is, ‘ that *baptizing* and *falling upon* are used ‘ synonymously.’ There is a manifest difference between saying, that certain words are USED *synonymously*; and that they ARE *synonymous*. My mode of expression implies, that, though the words are contrary *quoad terminos*, as to the *terms*, yet they are synonymous *quoad analogiam*, as to their *analogical use* in scripture. You argue analogically, in favor of immersion, from the Apostle’s saying, “ Ye are *buried* with him by baptism, &c.” Tho’ a *burial* and a *baptism* are terms not strictly synonymous, yet I suppose you would not scruple to assert that these words are *used* synonymously. In like manner do I argue respecting the mode of baptism by *pouring* of water. As the apostle *Peter* says that the Gentiles were *baptized* when the Holy Ghost *fell on* them; so, we assert, that water *poured out* or *falling upon* the person to be baptized, constitutes a real baptism; and that the terms therefore admit a synonymous analogy: And the same mode of analogical reasoning we adopt, from the words of the prophet *Joel* ii. 28, quoted by *Peter* in *Acts* ii. and compared with verse 33 of that

chapter. The LORD promises by the *prophet* that he would “*pour out* his Spirit on all flesh.” The fulfilment of this promise is attested by the *apostle*; who uses the very same word, to express the *baptism* of the disciples on the day of *Pentecost*. If ever therefore the force of analogical argument be allowed, surely it ought in the present striking instance. And if it be admitted, then the following argument, in favor of baptizing by *effusion* of water, is irrefragable, viz. If according to the correspondent testimonies of *Joel* and *Peter*, the apostles were *baptized* by the *pouring out* of the Spirit; then persons may, with scriptural propriety, be baptized by the *pouring out* of water: for if the term be used to express the mode of communicating the THING signified in baptism, *i. e.* the *washing of regeneration, and renewing of the Holy Ghost*; it ought consequently to be appropriated to the *sign*, and must necessarily point out a mode of administering it. And, it affords me not a little pleasure, that I have the opinion of so great a man as VOSSIUS, to give a sanction to this analogical inference, drawn from the aforesaid correspondent scriptures. “*But, from the other opinion, by which to baptize signifies to wash, it is transferred to the gift of the Holy Spirit; to wit, because, that he might wash the soul, he is poured out on it, like water: as Joel saith, chap. ii. 28, and Peter, Acts ii. 17, and likewise Paul, Tit. iii. 6. He hath saved us by the washing of regeneration, and renewing of the Holy Ghost, which he hath*

“*POURED*

“POURED OUT, &c.” † To this apposite declaration of VOSSIUS, give me leave to add the correspondent testimony of CHEMNITIUS, who flourished A. D. 1565. This able examiner of the decrees of the Popish council of *Trent*, thus expresses himself on the mode of baptism. “*Paul*, “that infallible interpreter says, that to baptize, “is to cleanse by the washing of water through the “word. *Eph. v. Tit. iii. Acts ii.* Whether the “administering the water be performed by dipping, tinging, pouring OR sprinkling, it is a baptism; for, it is a cleansing or washing by water. “Nor is dipping under water necessarily requisite “to washing.—The command of *Christ* therefore “is, that in baptism there be a washing by water. “But, by what mode it should be performed, whether by dipping, tinging, pouring or sprinkling, “*Christ* has no where prescribed.” *

3 On the preceding testimonies of these two great men, I beg leave to make a few remarks. (1) It is evident they both concur, in referring

† *Ab alterâ vero notione, quâ Ἐκκλησίαν abluere significat transfertur ad donationem Spiritus sancti; nempe quoniam hic, ut animam abluat, AQUÆ INSTAR, in eam EFFUNDITUR: prout loquitur Joel ii. 28. & exinde Petrus, Acts ii. 17. item Paulus, Tit. iii. 6. “Servavit nos per lavacrum regenerationis, & renovationem Spiritus Sancti, quem EFFUDIT, &c.” Vofs. de bapt. disp. I. p. 344.*

* *Paulus certissimus interpres dicit baptizare esse purgare per lavacrum in verbo. Eph. v. Tit. iii. Acts ii. Sive adhibitio aque fiat mergendo, tingendo, perfundendo, seu aspergendo, est BAPTIZATIO: est enim purgatio, seu ablutio per lavacrum aque. Nec ad lavacrum necessario requiritur immersio sub aquam.—Christi igitur mandatum est, ut in baptismo fiat ablutio per lavacrum aque. Quo vero modo illa fieri debeat, sive mergendo, tingendo, perfundendo, sive aspergendo, Christus non prescripsit. Chemnitii Exam. Concil. Trident. Part 2. P. 122.*

to the very scriptures, in *Joel* and the *Acts*, on which I ground my observations respecting the validity of baptism by *pouring* of water. (2) It is equally manifest, that they adopt the same mode of reasoning analogically from the manner of the Spirit's *effusion*, to the correspondent mode of administering baptism. And surely the testimony of two such great men to the propriety of such analogical reasoning, is of much greater weight, than the pitiful criticisms of Mr. *M.* or of his oracle, Dr. *Stennett*. (3) According to the same learned men, *baptism* signifies *washing*; of which there are various modes; and that as *pouring* of water is one, it is consequently a significant mode of administering baptism; for it exhibits an emblematical representation of the pouring-out of the Spirit, and of the washing of regeneration. (4) In opposition to the sentiments of Anabaptists in general, and of Dr. *Stennett* in particular, *Chemnitius* says, "dipping under water is not necessarily requisite to washing;" consequently not *essential* to the mode of dispensing baptism. For, as *Dominicus Sotus* says. "In baptism, something concerns the essence, as washing; according to that in *Ephes. v.* where the apostle calls baptism the *washing of water*: but something is *accidental*; as whether the washing be performed by this or the other mode." †

† In baptismo aliud est de essentiâ, ut ablutio, juxta illud ad *Ephes. 5.* ubi apostolus baptismum appellat lavacrum aquæ: aliud vero accidentarium; nempe ut ablutio hoc vel illo modo fiat. *Dominic. Sot. Distinc. 3. qu. un. Art. 7.*—These words are quoted by *Vossius*, in confirmation of his own sentiments, respecting the signification of the word *baptism*, and the modes of washing it implies.

II. But let us now see, what Mr. *M.* has to say in favor of immersion, from the supposed analogy between the baptism of the Spirit and *his* favorite mode of baptizing. “The baptism of the Holy Ghost (by the way) does not at all favor your notion of sprinkling; with much greater propriety, the disciples might be said to be *immersed* or *overwhelmed* in IT!” If Mr. *M.* intends *baptism* as the antecedent to IT, I need not advertise the judicious reader, that as *baptism* with Mr. *M.* always signifies *immersion*, to say, the disciples were *overwhelmed* or *immersed* in *immersion*, favors a little of what he is pleased to call a “critical error.”* But if the *Holy Ghost* is intended as the antecedent to IT; surely, to say “the disciples were *immersed* in the *Holy Ghost*,” is an extremely harsh and uncouth phrase.

But let us see, how he attempts to support his analogy.—“For it filled, not only all the house where they were sitting, but each of their hearts also; they were *covered* without and *filled* within. Well might they be said to be baptized with the Holy Ghost. But in all *this*, there is not one word of what you contend for.” If by “all *this*” Mr. *M.* means, *all this* curious reasoning of his; I grant that there is “not one word in it” of rational argument, well-supported analogy, or solid sense—the things, for which at

* By a “critical error” I suppose Mr. *M.* means an error in criticism; as I, by a “sacramental error” intend an error respecting the sacrament of baptism. If the latter be an expression “peculiarly my own;” so, by a parity of reasoning, the former is an expression “peculiarly Mr. *M.*’s own. Thus the mighty critic keeps me in countenance, by adopting the very mode of “critical error,” which he blames.

present "I contend." But if by "all *this*" he mean, all the circumstances attending the effusion of the Spirit on the day of Pentecost, as recorded in *Acts* ii. I will venture to assert, that there is not only "one *word*" but more than one *argument*, in that remarkable passage, on which to ground an allusion in favor of baptizing by pouring or sprinkling of water. Of this I hope the reader has received some degree of satisfactory proof already: and I promise him a little additional evidence in a few more strictures on the subject. Not to urge, that the baptism of the Spirit, according to the joint testimonies of an *apostle* and a *prophet*, is mentioned in the very term *pouring out*; I ask by what authority, does Mr. M. accommodate the word "*covering*" to the circumstances of that event? May I not justly adopt his own phraseology, and say, "In all *this*" passage, "there is not one *word*" about *covering*, nor any apposite analogy, between *filling* and *dipping*? In order to detect the fallacious absurdity of Mr. M.'s reasoning on this head, proceed we to a fair examination.

I Mr. M. says, the disciples were "*covered* without and *filled* within," and therefore that "they might with great propriety be said, to "be *immersed* or *overwhelmed* in the *Holy Ghost*." According to Mr. M.'s clumsy method of stating his analogical reasoning, drawn from the effusion of the Spirit, the reader would be apt to suppose, (if he had not his *Bible* to consult,) that the disciples were *filled* within, in the same way that they

they were *covered* without, and *vice versa*. But this strange confusion of circumstances is only the result of Mr. M.'s muddled imagination. for the scripture account is, that when the disciples were assembled together, there "came a sound from heaven, *as of a rushing mighty wind*; and *it filled all the house*; where they were sitting; and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." From hence it appears, that it was the *wind*, which *filled the house*; how, from the entrance of a rushing wind, the disciples might be said to be *covered without*, and how this *covering of wind* can possibly illustrate a *baptism by water*, appears to me the most far-fetched illustration I ever met with. But "they were *filled within*." With what? Surely not with the *wind*. And yet, from our author's confused method of blending together the *words*, and in them, *ideas*, perfectly heterogeneous, one would imagine, he thought the disciples were filled *within* as well as covered *without* with *wind*. But what analogy can subsist between *filling within* and *dipping*? And yet, if his illustrative imagination did not fancy some such analogy; why did he connect the filling of the disciples' hearts by the *influences* of the Spirit, with, what he calls, the external "*covering*" of the *wind*? in order that, from this commixture of ideas, he might form a far-fetched illustration of *dipping*? And if he argue fairly from his own analogy; then baptism should be administered, not only

by an external *covering*, but also by an internal *filling* with water; and that the *practice* of the dipper himself does not correspond with this branch of his analogical reasoning, I need not observe.

2 But, behold, reader, the amazing force of prejudice. The circumstance, which was intended principally to represent the effusion of the Spirit, viz. The *descent* and *illapse* of the *Holy Ghost* in the appearance of *fire*, Mr M. keeps wholly out of sight. His reason for so doing is obvious. This emblem would manifestly militate with his favorite idea of *covering* all over; and he would find it difficult to evade the force of the analogy between the *pouring out* of water in baptism, and the *pouring out* of the Spirit in the form of cloven tongues, which *sat upon* the apostles. I ask then any candid reader, *whose* practice is best supported by analogical argument, drawn from the effusion of the Spirit, mentioned in *Acts* ii? The Anabaptists, in order to give some color of reason for their favorite dipping, are driven to the necessity of confounding together the operation of the *wind*, which filled the house, where the apostles were assembled, and of the influences of the Spirit, which filled their hearts. From this inapposite combination of ideas they infer, what is apparently foreign from the similitude, and which nothing but an extravagant imagination, rendered still more so by the violent impetus of bigotry, could possibly suggest. We, on the contrary,

trary, adhering to the very *words* of scripture; guided by the correspondent testimony of a *prophet* and an *apostle*; and supported by the consonant opinion of two great men, *Vossius* and *Chemnitius*; maintain, that as the baptism of the Holy Ghost, on the day of *Pentecost*, is represented under the phrase which countenances our mode of baptizing; or as the apostles were said to be *baptized*, by the *pouring out* of the Spirit; therefore a baptism of water, performed by *pouring out* of the sacramentary element, is, to every purpose of scripture analogy, and emblematic representation, valid: according to those apposite passages of scripture; “ I will *pour water* upon him that is thirsty—I will *pour* my Spirit upon thy seed—I will *pour out* my Spirit upon all flesh—He hath *εξέχεε* poured out this, which ye now see and hear.” *Isa.* xliv. 3. *Joel* ii. 28. *Acts* ii. 33.

3 And now, as an additional evidence for the validity of administering baptism by pouring of water; and as a proof that the pretenders to criticism, are mistaken, when they assert that *εβαπτίζω* always signifies to baptize by *dipping*; I will lay before them a passage from an author which bids defiance to the abilities of Mr. *M.*'s oracle, or even to the prodigious critical powers of his reverend and accurate corrector of the press. The author is *Origen*. And the passage is the following. “ How came you (*Pharisees*) to believe, that *Elias*, when he should come, would baptize: who did not in *Ahab's* time, baptize the

“ wood on the altar, which required a washing,
 “ before it was burned by the LORD’s appear-
 “ ing in fire? but he orders the priests to do
 “ that.—He therefore that did not himself *bap-*
 “ tize them, but assigned that work (viz. of
 “ baptizing) to others, how was he likely to *bap-*
 “ tize, when he, according to *Malachi’s* prophe-
 “ cy, should come?” †

The text to which *Origen* refers, and on which he founds the above expostulation with the *Pharisees*, is *1 Kings*, xviii. 33. The words of which are, “ Fill four barrels of water and POUR IT ON the burnt-sacrifice, and on the wood.” This POURING ON of water, *Origen* calls a BAPTISM of the wood and sacrifice. An evident demonstration this, that the controverted word does not *always* signify to dip; and that, according to *Origen*, a person may be said to baptize, when he only pours water on the subject.

III. Our author, whose reasoning is as defultory, as his imagination is excursive, in order to invalidate, as he supposes, my analogical argument founded on the circumstances of the baptism of the Spirit, makes an unexpected transition from the meaning of the word βαπτίζω, to that of βαπτίω. This sudden digression from the derivative to the primitive is the more extraordinary,

† Ποθεν δε υμιν περιγευεται ἠλιαν βαπτίζειν τον ἑλευσομενον; εδε τα επι τε δυσιασερις ξυλα, καλα τες τε Αχκαδ χρονες, δεομενα λειψα ινα εκκαυθη επιφανειῃ ἐν πυρι Κυριου, βαπτισανθῃ; επικελευθει γαρ τοις ιερευσι τυλο ποιησαι, δεσ. — ο τοιουν μη αυλος βαπτισας τοτε αλλ᾽ ἑλευσαι τε εργα παραχωρησας, πως καλα τα ὑπο τε Μαλαχίῃ λεγομενα επιδημησας βαπτίζειν εμελλε; ORIGEN. *Comment. in Joann. Tom. 7. p. 116. ed. Kotom. 1668.*

as it is the *former* word only, that is used in the passage, we have been just considering. Probably so sudden a leap, which is quite in the retrograde style too, might be occasioned by some secret apprehension, that as the arguments drawn from the application of the one word, failed in conclusiveness, those founded on the other might help our author out, at a dead lift. But, he is not aware that to argue promiscuously from βαπτω to βαπτίζω, is to confound together two words, in the application of which, the scriptures observe a manifest distinction: for, whatever be the meaning of βαπτω, it is certain that it is never once used, to express the act of administering *baptism*; the *derivative* always occurs. But, if βαπτίζω, signified *always* to dip as the Anabaptists assert its primitive invariably does; would not the inspired writers have used the one and the other indifferently? This they have not done. No word but the derivative ever occurs, where baptism is mentioned; and if it did not carry a peculiar acceptation, why should the scriptures always adopt βαπτίζω? What occasion for making a derivative, when according to Anabaptists, the primitive is intirely of the same signification?

1 But, however, as Mr. M. fancies his greatest strength lies in the arguments taken from the signification of the primitive, it is fit I should let him have full scope. The passage he has chosen for that purpose is *Dan. iv. 33*; where the prophet says, “*Nebuchadnezzar was wet εαφη*”
 “with the dew of heaven.” On this Mr. M. observes,

observes, “ the Greek word is the original of “ βαπτίζω.” And what then? Why, nothing. He has drawn no inference from his premisses. But his meaning is, that, as the primitive is used to express a *wetting*, so must the derivative; and so far we have no objection to his conclusion. Nor can we have less to the concession, which follows. “ Now we all admit that the dew did *fall down* “ from heaven *upon* him.” And in admitting this, you grant all we want, and manifestly give up the point. For if *Nebuchadnezzar* was wet or baptized by the dew *falling down upon* him, (I say *baptized*; for you know you constantly assert that βαπτίω and βαπτίζω are the same) then, a person may receive a valid baptism by the sacramental water *falling down upon* him; and if this illustration does not, from the concessions of our dipper’s own pen, justify our mode of baptism by *pouring*, wherein the water *falls down upon* the subject; neither concessions nor illustrations have any meaning. So that, reader, I leave you to consider, whether or not Mr. *M.*’s acknowledgment here, does not corroborate all my preceding observations on this part of the subject, and overturn his own favorite hypothesis.

2 But, after *admitting*, what indeed he could not *but* admit, he soon flies off, and attempts an interpretation, favorable, as he supposes, to his idea of immersion. “ But *this* was not intended “ to be intimated by the aforesaid Greek word.” What! Was not the *wetting* of *Nebuchadnezzar*’s body by the dew *falling down upon* it, “ intended “ to

“ to be intimated” by the Greek word ἐβαπην? Will Mr. M. be so kind to inform us what was “ intended to be intimated by it?” He says; “ the idea of his being *overwhelmed* in the dew.” But the septuagint version directly militates against this idea; for, it renders the words ἀπο της δροσος, *from or by* the dew. Had the expression been εἰς την δροσον, or ἐν τη δροσω, it might have in some measure countenanced Mr. M.’s idea of *overwhelming*: but to say, that *Nebuchadnezzar* was *dip* ἀπο *from* the dew, sounds extremely harsh. Besides all the *Latin* versions, coinciding with the *Septuagint*, are against Mr. M.’s favorite idea. The *Latin* vulgate renders it, *rore cæli corpus ejus infectum erat*; his body was *died* or *stained* with the dew of heaven. That of *Tremellius* and *Junius*, *Rore cæli, corpus ejus intinctum est*; and *Montanus’s* interlineary version, *de rore cælorum corpus ejus tingebatur*; his body was *tinged* or *wet* with the dew. From these unanimous interpretations of translators, the reader is to judge, whether they in the least correspond with the idea of *overwhelming*; especially when he remembers that not one of them here renders the word βαπινω by *immergo*, and that the emphatic preposition in the *septuagint*, on which the *Latin* versions are founded, is, not εἰς or ἐν, but ἀπο. Were this the proper place, I might prove from various instances, exclusive of the argument taken from the natural meaning of the preposition ἀπο, that even the primitive βαπινω does not *always* signify to *dip*, and even when it does, that it cannot imply a *total* immersion.

sion. One instance however, I cannot omit. In the command given by *Moses*, respecting the passover he says, “Ye shall take a bunch of hyssop and dip it in the blood, &c. but the septuagint Greek is, βαψαλῆς ἀπο τοῦ αἵματος, dying or smearing it with the blood. *Exod.* xii. 22. The *Latin* vulgate accordingly renders it, not *immergite in sanguinem*, immerse it in the blood, but *tingite sanguine*, dye it with the blood. In this passage, as in that respecting *Nebuchadnezzar*’s wetting from the dew, we meet with the same primitive word βαπτω, and the same preposition απο. If the signification in the one instance cannot imply a total immersion, or any immersion at all; why may we not fairly infer a negative, in the other? Even supposing the bunch of hyssop was dipt, yet it could not be dipt all over in the blood: * to suppose that, would be ridiculous; considering that one end of it was to be in the hand that used it. And, as the preposition απο never, that I recollect, signifies in; to translate βαψαλῆς ἀπο τοῦ αἵματος, “overwhelming in the blood,” would incur an absurd interpretation founded on a double mistake: and yet, that this should be the interpretation according to Mr. *M.*’s overwhelming ideas, is manifest.

3 But he is ready with an objection to all this. He says “this idea is explained by *Nebuchadnezzar*-

* Even Dr. *Gale* strengthens this observation, by a remarkable concession, which he drops in p. 146, of his reflexions on *Wall*’s history of infant-baptism — a concession, which indeed he was obliged to make; and which I beg the reader never to lose sight of. “The word is βαπτω, and plainly signifies to dip; though it was not dipped all over.”

"zar being *spoken of, as to have!* his lodging in
 "the dew." p. 18. That is, reader, our author,
 if he knew how to cloathe his ideas in logical argu-
 ment and in the plain drefs of common gram-
 mar, would fay, 'it is recorded, that N. had his
lodging in the dew: therefore he was overwhelmed
in it.' And, what is quite extraordinary, he rea-
 sons by analogical inference from the state of N.'s
 body to the baptism of the Spirit; saying, "So
 "in this baptism of the H. G. it was not intended
 "to intimate, by this word, the Spirit's *falling*
 "*upon* these converts, but that they were *filled,*
 "and *as tho'!* covered and *overwhelmed* with the
 "Spirit." Now, if there be any argument, il-
 lustration or analogy in this almost unintelligible
 jargon, the following seems to be our author's
 meaning. *q. d.* Nebuchadnezzar was overwhelmed
 by the dew *falling down upon* him: so the apostles
 were filled and *as tho' covered and overwhelmed*
 with the Spirit *falling on them.* Here our author
 has shot a bolt, which it would be to his advan-
 tage, if practicable; to recal. If the apostles were
 "covered and overwhelmed with the Spirit" when
 it was poured out and rested on only a *part* of
 the body in the form of cloven tongues of fire,
 (for, these constituted the apposite emblem of
 the Spirit's effusion and influence on the day
 of *Pentecost;*) then, according to our candid ana-
 logist, a person may be said to be *overwhelmed*
 in baptism, when the water is only *poured* on a
part of the body. Nor will the circumstance of
 their being *filled within,* invalidate, in the least,

this conclusion; unless Mr. *M.* will assert, that persons cannot be as completely *filled* with the influences of the Spirit in their hearts, who have been partakers of only an *effusion* of the baptismal water, as those who are *immersed all over* in it. And, if he reason indifferently, as he has done, from the baptism of the Spirit to the wetting of *N.*'s body by the dew; then it as naturally follows, that in the latter case there was a *partial* wetting, as in the former, there was a *partial* effusion. And yet, in order to preserve a strict resemblance between the one and the other, founded, as Mr. *M.* asserts, on the invariable signification of βαπτίω and βαπτίζω, *Nebuchadnezzar* ought to have been *filled within*, as well as *covered without* by the dew; otherwise he could not be said, with strict propriety, to be *overwhelmed*, according to the amazing profundity of Mr. *M.*'s overwhelming imagination.—See then, with what inextricable absurdity, glaring self-contradiction, and even palpable nonsense, his reasoning is embarrassed.

4 But Mr. *M.* is of opinion, that he is furnished with a formidable argument, in favor of immersion, because it is said, that *N.* should have his lodging αυλισθησεται IN the dew. And if I were disposed to argue in the same silly style, I might infer, that, as our LORD is said to have “lodged IN the mountain,” ηυλιζετο εις το ορος, *Luke* xxi. 37, therefore he must have been *overwhelmed* or *covered* with the mountain.—O but the “*Chaldee* word *always* signifies to be *overwhelmed*.” I deny the assertion; and, as Mr. *M.* has

has offered no proof, my simple negative might, according to the laws of disputation, be allowed as a sufficient answer. Nevertheless, I will attempt to *prove* the negative; viz. that the *Chaldee* word does not *always* signify to be *overwhelmed*. Dr. *Stennett* says, the word in the *Hebrew*, by which the *Jerusalem Targum* renders the *Chaldee*, is *tebel*. If then an instance can be produced, where the *Hebrew* does not signify *overwhelming*, Mr. *M.*'s argument necessarily falls to the ground. A remarkable instance occurs, *Gen.* xxxvii. 31, where *Joseph's* brethren are said to have "dipped his coat in the blood" of the kid. The *Hebrew* word there is formed from *tebel*, which is the very word that according to Dr. *S.* agrees with that in *Dan.* iv. 33. Yet the *Septuagint* does not render it βαψων but ἐμολυναν τον χιτωνα τω αιμοσι, *inquinaverunt*, they *stained* or *besmeared* the garment, &c. Besides, indeed, reason concurs in establishing this translation; for, surely, it is not to be supposed, that *Joseph's* brethren would *immerge* or *overwhelm* his garment *in* the blood; since that very circumstance would manifestly tend to detect their crime, and to make their story about *Joseph's* being destroyed by a wild beast, to wear the appearance not only of improbability, but of palpable falsehood. The most natural supposition, is, that they *stained* some *parts* of the garment with the blood, so as to prevent suspicion; and that this could be done without *any* immersion at all, is as certain, as, that the garment was not *overwhelmed* in, or *covered over* with blood. (1) That the controverted

word does not always signify either to *dip* or to *overwhelm*, is evident, from the signification of the root itself, and some of its branches. צָבַע is the Hebrew for a *Hyæna*; and is a participle from צָבַע; which participle, *Trommius*, in his Greek Concordance, under the word Ἰαβύνη, (Vol. ii. P. 567,) renders “*coloratus*;” and that he did not mean an *universal* coloring occasioned by a *total* dipping, or indeed by any dipping at all, in the present application of the word, is evident; because he immediately quotes the *Dutch* translators, saying, “*Belg. besprincklet.*” *i. e.* BESPRINKLED. So that, according to *Trommius*, the word implies a *coloring*, performed by *sprinkling*; and from this idea, is applied to *spotted* animals. So *Schindler*, by a periphrasis, makes it the name of an Owl. *Periphrasis noctuæ, quæ rubris maculis distincta est.* * And *Leigh* says, “it is rightly explained by *Hieronymus*, as signifying *dyled*, *tinged* or *discolored*; and by *Kimchius*, that which *is of various colors.*” † The word is therefore applicable to any thing that is *dyled*, even where there is no dipping at all; as suppose, in the manner of coloring *printed linen*; or to any thing *spotted* by nature, as in the case of some *animals*. And, whether this interpretation, authenticated by *Trommius*, the *Dutch Translators*, *Leigh*, *Schindler*, *Hieronymus* and *Kimchius*, does not overturn the *over-*

* And it is very remarkable, that our Translators call the Greek ἰαβύνη, which is the Septuagint word for the Hebrew, in Jer. xii. 9. a SPECKLED bird.

† Recte igitur ab Hieronymo exponitur, tinctum vel discolor: eodemque modo a Kymchio, quod variorum est colorum. Critica Sacra.

whelming

whelming assertions of Mr. M. for which he is indebted to Dr. S. and his oracle to Dr. Gale, I leave the critical reader to judge. (2) Because the noun אצבע signifies a *finger*, it is therefore applied to birds of prey, who as Leigh says, are *uncis unguibus DIGITATI*: Junius and Tremellius accordingly translate the septuagint Greek *ὄρνιθ, digitatum avem*, in *Jer. xii. 9*; and our *English* translation, abiding by the *Hebrew*, renders it *speckled*. The only difficulty here, is to ascertain the analogy or correspondence between the *Hebrew* root, and its branch; and between both, and the *Greek, Latin* and *English* translations. The most natural interpretation seems to be this.—The *Hebrew* word signifies a *finger* or *talon*: and because animals armed with talons, or as Leigh says, *uncis unguibus DIGITATA*, stain themselves with the blood of their prey, therefore the word is descriptive of carnivorous animals, * *spotted* either by *nature* or by *accident*. Hence the same judicious lexicographer gives us the following apposite criticism; *Recte fortassis reddatur rubefacta, scilicet, seu sanguine infecta vel cruentata, seu cruenta & carnivora animalia*. And the judicious Poole says, in his *Annotations*, “The word in the *Heb.* signifies to *dye* or *color*; and interpreters are here divided, whether to interpret it of a bird *colored* by *nature* (so our translators understood it, and therefore have translated it *speckled*) or by *accident*, as ravenous birds,” (or beasts) “are *colored* by the

* *Digitata, hoc est rapax, uncis unguibus in prædam involans.* Buxtorf. Fuller. Miscel. Sac.

blood of other birds killed by them."‡ It seems to me, however, that, if we are to argue naturally from the root to the branch, or from the cause to the effect; because birds or beasts *uncis unguibus digitata*, color themselves with the blood of their prey, therefore the *Hebrew* word is transferred to any animals *speckled by nature* as well as *spotted through accident*. And, if we apply these correspondent criticisms to the point in debate; is it not evident that, since the *Hebrew* word is used for a thing *spotted* or *speckled*, whether by *nature* or *accident*, therefore it cannot possibly be confined to the idea of *dipping*? and much less to that of *overwhelming*? unless the Anabaptists will insist that immersion is essential to the spotting or speckling of any thing, or that it cannot be *colored* without being *dipped*? which surely they will not be so absurd as to maintain, in the face of stubborn matter of fact. So that the critical reader may judge, when Dr. S. from *Gale*, and Mr. M. from his oracle, triumphantly declare, that the *Chaldee* word in *Daniel* always signifies to dip or overwhelm, whether their triumph is not that of an unsupported *ipse dixit*, rather than of truth and solid criticism. And the reader, is to judge, whether he will be more safe in taking up a sentiment upon trust, because positive men advance it? or in adhering to the testimony of such critics and lexicographers, as *Trommius* and *Leigh*? whose concurrent criticisms are founded on the analogy of scripture?

‡ See *Pool's* Annotations on *Jer.* xii. 9.

(3) That the *Hebrew* word in *Daniel* cannot always signify dipping is evident from the *Latin* words, by which lexicographers translate it. *Leigh* in his *Critica Sacra*, translates it by the words *madefacio, colore inficio, coloro; to wet, stain, color.* And whether a thing cannot be *wet, stained* or *colored*, without dipping, I need not inform the reader. *Trommius* and *Scapula* and all the critics in the world, translate it by *tingo*, as well as *mergo*; and always suppose a difference between these two *Latin* words; to the former of which, *Lyttleton* in his *Latin Dictionary*, beside other significations, gives that of “*sprinkling.*” But of this, I propose giving farther proof in another place. In the mean time, the reader is to judge, how much *Mr. M.* has got by his boasted *istavang*; a word which he has *borrowed*, and so spoiled in borrowing as to make nonsense of it. The next time he publishes, I would advise him, to get *Dr. S.* instead of his critical aid-de-camp at *Wrexham*, to correct the press for him.

5 As *Mr. M.* seems to have borrowed the principal parts of his arguments and criticisms on the passage in *Dan.* from *Dr. S.* the absurdity and mistakes which he has retailed, necessarily originate from his oracle. Consequently the arguments, wherewith I have overthrown the *critiques* of the former, equally invalidate the force of the following assertion from the latter. “ Admitting
 “ that there is a *difficulty* in this passage (of *Dan.*)
 “ it is to be observed, that the word (צָרַח) in
 “ *most* other places, where the *Septuagint* use it,
 “ so

“ so necessarily signifies *dipping*, that it is *impossible* for our author or any one else, to give “ it a different meaning.”* I am glad the Doctor acknowledges there is some “ *difficulty*” in the passage he alludes to; and I hope when he more maturely reviews the arguments of his opponents, he will find there lies in the way of his strained interpretation a *greater* difficulty still. When he says, that the word βαπτω signifies *dipping* in “ *most* “ other places” of the Septuagint; he comparatively says nothing: because, unless he can prove, that it has that signification in *all other* places, he does not prove his point; for, a *single* instance, wherein it signifies a wetting by *effusion* or *aspiration* of water, or even a *partial* immersion, overturns all his arguments; since the Doctor, and every advocate for total immersion, as the *essence* of the mode, are obliged, if they would not incur the charge of inconsistency, to maintain that both βαπτω and βαπτίζω signify to *dip*—that they *always* have that signification—and both the one and the other always signify to *dip* by a *total immersion*.

6 However, if the testimony of other critics and divines may be supposed of equal weight with that of Dr. S. or his borrower in *Liverpool*, I beg leave to lay before the reader the concurrent opinion of two persons, who manifestly differ from the two Anabaptists. The first of these two great men, is, the learned Dr. *Pocock*. Respecting the signification of the Hebrew *tebel*, he says, after acknowledging it signifies to *dip*, yet adds, “ it

* Remarks : P. 44.

“ does

“ does not necessarily point out a dipping of the
 “ whole body.” The other is Schindler, who ren-
 ders the Hebrew word *tinxit, intinxit*, and further
 adds, “ *Ita lavit, ut res non mundetur, sed tantum*
ATTINGAT humorem, vel totâ, vel EX PARTE.”

III. From the foregoing observations, I hope,
 it has been made appear, how fallacious and incon-
 clusive is Mr. M.'s reasoning about the necessity
 of preserving the idea of *covering* or *overwhelming*
 all over, in order to keep up a proper analogy
 between the pouring out of the Spirit on the
 apostles, and that of the dew on *Nebuchadnezzar*.
 And here I cannot help expressing my astonish-
 ment, that Mr. M. or Dr. S. or any other Anabap-
 tist should so strenuously contend for a *total* im-
 mersion in baptism, since they themselves are
 reduced to the inevitable necessity of acknowledg-
 ing, with Dr. Gale, “ that the word (*baptize*)
 “ does not always necessarily imply a *total* immer-
 “ sion, or dipping the *whole* thing spoken of all
 “ over; which (adds the Doctor) I readily allow.
 “ For, *what is true of any ONE part, may be said*
 “ *of the WHOLE complexly.*” * But the Doctor
 drops another still more remarkable concession,
 in p. 117, of his Answer to *Wall*. “ The word
 “ βαπτίζω, does not so necessarily express the
 “ action of putting under water; as in general, a
 “ thing's being in *that condition*, no matter how
 “ it comes so; whether it is put into the water or
 “ the water comes over it.” Whether this gen-
 tleman has not by these unfortunate declarations

* See Gale's Reflexions on *Wall's* History, page 139.

given up the whole matter at once ; betrayed the cause of Anabaptism ; and rendered a great part of his voluminous Answer to Mr. *Wall* nugatory and superfluous, I leave the reader to judge. And that our mode of administering baptism by *pouring* or *sprinkling* of water, is strictly justifiable, even our opponents themselves being judges ; I hope to make evident, in a few observations on the above

MEMORABLE CONCESSIONS
Of Dr. GALE, the Anabaptist.

I. As to the meaning of the Greek word βαπτίζω, the Doctor confesses, that, “ it does not so necessarily express the *action* of *putting under water*, “ as in general, a thing’s being in *that condition* ;” and he exemplifies this declaration, by the state of a sea-coast, which, according to *Aristotle*, was not *baptized*, at low water ; so that as the coast was not *put into* the water, but the water *came in upon* the coast, it is on this circumstance, that he founds his ingenious concession. If then, according to the Doctor, βαπτίζω does not express the *action* of *putting under water*, it certainly is applicable to the situation of a person, upon whom water is *poured* ; and such a person may be said to be *baptized* :

II. If it be urged, that *dipping*, not *pouring* or *sprinkling*, is necessary to baptism ; I answer, that cannot be, according to Dr. *Gale* : for, he declares, that “ a thing” may be *baptized*, if it be *under water*, “ NO MATTER HOW IT COMES SO.”

And

And surely, a person may be under water, when it *falls* upon him in the distillations of the rain or dew; as in the case of *Nebuchadnezzar*. So that, as it is “no matter *how*” the water comes over him; consequently, if the person to be baptized, is under the *droppings* of the baptismal water, administered either by *effusion* or *aspiration*, his baptism is valid.

III. But it will be insisted, that, admitting the indifference of the *mode*, by which a person may be said to be *under* water, yet that there should be a sufficiency of the element to *cover him all over*. But this requisition is inconsistent with Dr. G.’s concessions: for, even when he is so self-contradictory, as to insist on *dipping*, as *essential* to the due administration of the ordinance, yet he allows that a *total* immersion is not necessary; and, as his own concessions justify the baptism of an individual, when he is not *put* under water; but when the water comes *over* him, “no matter *how*,” therefore, if an *immerging* only a *part* may, according to the Doctor, be called a valid baptism of the whole person; so may, by a parity of reasoning, a *pouring* or *sprinkling* of water on a *part*, be termed a baptism of the *whole man*; according to a favorite maxim of the Doctor, “*What is true of ANY ONE part, may be said of the WHOLE complexly.*”

IV. What becomes then of all the arguments of Anabaptists, in favor of *total immersion*. Are they not all rendered futile and nugatory? Yea, are they not perfectly annihilated by the following never-to-be-forgotten concession of their

champion Dr. Gale, which crowns the whole? “ I readily allow, that the word (*baptize*) does “ not necessarily imply a *total* immersion.” Yea, he so far justifies the validity of a *partial* immersion, as to declare the *thing* or *person* dipped, when only a *part* of either is immersed. This concession he illustrates by the example of the *hyssop* mentioned *Exod. xii. 22*, and that of a *pen*. Respecting the former, he acknowledges, that the *hyssop itself* might be said to be *dipt*, “ though not *dipt all over*.” And as to the state of a pen *dipt* he says, “ Though the *whole pen* “ is not *dipt all over*; yet THE PEN MAY BE “ TRULY SAID TO BE DIPT according to that “ known rule: *What is true of any ONE part, may “ be said of the WHOLE complexly.*”

V. When Dr. G. says, p. 168. “ If the word “ does but signify to *dip*, let it relate to the “ *whole* body, or a *part* of it only, I ASK NO “ MORE;” does he not ask much *less* than will suit the cause of Anabaptism, or give the least color of rational argument to the whole of his tedious animadversions on *Wall*? And what has the verbose *reflector* been contending for? that *ἄνωγειν* and *ἄνωγειν* signify to *dip*? Alas! he might have spared all his unmeaning verbosity; for *that* his antagonist never denied. Had his proofs been at all to the purpose, they should have demonstrated, that the *Greek* words are perfectly the same, and *always* signify to *dip*; or that their signification will admit of no other valid mode of applying the baptismal water, but by *immersion*.

Has

Has he proved this? No; his own concessions illustrated by the state of *Nebuchadnezzar's* body, as well as that of the sea-coast in *Aristotle*, are plump against him; and particularly his apposite maxim, that a person or thing is baptized, if it be *under* the water, “*no matter how it comes so; whether it “ be put into the water, or whether the water “ comes over it.*”—Has he proved that a *total* immersion is *essential* to the mode of baptism? No; *that* he has absolutely given up. By acknowledging, when a *part* only of the *hyssop* was dipt in the blood, and the *nib* of the pen only is dipt in the ink, that both the *hyssop* and *pen* might nevertheless, be said to have been *dipt*; he manifestly allows a partial dipping in baptism. For, if his maxim, “*What is true of any ONE part, is “ true of the WHOLE complexly,*” be applicable to the case of the *hyssop* and *pen*; it is consequently of force in respect to baptism; and so indeed the “*deeply-learned Doctor*” as the *twin-disputant* styles him, acknowledges; “*Let the word relate “ to the whole body or a part of it, I ask no more.*” And we “*ask no more*” to prove, that the candid Doctor seems to have not sufficiently weighed the consequence of his own declarations.—We “*ask no more*” to prove, that his concessions fully justify the modes of baptizing by *pouring*, *sprinkling*; and that the *dipping* any *part* of the body is as valid a baptism, even in the Doctor's own estimation, as an immersion of the *whole*.—We “*ask no more*” to prove, that the “*deeply-learned*” Doctor has amassed together a prodigious

gious cargo of quotations from authors sacred and profane, to no purpose; since ten thousand instances, wherein *Ἐπιτίθημι* signifies to *dip*, are of no service to the cause; unless they excluded *every other* signification, and proved that it invariably signified to dip *all over*.—And “we ask no more” to prove, that, when the Anabaptists of the day, *always* and in *every case*, practise a *total dipping*; they act with that unrelaxing stiffness, which is a peculiar characteristic of downright bigotry; and, that when so trivial a circumstance, as a non-agreement with them respecting the *quantity* of water or the *mode* of application, will induce them to stand aloof from their brethren; they too manifestly class with those who make the kingdom of GOD to consist as much in meat and drink, as in *righteousness, peace, and joy in the Holy Ghost*; and are real objects of pity, if considered as under the unhappy influence of that bigotry, which prompts them to contend for what is absolutely indefensible even upon the declarations of the *literary Goliath* of their cause.

C H A P. V.

BAPTISMAL ASPERSION *an emblematical representation of our justification by the blood, and of our sanctification by the Spirit of CHRIST.*—The objections of Mr. M. and his oracle on this head, confronted with scripture, reason, and the striking testimonies of Calvin, Beza, Tilenus, Vossius, Lightfoot, &c.—Dr. S.'s criticism on the *διαφοροῖς ἑσπερίοις* divers baptisms, mentioned in Heb. ix. 10; as well as his wonderful doctrine of genus and species, by which it is supported, proved to be equally fallacious and absurd.

AS we argue analogically from the pouring out of the Spirit to the correspondent mode of baptizing by pouring of water; so we think that the same kind of reasoning is of force, in order to warrant the administering of the ordinance by *sprinkling*. As our sanctification by the Spirit, and our justification by the blood of CHRIST, are frequently mentioned under *that* term; and as both are emblematically represented in baptism; we therefore maintain, that the ordinance, founded on this natural analogy is duly administered by *aspersion*. Mr. M. therefore, when in his usual cavalier style he asks, p. 18, “What becomes of your *sprinkling many nations, sprinkling clean water, and pouring out of the Spirit, which are all figurative?*” instead of invalidating, in the least, those arguments, which

which I laid before him on a former occasion; rather suggests a hint, which corroborates mine, and enervates the force of his own reasoning: for, when he acknowledges the above expressions are “*figurative*,” he manifestly grants they contain a *figure* of something; which, I suppose, he will acknowledge to be that of a sinner’s justification by the *sprinkling* of the Redeemer’s blood; and of his renewal, by the *sprinkling* of his Spirit, under the emblem of *clean water*. If then, the *sprinkling* of blood, the *sprinkling* of water, and the *pouring* out of fire, are significantly “*figurative*” of our justification and sanctification; why may not the *sprinkling* or *pouring* out of water, be a proper *figure* of these two blessings, in the administration of baptism? and consequently, why may not the ordinance, representing such a *figure*, be properly dispensed in either mode? Had the scriptures, alluded to, been couched in the following terms, “ He shall *dip* many nations—I “ will *wash* you in clean water,—the *baptism* of “ the blood of CHRIST, &c. how readily would “ our adversaries have urged their strong allusion “ to *dipping*! But, because the terms manifestly countenance the contrary mode; therefore their allusive analogy in favor of *sprinkling*, &c. is quite inadmissible; and, any attempt to argue analogically from the *sprinkling* of the blood of CHRIST to the validity of baptizing by a correspondent aspersions of water, only furnishes them with a fresh opportunity of discovering their (what Dr. S. calls) “*bitter antipathy*” to allusions and analogy:

logy; for the use of which, at other convenient seasons they manifest the most partial veneration. Besides, if, because expressions are "*figurative*," they therefore "give no *direction* for water-baptism," as Mr. M.'s clumsy diction asserts; what then will become of all the mighty arguments he deduces from the expression, "Ye are *buried* with him by baptism into death?" Whether, therefore, our author's reasoning, here, favors more of *real* or *figurative nonsense*, I leave to the judgment of the discerning reader.

As Mr. M. has simply hinted an objection or two against my allusive reasoning, without considering one of the *arguments*, by which it is supported; I shall therefore take my leave of *him* for a moment, and face his oracle. Proceed we then to consider the ground of the Doctor's cavils against what we think the analogy between our mode of baptism by aspersion, and

I. The sprinkling of the blood of CHRIST. Against this he says, "This mode of administering the ordinance as an *emblematical representation* of our justification hath no foundation "in the word of GOD."* In this assertion, equally bold as false, the Doctor *denies* two things; *first*, that the baptismal washing is an emblem of our justification through the blood of CHRIST; *secondly*; and consequently, that the mode of administering baptism, founded on the supposed analogy, is unscriptural. From one of Dr. S.'s professed veneration for scripture and logic, one

* Remarks, P. 120.

would not have expected so rash a declaration; at least, we might have expected it couched in more diffident and modest language. But, what are the *arguments*, on which he grounds his negative? (1) He says, “*cleansing* is much better effected by *dipping* than *sprinkling*.” But, as the question, is not, whether “*cleansing* is much better effected by dipping than sprinkling,” but whether it is effected *at all* by the latter; in order to give conclusiveness and consistency to his assertion, he should have roundly declared, that “*cleansing* is never effected by sprinkling, but always by dipping;” and then, tho’ he would have uttered a glaring mistake, he would nevertheless have kept pace with the principle he is obliged, as an advocate for the essentiality of dipping, to maintain. His qualifying phrase, “*much better*,” therefore, gives up the point, and proves his inconsistency. But when the Doctor insinuates, that, because the body is *much better* washed by dipping than sprinkling of water, therefore baptism is *much better* administered by immersion than aspersion; does he not implicitly grant, that baptizing by the latter mode is a *good* one? only, that the former is *much better*? And does not his own declaration justify, in some degree, the propriety of a baptism by *sprinkling*? When he founds an argument, against baptismal *aspersion*, on the *quantity* and particular *mode* of applying water, requisite to washing the *body*; is he not aware, that, by demanding such exact correspondence between the *sign* and *thing signified*, he
furnishes

furnishes us with an argument, not only against immersion, but even against every other mode of baptizing whatever. For, if *dipping* be a *much better* way of *cleansing*, than sprinkling; then a washing with *soap*, and in a *large river*, is a *much better* mode of *cleansing* the body, than either; and according to our author's doctrine of restrictive analogy, ought to be practised, in baptism. And, as the Doctor acknowledges, (p. 122) "that the word *sprinkling* is used to express *cleansing*," as in the case of the *leper* under the law; yet, to be consistent, he should have maintained, that the *cleansing* of the leper would have been "*much better*" effected by his being *dip't all over* in the typical blood, than by being only *sprinkled* with it. See! in what absurd trifling this mode of reasoning terminates! But, that the Doctor may be ashamed of such trifling, and not ashamed to give it up, upon the testimony of a great author, I will lay before him a part of *Cyprian's* letter to *Magnus*. "In the sacrament (of baptism) the contagion of sin is not washed away, as the filth of the *body* is in a carnal bath, as that there should be any need of a *seat* to sit upon, of *soap*, and a *fish-pond*, which are generally requisite to cleanse the body. The breast of a believer is washed in a DIFFERENT manner. To those that believe, the divine abridgment "*divina compendia* conveys the *whole* benefit." †

† In sacramento, non delictorum contagia, ut in lavacro carnali sordes corporis abluuntur, ut aphronitris, & folio & piscinâ opus sit, quibus ablui corpusculum possit. Aliter peccus credentis abluitur. TOTUM credentibus conferunt DIVINA COMPENDIA. Cypr. Epist. 76. P. 249.

By the *divina compendia*, Cyprian means the compendious mode of baptizing by *sprinkling*; which he confirms and illustrates by the apposite scriptures, *Ezek. xxxvi. 25, 26. Num. xix. 19, 20, and chap. viii. 6, 7.*

(2) The Doctor thinks he is furnished with a formidable argument against the scriptural validity of baptizing by *aspersion*, because, though a *sprinkling* under the law, was called a *cleansing*, yet it was a sprinkling by *blood*; and he thinks this difference in the *matter* totally invalidates the analogy. Thus he argues against Mr. *Addington*: “Nor should I have much wondered, if he had added, that it seems to be most properly administered, not only by *sprinkling*, but by sprinkling *blood* instead of water.”* This is extremely specious, and favors not a little of plausible sophistry. But the weakness and fallacy of such pitiable argumentation, may be easily discovered by any one, who is conversant in the nature of scripture-allusions, and is, in any tolerable degree acquainted with the method of reasoning, our author himself adopts upon other occasions. The Doctor’s objection, founded on the *difference* between *blood* and *water*, equally invalidates and overthrows some of his own favorite allusions. For, if no analogy can be drawn from the manner of *cleansing* by the sprinkling of *blood*, to a correspondent mode of administering baptism by water, because a sprinkling of *blood* is *not* a sprinkling by *water*; then, the

* Remarks, *ibidem*.

same objection is of equal, if not greater force, against the Doctor's darling analogy from the baptism of the Spirit under the emblem of *fire*, to that of baptism by an immersion in *water*; because *fire* and *water* are elements diametrically opposite. So that, when the Doctor, by a strained similitude, represents and recommends immersion under the figure of metal "laid under the "refiner's fire;" if I were disposed to turn the edge of his reasoning against himself, and to detect the weakness and sophistry of his objections to our allusive arguments in favor of sprinkling, I might, *mutatis mutandis*, say; "Nor should I have much wondered, if the Doctor had added, that baptism seems to be most properly administered by an immersion in *fire* "instead of *water*." And, by adopting the same mode of address which concludes p. 120, of his *Remarks* on Mr. *Addington's* Treatise, I might also with just retaliation of language, borrow his own words, and say, "Let imagination have its full scope: and then the question will be, "which has the happiest invention, our author, "or those who practised a mock-baptism, by *fire*."

(3) From the following concession in p. 122, one would be almost inclined to think the Doctor was in a measure reconciled to our allusion in favor of sprinkling; at least that he intended meeting us half way. "What Baptist, Sir, is so grievously offended with the word *sprinkling*, "as not to allow it is ever used to express *puri-*
"fying

“*fyng or cleansing?* I answer, Dr. S. is the
 “*Baptist*” who is thus “*grievously offended;*”
 otherwise, wherefore doth he suppose that our
 allusive arguments are the result of an imagina-
 tion, giving itself full scope, like that of *Peter’s*
successor at Rome? But, notwithstanding the above
 concession, he says (p. 120) “nor hath the phrase
 “of the *blood of sprinkling* any the least reference
 “to baptism.” That is, Dr. S. says so, and there-
 fore to be sure, it must *be* so. But, has not bap-
 tism the least reference to the *blood of sprinkling?*
 Yes, most certainly, the Doctor himself being
 witness: For he acknowledges that “the word
 “*sprinkling* is used to express *cleansing.*” But
cleansing is used to express baptism as a *washing*
with water. And as we are said to be *cleansed*
 by the *blood of sprinkling*; yea, to be *washed* in it;
Rev. i. 5; consequently the *sprinkling* of water in
 baptism is an apposite, significant, and scriptural
 representation of our justification by the blood
 of CHRIST. So that, as we are said to be *washed*
 and *cleansed* by the blood of *sprinkling*; why may
 we not be said to be *sacramentally* washed by a
baptism of *sprinkling*. Is not the validity of this
 mode established by the ceremonial cleansings by
aspersion under the law, and the antitypical clean-
 sing under the gospel by the *sprinkling* of the
 blood of CHRIST? And has the Doctor urged
 one solid argument against this natural represen-
 tation of the matter? Rather, has not his own
 concession, that “*sprinkling* is used to express
 “*cleansing*” fully established the very sentiment
 he

he intended to oppose? And, to prove that the argument, thus far has the sanction of an eminent lexicographer's concurring opinion, I need, only quote *Leigh's Critica Sacra*. Under the Greek word *λῶπον* he says, "In the sacred scriptures it is spoken of *baptism*: *Ephes. v.*, and in the epist. to *Tit.* chap. iii. It is *metaphorically* spoken of the *blood* of CHRIST, by which, our souls are *washed* and cleansed from the filth of sin."*

(4) Having thus far considered, and I hope refuted too, the principal objections of the Doctor (for; *arguments* I cannot call them;) let us look back to his positive assertion in p. 120; where he says, "this mode of administering the ordinance as an emblematical representation of our justification hath no foundation in the word of GOD." I hope the reader has received some satisfactory evidence, that the Doctor's zeal here hath precipitated him into a manifest mistake: and, that the allusion contended for, has received not a little support from his own pen. He has acknowledged that "the word *sprinkling* is used for *cleansing*;" and that there is an allusion to baptism in the term *washing of regeneration*. Now, if a thing sprinkled is said to be *cleansed*, it may be with equal propriety said to be *washed*; since the former is an effect and consequence of the latter: and so indeed, what the apostle *Paul* calls "having the heart *sprinkled* from an evil con-

* *In sacris literis dicitur de baptismo; ut Ephes. 5, & in epist. ad Titum, cap. 3. Metapherice dicitur de sanguine Christi, quo anime nostre a peccati sordibus abluuntur & purgantur. Critica Sacra. P. 160.*

"science,"

“ science,” St. *John* terms being “ *washed* in his “ blood,” and “ *cleansed*” by it from sin. *Rev.* i. 5. 1 *John* i. 7. But the term *washing* and the idea it implies is transferred to baptism; consequently the scriptures represent it as an emblem of a spiritual cleansing; else, why do they use the phrases “ *washing of regeneration; washing of water by the word; baptism doth now save us, not the washing away the filth of the flesh, but the answer of a good conscience,*” rendered so, by the washing of the blood and Spirit of CHRIST? If therefore baptism be an emblem of a spiritual washing, (which the Doctor cannot deny, without flying in the face of GOD’s word;) and if that spiritual washing be represented in scripture as the cause of our justification, or indeed the thing itself: then baptism, by the most fair and inevitable consequence, is an emblematical representation of our justification: which is a refutation of the *first* part of the Doctor’s false position. But the spiritual washing of the conscience in justification is represented under the term *sprinkling*: therefore, if that term be applicable to the *thing signified*, by every law of scripture analogy, it is applicable to the *sign*, and points out the analogous mode of administering it: which was the *second* point to be proved.

(5) And now, that I may convince the Doctor, that my reasoning on this head is not altogether singular; but that it stands supported by the testimony of some very great men: And that I may at once expose the novelty and futility of all
his

his boasted objections, I will present him with a few venerable names, whose authority is unquestionably as great as that of any or all the Anabaptists in the world. I shall begin with CALVIN; whom Dr. *Featly* calls “ the bright burning taper of Geneva.” Speaking of baptism as an emblematical representation of our justification, he says; “ IN THE WATER, AS IN A GLASS, CHRIST REPRESENTS TO US HIS BLOOD, that we may seek our purification from it: and since he teaches us, that we are formed again by his Spirit, that being dead unto sin, we should live unto righteousness; it is certain that we want nothing which can make for the *substance* of baptism.” ‡—Next to Calvin I bring the testimony of BEZA; “ The main thing, or *res ipsa* the very thing in baptism, is the SPRINKLING OF THE BLOOD OF JESUS CHRIST for the remission of sins and imputation of his righteousness; which are as it were set forth before our eyes EXTERNÆ ASPERSIONIS *signo* by the *sign of outward* SPRINKLING” in baptism. † TILLENUS is equally strong and express in favor of the emblematical representation. “ — The *analogy* of the sacra-

‡ *In aquâ, velut in speculo SANGUINEM nobis suum Christus representat, ut munditiem inde nostram petamus: quum docet nos Spiritu suo refingi, ut mortui peccato justitiæ vivamus, nihil quod ad baptismi substantiam faciat, deesse nobis certum est.* Calvin, in Act Apost. viii. 38. P. 224.

† *Res ipsa baptismi est ASPERSIO SANGUINIS Jesu Christi in remissionem peccatorum & imputationem justitiæ ipsius, quæ velut oculis nostris subjiciuntur externæ ASPERSIONIS SIGNO.* Theod. Bez. Tract. Theolog. Vol. i. de S. Sp. Ch. iv. P. 28.

“ ment may be preserved NO LESS in *sprinkling*
 “ than in *dipping* : for, in the purifications un-
 “ der the law *sprinklings* *ῥαντισμοί* were suffi-
 “ ent.”*—VOSSIUS is not less so. “ Baptism
 “ is a sacrament instituted by CHRIST, that by
 “ it we might be grafted into the church; with
 “ this promise, that no less certainly than we
 “ are *outwardly washed* with *water*, we are *in-*
 “ *wardly washed* by the *blood* and Spirit of
 “ CHRIST.” And again.—“ Our inward wash-
 “ ing from sin by the *blood* and Spirit of CHRIST
 “ is clearly *signified* and *surely sealed* to us” in
 baptism.—And still more particularly : “ Why
 “ did JESUS command this sacrament (of bap-
 “ tism) to be performed by water washing away
 “ the filth of the body? Because there is *αναλογία*
 “ an ANALOGY between the *outward* washing
 “ with WATER, and the *inward* cleansing by the
 “ BLOOD and Spirit of CHRIST.”†—To the
 above testimonies permit me to add that of Dr.
 LIGHTFOOT. “ To denote this washing by a
 “ sacramental sign, a *sprinkling* of water is AS
 “ SUFFICIENT as an *immersion*; since the one

* —NEC MINUS in ASPERSIONE quam in immersione, sacramenti analogia servetur; siquidem in legalibus purificationibus sufficiebant *ῥαντισμοί*. Tilen. Disp. i. de bapt. Thess. xv.

† BAPTISMUS est sacramentum a Christo institutum, ut per illud ecclesie inseramur; cum hac promissione, quod non minus certo quam aqua extrinsecus lavamur, etiam intrinsecus a peccatis abluimur per sanguinem & Spiritum Christi.—Intrinseca per sang. & Spir. Christi ablutio a peccatis & clare nobis signetur & certo obfignetur de Bapt.—Cur vero liquore, corporis sordes abluente, sacramentum hoc perfici mandavit Jesus? In causa e^a, *αναλογία* inter ablutio- nem externam que aqua fit, & internam que fit sanguine & Spiritu Christi. Voss. De Bapt. Disp. i. Thess. i. P. 342.—Ibid. P. 345.—Ibid. Thess. iv. P. 347.

“ really

“ really argues a *washing*, AS WELL AS the
 “ other.” †——“ Especially,” says KECKERMAN,
 “ since *αναλογια* the *analogy* of signification re-
 “ mains, and our pollution may be washed away
 “ by that ASPERSION.” ‡——I shall close these
 striking quotations with the testimony of WALÆ-
 US. “ Which rite (that is *aspersio*) the word
 “ *ραψισμοι* favors; which is used concerning the
 “ *blood* of CHRIST. *Heb. ix. 14.*” §

From the unanimous testimony of these respect-
 able Critics, it must at first sight appear evident
 to any reader, that they concur in establishing
 the sentiment which Dr. S. treats with much con-
 tempt; and in establishing it too on *scripture*-
 grounds. So that, according to them, it is plain,
 (1) That baptism is an emblem of spiritual wash-
 ing by the blood of CHRIST; and consequently,
 of our justification. (2) That there is not only
 an *analogy* between the external washing with
 water, and the internal purification of the heart
 by the blood of CHRIST, *in general*; but that
 this *analogy* subsists between this internal purifi-
 cation and baptismal ASPERSION, *in particular*.
 (3) And therefore that *sprinkling*, thus founded

† *Ad hanc abluionem SACRAMENTALI SIGNO, denotandam SATIS EST ASPERSIO aque, aque ac in aquam immersio; cum revera abluionem ac purificationem hec arguat æQUE AC ISTA.* Dr. Lightfoot. *Horæ Hebraicæ in Matth. iii. 6.* P. 49.

‡ *Præsertim cum αναλογια significationis maneat, & ASPERSIONE illa sordes abluuntur.* Keckerman. *System Theolog. L. iii. C. viii. P. 452.*

§ *Cui ritui (sc. ASPERSIONI) favet & vox ραψισμοι; quæ de SANGUINE Christi usurpatur, Heb. iv. 14. Walæus. Synops. Pur. Theolog. Disp. xlv. Theff. xix. P. 606.*

on scripture-analogy is a very significant mode of administering baptism; because it exhibits an emblematical representation of our justification by the blood of CHRIST. (4) That the application of this analogy to baptism is not only warranted by scripture, but is farther authenticated by the concurrent opinions of such venerable names, as those of, *Calvin, Beza, Tilenus, Voffius, Lightfoot, Keckerman, and Walæus.*—With such respectable authorities to countenance our sentiments, we feel but small discomposure at the opposition of Dr. S. or any other Anabaptist in the world. And I fancy there is no occasion to advertise the pious reader, that some at least of those, whose names I have produced, were as likely to know the mind of the *Holy Ghost* in his word; to understand the doctrine of scripture-analogy; and to fix the laws of sacred criticism, as all the Anabaptists that ever lived: and therefore, that their evidence gives such a sanction to the analogy in debate, as will not leave the reader to hesitate for a moment, on which side of the question to give his sentence of approbation.

II. The same mode of reasoning, by which we maintain the scriptural propriety of baptizing by asperision, drawn from the analogy it bears to our justification by the sprinkling of the *blood* of CHRIST, is equally forcible, when applied to the scripture-representations of our renewal by his *Spirit*. Or, in other words; as we ground the validity of baptismal asperision on the phrases—
the

the blood of SPRINKLING—WASHED *in his blood—*
it CLEANSETH *from all sin, &c.—*on the applica-
 tion of a similar phraseology to the purifications
 under the law; on the manifest convertibility of
 the terms *sprinkling, cleansing, washing*; and on
 the natural and well-supported *analogy* between the
 baptismal *sign* and the *thing signified*: † so we as-
 sert, that as the influences of the Spirit are pro-
 mised in the terms of “*sprinkling clean water*;”
 and as baptism is a sign of those influences, and
 an emblematical representation of their *cleansing*
 effect; therefore the mode of administering bap-
 tism by *sprinkling* is farther supported by this su-
 peradded analogy.—But let us see what Dr. S. has
 to say against this.

I Upon that text “*I will sprinkle clean water*
“*upon you, and ye shall be clean,*” Ezek. xxxvi. 25;
 he says, p. 122. “The leper might be sprinkled,
 “and thereupon pronounced clean.” But the
 leper not only “*might be*” but actually *was* sprin-
 kled, and pronounced actually *clean*.* And if a
 leper was *legally* cleansed by *sprinkling*; why may
 not a person be *sacramentally* cleansed by a cor-

† N. B. That there is such an *analogy*, Mr. M. himself acknowledges
 in page 20, in the following words. “Baptism is a LIVELY emblem of
 “INWARD WASHING.”

* “And he (the priest) shall SPRINKLE upon him that is to be
 “cleansed from the leprosy, seven times, and shall pronounce him
 “CLEAN.” Levit. xiv. 7. This was the main part of the leper’s purifi-
 cation. The washing of his flesh, subsequent upon that, was prepara-
 tory to his introduction to the camp, and to his tent. And, whereas
 the Doctor supposes, that this *washing* was by immersion, he should re-
 member that the *Hebrew* word used ver. 9, is not *tebel*; and therefore
 that this washing was not specifically by dipping, much less a dipping
 of the whole body.

respondent

respondent mode in baptism? As the leper's purification was not suspended on the *quantity* of the blood: so neither does the reality of *baptism* depend on that circumstance, in the application of water. And the validity of the institution in the one case, fully vindicates the sacramental validity in the other.—But against this he argues, “The prophet might say in reference to “*that ceremony, I will sprinkle clean water, &c.*” But this is an egregious blunder; and I can no otherwise account for the Doctor's making it, than upon a supposition, that either he was *ignorant* of the proper reference of the above text; or, which is not improbable, that he was *unwilling* to point it out; because it would effectually overturn all his labored arguments against us. Nor can I better obviate the absurdity of *his* reference, than by taking up his own words, “It is to be remembered, that the leper was not “sprinkled with clean *water*, but with *blood.*” Besides, how can the Doctor possibly suppose the prophet to make any allusion to the legal purification by *blood*? when the cleansing promised in *Ezekiel*, is to be effected by *clean water*? and when this very gentleman's principal argument against our analogy, drawn from the cleansing the leper by sprinkling of *blood* to a correspondent mode of administering the baptismal *water*, is founded on the difference of the *matter* of these respective institutions? If indeed there were no mode of purification by the *sprinkling of water* under the law, his reference might carry some air of plausibility.

fibility. But this is not the case. A remarkable mode of this nature is recorded in *Num.* viii. 6, 7. " Take the Levites from among the children of Israel, and *cleans*e them. And thus shalt thou do unto them to *cleans*e them: **SPRINKLE** *water of purifying* upon them; and let them shave all their flesh; and let them wash all their clothes; and *so* make *themselves* clean."

However the *garments* of the Levites were to have been *cleans*ed, it is undeniably plain, that in the present instance, the purification of their *persons* was to be effected through the *sprinkling* of water. A mode this, repeatedly enjoined in *Num.* xix. If any person touched a dead body and did not *purify* himself, according to the divine institution; that person was to be cut off from Israel: the reason of which severe procedure is mentioned in Ver. 13. " That soul shall be cut off from Israel, *because* the *water of separation* was not **SPRINKLED** upon him." And so very strict and circumstantial was this mode of purification to have been; that not only the *person*, defiled by the touch of a dead body, but also the *tent*, all the *vessels*, and all the *persons* present, were to undergo a general *cleansing*; which was to be performed thus. " For an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running *water* shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and **SPRINKLE** it upon the tent, and upon all the vessels," &c. Ver. 17, 18. And of those who

neglected

neglected this mode of purification, it is again said, “ That soul shall be cut off from among the
 “ congregation because he hath defiled the sanc-
 “ tuary of the LORD; the *water of separation* hath
 “ not been SPRINKLED upon him.” Ver. 20. †

Now that this *sprinkling* of the water of purification was a legal *baptism* or *washing*, appears evident from the reference of the *Son of Syrach* to this very mode of purification, and from his application of the word βαπτίζω. “ He that is washed
 “ ὁ βαπτίζομενος ἄπο νεκρῶν; or, he that is baptized,
 “ after touching of a dead body and toucheth it
 “ again; what availeth his washing?” *Ecclus.* xxiv. 26.—The touching of a dead body is the particular defilement mentioned in *Num.* xix. The mode of purification enjoined was by *sprinkling* of water. But this sprinkling, an apocryphal writer calls a *being baptized*. Therefore a *legal* sprinkling was a *baptism*; and so may an *evangelical* one.

It is manifestly therefore in reference to this mode of purification, that the LORD says by *Ezekiel*, “ I will SPRINKLE clean water upon you,
 “ and ye shall be clean.” And because the legal

† The circumstances of this very mode of purification under the law, are urged by CYPRIAN in his letter to *Magnus*, in order to demonstrate the validity of baptismal *sprinkling*. And the very *scriptures* I have referred to, are quoted in that famous *Cyprianic* epistle.—“ Item in Numeris, & homo qui fuerit immundus usque ad vesperam, hic purificabitur die tertio, &c. si autem non fuerit purificatus, exterminabitur anima illa de Israel, quoniam AQUA ASPERSIONIS non est SUPER eum SPARSA. Et iterum, Dominus ad Moysen, dicens, Accipe Levitas, & purificabis eos; & ita facies eis purificationem, CIRCUMSPARGES eos aqua purificationis; & iterum, AQUA ASPERSIONIS purificatio est.” *Epist.* lxxvi. P. 250.

ceremony

ceremony was typical of an evangelical purification; therefore the spiritual meaning of the one is transferred to the blessings of the other. And, as baptism is a lively symbol of the influences of the Spirit, operating in our sanctification; and as a purification under the law, and a cleansing under the gospel, are both represented under the term *sprinkling of water*; the inferential argument is, that a baptismal *asperfusion*, being a correspondent emblem of both, is therefore valid, by the force of a *double* analogy. Nor has Dr. S. urged a single observation, capable of invalidating this analogical inference. Rather, all that he has objected to it, is either plausible evasion, or mere *ipse dixit*.

And that our analogical reasoning here has the sanction of orthodox antiquity, there is no need to inform the reader, when he recollects the venerable authorities I have already laid before him, respecting the analogy between the *sprinkling* of the *blood* of CHRIST and baptismal *asperfusion*.* For, the testimonies, which authenticate in *that* case, are equally conclusive in *this*. However, it may not be amiss to quote a few, immediately applicable to the present analogy.—CYPRIAN quotes the very passage on which we ground the analogy, and applies it to baptism. “ Let no one think it strange, that the sick, “ when they are baptized, have water only *poured* “ or SPRINKLED on them; since the Scrip- “ ture says by the prophet *Ezek. xxxvi. 25; I*

* See P. 185, 186, 187.

“ *will SPRINKLE clean water, &c.*”^{*}—TILENUS is of the same opinion respecting baptism, as an emblem of the inward wathing of regeneration. “ There are *here* (in baptism) especially proposed to us, the remission of sins by the *blood* of CHRIST, and our sanctification by his *Spirit*.”[†] This testimony of *Tilenus* is the more valuable, inasmuch as it establishes the *two-fold* emblem, on which we ground our analogical reasoning.—PETER MARTYR no less corroborates the propriety of the emblematical representation. Speaking of baptism as the symbol of our inward purification by the blood and Spirit of CHRIST, he adds, “ But this purification, “ whether we be *dipt*, or have water *poured* or “ SPRINKLED on us, or by whatever *mode* we “ are *washed* with water, is *most appositely* represented in baptism.”[‡]

Once more, therefore, I call upon the judicious reader to weigh, in the ballance of candor, these and the preceding testimonies, against the objections of Dr. S. and the cavils of Mr. M. And I leave him to determine, on which side *truth* is most likely to preponderate. Had we neither scripture nor antiquity to countenance

* *Nec quenquam movere debet, quod aspergi vel perfundi videantur agri; quando Scriptura Sancta per Ezechielem prophetam loquitur. Aspergam super vos aquam mundam, &c.* Cyprian. Epist. lxxvi.

† *Speciatim vero hic proponitur nobis remissio peccatorum in ipsius sanguine, & sanctificatio in ipsius Spiritu.* Tilen. Syntag. de Bapt. i Thef. x. P. 887.

‡ *Hac autem repurgatio, sive mergamur, sive perfundamur, sive ASPERGAMUR, aut quocunque modo aquis abluamur, in baptismo appositissime demonstratur.* Pet. Martyr, in I Cor. x, Fol. 141.

our sentiments; they might, in that case, be equally suspected of error and novelty. But, when it be considered, that a purification under the law, was effected by a SPRINKLING, and a sprinkling of WATER too (a circumstance which repels the force of Dr. S.'s capital objections to one branch of our analogy, founded on the difference in *matter*, between the element in baptism, and that used in some legal purifications);---that an inspired *prophet* makes a manifest allusion to that mode of purification, as figurative of our inward cleansing by the *Spirit* of CHRIST;---That the allusive promise in *Ezekiel* is quoted by *Cyprian*, and applied to a vindication of the mode of baptismal asperfusion;—that the analogy is farther supported by the correspondent sentiments of *Tilenus* and *Peter Martyr*; as well as by the unanimous authority of those venerable names I mentioned before;—I say, these things considered, I leave the reader to judge, whether *scripture*, *antiquity*, *reason*, and sacred *criticism* do not unite, in confirming *the validity of administering baptism by SPRINKLING as an* “ emblematical representation” *of our justification by the BLOOD, and of our sanctification, by the SPIRIT of CHRIST?*

III. Nor is the force of this reasoning weakened, or the natural inference from it invalidated, by Dr. S.'s criticism on the use of the word *λῶν*, in p. 125. For, although it is not denied, that the application of that word in some instances supposes an immersion; yet it cannot possibly admit of that signification in *every* use of it; un-

less the Doctor will maintain the absurdity of supposing, that a thing can *never* be washed, unless it be *immersed*. Besides, it ought to be remembered, that the strictness of the mode of ordinary washing is not to be made the standard of *sacramental* purification; because, if immersion had been essential to washing or cleansing, in a *sacramental* point of view; in order to preserve an exact similarity, all the purifications under the law, both by blood and water, should have been performed by a total plunging in the sacramentary element. And the *phraseology* of scripture-allusions should have been couched in terms, correspondent with the unalterable strictness of the *mode*. So that, wherever mention was made of any washings, cleansings, or purifications, whether legal or evangelical, *dipping* ought to have been the invariable term. And so, according to the sentiments of Anabaptists, the words *sprinkling*, *pouring*, &c. ought to have no place in the Bible. When therefore Dr. S. is insisting on immersion as “*necessarily*” requisite to ordinary washing, I wish he would recollect the judicious observation of Cyprian; *ALITER pectus credentis abluitur*. The breast of a believer is washed in a *different* manner. Nothing, therefore, can be more futile or fallacious, than that kind of reasoning which concludes absolutely from the usage of things human, to divine institutions.

In order to overturn the Doctor's inference from his supposed use of the word *λαβω*, I would observe, (1) That if a thing or person may be
said

said to be *cleansed* as an effect of *washing*; then if *that* is called a *cleansing*, which is performed only by *sprinkling*, an *asperfusion* may be properly styled a *washing*. But, we have already seen, in that remarkable case mentioned in *Num. viii.* and chap. *xix*; that a man defiled was *cleansed* by the *SPRINKLING of the water of separation*; confessed he was *washed* by it. From whence it is plain, that a sacramental purification performed by sprinkling, is, according to scripture, a sacramental *washing*. And the argument, therefore, which the Doctor would draw from the term "*washing of regeneration*," retorts on himself; when it is considered, that the work of *regeneration* is manifestly represented under the phrases of "*the SPRINKLING of clean water*," and the "*blood of SPRINKLING*." And I hope he will acknowledge that when a regenerate sinner is said to be *sprinkled* with *water*, (the emblem of the Spirit,) and with the *blood* of *CHRIST*, he may also be said to be *washed* in both. Otherwise, according to the Doctor's idea there might be supposed some incompleteness in our Spiritual purification. (2) The application of the word *λεω* in scripture, proves, that the idea of immersion is not necessarily implied in it. *CHRIST* is said *Rev. i. 5*, to have *washed* us *λεωσθη* in his blood. But surely it would be extremely absurd, to argue from hence, that an *immersion* in his blood necessarily entered into the idea of our spiritual cleansing; especially when it is remembered, that the purifications by typical blood under the law were effected

fectcd by *sprinkling*; and that our antitypical purification by the Redeemer's blood is almost always mentioned under that term. (3) It is said in *Acts* xvi. 33, that the converted jailor took *Paul* and *Silas* and "*washed their stripes*," ελυσεν. But it would be absurd to suppose, that either their *persons* were totally immersed, or their *stripes* dipt, in the process of this washing. It is rather probable, that the jailor *poured* some water, or some medicinal fluid on the apostles' stripes; and that this was the mode of washing on that occasion. Yet the word is λου. (4) The LORD commanded *Moses* to make a *laver of brass* λουηρον χαλκου for the priests to *wash thereat*. But how was this washing to be performed? By a *total immersion*? No: for they were commanded only to wash their *feet* and *hands*. But were not these dipt? No: for they were to be washed not εις in, but εξ αυτου out of it. *Fistulas multas habebat.* (says *Poole*, in his *Synopsis in Loc.*) *per quas emittebatur aqua: It had several PIPES, by which the water was let out.* So that, howsoever a total washing by immersion might have been enjoined on other occasions, it is manifest, that in the present case, the priests were washed in the *laver* (λουηρον, from λου,) without any immersion at all. (5) Dr. S. quotes *Hedericus's* Lexicon, as giving us the following etymology of the word. "Λου λavo, & quidem proprie corpus." † But the lexicographer does not mean, as the Doctor would insinuate, that the Greek word, and the correspondent Latin

† Remarks, P. 125.

lavo, signify to wash the *whole* body specifically; but to wash THE *body* or any *part* of it, in contradistinction to the mode of washing *garments*. And with this natural interpretation agrees the apposite observation of *Athanasius*, Πας γαρ ἀκαθαροὶ ἐλξέτο ὕδατι, ἐπλυνέτο δὲ τὰ ἱμάτια. Every *unclean person* was WASHED with water, but his *garments* were PLUNGED.* Here is a manifest distinction, founded on the distinct signification of two Greek words, differently applied, between the modes of washing *unclean persons* and their *garments*. As the former were washed by various modes, of which we have already seen that *sprinkling* was one; *Athanasius* uses *λξω* as a word of latitude, to comprehend those several modes. But as the *garments* were *plunged*, he uses *πλυνω*, a word of determinate signification: a plain proof this, that *Athanasius* did by no means restrict the idea of *plunging* to *λξω*, but the more general one of *washing*; and that he supposed *that* Greek word might be used even in contradistinction to *plunging*. Whose opinion, therefore, is the more decisive, that of *Athanasius* or Dr. S. I fancy the reader will easily determine. (6) He intimates that *λξω* and *βαπτίζω* are used promiscuously, the one for the other, p. 125. But, if the one signifies to *wash* without necessarily implying an *immersion*, as has already been proved; so must the other. And a single instance, if such could be produced, where either signified to wash by *dipping*, would avail nothing,

* D. ATHANAS. *Dist. & Interpret. Parab. S. S.* Tom. ii. P. 426.

unless

unless it could be demonstrated, that it never included any other signification. But to prove that this is not the case, let us hear the criticism of PARÆUS: “ *Baptism among the Greeks is ANY KIND of washing or cleansing, whether it be performed by immersion or SPRINKLING.*” * (7) I shall close this part of the subject with a remarkable passage from *Justin Martyr*. Having, among other arguments, alleged that scripture WASH ye, make you clean, as a ground for keeping up an emblematical representation of the great truth it contains, by a *baptismal* washing; he declares, that the very heathens το λαβρον ακρωαυτες having heard of this washing in baptism, introduced a representation of it into their ritual: For, says he, their dæmons “ made it a custom, that all their worshipers, when they approached their temples, were about to address their prayers, or to offer sacrifices, should ραυιζειν εαυτες SPRINKLE themselves.” † Consonant with which reference of *Justin Martyr* to the rites of the heathens is the observation of *Gulielmus Durantus*. “ And it is to be noted, that the heathens or gentiles used to build their temples round springs, or at least had always water in them (their temples) by the SPRINKLING of which

* BAPTISMUS Græcis QUÆVIS est LOTIO seu ablutio, sive immersione sive ASPERSIONE fiat. Par. in Heb. ix. 10.

† ——— ειςρηγασαν κη ραυιζειν εαυτες τες εις τα ιερα αυτων επιβαινουσας κη προσιεναι αυτοις μελλουσας, λοιβας κη κνισσας απολειν-τας. *Just. Martyr. Apol. 2.*

“ per *cujus* ASPERSIONEM they believed they were
 “ purified: and so they made a figurative re-
 “ ference to baptism.” † From hence it evi-
 dently appears that *aspersion* of water was a mode
 of purification among the heathens; that they
 borrowed this practice from the christians; and
 consequently that baptismal sprinkling is authen-
 ticated by the usage of primitive christianity. So
 that what the heathens practised by *sprinkling*
 water of purification, *Justin Martyr* calls *λῶπον* a
washing. But if to this it should be objected,
 that probably he meant to *blame* the heathens’
 mode of purification as a piece of *mimicry*, or an
abuse of baptismal washing; such an objection is
 effectually precluded by considering the very in-
 tent of the *apologist*. For as *Justin* was present-
 ing an apology for the rites of his brethren, of
 which baptism was one; he surely could never
 have supported this branch of his apology, if
 the christians had always practised *immersion*, when
sprinkling was the ceremony among the heathens.
 For how could he make the practice of *aspersion*
 a sufficient justification of so contrary a mode
 as that of *dipping*? The baptismal *washing*, there-
 fore, which the heathens heard of from the chris-
 tians, *Justin* calls *λῶπον*. But the heathens kept
 up an imitation of this washing by *sprinkling*
 of water; and from this circumstance of similarity,
 the *apologist* justified the practice of his bre-

† Et est notandum, quod pagani sive gentiles circa fontes templa sua facere
 solebant, aut saltem ibi semper aquam habebant, per *cujus* aspersionem purificari
 credebant: & ita quodammodo figuratiter ad baptismum tendebant. Gul. Durant.
 Rational. Divin. Officior. L. 6. Fol. 247. Col. 1.

thren. A proof this, that *aspersion* is a valid mode of baptismal *washing*; and is neither of so recent, nor erroneous date, as the dippers would insinuate.

IV. I am now naturally brought, from the connexion which one part of the subject has with another, to consider the *divers washings* or *διαφορῶν βαπτισμοῖς* *different baptisms* mentioned in *Heb. ix. 10*. These *washings* under the law, were executed by various modes of applying water, *sprinkling* not excluded. And, as the apostle calls these several modes of purification, *baptisms*; we therefore argue, from this various use of the term, that an application of the sacramental water by *pouring* or *sprinkling*, is, according to the language of inspiration itself, a valid *baptism*. Against this Mr. M. does not even attempt to urge a single argument: he only says, that “he does not remember that the Mosaic *sprinklings* are called “*washings*.” But, I am of opinion that his *candor* fails here, rather than his *memory*. However that I may whet the latter a little, I would ask him, if he remembers, that the mode of purification enjoined to one under a legal pollution, was to be performed by a “*sprinkling* the water of separation” upon him; and that the person thus *sprinkled* was said to be *made clean*. Is not that therefore a mode of *washing*, which is manifestly a mode of *cleansing*? I ask him too if he remembers, that upon the *sprinkling* of blood on the leper *seven times* (a circumstance implying *perfect* purification) he was “pronounced *clean*?” And,

as this was *antecedent* to the washing his body with water and therefore apparently the *leading* part in the ceremony; whether it was not consequently the principal circumstance in his legal *washing*? I ask him farther, in additional confirmation of the propriety of calling *sprinkling* a scriptural mode of *washing*, if he remembers, that what St. *John* styles being “*washed and cleansed*” by the blood of CHRIST, St. *Paul* terms “*having the heart sprinkled*?” If therefore the Holy Ghost, in his word, calls *that* in one place *washing* or *cleansing*, which in another, he styles *sprinkling*; I ask, whether he remembers that *evangelical sprinklings* are called *washings* and *vice versa*? and whether these convertible terms in the New Testament do not bear a manifest reference to the accommodation of them under the Old? If a person, therefore, who is *sprinkled*, with the blood of CHRIST, is also said in scripture to be *washed* in it; why may not one who is *sprinkled* in baptism, as emblematical of his spiritual purification, be also said to be *washed* with the sacramental water, and therefore to be partaker of a valid *baptism*? If *sprinkling* is called *washing* in the *thing signified*; why not in the *sign*? A natural inference this, founded on scripture-analogy; and against which, I defy Mr. *M.* to advance any thing that has the least appearance of argument.

Indeed he seems so fully conscious, that his own abilities are insufficient to combat with our reasoning on this head, that, he very honestly refers us to his oracle Dr. *S.* whose defence, of the cri-

ticism on *Heb. ix. 10*, is therefore to be esteemed a supply for Mr. M.'s lack of service. Indeed, when I reflect on our author's notorious deficiency in the critical department, and his manifest disqualification for controversy altogether; I am surprised he did not resign up the principal management of the present dispute to some-body else; and thus fight *by proxy*, rather than expose his weakness *in propria personâ*. According therefore to his reference, I turn from the faint echo to the oracle.

Dr. S. sets out with saying, p. 54. "We insist that the proper meaning of the word βαπτισμοι is *bathings* or *dippings*." And so, after begging the question in this *insisting* style, he proceeds to prove, that "the various plungings of priests, levites and people, for defilement, &c. are the different *species* of the genus *dippings*." Thus, according to the Doctor, *dippings* are the *different species* of the genus *dippings*. And whether this is not a species of that kind of nonsense and glaring embarrassment, which attends his reasoning on this head, I leave the reader to judge. Small as my acquaintance is with the doctrine of *genus* and *species*, yet I know there is between the several species contained in the genus, what logicians call *differentia*. Thus a *man* and a *brute* are different *species* of the genus *animal*; and that which constitutes the *difference* between these species is *rationality*. But where is the logical *differentia* between *plungings* and *dippings*? unless the Doctor will contend that a variation in *terms* makes it.

Indeed

Indeed he seemed aware that to affirm, *dippings* are species of *dippings*, would incur manifest absurdity, and therefore he artfully varied his phraseology. But such little artifices as these are easily seen through, and help to detect the fallacy and evasion which frequently lurk under them. But the Doctor makes his *difference* between the species and genus, to consist in the variety of the *persons* to be plunged. He says, the *priests* were *dipped*, the *levites* *dipped*, and the *people* *dipped*. So that it is all *dipping* still without any *difference*. He quotes *Spencer* and *Grotius*, as saying there was “one washing of the priests, “another of the Levites, and another of the people.” And what then? Who denies that? But does the Doctor consider that the *difference* implied in *διαφοροῖς* respects not the *persons*, but *ἐσπερισμῶν* the *modes* or species of *washing*. Had the Greek word been *πολλοῖς* divers in *number*, the Doctor might have established his favorite interpretation. But the word the apostle uses, signifies a diversity in *kind*. Whereas that *diversity* is lost, where we have nothing but *dippings* and *dippings*.

Let us see how he applies his reasoning to the use of the word in *Rom. xii. 6*. Mention is made there of *differing gifts* *διαφορὰ χαρισμάτων*. And those gifts are specified; such as *prophecy*, *exhortation*, *ruling*, &c. Upon this the Doctor argues thus, “We might with good reason argue analogically from this other passage in *Romans*, “and say, that as *prophecy*, *ruling*, &c. are the
“different

“ different species of the genus *gifts*; so the various plungings are, &c.” But, according to our author’s mode of reasoning, the analogy is destroyed, For when he says, p. 55, that the Greek word refers “ to the various sorts of *persons* cleansed;” how can an analogy subsist between the cleansing of different *persons* and the dispensing of different *gifts*? when the genus and species are manifestly confounded, and the latter does not by a similar analogy arise out of the former? If according to the Doctor, διαφοροι βαπτισμοι signify cleansing of different *persons*; then in order to preserve a just analogy, διαφορα χαρισματα ought likewise to mean gifts dispensed to different *persons*. But the absurdity of inference in the latter case, clearly exposes the fallacy of conclusion in the former. Χαρισματα gifts are the *genus*; whose *species* are, *prophecy, ruling, &c.* Each of these is a *species*; each is *different* from the other; and both are contained in the *genus*. But according to our author’s doctrine of genus and species, if only *one* of these (*prophecy* for instance) had been given “ to various *persons*,” to the pastors, deacons, people; still χαρισματα gifts would have been the *genus*, and one of these gifts conferred on various *persons*, would have been the *species*: and thus prophecies would have been the *species* of prophecies, without any difference whatever; for the difference would respect, the *persons* on whom they were bestowed, and not the things given. See to what uncommon absurdity the Doctor’s reasoning here leads!

Another

Another instance will expose it still more. In *Lev. xix. 19*, the LORD commands his people not to sow their fields with *mingled seed*, *εκκλησασπειρις διαφορον*, *diverso semine*, (Latin. Vulg.) The Greek word is the same here as in *Hebrews* and *Romans*, and signifies a difference in the species of seed; a *mingling* of which was prohibited under the law. But, by our author's mode of accommodating the doctrine of genus and species, though the Jews had used one unmingled seed, yet if they deposited it in various *fields* or upon various "*occasions*," they would have equally violated the divine injunction; because, although there was not the least *difference* between the pure seed sown in one piece of ground, and the *same* deposited in another; yet, according to the Doctor's idea, there would have subsisted a *difference* between these species of seeds, only because of the different *fields* to which they had been committed. After the same absurd manner, does he reason about the *divers baptisms* under the law. The priests, he says, were dipped in water, the Levites were dipped, and the people were dipped. And where is the difference between dipping in water and dipping in water? "O but different *persons* were dipped!" But how does a difference in the *persons* constitute a difference in the *thing*? when the mode of applying the water was the *very same* to priests, Levites and people? I need not inform the judicious reader, that the whole of the Doctor's reasoning, which seems perfectly new, amounts to this, viz. that a genus may have different species;

cies; and that there may be *no real difference* at all between these different species (which is a contradiction in terms) no more than between *plungings* and *plungings*. *

How much more natural is our interpretation! That there were purifications by washing under the law; and that the different species of the genus *washings* consisted in the different modes of purification by *sprinkling*, *dipping*, &c. and that therefore sprinklings were a species of those legal baptisms. And with this accords the opinion of the judicious *Poole*, in his *Annotations in Loc.* “ Which
 “ (*baptisms*) were many for the priests in their ser-
 “ vices, and for others in performing theirs by
 “ them; some by SPRINKLING with *blood*,
 “ *Exod.* xxix. 20, 21; with *water*, *Num.* viii. 7.
 “ Some by washing *at the brazen laver*” (which we have before proved not to have been performed by immersion) “ as the priests, *Exod.* xxix. 4,
 “ and xxx. 17—22; so the SPRINKLING of
 “ healed *lepers*, *Lev.* xiv. 4—9; and the purifi-
 “ cation of the unclean.” From the testimony of this great commentator, and from my antecedent strictures on the Doctor’s analogical reasoning from one genus and species to another, and the visible embarrassment which attends his com-

* Dr. *Stennett’s* Grandfather, in his “Remarks” on *Ruffen*, (p. 24), charges his opponent with the absurdity of asserting, that “*washing* is the species of the genus *washing*.” But the Grandson has adopted a similar absurdity, in maintaining, that “*plungings* are the species of the genus *plungings*.” And my charge against the Grandson respects the same obvious mistake which the Grandfather noted in *Ruffen*. We’ll leave the Grandfather and Grandson, therefore, to adjust this matter between them.

ment on *Heb.* ix. 10. I leave the reader to judge, whether his friend in *Liverpool* is mistaken or not, when he compliments his oracle by saying, that the absurd “sense” he gives us of the passage, is “well-defended” For my own part, I think all that he has said on the subject is *no defence at all*; and if to the word *sense* Mr. *M.* would super-add that significant monosyllable *non*, he would certainly form a word, exactly descriptive of the nature of his oracle’s criticism; and particularly expressive of that lumber, with which his own elaborate book is overloaded.

V. Having established the validity of administering baptism by sprinkling, from the analogy between that mode and one species of purification under the law; and having refuted the whole of Dr. S.’s criticisms, by an appeal to the common rules of genus and species, as well as to the testimony of a great commentator; I proceed now, to the consideration of a point, the discussion of which, though not of very great importance, will nevertheless assist me in detecting the fallacy and weakness, under which Mr. *M.* screens some of his boasted arguments.

In p. 34, he presents us with an elaborate note, which ends no sooner, than in p. 36; and which for delicacy of sentiment, (*ironicé loquor*) chastity of diction, and force of argument, is quite an original. The fabricator of this elegant note, will I hope, excuse me, if I decline a minute consideration of the *interiora* of its delicate contents; because I feel equally reluctant to offend my

reader's ear with the *turpe dictu*, or to follow the polite note-maker through the path of indecent illustration.—The whole of the weighty argumentation it is intended to establish, amounts to this; that since Pœdobaptists maintain there is an analogy between circumcision and baptism, as to the *subjects*, the same analogy should be strictly observed in an *application* of the one as well as the other. The fallacy of this pitiable argument consists in a supposition, that an analogy cannot be supported, unless there be a strict resemblance in *every* circumstantial. Suppose we apply this mode of arguing to the analogy which the Anabaptists maintain between a *burial* and a *baptism*. In the act of interment, the *whole* body is *at once* laid in the earth. But is the ceremony of the dippers exactly correspondent with this circumstance? when the person to be baptized *walks* into the water, and the administrator buries little more than the *head* and *shoulders* in his “*watery grave?*” Now, according to our curious analogist's reasoning on another occasion, a failure in this single circumstance destroys the analogy between a burial and an immersion; and, by his own principle, totally invalidates his favorite ceremony; and consequently renders his arguing palpably foolish.—Suppose we transfer this mode of reasoning to the resemblance between the passover and the LORD's supper. That there is a striking analogy, between the emblematical commemoration of the Redeemer's death in the one ordinance and the other, I suppose you will not deny; and

and that therefore we may with propriety call the latter our *christian passover*. Now, if, because we style baptism our *christian circumcision*, and under that term imply a resemblance between the old testament rite and its *succedaneum* under the gospel, you think, we are necessitated, in order to keep up the analogy, to observe a particular circumstance in the mode of application; † otherwise that the resemblance is destroyed: then, according to the same analogical reasoning, we cannot properly receive the LORD'S supper, unless with our *loins* literally *girded*, a *staff* in our *hand*, &c. For if the one ordinance be a *succedaneum* to the other, and a resemblance cannot be kept up, without an observance of every circumstantial; consequently, the particulars enjoined in the one case, are a standing rule of imitation in the other. So that by the note-maker's *analogical nonsense*, all the sacraments are equally invalidated. — Again. The Anabaptists argue analogically from the *washings* under the law to the propriety of *immersion* in *baptism*. But according to our author's mode of stating analogies, if he would keep up a strict resemblance, between the one and the other, which the failure in a single circumstance would destroy; then his candidates ought to have *water of purifying sprinkled* on them,

† If the opinion of a sensible and pious writer can have any weight with the author of a certain immodest note, I beg leave to present him with the following. “ It is sufficient, that the *head* be *sprinkled*, or have “ *water poured* on it, or, as being the *principal* part, if it be *dipped*. “ *Sufficit quod caput aspergatur, vel super caput aqua effundatur, vel in aquam “ mergatur, tanquam pars principalior.*—Lynwood. *Constitu. L. iii. De “ Baptismo.*”

to wash their *flesh*, to *shave all their flesh*, to *wash their cloathes*, &c. For these were concomitant circumstances inseparably connected with the legal *washings*. But that the dippers will not chuse to extend their analogical reasoning thus far (which however they ought to do according to our analogist) I fancy there is little fear.

But that I may as soon as possible dismiss a subject, which leads to such endless trifling, I would observe, that if analogies cannot subsist, unless there be a precise resemblance in every punctilio, and a literal correspondence in every circumstantial (which is the doctrine of the note-maker;) there is not then, according to him, a fair analogy to be met with, perhaps in the whole Bible: and the same mode of analogizing would equally invalidate the correspondence between *types* and their *antitypes*. For, as it would be impossible to find an instance, where the one answered to the other, in *universal resemblance*; consequently, the typical analogy must be destroyed. And so, if a person were to draw inferences respecting the types, as Mr. M. has argued, or rather blundered about baptismal sprinkling, he might argue, that the first *Adam* was not a type of the second, because, though there was a striking correspondence between them in *some* particulars, yet there was not an analogy in *all*.

So much for the *decent* note and the mighty arguments it contains. As Mr. M. informs us that "he is obliged to a *friend*" for another in the same elaborate style, p. 30, it is not improbable

bable that he is under a similar obligation to the same *note-making "friend"* for *that* we have been just canvassing. If so; what a pity! he did not favor us with the *name* of the gentleman, to whom he acknowledges himself so prodigiously indebted! Then myself and the public might have united in transmitting our joint thanks to Mr. *M.*'s *note-making* auxiliary, for favoring us with such an elegant compound of decency and argumentation, through the convenient channel of his pamphlet. However, as it seems not quite clear, whether the aforesaid note originated from *Wrexham* or *Liverpool*; 'till a future publication ascertains its origin, let these two places mutually contend with each other for the honor of producing *such a birth*; like the cities that disputed their respective claims to the nativity of *Homer*. And as soon as the point of moment is determined, and it is made manifest, to *whom* the public are under such vast obligations, whether to Mr. *J.* or Mr. *M.* let the spot, where such important notes are fabricated, be deemed peculiarly sacred for prodigies; and let the fabricator himself, *qui miscuit utile dulci*, receive the merited palm as *note-maker general*.

C H A P. VI.

Mr. M.'s irreverence and abuse farther exposed.—His arguments in favor of immersion, taken from the superstitious washings of the Pharisees and all the Jews, invalidated.—Beza, Dr. Pocock and Wall, unite in supposing that to be only a washing of the hands, which the apostle calls a being baptized.—The application of the word βαπτίζω to the bloody baptism of CHRIST, and to the baptism in the cloud, &c. not necessarily including the idea of immersion.—Examples of baptisms in scripture considered.—The note-maker's translation of a passage from Witfius, and his indirect charge against us of blasphemous reasoning, stript of the coloring of falshood, chicanery, and sophistry.

OF the many arguments, by which we demonstrate the absurdity of making immersion *essential* to the mode of administering baptism, not a few are taken from the various use and extensive application of the Greek word βαπτίζω. That this word has not the confined signification, which Anabaptists affix to it, I intimated in a quotation from *Leigh's Critica Sacra*. But as Mr. M. has insinuated that I have quoted that author neither “*fairly*” nor “*honestly*,” I will present the reader with that part of the lexicographer's opinion, which immediately follows the passage I quoted from him in my *Letter*, p. 17.—“CHRIST “no where requireth *dipping*, but only *baptizing*: “which

“ which word (as *Hesychius*, *Stephanus*, *Scapula* and
 “ *Budæus* the great masters of the Greek tongue,
 “ make good by *very many instances* and allegations
 “ out of classic writers) importeth *no more* than
 “ *ablution* or *washing*. *Ἐπιζῶ* (say they in their
 “ Lexicons and Commentaries) *lavo*; *Ἐπισμοα*
 “ *lavatio*, *ablutio*; which may be done *without*
 “ *dipping*.”—It is true, after this there follow the
 opinions of several other authors, one of which
 Mr. *M.* produces, as a contrast to mine. If
 therefore the passage I quoted, is found in *Leigh*
 as well as that which favors Mr. *M.*'s idea of
 dipping; have I not exactly an equal cause to
 bring the charge of “*dishonest*” and “*unfair*”
 quotation against *him*? especially as he *mangles*
 the lexicographer much more than I have done.
 Besides, the extract I gave the reader from *Leigh*,
 I called the author's own “*observation*.” And
 that my quotation contains the lexicographer's
 own opinion, in preference to those which follow
 it, seems evident; because it is the *first*, the *longest*,
 and the most *particular* critique of all the rest.
 What therefore, but the most glaring want of can-
 dor, could induce our author to represent me
 as acting “*dishonestly*” in my quotation from
Leigh? especially when he imitates the very thing,
 which he so indecently reprehends in me? But
 this is our author's way. He hardly ever omits
 a single opportunity, whether just or otherwise,
 of *abusing* us, if a sentiment is dropped that mili-
 tates with his pre-conceived ideas. Take a re-
 markable

markable specimen of his *abusive faculty* in the following instance.

Among the argumentative witticisms, which were levelled at baptismal aspersion, in our author's late memorable harangue at *Shrewsbury*, one was, his appeal to the audience, "whether
 " the *sprinkling* their pots and cups would *cleanse*
 " them? This wonderful *argumentum ad ancillas*, which, to be sure, would appear extremely decisive to all the *servants* that attended; a judicious hearer saw through; and, in order to weaken the force of an observation, which tended to represent immersion in baptism as more favorable to the idea of inward purification than sprinkling, he retorted the coarse illustration upon him; by observing " that the pots and cups would not
 " probably be more cleansed, if wrapt in cloths
 " and drawn suddenly through the water, than
 " if they had been sprinkled." As this was an observation in Mr. M.'s own style, and exactly suited to his method of reasoning; he therefore sets about attacking it, with full as much seriousness as *Don Quixot* encountered the *puppets*; and the issue of that tremendous rencounter between the *ligna mobilia* and the romantic hero, is not altogether unlike the overflowings of our author's indignation against a harmless simile; which happens to be nothing more than an exact transcript of a puppet formed in *his own* brain, and suspended from his rostrum by the deceptive *wire* of a little low-lived sophistry. After going all the way to *Bath, Southampton, &c.* for illustrative
 artillery

artillery (which is all nothing to the purpose, unless it was the custom for those who bathed in vestments at those places, just to pop under water, and instantaneously to be taken out again;) he then makes a sudden transition to the *Dunciad*. Having ransacked that inexhaustible fund of satire, for something adapted to the swellings of his indignation, he at last lights upon two lines, as he thinks, full to his purpose. With this borrowed distich he sallies forth, as with a formidable weapon; and with two severe blows, brings a charge of *dulness* and *pertness*; intended for my friend or me; perhaps for both. How great are our obligations to this modest gentleman for honoring us with a place in the *dunciad*, I will not mention; and I have no reason to be greatly chagrined at the coarse compliment, when I consider that I am not *alone* in its application. For, you know, reader,

Solamen miseris socios habuisse doloris.

Were I disposed to observe the *lex talionis*, how easily might I accost this ransacker of the *dunciad* with a retaliating quotation from *Hudibras*!—As to the charge of *dulness*, I feel quite indisposed to vindicate *myself*. But though I decline the task of vindication in favor of “the Vicar;” that is no reason why I may not vindicate his *friend*. I assure thee, then, reader, the double charge of *dulness* and *pertness* no more suits *him*, than a panegyric on *modesty* and *politeness*, would decypher the Anabaptist champion of

Liverpool. The friend I allude to, is not one whit inferior to Mr. M. in *judiciousness*; at the same time that he is *much his superior* in genuine *piety*. And if his observation on Mr. M.'s vulgarism merits the appellation of "*pertness*;" let it be remembered, that it was only *pertness* in *private conversation*. Whereas Mr. M.'s was "*pertness*" from the *pulpit*; "*pertness*" in a *solemn ordinance*; "*pertness*" before a numerous congregation; "*pertness*" devoid of decency and argument; and "*pertness*" that affected the practice of a body of ministers, numbers of whom are as much above *him* in point of learning and piety, as he is beneath *them* by the vulgarity and petulance of his conduct. And howsoever Mr. M. might think the charge of *dulness* is applicable to me; I assure him, I am not so *dull* but I can see the very striking accommodation of the following lines to his style of writing.

"Immodest words admit of *no* defence,

"For, want of *decency* is want of *sense*."

I am extremely sorry to divert the reader from the principal subject in debate, by drawing off his attention for a moment to the abusive digressions of Mr. M. But, where such rubbish lies in our way, it is sometimes necessary to remove it; although the task is very unpleasing, I must own. Without digressing any more for the present, I will proceed to consider the *applications* of the word *ἁπλῶς* in scripture: and I doubt in the examination of these passages with Mr. M.'s curious

rious strictures on them, it will be difficult to determine, whether his criticisms or invectives contain the more real rubbish, either for quantity or quality.

The Greek word adapted in scripture to express the ordinance of baptism, is applied in several other instances, where the idea of immersion is not implied; consequently that idea cannot be always transferred to a fixed mode of baptism by *dipping*.

I. "The pharisees and all the Jews except they wash their hands oft, eat not; and when they come from market, except they wash (*βαπτισωσιν*, baptize themselves) they eat not." *Mark* vii. 3, 4. Upon this passage he observes, p. 19; "So strict a sect as the pharisees would have made but little of the inconveniency" of *immersion* every day before dinner. But I fancy ALL THE JEWS would not "have made but little" of this inconveniency. For observe, reader, the Apostle says, that not only the pharisees but likewise "ALL the Jews" washed before dinner. That therefore an *immersion*—of the whole body—*every day* before dinner—was practicable for *all* the Jews as well as for all the pharisees, I fancy a person of unbounded credulity will hardly suppose; without admitting the equally incredible hypothesis that this universal immersion must have been carried on by uninterrupted miracle. But it is plain that the *washing* which the Apostle says *all* the Jews practised, was nothing more than that of their *hands*: for, in the

verse immediately preceding the passage I have just quoted from *Mark* vii. the apostle informs us that what the pharisees blamed the disciples for, was their eating bread with *χερσιν αβιπτοις* *unwashed hands*; and their question in ver. 5, is founded on the same circumstance and couched in the very same words, “Why walk not thy disciples according to the tradition of the elders, but eat bread with *αβιπτοις χερσιν* *unwashed hands*?” Now if the thing which the pharisees blamed in the disciples was a *not washing their hands*; was not *that* the very thing which they practised themselves? To blame the disciples for not washing their *hands* when their own custom was a bathing of the *whole body*, would have been ridiculously inconsistent. And yet this unavoidable absurdity attends the criticisms of Anabaptists on this passage. However, to put the question beyond dispute, let us consider that apposite passage in *Luke* xi. 38. A pharisee having invited our LORD to dine with him “marvelled that he had not first *washed* *ε πρωτον εβαπτισθη* was not first *baptized* before dinner.” Now compare this text with *Matth.* xv. 2, 20, and with *Mark* vii. 2, 4, 5, and you will find in these parallel passages, that all the pharisees expected of our LORD or his disciples was, that they should have washed their *hands*. Yet this was called a being *baptized*. So that from hence it is plain, a *partial washing* is according to scripture a *baptism of the person*. And indeed Mr. M. himself seems aware of the force of this most evident demonstration; and

and endeavors to evade it by a concession, which for his side of the question happens to be rather unfortunate. “ Suppose they did not (dip their whole bodies), still they *dipped* that *part* they did wash; and *all that we are contending for*, is that βαπτίζω signifies to dip.” Is this indeed ALL THAT HE IS CONTENDING FOR? Then from this day forward, Mr. M. should never more contend for a total immersion as essential to baptism. Because, if our LORD and his disciples were said to be *baptized*, when they only washed their hands; and “ all that” our author “ contends for, is that the Greek word signifies to dip;” then supposing even that they dipt their hands in order to wash them (which I will prove not to have been the case), according to Mr. M. himself, a dipping of a *part* is a *baptism* of the *whole* man: according to the celebrated maxim of Dr. Gale, “ *What is true of ANY ONE part separately, is true of the WHOLE complexly.*” And so, here our two Anabaptists unite in giving up a total immersion as essential to baptism, and in establishing a *partial washing*, as equally valid. And, in order to keep our author in his present sentiments, as well as to convince him that others have commented on the washings of the pharisees, as we have done, I beg he would consider the following opinion of *Tilenus*. “ *Baptism*, if we respect the *etymology* of the word, signifies dipping, and likewise SPRINKLING, in which sense it is used, *Mar. vii. 4*; and consequently washing.” And again. “ *Baptism* in general signifies,

“ nifies, *immersion*, or *washing*, or *SPRINKLING*.”† From this apposite note of the etymologist *Tilenus*, which I beg our author to ruminare upon, I pass to his

Next argument, such as it is. He contends that the manner the pharisees washed their hands was by immersion. And supposing we grant that, it is not very material; since it would not invalidate the argument against the necessity of a *total* immersion in baptism. However there is intimation in scripture that the Jews washed their hands by *pouring water on* them: for it is written, that “*Elisha poured water on the hands of Elijah.*” Dr. *Gale* indeed, and from him Dr. *Stennett*, say, it should be, “*FOR the hands of Elijah;*” contrary to the *Latin* SUPER and the *septuagint Greek*, which renders it ‘*υπερ χειρας*. Besides, Dr. *Wall*, in p. 109, and 111, of his *Defence*, quotes the learned Dr. *Pocock*, as proving from *Maimonides* and other *Rabbis*, that the ordinary mode of washing hands before meals, was by water running or poured out of a vessel or small cistern, called by *Eustathius* *χερσιβον*, and by the Evangelist *υπηρηρ*; from which the water ran out by a cock for that purpose; of which there seems to be an intimation in that expression ‘*υδωρ επι ποδας μου*, *Luke* vii. 44.

† *Baptismus*, si ETYMON vocis spectemus, immersionem significat, atque etiam ASPERSIONEM, quo sensu usurpatur Mar. vii. 4, & a consequenti ablutionem.—*Baptismus* in genere, vel immersionem significat, vel ablutionem aut PERFUSIONEM. Til. De Bapt. Disp. I. Thef. ii. P. 383, & Theolog. Syst. P. 1077.

In order to justify his translating the Greek word in *Mark* vii. 4, *bathe*, Dr. S. quotes *Beza* as favoring his interpretation. But the very same *Beza*, howsoever on that passage he drop a criticism that countenances the Doctor's sentiment, gives us an interpretation of the same word βαπτίζω, which directly militates with the Doctor's idea. This is evident from the following words of Dr. *Wall*. “ Dr. *Pocock* both says himself, and quotes “ *Beza* SAYING THE SAME, that βαπτίζου here “ in *St. Luke*, means the same as λουσαι and “ χειριπιειν, to wash, or to wash the hands. And “ that since that washing of the hands might be done, “ either by putting them in the water, or by pouring “ water on them; there is (in the text of *St. Luke*) “ a word used βαπτιστη which comprehends both the “ one and the other.” † For, says the Dr. (*Pocock*) “ that it is not used only for that (dipping) I think “ is plain from that which we read in *Luke* xi. 38. “ The pharisee marvelled that & πρωτον βαπτιστη.”
Not. Miscell. C. ix. P. 397.

So that from hence it follows, (1) that *Beza's* opinion respecting *Mark* vii, 4, does not altogether suit the Doctor's purpose; since it does not conclude absolutely against us; (2) that *Beza's* interpretation on one passage, manifestly favors the very arguments we urge respecting the mode of the Jewish washings from another; (3) that Dr. *Pocock* and *Beza* were unanimous in calling that a baptism, which was only a washing of the hands; and (4) that βαπτίζω, according to these

† *Wall*. against *Gale*, P. III.

two great critics, signifies the same as *λῶω* and *χρησιπύω*. A proof this, by the bye, they did not think as Dr. S. does, that *λῶω* always implies the idea of washing the *whole* body.

II. The second application of the word respects their manner of washing their *cups*, *pots*, *brazen vessels* and *χλιῶν* beds or *tables*. On this branch of the Jewish washings Mr. M. asks, “Who ever washed pots or cups without putting them *into* water?” This is our author’s only argument to prove the Jews always immersed these articles; even the mention of which is sufficient to its refutation. As to the *cups*, there is an intimation in scripture that contradicts the supposition of their having been overwhelmed; for our LORD charges the pharisees with making clean *το ἔξωθεν πόθης* only the *outside* of the cup. *Matth. i. 23, 25.* How therefore only the outside could be cleansed, if the whole was immersed, I leave to our profound disquisitor to determine: for to me it would seem a manœuvre in the washing-way quite paradoxical, if not downright legerdemain.—Whether it is usual to clean *pots* by plunging them in water, and never by pouring water on them, Mr. M.’s servant could have told him.—Is it probable that their *brazen vessels* were ever immersed? when it is considered that they were often so large as to contain a sort of reservoir for the purpose of washing other furniture? Who would think of plunging a furnace into water in order to wash it?—Were their *beds* washed by immersion? O but Mr. M. thinks the word
may

may as properly signify *tables*. I think not. † *Κλίνη* is derived from *κλινω reclino*, and is the name of those *couches* on which they reclined themselves at dinner. Besides it is translated *bed* in *Matth.* ix. 2. But supposing it to signify a *table*, he says, “ Surely there is no difficulty to “ put a *table* into water.” As for the *difficulty* of doing this, it depends principally on the want of depth or convenience of water. How therefore every family among the Jews could be constantly provided with a sufficiency, to plunge their tables in; or why that should be their invariable mode of washing them; appears to me among those huge incredibilities, which common sense cannot digest; and yet which with party-prejudice go down as glib as absolute certainties. If Dr. S.’s maxim “ that what was most “ *natural* was probably most usual” be just; we need only appeal to modern practice, in order to investigate the most natural mode which the Jews adopted in washing their tables.

But in farther support of his *supposition* (for *proof* is no component part of our author’s criticisms) that the articles just mentioned were washed by immersion; he says, “ Nor would it be any wonder, if even frequently we are not told how “ often,” (nay, we are not told it *at all* that)

† Persons baptized in their *beds*, were called in Latin *clinici*, a word derived from *κλίνη*, a *bed*. But when our author translates the Greek word a *table*; then, according to *him* and his *oracle*, the *clinici* were persons baptized *on tables*.—See what nonsense results from an unwillingness to yield up the most plain interpretation, when it clashes with the interests of bigotry!

“ they put their beds and couches into water, especially as the law of *Moses* enjoined, that every thing *deemed* unclean, whether it was a vessel of wood, or *raiment*, or *skin*, or *sack*, it must* be put into water.” This illustration, which he borrows from his oracle, is in his opinion decisive. But it happens to be nothing at all to the purpose. For (1) What in the name of wonder has a divine injunction to do with the superstitious customs of the Jews; which were a manifest corruption of, yea a departure from, the command of God? For so our LORD represents them, saying, “ For, *laying aside* the commandment of God, ye hold the *tradition* of men; as the *baptisms* of pots, &c.” *Mark* vii. 7, 8. (2) What God enjoined in *Lev.* xi. 31, respected the legal defilement of any vessel, &c. by the carcase of a mouse or any other unclean animal falling into it. But the washings practised by the Jews, were the result of their own superstition: for they seem to have been performed (as it appears from the context) as often as the vessels were to have been used at any meal. (3) If the Jews made any reference in this practice to the command in *Leviticus*, they still destroyed it by their traditions and superstitions; otherwise our LORD would not have blamed them. And as their washing the *outside* of the cup, &c. was one of the corruptions he blamed; does not that circumstance imply that they did not plunge them? (4) Besides, we are informed *Num.* xxxi. 23; that

* “ Every thing deemed unclean—*it!* must!”—Attic taste!

every vessel that would abide the fire, of *brass, iron, tin, &c.* was to *go through the fire* and to be *purified by the water of separation*; which was by *SPRINKLING*. Chap. vii. 13. So that brazen vessels, pots and cups, were not *commanded* to be *put into the water* at all. Here, therefore Mr. *M.* and his oracle argue against themselves; and here I shall leave them in self-contradictory coalition, for a moment, while I present the reader with the opinion of the great Dr. *Lightfoot*. “Which “word (*i. e.* βαπτισμῶ) when applied to the “following things” (the cups, pots, &c.) “does “not always signify dipping or plunging, but “sometimes *washing* only, or even *SPRINKLING*, “(as *Maimonides* observes) especially of the *cup of “blessing.*” *

III. No sooner does Mr. *M.* bring the charge of pertness and dulness against my friend and me, than he makes an instantaneous transition from his abusive *distich* to—the *sufferings of CHRIST*. This sudden change from the satire and jocularity of the *dunciad* to the sad solemnities of *Gethsemane*; or from the levity of *Pope* to the bloody baptism of the SON of God; carries with it such a profane mixture of irreverence, and contains such a preposterous blending of the *tragi-comic*, as I am sure will offend the delicacy of every pious reader. But this is a way quite familiar to

* *Quæ vox ad sequentia applicata non semper tinctionem aut immersionem, sed interdum lotionem tantum, vel etiam ASPERSIONEM denotat, ut notat Maimon, præcipue poculi benedictionis. Lightfoot, Vid. Pool. Synops. in Loc.*

our author. He has acquired such an irreverent mode of introducing head-and-shoulders the most solemn subjects after the most trifling witticisms, that the heterogeneous commixture frequently occurs. One most memorable instance of this unhallowed levity soon follows in the very page with the quotation from the *dunciad*. After saying that the Redeemer's "soul was overwhelmed with sorrow;" in the parenthesis which immediately follows these solemn words, he ushers in a *jocular sneer* at me for describing the effects of CHRIST's baptism by the terms "the falling of his blood in grumous clots to the ground." Thus he seems to *sympathize* with CHRIST and to *laugh* at me in one and the same breath. And if I may be allowed to form a parody on a line in *Martial*, I would say concerning such want of seriousness,

Risu PROFANO profanius nihil est.

But consider we now our irreverent jester's arguments. He says I have "confined the idea of CHRIST's sufferings to the *material* † blood of his body." But here our author mistakes and

† Mr. M. has written the word *material* in italics, and by so doing has given it a mark of emphasis and discrimination. According to him, therefore, it should seem that "*material* blood" is one particular kind, and *immaterial*, another. Now, as he blames me for having "confined the idea of Christ's sufferings to the *material*" species of his blood; I wish he would tell us what idea he has of the *immateriality* of that fluid: But, as I would hope he is not so profane as to philosophize, where neither philosophy, divinity, nor common sense will support his distinctions; I would only suggest, that the term *material blood* is equivalent to *material matter*, and supposes a distinction of species, where there is none; and therefore incurs *material nonsense*.

mis-

misrepresents in a breath. When I said that CHRIST was baptized in his *blood*, I meant that this outward state of his body bedewed with blood, as the effect of the internal sufferings of his soul, suggested the idea of *asperision*. I hope my view of “the attending agonies of CHRIST” is not a whit more “*crampt*” than that of Mr. M. himself; nor do I think, that any impartial person would suppose I intended “to diminish the greatness and weight of the sufferings” of his *soul*, because I labored to paint in proper colors the *effect* of these sufferings on his *body*. And though I am not reluctant in acknowledging, that the universal agony that seized all the powers of his human *soul* might very properly suggest the idea of *overwhelming*, which the reference to *Pf. lxxix. 2.*, naturally illustrates; yet surely it does not militate with this idea, that the state of his *body* suggests the distinct idea of *asperision*, especially as an inspired prophet accommodates the very term *sprinkling* to the effect of the Redeemer’s sufferings and conquests, alluded to in *Jf. lxxiii.* And that I am not *singular* in this idea, I will prove from the testimony of three great men.—GREGORY NAZIANZEN says, “I know also of a fourth baptism, that of martyrdom and blood ‘ω χ’ αυ] Χρισ] εβαπ]ισατο with which CHRIST himself was baptized.”*—The venerable BEDE confirms the idea of *asperision*. For, commenting on the very words of CHRIST in *Luke xii. 50.*, he makes him say, “I have” says

* *Greg. Naz. Orat. xxxix. Tom. i. P. 634.*

he (a baptism to be baptized with, i. e.) “ to be
 “ SPRINKLED with the bedewing or dying of
 “ my own blood.” †—SCULTETUS in his sermon
 on *Jf. lxxiii*, which he intitles *Triumphus Dei habi-
 tu cruentato ex acie redeuntis*; paraphrasing on ver. 1
 says, “ To come from Edom is to walk in a red
 “ vestment; and with dyed garments from Bozrah
 “ is to have garments SPRINKLED with new wine.
 “ —I have trod the wine-press, that is the grapes
 “ in the press. And from hence I wear gar-
 “ ments SPRINKLED with the blood of mine ene-
 “ mies.” ‡

IV. The next application of the word, where
 the idea of baptismal immersion is not necessarily
 implied, occurs in *1. Cor. x. 2*. The account
 given us of the passage of the children of Israel
 thro’ the Red sea, seems naturally to favor the idea
 of aspersion. But against this Mr. M. says, that
 “ the Israelites went through the cavity of the
 “ sea on dry land;” and therefore they could
 not have been sprinkled with some detached par-
 ticles of the sea. What wonderful logic! As if
 a person may not be sprinkled with rain and
 walk on dry land at the same time. O but “ they
 “ were in the cloud and in the sea; and this
 “ surely favors immersion.” p. 22. Observe reader,
 to what fallacy and absurdity the Anabaptist is

† *Sanguinis inquit proprii tinctione habeo PERFUNDI.* Bed. in *Luc. xiii. 50.*

‡ *Venire ab Edom est rubeo vestitu incedere; & venire tinctis vestibus de Bozra, est habere vestimenta musto RESPERSA.* Torcular calcavi, i. e. *uvas in torculari.* Atque hinc vestes hostium sanguine RESPERSAS gero. Scultet. in *Loc.*

driven!

driven! He says the Israelites went on *dry land*: he will not allow that they were wet with the dew from the sea or the cloud: and yet he says they were *immersed* in both. But the apostle says they were *baptized* upon this occasion. According therefore to our author, here was a baptism *without any application of WATER*. An erroneous criticism this, that would justify the most unjustifiable mode of baptizing. For, if the course of a stream could be divided or turned from its natural channel by an intervening wall on the right hand and on the left, and a person was let down into this artificial aperture or “*cavity*” of the water; in such a situation, although he should be “*on dry land,*” yet with a *cloud* over his head, and the *waters* around him, he might be said to be *in* both, and to be *baptized* in both, without the application of a single drop of water. And yet stupidly absurd and invalid as such a mode of baptism would be; it is nevertheless authenticated by Mr. M.’s *dry* criticism. But that he may learn to criticize a little better on this passage, in future, I beg he would keep in mind the sensible maxim of Dr. Lightfoot. “The *application* of WATER is “*necessary* as to the ESSENCE of baptism: but the “*application* of it by this or the other MODE “*expresses the circumstance.*” †

And here I cannot help applying to the present criticism a wonderful argument of our author’s, which occurs p. 28. In order to prove

† APPLICATIO AQVE necessaria est de essentiâ baptismi: ast applicatio hoc vel illo MODO circumstantiam sonat. Hor. Heb. in Matth. iii. 6.

(according

(according to *his* uncommon method of demonstration) that the multitude mentioned in *Matth. iii. 5*, were all immersed in the water of *Jordan*; he says, “ I have no doubt of it, or else they had no business *in* Jordan.” But, the force of this huge reasoning founded on the word *in*, is intirely enervated by what he says above. For, the Israelites were *in* the cloud and *in* the sea and not wet with the *water* of either; consequently the multitude that attended *John’s* baptism might have been in some *dry* part of the channel in which *Jordan* flowed, and be baptized, without any application of water at all. But, if, as was certainly the case, the Israelites were baptized *in* the Red sea by the *asperision* of water; why might not the multitude attending *John’s* baptism, be said to have been baptized *in* *Jordan*, and yet have water only poured or sprinkled on them? even though they stood “ on *dry land?*” To infer always a plunging of the whole body in water, because the word *in* occurs in the narrative, would in many instances be equally false as absurd. For instance; our LORD commands the young man born blind to “ wash *in* the pool of *Siloam*.” Now to accommodate Mr. *M.*’s logic to this instance, would be to infer that he was plunged all over; “ or else he had no business “ *in*” *Siloam*. But, that the blind man was not immersed, and yet had very important “ business” at the pool, is evident; for, the curing his blindness depended on his washing there. But that his whole body was not immersed in it is plain; because

cause only his eyes were affected, and only this part was to have been washed; in doing which, there was no immersion at all: besides, the Greek word, used to describe the washing, is in *John ix. 7*, *νίπτει* from *νίπτω*, which is always applied to a *partial* washing only. What becomes then of the mighty arguments our author founds on the force of the word *in*? †

But, to prove, that others thought as well as myself, that there was some analogy between the state of the Israelites when *sprinkled* by the cloud and sea, and that of a person baptized by *aspersion*, I need only quote *Walæus*. “Which rite, (that is, *SPRINKLING*) the baptism in the cloud and sea also favors; of which *Paul* treats in *1 Cor. x.*” *

V. We urge that no argument decisive in favor of total immersion as the *essence* of baptism, can be drawn from the *examples* recorded in scripture; but, on the contrary, if we are permitted to draw natural inferences from *rational* premises, we conclude that the baptisms mentioned there;

† Even Dr. S. overthrows our author’s wonderful logic, founded on the use of the monosyllable *in*, by the following concession. “What Baptist ever SAID or THOUGHT that persons cannot go INTO the water, without being PLUNGED in it? or that the expression of “going down into water necessarily includes dipping in it?” *Remarks*, p. 81. —I hope it will be allowed, that a person who “goes into water” may consequently be said to be *in* it. And, if according to Dr. S. the application of the former expression does not “necessarily include “dipping;” neither does that of the latter. The dispute thus far, is, therefore, between Mr. M. and his oracle.

* *Cui ritui (sc. ASPERSIONI) quoque favet baptismus in nube & mari; de quo Paulus, 1 Cor. x. agit.* *Walæus*, *Synops. Pur. Theolog. Diss.* xlv.

were performed by sprinkling or pouring of water. Consider we then, 1 The multitudes baptized by John the Baptist, *Matth.* iii. 5, and by the apostles, *Acts* ii. 41.—That “Jerusalem and all Judea, and all the region round about Jordan” in the one instance; and *three thousand* persons in the other; could not have been baptized by a total immersion, is implicitly evident; (1) because, in the former case, the Baptist’s *time* and *strength* would have been inadequate to the work; and the same circumstances of impracticability operate strongly in the latter. Dr. S. indeed, in order to evade the force of this argument, divides the multitude baptized on the day of Pentecost, not only among the apostles, but among the *seventy* also; though this gentleman, who lays so great a stress on the *letter* of scripture, as necessary to authenticate practices on other occasions, here departs from his own favorite maxim; for, as the context does not intimate, that the *seventy* assisted upon this occasion, have we not as good a right to urge the *silence* of scripture against the Doctor here, as he does the very same circumstance against us in other instances, though with not equal plausibility of argument? He urges indeed, “that the text does not *say* they were baptized “in one day only.” p. 116. That is, the words *one* and *only* are not mentioned in the text; and therefore the text does not “*say*” it. What trifling! But does it not *say*, that the very three thousand who had “received the word gladly, “were baptized, and *ἡ ἑκαστοῦ*, in *that day* were
“ added

“ added to the church?” *Acts* ii. 41. Were not the persons *added to the church*, the same, that in the former part of the text are said to have *received the word* and to have been *baptized*? And does not the text therefore *say*, that their reception of the word, their addition to the church, and their consequent baptism, were circumstances that took place in the *same day*? Is it therefore to be supposed (without supposing what is improbable and impracticable) that the multitude awakened under *Peter's* sermon were all immersed? And even if the difficulty upon *this* occasion was alleviated by the *number* of administrators; yet how will the same supposition apply to the *Baptist*? Surely the ingenious Dr. S. cannot, without a prodigious knack at invention, attempt to demonstrate, that *John* had the assistance of *eighty two* joint-administrators in dispensing the ordinance. We think he would find it difficult to prove, he had *one* assistant. And yet his number of subjects seems to have been much greater, than that, which demanded the help of the *twelve* apostles and *seventy* disciples; if we consider that he baptized “ *all Judea and all Jerusalem and all the region, &c.*” which I should imagine, though not implying *all* and *every* of the inhabitants of those places, yet to include a number superior to *three thousand*. How, therefore, *one* administrator could *plunge* head-over-ears such an immense and promiscuous *multitude* of profelytes, is one of those monstrous incredibilities, which seem quite credible to men of

our author's kidney; but which will ever, to candor and common sense, appear either as absolute miracle or romance. But suppose *John* to have baptized by pouring or sprinkling of water; then the *incredible* and *absurd* vanish together. (2) We think, that the consideration of *modesty* would lay a considerable bar against *immersing* such vast multitudes. For, as it would reflect a charge of *indecenty* on the administrators and the persons baptized, to suppose, that any had been dipt *naked*; so it is extremely improbable, that either *John's* profelytes, or those awakened under *Peter's* sermon, consisting principally of the *poor*, could be provided with change of raiment; and if they were, that even in that case, the dispensers of the ordinance would propose an universal immersion, to a promiscuous multitude of men and women; when their *undressing* and *changing their wet garments*, must have been attended with a group of circumstances equally inconvenient and indelicate. For, howsoever a few persons in a *private baptistery*, previously accommodated with change of raiment, might be dipt, with a degree of comparative decency and convenience; yet the baptism of a vast *multitude*; in a *public* place; before a number of *spectators*; at a *distance* from their respective habitations; and either *unprovided* with or unable to *procure*, change of raiment;—I say, a baptism, attended with so many insuperable difficulties, could never have been administered by a total immersion; especially when it is considered, that

an almost unavoidable infringement of the laws of *decency*, must have been the consequence. And indeed I cannot help saying, that, although the mode of baptizing, practised by modern Anabaptists, is not liable to an *equal* degree of immodesty and inconvenience; yet that *some* degree of both is hardly avoidable.—It is the design of the great Head of the church, that every thing in it should be conducted *εὐσχημονοῦς* with *decency*. And I can never suppose, that he would have enjoined immersion, as *essential* to baptism, when such an institution would be subject, in many instances, to much indecorum. It is well known, that there were some, so invincibly strenuous in their attachment to dipping, as to make it necessary to the due administration of the ordinance, that the candidates should enter the baptistery quite *naked*; in order to preserve a strained resemblance to our *spiritual* nakedness, as well as to keep up a supposed representation of their “*putting off* the old man;” or as *Vossius* says, *Quasi non minus nudi baptizarentur quam Adam fuerit in paradiso*. Several shameful incidents resulting from this most indecent mode, brought it into gradual disrepute among the *Adamites* themselves (for so some of these naked dippers were called), and at last into universal disuse. Upon this mode the Anabaptists have considerably improved, by rejecting this species of indecency, altogether, and by requiring all their candidates to be dipped *in garments*. But, although they are to be commended, for thus far observing the

the

the laws of decency; yet I cannot think, that Dr. S.'s argument, in favor of the strict modesty of his mode, taken from the promiscuous bathings at our modern watering-places, is of any force; unless he could prove, that such a modern custom were strictly *defensible*, or that persons there dipped *one another*. And even if men and women may bathe promiscuously, and modestly too, perhaps, in a modern bath; yet, surely, this will not admit a parallel with the practice of the Anabaptists; where *women*, appareled in a single garment, in a *public* place, and before *several spectators*, are taken by a *man*, and plunged head-over-ears; especially, when it is a notorious fact, that some modest administrators thus immerse *women far advanced in their pregnancy*: and, this latter circumstance, from which Mr. M.'s conduct is not exempt, I dare pronounce *very indecent*, as well as extremely dangerous; † and nothing but the most unconquerable resolution to support the
cause

† In my *Letter* to Mr. M. p. 23, 24; I advanced an argument against the necessity of baptismal *immersion*, founded on the manifest DANGER that would attend such a mode; and I instanced in the case of PREGNANT WOMEN; supposing at the same time the danger to be still farther enhanced, if persons in a state of pregnancy should be immersed in the DEPTH OF WINTER. This being *argumentum ad hominem*; and the fact I condemned, having been a *literal transcript* of Mr. M.'s conduct, when in *Shrewsbury*; either he himself, or probably, his note-making friend for him, attempts to invalidate my argument in a note, p. 28, by asserting "that *cold bathing* is recommended by *the faculty* to pregnant women; and that sprinkling or pouring of water would be dangerous as well as going into the water." In opposition to this evasive stuff, I answer, (I) That the dipper's *medical doctrine* seems to be founded more upon EMPIRICISM, than upon the principles of *physic*; and that it exactly comports with the system of "*the faculty*" of the QUACKS; which is so famous for accelerating the departure of people
out

cause of bigotry, and to keep up *the schism* at all events, could ever suggest this branch of a mode, to invalidate which, the laws of *decency*, *humanity*, and *common sense*, powerfully concur. Besides, it is not a little extraordinary, that they should, in *every instance*, invariably practice a *total* immersion; when they are constrained, themselves, to acknowledge, that a *thing* or a *person* may be said to be dipped, when only a *part* is put under water; which Dr. Gale exemplifies in the case of the *hyssop* dipped in blood, and that of the *nib* of a pen dipped in ink; and which he

out of the world: and since Mr. M. so cordially embraces *their* principles, should not that learned body present him with a *diploma*, as a bright graduate in the system of *Æsculapius*? and advance him to the still higher honour of being PROFESSOR OF QUACKERY? (2) Supposing, that in some instances, bathing might be recommended to pregnant women; yet, would any person in his senses, recommend it as *medicinal* in the rigorous month of DECEMBER? and NOT LONG BEFORE their *decumbiture*? Not to urge how INDELICATE an appearance a pregnant woman must make, before a *number* of spectators, at a PUBLIC BATH; I ask, whether the man, who *could* be the *administrator* upon such an occasion, must not be lost to *every tender sensation*, and resemble in his spirit, the unfeeling apathy of a *Stoic*, rather than the tenderness and delicacy of a *Christian*? If there be an object upon earth, calculated to excite the nicest sensations of tenderness and sympathy, it is certainly that of a woman, *far advanced in her pregnancy*. But what are all these tender sensations, and the circumstances that might naturally suggest them, to *Anabaptists*? The schism MUST be kept up, at the hazard of health and life. And, though INSTANT DEATH might be the consequence of an immersion of pregnant women in the depth of winter; yet what is all this to the HEROISM of *bigotry*, and our author's system of *quackery*? (3) When the note-maker (whether Mr. Jenkins or Mr. M. I cannot tell) says, that "*sprinkling* of water would" (in cases of sickness) "*be dangerous AS WELL AS going into water;*" I need make not a single observation to prove, that his wild position is equally supported by *inhumanity* and *falsehood*. For, as one justly observes, "There is a time, when a serious writer would not trouble *himself to confute or set a WRANGLER right*. And 'tis such a one as "this, where the perversity is so great, as to become an insult upon "common sense."

corroborates

corroborates by his memorable maxim “ What is true of *any one part* separately, is true of the *whole* complexly :” and when Mr. M. himself contends for no more, than that *ἁρτιζω* signifies “ to dip ;” without supposing, it always implies a *total* immersion. Considering, therefore, the natural tendency of these concessions, to weaken the force of the Anabaptists’ own practice; how shall we account for their notorious deviation from their own un-extorted acknowledgments? Dr. Wall suggests a very probable reason, for their inconsistency, on this head. If, says he, they were to give up dipping *all over*, in any one instance, “ then the *schism* would be at an end; and *that*, “ you know, would be a *dreadful thing*.”

That others supposed baptismal aspersion was more consistent with *modesty*, than immersion, is evident, from the following testimony of VOSSIUS. “ Besides those other four reasons, which *Thomas* “ (Aquinas) has brought (in favor of *sprinkling*), “ some add a fifth, that is, MODESTY; on account of which it is more *decent*, to SPRINKLE “ or *pour* water, on *adults*.” †—And with him concurs CHAMIER. “ The use of ASPERSION “ is certainly more proper or convenient, both “ in regard to the inclemency of the weather, “ and in respect of MODESTY.” † And, the same last-mentioned author supposes it improbable, that

† Præter vero quatuor istas quas Thomas attulit causas, etiam quintam aliqui addunt, honestatem; propter quam decentius est adultos ASPERGERE vel PERFUNDERE. Voss. De Bapt. Disp. i. P. 360.

† Certe commodior ASPERSIONIS usus, & propter tempestatum incommoda & propter RUDOREM. Cham. Contract. L. v.

“ the three thousand could be baptized, by a
 “ few apostles, in one day, if they were all im-
 “ mersed.”*—So does *Bonaventure*. “ It is pre-
 “ sumed, that the apostles baptized by SPRIN-
 “ KLING: and that custom is still observed in
 “ many churches. And well observed it may be,
 “ since therein, the reason or intent of the sacra-
 “ ment, is kept intire.”§—And of the same
 opinion was *Nicholaus de Orbellis*, who lived *Ann:
 Dom.* 1452. “ It is not likely, when three thou-
 “ sand were baptized on the day of Pentecost,
 “ that every person had his whole body washed
 “ in water; but precisely with as much as would
 “ SPRINKLE the face, or admit of its being
 “ poured on the head.”†—To which, give me
 leave to add that of *Dr. Lynwood*. “ It is very
 “ probable that the apostle *Peter*, did not bap-
 “ tize by immersion, but by ASPERSION.”‡—
 And that *John* baptized by pouring or sprinkling
 of water on the subject, and not by immersion,
 was the opinion of *Paulinus*, Bishop of *Nola*, a co-
 temporary with *St. Augustin*; as appears from the

* Videtur 3000 uno die a paucis Apostolis non potuisse baptizari si singuli
 merfi fuissent. Cham. Ibid.

§ Presumitur quod Apostoli baptizaverunt ASPERGENDO; & mos ille serva-
 tur adhuc in pluribus ecclesiis: servari autem potest propter hoc, quod ibi est
 integra ratio sacramenti. Bonavent. L. iv. Dist. 3.

† Non enim est verisimile quod in die Pentecostes quando baptizati sunt tria
 millia, quod quilibet lavaretur quantum ad totum corpus suum in aqua: sed pre-
 cise quantum ad faciem ASPERGENDO, vel quantum ad caput perfundendo.
Nicol. De Orbellis. in 4 Sentent. Dist. 4, 9, 1. De Baptismo.

‡ Verisimile est quod non per modum immersionis sed ASPERSIONIS baptiza-
 verit Apostolus Petrus. *Lynwood.* Constit. L. iij. De Baptismo.

two following lines. Speaking of the *Baptist*, he says,

“ *Diluit INFUSIS credentium crimina LYMPHIS,*

“ *Absolvitque metus hominum, pœnasque remittit.*” †

Thus have I expatiated the more largely on the probable mode, by which *John* and *Peter* baptized; because our positive Anabaptist, is so peremptory in the opposite supposition; and yet has not urged a single argument to support it. All he says, in p. 28, 29, is low sneer, * contemptible irony, and down-right abuse. As to those commentators, who cannot digest improbabilities so easily as our author, and therefore conclude, the baptisms of *John* and *Peter* could not have been performed by immersion; of all such he says, “ *I think*” (but *thinking* and *proving*

† “ He washes away the sins of believers by water Poured on them, &c.” *Paulin. Ep. Nolan; ap Rigalt. Not. in Tertul. P. 70.*

* I wish, however, when our author is in one of his sneering-moods, that he would take care to sneer grammatically. Having, in p. 29, suggested an ironical hint respecting the mode of *John's* baptism, he concludes by saying, “ The water would HAVE *ἐπεπεσε* FELL on them.” I should be glad to know from our author, who seems better acquainted with sneering-moods than with moods of grammar, whether “ WOULD HAVE FELL!” be intended as a specimen of his profound grammatical disquisitions, or of his good “ friend” at *Wrexham*; who hath helped him to so many valuable “ hints” in the note-making style, which he hath further clarified by his corrections of the press. Now, as our author has so modestly declined the office of a “ liturgy-mender,” as being “ a poor mean employment;” I should be glad to know, whether that of a *syntax-mender* be not full as mean? especially as our profound emendator hath likewise thought proper to translate *ἐπεπεσε* “ would have fell.” And, since we have been already favored with some similar specimens of Mr. M.'s genius in mending and Mr. J.'s in correcting; are they not most happily blended together as a mending & cumvirate?

are two things), “ all those commentators may “ be called *Bible-menders*.” Whether it be characteristic of genuine *modesty*, for a man of his notorious ignorance, to set himself up as a judge of commentators, and to decide upon their rational criticisms, without making one effort of argument to overthrow them; I leave to the judgment of the candid reader. As to his charge against us, of attempting to *mend* or *piece out* (his own phrase) our Bibles; I should be glad to know, who are most likely to fall under this imputation? they who bring *reason* and *argument* with them in their earnest researches? or the men, who seem determined to make the Bible speak *their* meaning, even though embarrassed with the greatest improbabilities, and contradicted by the natural suggestions of *common sense*?

VI. The next example, on which our Anabaptist triumphs, under the wing of an anonymous friend, is that of the *jailor*. In order to support the idea of his having been baptized by immersion, he is obliged to have recourse to the following suppositions, viz. that the jailor “ had a “ reservoir of water in the prison;” or that he was dipt in an adjacent river. And yet this is the gentleman, who charges us with resting all *our* opinions respecting the baptisms mentioned in scripture, on *suppositions*, *probabilities*, &c. But in the present instance, his charge manifestly recoils on himself. For, his supposition that there was a little pond of water or well, in the prison, is not supposable; and his probability, that the

jailor was plunged in the river, is improbable; if we consider, that the baptism was performed at *midnight*; and that the administrator, whose body was galled with stripes, could not, without manifest peril, enter a river or even a domestic reservoir of water, at such an unseasonable hour of the night. Besides, if immersion had been the mode, the inconveniencies and danger, might have been in some measure obviated, by postponing it to the ensuing morning. Yet we are told, that “the jailor and all his were “baptized *straightway*.” *Acts*. xvi. 33. So that, as there is not the least intimation in the history, that they went out to any *river*; considering the time of night, the unhealed state of the Apostles’ stripes, as well as the improbable circumstance of there being a quantity of water in the prison, sufficient for an immersion of the *whole* body; is it not more rational to suppose, the ordinance to have been administered by an affusion of water? And with this supposition corresponds the opinion of *Chamier*. “Nor was there at hand within the “prison, as much water as would be necessary “for immersion.” †

But, in a note, p. 32, we are confronted with a quotation from *Witsius*; which, according to the note-maker’s *translation*, seems, at first sight, to militate with our supposition; but, which upon a nearer examination, will be found not so much to our author’s purpose. Speaking of the Jailor’s

† *Nec intra carcerem fuisset ad manum tantum aque quantum mergendo opus erat.* Cham. *Contract.* L. v. C. i.

baptism,

baptism, *Witſius* ſays, *Sacris lymphis tinctus chriſtianiſmi myſteriis initiatus ſit.* Theſe words, Mr. *M.* or his good “ friend that has ſuggeſted” the important “ *hint*” in the note, tranſlates “ Being “ *dipped* in the ſacred *ſtream*, &c.” But this tranſlation is palpably falſe, in more reſpects than one. For (1) it contradicts the hiſtory, by ſuppoſing, that the jailor went out of his houſe to ſome neighboring *ſtream* of water to be baptized; which ſtream, our author ſuppoſes to be the *river* mentioned in *Acts* xvi. 13. But, it is plain from the apoſtle’s narrative, that the baptiſm was performed within a part of the *prison*: for it is ſaid that “ *he brought Paul and Silas out;*” “ the “ meaning of which is” ſays Dr. *Stennett*, (*Remarks*, p. 113), “ that he brought them out of “ the *inner* priſon, into which he had before “ thruſt them;” and (p. 114), “ before he led “ them into his houſe.” And the Doctor ſuppoſes there was “ a pool *within the bounds* of the “ *prison;*” and that *therein* the jailor was dipped. So that Mr. *M.*’s *translation* at once contradicts both the ſcripture and his own oracle. (2) But I am apprehenſive it does not expreſs the meaning of *Witſius* himſelf. For, as I think he was full as great an expoſitor and critic as Mr. *M.* I can never conceive him capable of contradicting a plain hiſtorical narrative, and therefore not intending a *ſtream* by the word *lymphis*; the natural ſignification of which is *water*. (3) Nor can it be proved from his uſing the word *tinctus*, that he ſuppoſed a total immerſion to have been the mode,

mode. For, that *tingo* and *immergo* are not convertible terms, is apparent, from the distinction of the great Dr. *Whitaker*. *TINCTIONE contenti, quam sufficere putârunt, IMMERSIONEM non d. siderabant.** Dr. *Holdsworth*, observes the same distinction. “Baptism in some churches is used by *immersion*; in others, by *sprinkling* *le-* “*venque TINCTIONEM* and a partial dipping.”† This is farther warranted by that remarkable use of the word *tingo*, in *Martial*.

“————, *Pete vina, rosas cape, TINGERE nardo.*”

No one surely was ever *immersed* in spikenard. *Horace* intimates it was *poured* on the head, when he says, *Achæmenia PERFUNDI nardo*, and,—*PERFUSUS liquidiis urget odoribus.*—*Cicero*, speaking of an indifferent scholar, calls him *literis TINCTUS*. But if our author was to have brought his *overwhelming* doctrine to these words, he would probably have translated them, “all immersed in “letters.” And then, though the *literary immersion* would not have been characteristic of our author’s profundity of learning, yet it would have been perfectly correspondent with his accuracy, as a *translator*.—*Lyttleton*, in his Dictionary, translates *tinctus*, *baptized*. Yet he renders *tingo*, from whence it is derived, *to sprinkle*. From these instances of the use of the word, it is apparent it signifies *to tinge*, *to dip a part*, *to sprinkle*,

* “Being content with a slight *dipping*, which they thought sufficient, they did not desire *immersion*.” *Whitaker. Præl. De Sacram. Bapt. ix. i. P. 216.*

† Dr. *Richard Holdsworth. Lectio xxii. P. 687.*

to *pour*; and is in general acknowledged, by critics sacred and profane, to imply something different from *immergo*. Admitting this, I think it more than probable, that *Witfius* did not mean to insinuate by the terms *lymphis tinctus*, that the jailor was baptized either in a *stream*, or by a *total immersion*. And the same arguments which expose our author's blundering translation of *Witfius*, are equally conclusive against the inferences which he and his oracle draw from the words βαπτω and βαπτίζω, in favor of *dipping*. For, since critics, commentators, lexicographers, and divines, all unite, in rendering these two words by the Latin *tingo* and *lavo*; † and since neither the one nor the other necessarily implies immersion, or dipping at all, but frequently *sprinkling*, *pouring*, &c. consequently, the signification of the Greek words and of their correspondent Latin concludes nothing absolutely in favor of immersion, and manifestly countenances the opposite modes of baptismal aspersions and effusion.—Thus, I hope it has appeared how little cause our author had to triumph from the “*hint*” his “*friend*” gave him of introducing an apposite quotation from *Witfius*: and that as *Cicero* describes a *sprinkling of literature* under the terms *literis tinctus*; so by a parallel translation, *lymphis tinctus* may very properly signify a being *sprinkled with water*.

† The criticism of *Zanchius* confirms this.—*Verbum hoc tam significat TINGERE, & simpliciter LAVARE, quam immergere.* ZANCH. De cultu Dei externo. C. xvi.

VII. I procede, now, to consider a charge, brought against us, by the suggester of the “*hint*” in the note, p. 30; which he thinks, so tremendous, as to hang like a huge millstone about the neck of our reasoning. This heavy charge is no less, than that there is an “*exact resemblance*” between our reasoning on the examples of baptism, mentioned in scripture, and that, by which *Woolston*, and other deistical writers, labor to invalidate the history of our LORD’s *miracles*. That is, reader, Deists *blaspheme* the history of the Savior’s miracles, by their manner of commenting upon them: and Mr. *M.* or his note-maker, says, there is an “*exact resemblance*” between *their* mode of reasoning and *ours*; insomuch that, what he stigmatizes as “*cavil*” in the Deists, he accommodates to us, as adopting “the same kind of “*wretched cavil*.” consequently an indirect charge of *blasphemy* lies against us. But, surely our author, before he represented our conduct, as a blasphemous imitation of the Deists, should have weighed the awful imputation, in the balance of candor and truth. For, if, upon a fair examination, it should appear, that he has most shamefully misrepresented us; I fancy he will find it difficult to exculpate himself from the charge of a glaring violation of the ninth commandment.

The whole of his plausible sophistry is detected and refuted, by the following considerations. (1) His comparison between our reasoning, and *Woolston’s*, fails, in one obvious instance. The
Deists

Deist's blasphemous arguments, concern a *miracle*; our reasoning, respects only an *ordinary baptism*; in the dispensing of which, there was not one miraculous circumstance. If the three thousand had been all immersed by an *extraordinary* act; no person, who reverences the Bible, would for a moment hesitate, to admit the authenticity of the fact. But, when a prodigious multitude are said to have been baptized by *John*, or by a few Apostles, without any intervention of *miracle*; and when the sacred history is silent as to the mode and circumstances of an ordinance administered to so great a number: are we not left to consider on which side *reason* preponderates, and to draw our conclusions accordingly? In every narrative, where scripture observes a total *silence* respecting circumstantials; we are to determine where there is the greatest degree of *probability*: and when one side of the question is inadmissible, but upon the implication of miracle, where however nothing miraculous is recorded; we are to reject that, and to embrace the side, which appears unembarrassed with difficulties and improbabilities; and this may be done, consistently with the deepest submission to revelation, and the highest reverence for truth. Apply this in the present instance.—The history of the New Testament records baptisms, administered to vast multitudes, by one or a few administrators; without relating the specific *mode*. Suppose these baptisms to have been performed *miraculously*; the *immersion* of *thousands* in a *day*, is credible. But

remove that supposition of an *extraordinary* circumstance; and the fact is embarrassed with numerous incredibilities. Whereas, if you suppose the *mode* on those occasions to have been *sprinkling* or *pouring* of water; the narrative is immediately disencumbered from several difficult and improbable circumstances, which would otherwise give it the appearance of miracle, or fiction.

(3) The Deist, by his impious sophistry, would invalidate the history of our LORD's miracles *altogether*. But surely Mr. M. must know in his conscience, that the scope of our reasoning does not affect the *history itself*, but a particular *circumstance*, which Anabaptists annex to it, and which is founded on incredible absurdity. *Woolston* blasphemously concludes his chain of sophistry, by saying, "the *whole history* (of the miracles) "is monstrously absurd." But we assert, that the *whole history* of the baptisms recorded in scripture, is founded on truth, and warranted by the most credible facts. Our dispute, therefore, with Anabaptists, does not respect the *history* of baptisms; but the more probable *mode* by which they were administered. So that, if Mr. M. is not lost to every generous feeling of candor and modesty; must not a blush cover his face, and a sensation of guilt strike his conscience, for daring to assert before the public, "that there is an *exact resemblance* between our mode of reasoning on the "baptisms, and that of Deists on the *miracles*, "recorded in scripture?"

(4) Our

(4) Our author seems not a little skilled in the arts of low sophistry: and, by his sophistical legerdemain, he blinds the eyes of the reader, and gives an air of plausibility to the most fallacious reasoning. Take the following instance.—In order to point out, what he injuriously styles, the “*exact resemblance*” between our reasoning, and the blasphemy of *Woolston*, he introduces us as quærying, “How could so many be *baptized* in “so short a time?” But, reader, if you will only wipe off the varnish of this gentleman’s sophistry, you will easily detect the glaring falshood, that skulks under this disingenuous coloring. We do not ask “how could so many be BAPTIZED?” but how could *so many* be PLUNGED in so *short a time*? That so many were *baptized*, we have not the smallest doubt: and that they were baptized, by *pouring* or *sprinkling* of water, we have all the reason in the world, to believe; since the contrary supposition is manifestly clogged with a variety of incredible circumstances. When therefore the note-maker says, “It will shew them (p. 32) “that by this method of *talking*, a man may “prove *quodlibet ex quolibet*; and to! *take heed*, † “left by reasoning in this manner, they do inadvertently put weapons into the hands of infidels;” he manifestly drops a double hint that reverberates on himself. For, when a man will *prove*, that three thousand persons were all *immersed* by a *few apostles* in one day, under a

† Will the note-maker be so kind to point out the *grammatical connection* of these two sentences?

variety of inconvenient and impracticable circumstances; I ask, whether an adept in such huge logic, might not, on the same principle, attempt to prove *any thing from any thing*? And, I ask again, who are most likely “to put weapons “into the hands of infidels?” they, who seem to discard *reason* in the investigation of truth? or they, whose researches are founded on her most vigorous exertions, and most rational decisions?—They, whose premises are full of *the marvellous*, and whose conclusions are fraught with absurdity? Or they, who in the examination of the implicit or ambiguous parts of a narrative, argue with precision, and decide on the part of credibility?—They, who make scripture bow to their preconceived notions, in direct opposition to the dictates of reason and common sense? Or they, whose arguments are founded on a coalition of scripture and right reason?

VIII. As to the other baptisms, mentioned in scripture, viz. those of the Apostle *Paul*, the *Eunuch*, *Cornelius* and the other Gentile converts, &c. there is no absolute proof that they were administered, in any of these instances, by immersion. There is implicit proof to the contrary; if we may be allowed to *reason* on these passages. The case of the *Eunuch*, we have already considered. As to that of *Paul*; if we consider the previous weak state of his health, rendered so by his fasting three days; and the improbability of *Judas*'s having a *baptistery* in his house: there is evident intimation that he was not *plunged*.—And, as to
Cornelius

Cornelius and the other Gentile converts; the very words of the narrative manifestly imply, that they were baptized by an affusion of water brought into the house for that purpose. “ Can any man forbid water, that these should not be baptized.” *Acts* x. 47. On which passage *Dr. Doddridge* observes, “ It seems most natural to understand it, as *Dr. Whitby* does, *Who can forbid that water should be BROUGHT?* In which view of the clause one would naturally conclude, (N. B.) they were baptized by POURING water on them, RATHER THAN by plunging them in it.” *

Walæus observes, speaking of the validity of baptismal asperision, *Exempla adspersionis in scripturis possint deprehendi*; Examples of SPRINKLING may be found in scripture. And that *Aurelius Prudentius* thought the Baptist's mode was that of sprinkling or pouring of water, is evident from that remarkable line,

“ PERFUNDIT fluvio pastus Baptista locustis.” †

However, as the Anabaptists lay a prodigious stress on the baptism of our Savior, supposing the mode to have been *immersion*; I will consider the history of that circumstance a little more particularly.—The Evangelist informs us that “ JESUS when he was baptized, went up

* See the Family Expositor and *Whitby's* Annotations on *Acts* x. 47.

† The humble Baptist, who on locusts fed,
Each proselyte to Jordan's current led,
And revolv'd the hallowed water on his head.

Prudent, Enchirid.

“ straight-

“ straightway out of the water.” *Matth. iii. 6.* In order to invalidate the arguments urged in favor of total immersion as the mode, upon this occasion, I would observe (1) That no absolute conclusion can be drawn from the original of the word *baptize*; since we have before proved, that it does not necessarily signify to *dip*. (2) Nor can the expression, *out of the water*, decide in favor of immersion; although we should suppose that our LORD was *in* Jordan. According to Dr. S.’s concession (p. 77.) “ I know not who “ says, that his coming *out* of the water, necessarily infers his being *plunged* in it.” And yet the Doctor in the very next sentence, manifestly contradicts himself. For he adds, “ If he was “ *in* it, it must have been for the purpose of his “ being *immersed* in it.” And he insists too, “ that his coming *out* of it, proves he was *in* “ it.” Now, reader, review this wonderful logic. He acknowledges, that “ his coming *out* of the “ water does not necessarily infer his being *plung-* “ *ed* in it.” Yet he argues, that “ his coming “ *out* of it proves he was *in* it; and that if he was “ *in* it, it must have been for the purpose of his “ being *immersed* in it.” So that the Doctor grants, that our LORD’s coming *out* of the water is no proof that he was *plunged* in it; and yet in the very same breath, he argues that it *was*. His reasoning therefore equally concludes, *for* and *against* us, as well as *for* and *against* HIMSELF; and is equally and doubly self-contradictory.

(3) Nor

(3) Nor does the expression *went up out of the water*, prove that he was *in* it, or that he was *immersed*. For *ανεβη* he *went up*, describes his ascent to the higher ground about Jordan; and *εξω* signifies *away from*: He might be said therefore to have *gone away from* Jordan, without necessarily supposing that he was immersed in it. (4) But admitting that he was *in*; does that necessarily infer his having been *plunged*? No, Dr. S. himself being judge. Do not we say of a person standing only up to the ankles in a river, that he is *in* it, without necessarily including the idea of an immersion in it? No one would be so absurd as to say he stood *out* of it, only because a *part* of the body was wet.

Since, therefore, neither the history of the passage, nor any criticisms upon it, demonstrate that our LORD was baptized by immersion; have we not good right to infer the mode to have been an effusion of water? For my own part, it seems a natural supposition, that our LORD, taking off his sandals, walked into Jordan, and that *John poured* water on his head. This circumstance would bear a correspondent reference to the pouring on *Aaron's* head, the sacred *oil* that ran down to the skirts of his garments; which prefigured the out-pouring of the gifts and graces of the Spirit on the Son of God; of which an effusion of baptismal water would also be a lively emblem. So that as the *pouring* of the sacred oil on *Aaron* denoted his initiation to the priesthood; in like manner,

manner, an effusion of water in baptism, signified at once, the pouring out of the Spirit on the Redeemer, and his solemn inauguration to the high offices of prophet, priest, and king. To authenticate this natural supposition, the following quotation from St. Bernard, may be deemed sufficient. —“ The angels descend, and all the troops of heaven run with reverence to their Creator. The creature POURS water *infundit aquam* on the head of his Creator; and a mortal handles the head of him who was his God.” †

† *Descendunt angeli, & celorum agmina tota reverentia currunt ad Creatorem. INFUNDIT aquam capiti Creatoris creatura, & Dei verticem mortalis dextra contrectat & contingit.* D. Bernard. Serm. de S. Jo. Baptista. Tom. ii. Col. 400.

C H A P.

C H A P. VII.

Those passages in the Old Testament and Apocrypha, where the word βαπτίζω occurs, considered.—Its signification farther ascertained from Critics, Lexicographers, and Divines.—The force of Dr. S.'s quotations from Calvin, Beza, Vossius, repelled; and the disingenuity of them detected.—Some additional testimonies from antiquity in favor of baptismal aspersión.—The debate resumed with the “severe opposer.”—A few heads of advice proposed to his serious consideration.

IN order to support their practice, the Anabaptists are obliged to maintain that the Greek word βαπτίζω always signifies to dip, as well as its primitive βαπτω; and they are under an unavoidable necessity of declaring likewise, that, where either of these words is applied, it includes the idea of a total immersion, necessarily. But they are necessitated to prove this to be the case, in every instance. For if a single exception can be produced from scripture, or from the purest Critics and Lexicographers; it invalidates all their arguments, and points out at once the bigotry and absurdity interwoven with their invariable practice of total immersion. Many such exceptions I have already produced, and hope to produce a few more. Before I begin the examination of this part of the subject, I beg the reader to keep in mind the opinion of

that accurate critic *Leigh*. Speaking of the controverted word, he says, “ Which word (as *He-lychius, Stephanus, Scapula* and *Budæus*, the great “ masters of the Greek tongue make good by “ *very many instances* and allegations out of classic “ writers) importeth no more than ablution or “ *washing*. Βαπτίζω (say they in their Lexicons “ and Commentaries) *lavo*; Ἐαπίσμοα *lavatio*, which “ may be done without dipping.”

I. As it is Ἐαπίζω, and not Ἐαπίω, that is always appropriated to the ordinance of baptism; our business at present will be to investigate the meaning of this derivative, as it is used in the Old Testament. It occurs about four times in the Septuagint Version and the Apocrypha. That in *Is. xxi. 4*, is a figurative expression; and therefore nothing to the purpose. The account of *Naaman's* washing himself, mentioned in *ii. Kings, v.* affords no absolute proof that he was immersed. Ἄβω is thrice used to express his washing, and Ἐαπίζω once; a proof this, that these two words are used promiscuously for each other. And as we have already seen in more instances than one, that Ἄβω, does not necessarily imply a washing of the *whole* body; consequently no decisive argument can be brought to prove, that Ἐαπίζω, in the present case, signifies immersion. Besides, it does not appear that *Naaman* was leprous all over; since it is said, he thought that the prophet would come out “ and strike his hand over the “ *place.*” Ver. 11. Supposing therefore, a *part* only to been affected with the leprosy; what need
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is there to suppose an immersion of his whole body? any more than in the case of the young man mentioned in *John ix.* who is said to have washed in *Siloam*, although he did no more than wash his *eyes*?—Of the two in the Apocrypha, the one respects *Judith's* washing herself. The passage in *Jud. xii. 7.* runs thus, και εβαπτισθη επι της πηγης τῆς ὑδατος. She baptized or washed herself *at*, not *in*, a spring of water, in the camp. And it appears that the springs in the camp were guarded with soldiers. So that here is no proof that she washed her whole body.—The other is in *Ecclef. xxiv. 26.* ὁ βαπτισομενος ἀπο νεκροῦ. “He “ that is washed” or baptized, “from” or after touching “a dead body,” &c. This is the passage that frightened *Dr. Gale* so prodigiously; upon his finding that in *Num. xix. 18.* persons under a defilement after touching a dead body, were to be purified by a SPRINKLING of the water of separation; which the son of *Syrach* calls a being baptized. A passage this, so clear against the essentiality of dipping, that I wonder the Doctor's fright did not arrive at such a degree, as to intimidate him from ever maintaining that βαπτίζω never signifies any thing but to dip.—*Dr. Stennett*, refers us to a passage in *ii. Mac. i. 21.* for which I am much obliged to him; because it effectually overthrows all the arguments he has ever urged, or can urge, for the indispensable necessity of immersion, drawn from the signification of the Greek word. The Doctor has passed over the reference very slightly; but I shall consider it

particularly.—The Apocryphal passage alluded to respects an intended sacrifice to have been performed by fire, which the priests had hid in a hollow pit; upon searching which, instead of fire, they found ‘*υδωρ παχυ* *thick water*. This water *Neemias*, it is said, commanded them to draw, (N. B.) *απεβαψαντας*, wetting the altar, &c. with it. But how was this to be performed? The close of the twenty-first verse informs us. “*Neemias* commanded the priests (N. B.) to *SPRINKLE*” *ἐπιρρῶσαι* to *RHANTIZE* “the wood with the water, &c.” So that here was a baptism of the wood, &c. executed by *sprinkling*. And what is not a little remarkable, even the primitive *βαπτω* is used synonymously with *ραινω*. And this one instance, cuts up every argument of Dr. S. even though embellished with all the advantageous coloring of his plausible pen.

II. Lexicographers, Critics, and Divines in general, give *βαπτίζω* the signification of *washing*. *Scapula*, *Hedericus*, *Trommius*, *Pasor*, *Leigh*, are all unanimous in translating it *lavo*, *abluo*. *Suidas*, besides the special signification of *dipping*, gives it the general one of *wetting*, *washing*, *cleansing*, and therefore translates it *madefacio*, *lavo*, *abluo*, *purgo*, &c. — The learned *PISCATOR*, after acknowledging that immersion might have been the mode in the antient church, immediately adds, “Yet the word *βαπτίζεσθαι* signifies “not only to be dipped, but likewise to be “*sprinkled*, *washed*, or *cleansed*, QUÆVIS ALIÂ
“ RATIONE,

“ RATIONE, *after ANY other manner.*” * — ZANCHIUS, whose opinion is worth a thousand others, says, “ This word signifies to *tinge* or *sprinkle*, “ and simply to *wash* as well as to *dip*.” † — PETER MARTYR, harmonizing with the foregoing authors, says, “ Nor does the Greek word signify “ to be *dipped* ONLY, but to be *tinged* or *dyed* “ after *any mode*.” ‡ — KECKERMAN is still stronger, even in his criticism on the primitive. “ But “ βαπτίω signifies not to *dip* only, but likewise “ to SPRINKLE.” § — PAREUS, defines “ bap- “ tism to be any kind of washing or clean- “ sing, whether by immersion, or by SPRIN- “ KLING.” || — And TILLENUS shall conclude the list. “ Baptism, if we respect the *etymology* of the “ word, signifies *immersion*, and likewise ASPER- “ SION.” ¶

From these testimonies, so full to the point, I leave the reader to judge, if the matter is to be decided by the authority of the most eminent

* Tamen verbum βαπτίζεσθαι non solum mergi, sed etiam quavis alia, ratione tingi aut lavari, ablucive significat. Piscator. Com. Loc. de. Bapt. Apher. i. P. 157.

† Verbum autem hoc tam significat tingere, & simpliciter lavare quam immergere. Zanch. L. i. De cultu Dei externo. C. xvi.

‡ Neque verbum græcum tantum significat mergi: sed quoquo modo tingi. Pet. Mart. in Rom. x.

§ βαπτίω autem non tantum immergere, sed & ASPERGERE significat. Keck. Syft. Theol. L. iii. P. 452.

|| BAPTISMUS Græcis quævis est lotio seu ablutio, sive immersione sive ASPERSIONE fiat. Par. in Heb. ix. 10.

¶ BAPTISMUS, si etymon vocis spectemus, immersionem significat, atque etiam ASPERSIONEM, Tilen. De Bapt. Disp. I. Thef. ii. P. 383.

Critics, whether our side of the question has not the advantage of a considerable majority: And, when Dr. S. would insinuate, that the Greek word “*only* signifies dipping;” and attempts to ground this undemonstrated assertion on the sentiments of Lexicographers and Divines; whether his insinuation does not favor more of the plausibility of smooth language, than the conclusiveness of solid argumentation. In order “satisfactorily to prove his assertion,” he should have demonstrated that it is supported by the opinions of *all* the eminent Critics, or at least of the *majority*. But he has not demonstrated either the one or the other; and consequently, on this head, has proved nothing. Rather, the quotations, wherewith I have confronted *his*, prove the very reverse of all his insinuations.

III. But I am under a promissory obligation of considering the force of some quotations which the Doctor has taken from *Calvin*, *Beza*, and *Vossius*. Which I the rather do, because I shall at once be enabled to produce some additional testimonies from these great men, to the validity of baptismal aspersion or effusion, and to detect that plausible fallacy by which Dr. S. would insinuate they were strenuous advocates for *his* side of the argument, *only*.—(1) To begin with *Calvin*. In a note, p. 59, of the Doctor’s *Remarks*, the reader is presented with a quotation from the *Institutes* of that great Reformer; in which he acknowledges that the word baptize signifies to dip, and that dipping was sometimes practised in
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the antient church; respecting both which particulars, we perfectly coincide with *Calvin*. But does this eminent casuist mean, that to *dip* is the ONLY signification of the word? or that baptism should be administered ONLY by immersion? Quite the contrary. For, in the very passage which the Doctor has notoriously, and I should imagine, *designedly* too, *curtailed*, the beginning of the sentence, of which his extract is the conclusion, directly overthrows the Doctor's insinuation. These are *Calvin's* words. "But whether he that is dipt, be *immersed* once or thrice; or WHETHER HE BE ONLY SPRINKLED WITH WATER POUED ON HIM, IT IS NOT MATERIAL."†—And that the prescribed form of administration composed by *Calvin*, for the church of *Geneva*, evidently corresponded with these sentiments, is undeniably plain from the following passage in another part of his writings. "Then the minister POURS water on the infant, saying, *N. I baptize thee, &c.*"‡—I ask then, in the name of candor and common sense, what advantage can *Dr. S.* or any of his brethren reap from the testimony of *Calvin*? Or rather indeed, I should ask, whether the opinion of that great Reformer does not directly militate against the hypothesis, which the Anabaptists in general, and *Dr. S.* in particular, labor to establish? And for what purpose could the Doctor

† *Ceterum mergaturne totus qui tingitur, idque ter an semel, an infusâ tantum aquâ aspergatur minimum refert.* *Calv. Instit. Lib. iv. Cap. xv. Sect. 19.*

‡ *Tum in cum aquam baptismi minister EFFUNDIT, inquiring, N. baptizo te, &c.* *Tract. Theolog. De Baptismo. P. 45.*

produce

produce this mangled quotation? He informs us indeed, p. 58, in words, which are the more extraordinary, because they usher in the extract from *Calvin*, that “ he would add concessions “ from some learned Pædobaptists, as to the “ TRUE and proper meaning of the word.” But surely, either *Calvin* is contradicted by himself, or misrepresented by his *quoter*. The latter I suppose to be the true state of the case. For, if *Calvin* thought, according to the Doctor’s assertion, that to dip was the only “ true and “ proper sense of the word” baptize; he never surely would have said, that it was “ immaterial whether the subject was sprinkled or dipped;” nor would he have prescribed a form of administration as consonant with that sentiment; if he had not esteemed it “ a true and proper “ one,” founded on the “ true and proper” meaning of the word. From hence, therefore, it is plain, that the Doctor, by dismembering the quotation from *Calvin*, has kept the *whole* of his *real* sentiments out of view; that by so doing, he has attempted to put upon the “ bright taper “ of *Geneva*,” a temporary extinguisher, called *disingenuity*; or rather, has raised a little dust of plausibility, before the reader’s eyes, whereby he might prevent him from seeing his true meaning; and that by classing the extract from *Calvin* with the opinion of *Grotius*, he intended to represent the former as partial in favor of dipping, as the latter; which Dr. S. himself is conscious not to have been the case. It is the part of ingenuity,
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in making quotations, to present the *whole* of the passage to the reader, that he may be able to form a judgment of the original author's real opinion: Because, if it be produced in a state of dismemberment, an author may be made to speak *for* and *against* the same subject. It happens very frequently, as in the present remarkable instance, that the former part of a sentence is declarative of an author's decisive judgment, while the latter contains only a qualifying concession; or *vice versa*. Would it be candid to take the *detached concession*, and hold it forth to the public, as containing the sum of the author's opinion? *Calvin's concession*, is what Dr. S. has laid before the public; his genuine sentiments, what I have rescued from their state of artful concealment. *Calvin* acknowledges that βαπτίζω signifies to dip. But does he declare it carries that signification *only*? No; Dr. S. is conscious he asserts the contrary in the portion of the sentence, which he has omitted. *Calvin* confesses that baptism was administered by immersion in the antient church. But does he declare it to have been the *only* mode *then*, or the *only proper* mode to be adopted *now*? No; that Reformer's sentiments and practice prove the contrary. Therefore, for the same reason that Dr. S. has brought a mangled passage from *Calvin*, as "a concession to the true and proper meaning of the word" baptize; he might with equal justice quote *me*; because, tho' I grant with the *Geneva* Reformer, that the word signifies to dip; and that the ordinance might

have been administered by immersion in the ancient church; yet I join issue with the same person in his own memorable words, which Dr. S. prudently kept out of fight; *Cæterum mergaturne totus qui tingitur, idque ter an semel, an INFUSÂ aquâ ASPERGATUR minimum refert.*

(2) The Doctor has produced two quotations from *Beza*, mentioned, the one, p. 51, and the other, p. 59, of his *Remarks*. The former of these passages respects the meaning of βαπτίζω, in *Mark* vii. 4; which in that particular place, *Beza* makes to signify more than κερνικίζω. But admitting this, it concludes nothing absolutely in favor of the Doctor's argument. For, although *Beza* gave it as his opinion, that the word in *Mark* signified to dip all over; yet, it is plain, he did not suppose that to be its only signification; which the restrictive words ("hoc in loco") indeed manifestly intimate. Besides, I have produced the joint authorities of Dr. *Wall* and Dr. *Pocock*, † as agreeing that the baptism or washing mentioned in *Luke* xi. 38, was nothing more than a washing of the hands, and as quoting *Beza* "saying the same." So that, although *Beza* acknowledged that βαπτίζω signified more than κερνικίζω in *Mark* vii. 4, yet he declared they were of the same signification in *Luke*. A washing of the hands therefore, according to *Beza*, or a partial washing of the body, is a baptism. And from hence it is evident, that Dr. S. has, so far,

† Turn back to page 223.

gained nothing absolutely by his quotation from *Beza*.

In the other passage, the Doctor represents *Beza* as acknowledging, that βαπτίζω signifies to dip, and to wash, by consequence. But, did he mean hereby to exclude every signification from the word, but that of immersion? or to confine the administration of baptism to that mode only? Quite the reverse. Let *Beza's* own words testify. "Are they therefore improperly baptized, who may be SPRINKLED with water only cast on them? No: What is merely *essential* in that action (to wit, the washing of water), is rightly observed by the Church."* From these remarkable words of *Beza*, it is evident he thought (1) That a washing with water is the *essential* in baptism: (2) That this washing may be performed by *sprinkling*, as well as any other mode; and that washing and sprinkling are therefore convertible terms, when appropriated to the ordinance: (3) That asperision is a valid mode of baptism. From whence it follows, (4) That those persons, whom Dr. S. represents as partakers only of "a supposititious baptism," *Beza* esteemed "properly baptized." And with what grace therefore Dr. S. can quote this great man, as making concessions really advantageous to his side of the question, I leave the reader to judge.

* Num igitur male baptizantur, qui aqua tantum injecta aspergantur? Imo quod est in illa actione mere substantiale (nempe aquae ablutio) recte observatum, est ab ecclesiis. *Beza*. Tract. Theolog. Vol. iii. P. 195.

(3) *Vossius* is quoted with the same design as the other authors. But his authority is of no more real service to the cause. For, that he did not mean to limit the signification of the word to the idea of immersion *only*; and consequently did not suppose that baptism would be invalidated by any other mode; is evident from that passage which I have already quoted from him: and as it is a very remarkable one, and particularly apposite here, I will translate and transcribe it a second time.—“ But from the
 “ other opinion, by which βαπτίζεω signifies to
 “ wash, it is transferred to the gift of the Holy
 “ Spirit; to wit, because that he may cleanse
 “ the soul, he is POURED out on it, like *water*:
 “ as *Joel* saith, &c.” † From these words it is
 apparent. (1) That *Vossius* supposed a scriptural
 analogy between the baptismal water and the
 washing of regeneration: (2) That this analogy
 was transferred from the one to the other, because
 of the comprehensive signification of the Greek
 word: (3) That βαπτίζεω signified to *wash* in ge-
 neral; and to *pour out*, as well as *dip* in particular:
 (4) That the pouring out of water in baptism was
 an emblematic representation of the effusion of
 the Spirit; and the validity of that mode was
 warranted as well by the striking analogy between
 the sign and thing signified, as by the extensive
 meaning of the Greek word.

† *Ab alterâ vero notione, quâ βαπτίζεω abluere significat transfertur ad
 donationem Spiritus Sancti; nempe quoniam hic, ut animam abluat, aquæ instar,
 in eam EFFUNDITUR: prout loquitur Joel, &c.—Voss. De Bapt. Diss. i.
 P. 344.*

Whatever concessions therefore, Dr. S. may have taken from *Vossius*, respecting the signification of the Greek word, and the mode it pointed out; the above passage, which exhibits his opinion at large, demonstrates, that he did not coincide with Anabaptists in their unwarranted and bigoted condemnation of every other mode, except that of dipping: but that, on the contrary, he esteemed an *effusion* of the baptismal water, as significant and valid, as immersion. So that from hence it is undeniably plain, that Dr. S. fails, in the principal intent of his quotations from *Calvin*, *Beza* and *Vossius*: since not one of this learned Triumvirate favors his doctrine of the *essentiality* of dipping. And to produce such testimonies, under the disingenuous form of dismembered quotation, is to throw dust in the reader's eyes. Yet this mode is common with Anabaptists: And I am sorry to have an opportunity of bringing the charge against Dr. S. But that his conduct merits it, is evident. Whenever, therefore, Anabaptists produce extracts from authors, I would have the reader to keep in mind the observations I have dropped on the disingenuity of exhibiting only *one* side of an author's sentiments, and of concealing that, which is immediately to the point. † When Anabaptists want to recommend their

† A remarkable instance of this nature just occurs to my mind. Mr. *Sandys* in his wonderful decal of *borrowed assertions*, which he has mistaken for so many *proofs*, has exactly imitated the conduct of Dr. S. This poorest of all poor hackney-retailers of quotation, probably after digging into the voluminous mass of *Danvers* or *Tombes*, brings forth some testimonies, with which he vapors prodigiously. They contain

their favorite mode, they generally exhibit a string of quotations from some Pædobaptists respecting the signification of the word βαπτίζω. A superficial reader, upon seeing a list of venerable names, acknowledging that the word signifies to dip, and that immersion was practised in the antient

the opinion of some Pædobaptists, respecting the meaning of the word βαπτίζω. An inconsiderate reviewer of this quoter's *borrowed decal*, would be apt at first sight to conclude, that the twin-disputant had availed himself of authorities, exceedingly advantageous to the badge of his party, viz. the *essentiality* of dipping. But *fallacy* is marked in legible characters on the vehicle of these borrowed goods. The authors he mentions, acknowledge the Greek word signifies to dip. And who denies that? But do they say, *that is its only* signification? or that baptism cannot be administered with propriety in *any other* mode? I should imagine the quoter himself must be conscious they do not. As to Calvin, who heads his list, I have said enough, to prove from the very words of the Reformer himself, that he justified both in principle and practice, the validity of sprinkling or pouring water in baptism. In order to detect the fallacy that lurks under the whole string of this man's quotations, proceed we from the first to the *last but one*; because it is a striking instance. It contains a laconic extract from *Poole*. This judicious commentator, in a note on *Matt. xx. 22*, acknowledges, (what we never denied), that to baptize in some applications of the word, signifies to dip; and that under that particular signification of the word, it is sometimes accommodated to the idea of complicated sufferings, in which a person may be said to be *overwhelmed*. But did *Poole* mean, by this concession, to *restrict* the signification of the word, or the validity of the ordinance to that idea *only*? The quotation insinuates he *did*; otherwise it is nothing to the quoter's purpose. But that the commentator did *not*, let his own words on *Matt. iii. 6*, and *Acts viii. 38*, testify. "From hence it will NOT follow, that *dipping* is ESSENTIAL to baptism: the washing of the blood of CHRIST (the thing signified in baptism) being expressed by SPRINKLING OR POURING of water, as well as by dipping.—SPRINKLING IS AS EFFECTUAL as washing (all over), and as significative also, *representing* the SPRINKLING of the blood of the Paschal Lamb, which presignified the sprinkling of the blood of JESUS. It is not the MORE or the LESS of the outward element, which makes the sacraments effectual; but they are effectual only, as they are God's appointment."—From this specimen, the reader may judge how far Anabaptists are to be trusted, when they make quotations.

church,

church, would be ready to conclude from this plausible representation, that the authors quoted were absolute fautors of the peculiarities of Anabaptism. But, in every instance of this nature, the reader must be careful to inquire, whether the authorities are *fairly* exhibited; whether they mean to insinuate, that the word has *no other* signification than that of *dipping*; and that baptism can be administered with scriptural propriety in that mode *only*. This simple inquiry will instantaneously dissolve the charm, and detect the notorious fallacy of the disingenuous representation. Suppose, for instance, the reader is presented with extracts from *Calvin* and *Beza*, acknowledging, that βαπτίζω signifies to *dip*. It would certainly be to the advantage of an Anabaptist, that these two great men should give it as their opinion, that this was the *only* signification of the word, and that baptism was invalidated by any other mode. But, the reader upon examining into the *whole* of their sentiments, would find they asserted the very reverse of the Anabaptist's insinuation: consequently he would perceive, that to produce them in detached portions, was palpably collusive; especially as such a partial representation of them was intended to insinuate a perfect coincidence in opinion with the quoter. Suppose, in the several extracts I have made from different authors, who give to the Greek word βαπτίζω the general signification of *washing*, and who assert the validity of administering the ordinance by pouring or sprinkling of water; I had studiously

studiously omitted their sentiments concerning the propriety of immersion; with a design to make my readers believe, that they did not suppose the Greek word signified to *dip*, or that immersion was a mode of baptizing: by such unfair representation, although I should have given a glaring specimen of disingenuity, I should nevertheless have exactly imitated the conduct of Dr. S. and some of his brethren. As therefore I have not intended in my quotations from authors, to insinuate, that they exclude from the word βαπτίζω the idea of immersion, or from baptism, the correspondent mode: so Dr. S. when he quoted *Calvin, Beza, &c.* should have observed a similar display of ingenuous concession; and the rather, because some readers might suppose these great men thought dipping *essential* to baptism; which Dr. S. is conscious not to have been the case. Besides, though it is sufficient for our side of the argument, that they acknowledge asperision to be a valid mode of administration, while they admit dipping too; yet the Doctor's sentiments and practice require, that the authors he quotes, should be advocates for immersion, and for that *only*, as the *essence* of baptism. But, since his quotations fail in this circumstance, they prove nothing to the Doctor's purpose.

IV. As Anabaptists insinuate, that the administering baptism by asperision, is not only of spurious, but likewise of modern date; I propose laying before the reader a few extracts, which may convince him that this mode, however abused
and

and ridiculed under the sneering epithet of *rhan-tism*, stands recommended by the sanction of orthodoxy and the practice of antiquity. Even Bishop *Taylor*, whom the Anabaptists are so fond of quoting, because of his strong concessions in favor of dipping, yet acknowledges in his *Ductor dubitantium*, B. iii. Ch. iv. Ru. 15, that, with respect to the opposite mode of *sprinkling*, “ the Church of *England* does not want some GOOD “ EXAMPLES in the PUREST TIMES to countenance the permission” of it.

I shall not repeat that remarkable passage from *Justin Martyr's* second *Apology*, which intimates that so early as the middle of the second century, the heathens introduced a mode of purification by *sprinkling* into their ceremonies, in imitation of a correspondent mode of baptism, previously adopted by the Christians of that early period. If the reader will turn back to p. 200, he will see the passage in the original, together with the use I have made of it, in its proper connexion with a particular branch of the subject.—1 *Tertullian*, notwithstanding the veneration which Anabaptists profess for his testimony, and the prodigious stress they lay upon it, drops a hint however, which contains a manifest reference to the use of baptismal aspersion in his days. Speaking to an impenitent person, he says, “ *Quis enim tam infidæ pœnitentiæ viro ASPERGINEM unam cujuslibet aquæ commodabit?* To a man, in whose repentance so little confidence can be placed, who will give one

SPRINKLING of any water?"* That *Tertullian*, in these remarkable words, referred to water in *baptism*, from the sprinkling of which he prohibited an impenitent hypocrite, appears obvious from the preceding part of the passage. And the testimony is so express to the usage of baptismal asperision in *Tertullian's* days, that, in my opinion, nothing really forcible can be said against it.

2 *Lactantius*, who lived about the close of the third century, is a no less authentic witness. His styling baptism the "SPRINKLING of the "purifying dew," is an evident proof that he thought this expression descriptive, not only of our SAVIOR's baptism, the mention of which it immediately follows, but likewise of a valid mode of administration, which was practised in his own time.

3 *Athanasius*, that illustrious light of the fourth century, in his third Oration against the *Arians*, whom he justly charges with equivocating on the form of baptism, says that others imitated their horrid collusion: and that, while their mental reservations concerning the persons in the Godhead clashed with their verbal professions, the ordinance was to them upon that account totally invalidated; inasmuch that "He who was "SPRINKLED ρανιζομενον *rhantized* by them, was "through their impiety" (not through any defect in the mode) "rather defiled than washed;" † so

* *Tertull. L. De Pœnit. C. vi.*

† — "ὡς ἐν τον ρανιζομενον παρ αυτων ευπαινεσθαι μαλλον εν ασεβεια λετρουσθαι" *Athanas. Tom. i. P. 413.*

I trans-

I translate λυτρῶσθαι, which probably, in order to keep up the antithesis in the sentence, ought to have been written λετρῶσθαι.—Since therefore, *Athanasius* does not say any thing against the mode of baptism, practised among the *Arians*, but against their blasphemous collusions respecting the names of the blessed Trinity mentioned in the form; is it not plain, that *sprinkling* was esteemed valid in the administration of baptism, and was accordingly practised in that remarkable æra of the church.

4 In the ninth century flourished *Walafridus Strabo*, “the Anabaptists’ grand patron” as one calls him. Speaking of the baptism of *Lucillus*, which, according to Bishop *Taylor*, St. *Laurence* administered to him in a prison, by *pouring* water on him; he (*Wal. Strabo*) adds, “It is to be “NOTED” (*Note* it then, ye advocates for the *essentiality* of dipping) “that MANY have been “baptized, and still may be baptized, not only “by dipping, but also by POURING water on “them.”*

5 One of *Calvin’s* learned and pious cotemporaries was *Martin Bucer*; who flourished A. D. 1520. He says, that “GOD hath given unto men such a “rite (*i. e.* baptism), that either by a dipping in, “or washing, or SPRINKLING of water, they “might receive remission of sins.” †

* NOTANDUM, non solum mergendo, sed etiam desuper fundendo multos baptizatos fuisse, & adhuc posse baptizari. *Walafrid. Strabo. De Rebus Eccles. C. xxvi. P. 415.*

† Quod Deus ejusmodi ritum hominibus commendavit, ut aquæ vel tinctione, vel ablutione, aut ASPERSIONE peccatorum a se ablutionem acciperent.—*M. Bucer. Enarrat. Ep. Pauli ad Rom. C. vi. P. 289.*

6 About the middle of the sixteenth century lived the learned, the venerable, the modest *Musculus*; whose book intitled *Loci Communes Sacræ Theologiæ*, contains a rich treasury of pure divinity. In that part of it, wherein he considers the nature of the sacraments in general, and of baptism in particular, he says, respecting the mode, "As to the dipping of infants, we judge that this is not so *essential*, as that the church may not be free to baptize either by immersion or SPRINKLING. That this liberty was observed in the churches; you may see in *Augustin De Ecclesiasticis Dogmatibus*, Cap. lxxiv. The person to be baptized, says he (*Augustin*), confesses his faith; &c. and after confession, he is either SPRINKLED with water, or dipped in it. And *Cyprian*, Book iv. Epist 7, to *Magnus*, defends the use of SPRINKLING in baptism."*—In this memorable passage three things must naturally strike the attentive reader. (1) *Musculus* discards the *essentiality* of dipping, and equally admits *sprinkling*. (2) He carries up his appeal to antiquity in vindication of this mode, as far as to the fifth century. (3) *Musculus's* quotation from *Augustin*, and reference to the opinion of *Cyprian*, demonstrate, that sprinkling with water in baptism was practised in the church, and particularly vindi-

* *Quod immersionem baptizandi infantis attinet judicamus hanc non sic esse necessariam, ut non sit liberum ecclesiis baptizare vel mergendo, vel ASPERGENDO. Libertatem hanc servatam esse in ecclesiis, videre est in Augustino de ecclesiasticis dogmatibus. Cap. lxxiv. Baptizandus inquit, confitetur fidem suam, &c. & post confessionem vel ASPERGITUR aquâ, vel intingitur. Et Cyprianus, Lib. iv. Epist. vii. ad Magnum usum ASPERGENDI in baptisinate defendit.—Wolfgangi Musculi. Loci Comm. de Baptismo. P. 339.*

cated by these two great men. And, I should imagine, to every person of judgment and candor, the unanimous opinion of this venerable triumvirate would carry as much weight, as the objections of all the Anabaptists in the world.

Thus have I laid before the reader, a few out of the many extracts that might be made from antiquity, to prove that other modes of dispensing baptism, besides that of dipping, are neither so modern, nor so spurious as our opponents would insinuate. If it be considered, as a presumptive argument added to that taken from the sanction of antiquity, that the purest reformed churches, in the present day, admit sprinkling or pouring of water as a valid mode of administration;—and that its validity is founded on the extensive signification of the word βαπτίζω;—on the application of it in various instances, where the supposition of immersion would incur the grossest absurdity;—on the opinions of the most eminent Critics, Lexicographers, and Divines;—on the analogy between baptismal aspersion or effusion, and the sprinkling of the blood and Spirit of CHRIST in our justification and sanctification;—on the various testimonies which vindicate this analogical reasoning;—on the memorable concessions of Dr. Gale;—and that the *Dutch* Anabaptists themselves practise affusion:—I say, if these things be candidly and impartially considered, the reader will easily perceive, with what degree of truth or candor Dr. S. can affirm, that “in con-
“ tending for immersion, he contends, not for a
“ par-

“ particular mode, but for baptism itself.” A contention this, however honestly intended, which is declarative of the spirit of a party, and must be carried on by the united interests of bigotry and schism.—A contention, which will ever characterize the unamiable spirit of Anabaptism, and spread discord through the united assemblies of God’s people.—A contention, not likely to redound to the honor of God; not calculated to keep the unity of the Spirit in the bond of peace; nor to administer to the spiritual prosperity of the contenders themselves.—A contention more worthy of the sons of strife, or the narrow bigots, that disseminated the tares of judaism and legality in the church of *Galatia*, than of persons professing a veneration for the gospel of peace.—And a contention, which we defy its maintainers to support by truth, and fair criticism.

The Anabaptists insist much on the resemblance between *immersion* and the *burial* of CHRIST; which they found upon the figurative language of the Apostle in *Rom. vi. 3, 4.* * *Supposing* that
 passage

* A Mr. Sandys, whom I have had occasion to introduce, now and then, in conjunction with his twin-brother in controversy, *Parmenas* the Deacon; in p. 44, of his bit of *title-page mimicry*, confronts us with a few authorities in favor of dipping. The first is that of *Piscator*. Whether our author’s translation of the passage from that learned man; is taken immediately from *Piscator*’s original work; or whether he has borrowed it from some of his brethren; it is impossible for me to determine. This, however, almost any reader, who will consult the passage, may determine; viz. that the *translator*, has given us a sentence without a *principal verb*, which makes *Piscator* speak such nonsense, as even in a school-boy, would deserve the lash. Nor is he more accurate in his translation from *Grotius*; when he informs us, that the ancient practice of immersion appears from “the places chose for its administration:”

passage does allude to their peculiar mode; our practice is supported by a no less significant analogy. For the pouring of water is emblematical of the effusion of the Redeemer's blood, and the pouring out of his soul in death: the head, the principal part of the subject, is put under water, when the element is poured on it: and the taking up and delivering the child to his parents or offerers, is figurative of CHRIST's resurrection. And the allusion of circumstances in this mode of baptism, is as significant, and commemorative to all the purposes of a sacrament, as the breaking of bread and pouring out of wine is symbolical of the sacrificed body and blood of CHRIST. The principal difference between us and the Anabaptists, is; they baptize the head and shoulders, and we the face: they ascribe *essentiality* to their

"nistration." P. 45.—But he cannot *quote* a passage, made correct to his hand, without blundering. In p. 44, he uses, and introduces *me* as using, the term "*literal crucifixion*," and again, "*literal crucifixion*." Now, if such a word as *crucifixion* can be found in any part of my pamphlet referred to, I will even submit to have the whole consigned to the flames; or, if such a word can be produced from any lexicographer antient or modern, our quoter's warrant for using it, shall be admitted. Indeed, it seems some small alleviation of Mr. S.'s blunder, that the *substantive* in question, does not occur in his *Bible*. But surely it does, in his *spelling-dictionary*. And, if he think it beneath him to consult *that*; yet he might know that there is a wide difference between *fiction* and *fixion*. And, if this obvious distinction be not sufficient to aid his "*critical acumen*," I would advise him to look into his *Latin-dictionary* for the words *fingo* and *figo*; and to mark the *participles* arising respectively from each. And if this mode of investigating the import of *English* derivatives be not sufficient to fix his standard of orthography, and to help him to write better in future, I give him up, as an incorrigible ignoramus; that *affects* to be conversant in the branches of literature, and yet abounds in solecisms, when he makes patch-work in *English*, as well as in *Latin* and *Greek*.

mode;

mode; but we esteem either mode *effectual*, tho' neither, *essential*.

Having lost sight of Mr. *M.* for several pages back, it is fit I should face him again, before I give him a valedictory salutation. I would fondly hope, that, upon a calm review of the arguments and authorities laid before him in the preceding sheets, he will not in future, decide so peremptorily or so hastily again, upon a subject, which I am persuaded, he has not maturely considered; and which his very superficial acquaintance with literature by no means qualifies him accurately to discuss. If a *Gill*, a *Stennett*, a *Gifford*, or a *Ryland*, were to declare from the pulpit "that Pædobaptists never have yet proved their practice from the word of God;" though we should esteem the declaration neither the more candid, nor the truer, for the sanction of these respectable names; yet it would come with some tolerable grace from men conversant in the branches of literature, and would therefore abate considerably of its offensiveness. But when we consider that the person, who issued out the *attested dogma*, is—Mr. *Medley*; our disgust is excited in proportion to the views we have of the circumscribed abilities of the dogmatist himself. That he is, as *Cicero* says, *litteris tinctus*;—has a *sprinkling* of learning; we acknowledge. But a man who can exhibit criticisms, and give challenges, ought to be *litteris immerfus*, buried in the depths of science. And then, if amidst his profound disquisitions, he should at any time shoot an unguarded bolt, as Dr. *Gill* did,

did, when he called Infant-baptism “ a pillar of Popery ;” we should be disposed to make all proper allowance for the expressions of human frailty, even in the greatest men ; upon the same principle that the *Roman* Satirist winked, when *Homer* nodded.

— *Quandoquē bonus dormitat Homerus !*

But when an author possesses only a *literary tinction* ; to substitute mere affirmation for argument, and to palm upon the public a few trite and incoherent strictures as so many appeals to the laws of fair criticism ; is absolutely inexcusable in—*Mr. Medley*.

If I might be permitted to give *Mr. M.* a little advice, I would propose it under the following heads. (1) As a *preacher*, I would earnestly recommend to him *modesty* and *gravity*. The one will inspire his ministrations with a becoming self-diffidence, which is a most amiable endowment in a public speaker : and the other will infuse into his mind that solemnity, which when carried into an ordinance, will solemnize the hearers, and give to every means of grace the appearance of an awful intercourse with heaven : while the happy blending of both will be no small recommendation of the sentiments he wishes to inculcate. (2) Whenever *Mr. M.* finds himself disposed to rally what he falsely calls a “ *human invention* ;” and to sneer at Pædobaptists, as only “ *baptizers of the ends of their fingers* ;” in order to check the current of his irreverent and

jocular ideas, I would advise him previously to consider three things; viz. *First*; What he is himself;—a fallible man, liable to err; and therefore under an obligation of making the most candid and modest allowance for the fallibility of others. *Secondly*; before whom he is to speak;—not only before a promiscuous auditory in which there may be some, who would feel sensible disgust at every degree of levity, which tends to the profanation of an ordinance; but likewise before that God, who must be *served with fear*, and before whom, we should even *rejoice with reverence*. *Thirdly*; of whom he is to speak;—of those, who are his *brethren*, and therefore to be treated with *tenderness*;—of the purest *reformed churches* upon earth, and therefore to be mentioned with *deference*;—of thousands of illustrious ministers, martyrs, &c. who have most extensively disseminated the gospel of CHRIST, and sealed the truth with their blood, and yet were advocates for what our Anabaptist calls a “*human invention*”;—and of multitudes, who, for learning and piety are as much our author’s superiors, as a cedar of *Lebanon* out-strips a bramble. (3) As Mr. M. has given us a promissory note, that, if ever he comes to *Shrewsbury* again, he will exhibit in the character of “*a severe opposer*;” let me request him to take care, that his opposition is conducted with that meekness, solemnity and moderation, which characterize a man, influenced more by a zeal for the glory of God, than by a party-spirit: and that his “*severity*” is that of
solid

solid argument, and not of low witticism. For if Mr. M. is “*severe*” in the style he lately adopted, he must expect that others will level at him the severity of retaliating *censure*, if not, of cutting *sarcasm*. (4) If he appears again in quality of an *author*; I would advise him not to indulge those abusive fallies that have decorated his late performance; particularly, that he would speak a little more honorably of the Church of *England*. (5) That he would not listen to the invitations of the *twin-disputants*, should they solicit his attendance at a future baptismation; but insist upon their making humble application on that head to their *brother in disgrace*. Why should Mr. M. be accessory to the fomenting a division, which, it seems, principally originated from the touchiness of poor *Parmenas*, and which must be kept up to gratify the pomp and whim of this inflammable Deacon? I know it is written “the spirit of the *prophets* is subject to the *prophets* :” but I never remember it recorded in any part of sacred writ, that “the spirit of the *prophets* is subject to *deacons*.” Do then, Sir, if you would act the part of impartiality, insist, that the Deacon should make some overtures towards a reconciliation. As you seem to have considerable weight with his side of the question, propose the mode; and who knows, how far your earnest and impartial interference may succeed in producing a lasting coalition between your divided brethren? I really am serious: inasmuch that if no other end is answered by this pamphlet, I shall think

it a compensation, in a great measure, for the pains I have taken in this reiterated remonstrance. But, I repeat it again, you should begin with *Parmenas*. As he has been a *primum-mobile* in the division; so he should, in the healing of it. Set *him* a going, therefore; and probably you will succeed. I am persuaded, a positive injunction transmitted to him on this head, will do him good: but an actual submission to it, much more. He can write *addresses*. Suppose he were to pen a *conciliatory address* upon the present occasion. For, if he could suppose that his late one, would engage the sentiments and determine the conduct of the “*Baptist-church, meeting in High-street, Shrewsbury;*” is there not equal ground for a supposition, that a reconciliation proposed and begun by the Deacon, would be punctually attended to, and literally imitated, by the several members arranged under his *Deaconship*? If he can be prevailed on to write this conciliatory address; and to take the other necessary step, which I have already suggested; I shall entertain a more favorable opinion of him, than hitherto. (6) If you should make another visit to this town; instead of exhibiting as a “*severe opposer*” of those, who merit no such illiberal opposition at your hands; I would advise you to *come with a rod* to your own party, and *rebuke them sharply* for that unhappy spirit of schism, which has occasioned, and still keeps up, a rent in their communion. And pray, remember, that *Parmenas* will require not the gentlest strokes

strokes of your ministerial rod. Level your *first* rebuke at him from the former clause of *Rom. xvi. 17*; the *second* from *i. Tim. v. 1*; your *third* from *i. Theff. v. 14*; your *fourth* from *Col. iii. 25*; and so on, according as you may see fit to accommodate your *textuary chastisements* to the particular branches of his misdemeanor. And, if you should think it necessary to give him *forty stripes save one*; remember, I prescribe no other stripes, but a few plain texts of scripture, urged in well-adapted application. I have been so unsuccessful in my addresses to *P.* upon all subjects, that I now give him up; and therefore wish to consign this incorrigible pupil to the care of *Mr. M.* as to that of a more able disciplinarian. I heartily wish he may improve under *his* pastoral rod: because, as for his more immediate teacher, and auxiliary, *Mr. S.* he only encourages him in his follies; reads his splenetic and silly address in a public ordinance; helps him to quote authors he never read; puffs him off in his "immense stores of classical treasure;" joins with him in his disingenuities; and even decorates his blunders and paralogisms with glittering encomiums. Since therefore, this Anabaptist probationer is not likely to be of any real service to the Deacon, but rather, to administer oil to the peculiar inflammability of *P.*'s disposition; I wish *Mr. M.* would connect them both in a little salutary discipline; and thereby point out to them such conduct as is worthy of their

their

their respective functions.* And, in order to complete your earnest efforts for peace, address the divided parties, as *Paul* did the contentious malecontents of *Corinth*; “Ye are yet carnal: “for whereas there is among you envying and “strife, and *divisions*, are ye not *carnal*, and walk “as men?” *i. Cor. iii. 3.* Surely, Sir, before you arraign your Pædobaptist brethren, and condemn their principles under the false epithet of “human invention;” you should first labor to “purge out from among” your own party “the “leaven” of STRIFE: and if you come hither to any purpose, it should be as a “severe “opposer” of that *wisdom which is from beneath*; which discovers its devilish nature as much in bitter contentions, as in earthly-mindedness and gross sensuality. Men may profess evangelical principles, and yet possess carnal hearts. They may most dreadfully deceive themselves under a specious profession of a system; and, while they name the name of CHRIST, may not depart from

* It would not be amiss, likewise, particularly to recommend it to Mr. *Sandys*, that in the next edition of his late wonderful piece of patch-work, he would oblige his unlearned readers with a translation of his “immense stores of classical treasure;” or else publish them with an *index expurgatorius*: that instead of writing, as if he brought his *literary patches* from the magazine of mottos in the *Spectators*, *Tattlers*, &c. he would content himself with his own mother-tongue, with which I am sure he is best acquainted: and at least, whenever he says again, that he “meant not to be tedious,” or “was going to be serious,” we request, he would not tell us such trifles in *heroic verse*. Ordinary readers will never be able to follow him in such literary soarings; unless he indulge them with the same happy wings, that elevate his own genius, or rather, with the same *borrowed string*, by which his paper-kite has been suspended in the air, so high.

iniquity.

iniquity. I dare not affirm that this *is* absolutely the case with your brethren in this town: but, as a wise physician, would suspect some dangerous malady lurking in the constitution, from certain unfavorable symptoms in the pulse, &c. and would adapt his prescriptions accordingly: so, Sir, I would advise you, as a skilful and impartial physician, to suspect that all is not quite right, where the pulse of passion beats so high, and the fever of contention suggests practices, diametrically opposite to the mild and pacific genius of true christianity. If you would make a radical cure, strike at the *root of bitterness*: and though the operation may give the patients pain, yet spare not. Remember *Paul's* words, "If I yet pleased men I should not be the servant of CHRIST." *Gal. i. 10.* Make them feel the keen deep searchings of the scripture-probe, from that awful passage in *Mat. xviii. 34, 35.* And, so after the latent gangrene is discovered, is probed, and is radically healed; they will bless the hand of the operator, though it gave them pain: for "he that reproveth a man, shall afterwards find more favor, than he that flattereth with his lips."

And now, Sir, count me not an enemy, because I tell you the truth. You came to *Shrewsbury*, as a "severe opposer" of Pædobaptism. But you mistook your errand. You should have come as a "severe opposer" of the strife and bigotry of your brethren: And before you cast a stone

stone at another church, you should have healed the scandalous divisions of your own. To discover the *mote* in the eye of others, and to overlook the *beam* in that of your brethren, is such an instance of partial connivance, as can only be accounted for, on a supposition of prejudice grossly misapplied. Think not these hints proceed from any indignant pique at you, or your brethren. Indeed they do not. If I know any thing of my own heart, I would not entertain any thing towards the worst among them, but benevolence and love. And even, while I am this moment exposing the impropriety of your own ministerial conduct, and telling you plainly of the many aggravations wherewith it is marked; my heart meditates the sincerest affection for you, and every man of your denomination upon earth, that preaches the gospel of CHRIST: and in that view, as far as you publish it without *legal adulterations*, exhibitions of *self*, and mixture of irreverent and uncharitable *bigotry*, you have my repeated wishes for abundant success.

“ Whilst

“ Whilst with mistaken zeal dull bigots burn,
Let REASON for a moment take *her* turn.”

C H A P. VIII.

The several extraordinary specimens of Mr. Turner's MANNER, CHARITY, and LOGICAL REASONING, considered.—The falshood, futility, and malevolence of all his Remarks, exposed.—His criticisms, respecting the mode and subjects of baptism, proved to be nugatory and inconclusive.—The instances of uncharitable judging, scattered through his pamphlet, declarative of the true spirit of a red-hot Anabaptist.

I Am not in the least surpris'd, that the author of “*Remarks on a Letter to a Baptist-Minister,*” should lay a positive injunction on his printer, to keep his *name* a profound secret, as well from the friends, as foes of Anabaptism; that he should suppress his very *initials*; and that, in order to preclude the possibility of conjecture, he should not even favor us with any *epistolary date*, by the *locality* of which, we might at least know our anonymous author's place of abode.—I say, I am not surpris'd, the *remarker* should adopt such a variety of well-guarded modes of *self-concealment*. For, as he might entertain some secret misgivings, that his pamphlet was calculated to bring upon him the censure of the candid and

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judicious,

judicious, as well as expose him to a mortifying reply from his opponent; timid prudence might suggest the necessity of eluding, as much as possible, the force of both, by taking refuge in the dark cells of *secrecy*. From hence, should he send forth any arrows pointed with malevolence, and should an antagonist wish to take up the gauntlet; the *occult* situation of the *remarker* would screen him from a personal attack, and enable him to sleep in a whole skin, behind his anonymous rampart as—NO-BODY.

However, notwithstanding the printer's inviolate fidelity to the *remarker's* injunctions, and notwithstanding the studied privacy, wherewith the anonymous publication hath stole upon the public; yet, such are its distinguishing features, that some positively affirm, they characterize a warm Anabaptist; and that that Anabaptist is Mr. *Turner*, of *Birmingham*. I am informed (for I have no personal knowledge of Mr. *T.*) that there is a great peculiarity in the *spirit* and *manner* of that gentleman, with which the contents of the "*Remarks*" exactly correspond; so that, as the correspondent features of the *production* decypher the *parent*; it is from this homogeneous affinity, that my friends unanimously agree in *confining* the *likeness* to Mr. *T.* though indeed it might, as to its general outlines, be accommodated to others of his brethren.

When I first read over Mr. *Turner's* "*Remarks*," I almost despaired of being ever able to make any reply; not because they contain any invincible

cible arguments, or exhibit any unanswerable criticisms; but because, the author, besides observing very little decency, has paid no sort of attention to *order*. His thoughts are so loose, desultory, and unconnected throughout, that to reduce them to any methodical arrangement, is, like collecting together the scattered oracular leaves of the *Sybil*, almost next to an impossibility. Mr. T. has indeed ingenuously acknowledged, p. 22; that, “ he has observed very “ little order.” But this acknowledgment will by no means atone for the prodigious trouble he has given me, in methodizing his *disorderly* performance; nor will the public be inclined to accept of it, as a sufficient apology for such glaring deviations from the rules of *authorship*. A great reasoner has observed, that “ incoherencies in matter, and suppositions without proofs, “ *put handsomely together*, are apt to pass for strong “ reason.” But the “ *Remarks*,” besides abounding with *incoherencies*, and *suppositions* devoid of proof, possess the additional disadvantage of being *put UNHANDSOMELY together*. The *remarker* attempts, indeed, a few manœuvres as a controvertist; but they are all random-shots. Like the evolutions of undisciplined recruits, they do no execution; but resemble more the feeble efforts of the *pop-gun*, than the methodical volley of well-regulated ordnance.—Sometimes the *remarker*, with vast parade, erects his battery, and prepares for a serious cannonading: but, as if conscious that his artillery was inadequate to the

important work, he unexpectedly desists, and flies off to some fresh manœuvre. He *starts* an argument, without ever *stating* it.—At other times, he shouts victory, without so much as founding a prelude to the battle: his imaginary triumphs are generally founded on the use of a certain piece of easy artillery, peculiar to the self-confident *dogmatist*, and very well known by the name of—*ipse dixit*. And such are, at all times, his sudden transitions, volatile remarks, nugatory arguments, incoherent strictures, and inconclusive logic; that, if I were to pursue the same track, I should look upon myself as writing, with a design to amuse, not edify. And when I consider, how I am obliged to follow the *remarker* through his various immethodical shiftings, I am naturally reminded of an excellent observation of Mr. *Addison*. “The answering of an *immethodical* author is like the hunting of a duck: when you have him full in your sight, he gives you the slip, and becomes invisible.”

However, if the want of methodical arrangement were the only blemish in the *remarker's* pamphlet, my complaints might be reduced to a comparatively small compass. But, besides being more immethodical than any author, I ever read, he almost constantly transgresses the laws of candor, and christian decorum; while a total want of temper often betrays him into very indecent language, and extremely uncharitable sentiments. For my own part, so little has Mr. *T.* appeared to me, to write like a person calmly invest-

investigating truth; that his whole performance seems rather to resemble the angry effusions of a reader, giving vent to his indignation in such terms, as the paroxysm of his passion might suggest; while the incoherency of the whole would almost incline one to suppose, that some shorthand writer, took down, and published the *remarker's* thoughts, just as they dropped *ex tempore* from his lips, *rudis indigestaque moles*.—But that the candid reader may see, I do not misrepresent Mr. T. I will lay before him the ground of my charges, in those specimens, Mr. T. has given us of his *manner, modesty, charity, and logical reasoning*.

I. 1 As to Mr. T.'s MANNER, the judicious reader will easily perceive it runs through his whole performance, and gives it a very distinguishable cast; whereby our author might be known from a thousand others. As a specimen of his manner, in fabricating delicate *similes*, we need look no farther than page 1; where our curious *similist* compares the controversy about baptism to “the vain *jangling* of porters over a pot of beer.” I acknowledge this is a most *porterly* comparison; and may, with great propriety, be accommodated to the dialect of the *coarse tribe*, whose language swells, and whose ideas are refined, in proportion to the quantity of liquor they imbibe. But how such very LUSTY dialect should be adopted by one, who, I am sure, is *not a porter*; and by one too, who wishes to correct the uncouth current of our ideas; appears to me rather mysterious.

2. Another sample of the *remarker's* extraordinary delicacy in applying similes, and framing comparisons, may be seen in page 9. After starting an hypothesis, which has nothing for its support, but his *round affirmation*; he draws a dogmatical conclusion, and suggests the following brilliant comparison; "Has it not been said, "that the greatest thief will cry thief first?" How extremely delicate! When Mr. *Turner*, compared us to *porters*, I thought his simile descended as low, as even VULGARITY ITSELF could sink it. But, behold the amazing fertility of his imagination! The comparison drops us still lower; till, by the magical power of the *remarker's* invention, what was before the jangling of a *porter*, now terminates in the knavery of a *thief*. Well, I do assure Mr. *T.* that, although he has represented me as the "*greatest thief*;" there are two things which I desire *never to steal* from *him*; and these are, his SPIRIT and METHOD of writing. I cannot help adopting a wish, that the *remarker* himself would, *Deucalion-like*, steal a little *fire* of solid argument from the writings of the judicious friends of truth. For, till he has committed some innocent depredation of this kind, the genius of his productions will only remind me of the *Græcian statuary*; who, after finishing and reviewing an image of stone, thus addressed the unanimated figure, "Δεῖ δὲ τι εἶδον εἶναι." * The want of conclusive argument, apposite illustration, and spirited diction,

* There's something wanting WITHIN.

is an essential deficiency in writing, which all the little *similes*, or low *vulgarisms* in the world, will never supply. And, how Mr. T. should imagine that the latter would be a satisfactory substitute for the former, “is” (to use his own words) “beyond measure wonderful!”

3. It is no small peculiarity in our author's manner, that it is overloaded, with a prodigious number, though with no very great variety, of *positive assertions*, void of demonstration. This mode of writing, however, is just as convenient, as it is superficial; for, it saves trouble—of *reasoning*. And I must do Mr. T. the justice, to acknowledge, that he seems perfectly conversant in this kind of *dogmatic phraseology*. Sometimes the reader's expectations are raised, as if the *remarker* would pursue a chain of solid argumentation, and establish his point by scripture and reason: when lo! all of a sudden, our hopes are blasted, and nothing decides the controversy, but such facile logic as, “I verily BELIEVE—
 “ nay I will go farther and ROUNDLY AFFIRM,
 “ that I am SURE of it—I believe I might safely
 “ TAKE MY OATH of it—UNDOUBTEDLY infant-
 “ baptism CANNOT be right. SURELY believ-
 “ ers' baptism MUST be right.—Not a syllable,
 “ jot, or tittle, is to be met with to their (the
 “ Pædobaptists') purpose. Infant-baptism can
 “ NEVER be proved.—Your spirit will UN-
 “ DOUBTEDLY give your readers an indifferent
 “ idea of you.—I can ASSURE you from UN-
 “ DOUBTED authority, &c.—Something peculi-
 arly

“ arly uncommon must CERTAINLY have stirred
 “ up your, &c.—I will VENTURE to say, you
 “ will wish you never had done so. I am PO-
 “ SITIVE there are a series of things before
 “ you, &c.”

Such are, very frequently, the modest decla-
 rations, and such the weighty arguments, which
 ornament the *remarker's* thoughts, respecting the
 present debate. And I humbly ask the candid
 reader, if the picture, which the judicious Dr.
Watts draws of the *dogmatist*, does not, in fe-
 veral of its features, correspond with those of
 the *remarker*. “ He (the *dogmatist*) believes all
 his opinions with the same assurance, that he
 does a mathematical truth. He has scarce any
 mere *probabilities* that belong to him: every thing
 with him, is *certain* and *infallible*.—Persons of
 this temper are seldom to be convinced of any
 mistake.” *

4 But I must not omit one instance of the
remarker's positivity, which outshines all the rest.
 So fully persuaded is he, that CHRIST, the
 Apostle of the Gentiles, and “ all the ministers
 “ and churches of that glorious day” were Ana-
 baptists; that he says, “ Do I utter forgeries and
 “ falsities when I call St. Paul a *Baptist-minister*?
 “ No. I do not. If he was not; what deno-
 “ mination was he of? You can't say he was a
 “ Church-of-England minister.—Indeed Sir, it is
 “ in my power to say (and behold before God I
 “ *lye not!*) that JESUS CHRIST HIMSELF WAS
 “ A BAPTIST-MINISTER.”

* See the Doctor's *Logic*. P. 210.

I beg

I beg leave to make a few remarks on this curious passage. (1) In order to prove that *Paul* was an *Anabaptist*, Mr. *T.* should have previously demonstrated, that he baptized adults *only*; and that he *rebaptized* such as had been baptized in infancy. 'Till the *remarker* has given us scriptural proof for these two particulars, (which I defy him to do) we shall only look upon his attempt, to make *Paul* an *Anabaptist*, as resembling that of the *Roman Catholic*, who asserted, that the apostle was a *Papist*. (2) When a member of the *Anabaptist* denomination, wants to make a monopoly of the chief of apostles, to the exclusion of the claim of other reformed churches, which manifestly adhere to *Paul's form of sound words*; he gives us a most sad specimen of his total want of Catholicism. (3) That "it is in Mr. *T.*'s power to say, that JESUS CHRIST "was a Baptist minister" we readily allow. But, how does this gentleman *prove* his assertion? Why, much in the same manner, that he does his other marvellous positions; viz. "Yes, my friend, "he MOST CERTAINLY was!" This is the *argumentum palmarium*; this, the mighty engine, which is to demolish, at one stroke, all the argumentative batteries of Pædobaptists. Who can stand before Mr. *T.*'s MOST CERTAINLY? This is the judge that ends the strife; the grand instrument of decision.

Equally unguarded and precipitate is the *remarker*, in saying, that "I want to fix the date "of the origin of Baptism and the Baptists, a few

“ scores of years ago.” This is a manifest misrepresentation. Scriptural baptism, I assert, is of apostolic antiquity; but *Anabaptism* is a mere *German novelty*. The tenor of the debate, therefore, does not respect the origin of baptism, or Baptists in general; but the rise of *Anabaptists*, and the commencement of their unscriptural opposition to infant-baptism; which was first hatched by a spurious sect of the *Albigenses*; was furiously propagated by the *German Ranters*; received considerable increase under the fostering hand of tyrannical *usurpation*; and is still carried on with vehement zeal by modern Anabaptists, in defiance of scripture, reason, and the general voice of antiquity. And, though our author is pleased, according to his delicate style, to call the Church of *England* “ a new affair, newly come up;” yet I would beg leave to inform him, that this same “ new affair,” is much older than *English Anabaptism*; that it “ came up” from the pit of Popish darkness to the regions of light and liberty, without the least helping hand from *Anabaptists*; that the *Reformers*, the renowned instruments in bringing up, and establishing, this “ new affair,” were, to a man, advocates for Infant-baptism; and, that the glorious system of the gospel was established in our excellent Church, long before Anabaptism had an existence in *Britain*. This I have endeavored to prove, in my *Letter to a Baptist-minister*. Let the remarker disprove it, if he can.

Thus

Thus have I gleaned together a few instances of Mr. T.'s *manner*. If I were to produce *all* the specimens of like fort, scattered up and down in the *remarker's* pamphlet, they would exhibit a very plentiful crop indeed; luxuriant with delicate illustrations, and brilliant similes, which display the prodigious polishing of our author's style, and the extraordinary elegance of his sentiment. And, if the reader thinks proper, to take a little dogmatical effrontery for solid reasoning; a few unmeaning appeals to heaven, as a substitute for scriptural demonstration; and a multitude of *round affirmations, undoubtedly, most certainly, surely, &c. &c.* as equivalent to decisive argumentation; I can assure him, that *England* cannot produce a more redoubtable logician; than our *remarker*. But, if the judicious reader has too much penetration, not to discern the weakness of the disputant's cause under the fallacious mode he adopts; and too much steadiness, to be frightened into *Anabaptism*, even tho' its warm abettor should say, "behold, before God I lye not;" should he perceive, that such solemn asseverations, are only so many poor apologies for most certain mistakes; I beg the judicious observer will please to recollect the *remarker's* own words. "A *bad* cause can never be "defended with *good* arguments."

5 Although I may have sufficiently tried the reader's patience already, by dwelling so long upon the instances of Mr. T.'s *manner*; yet I hope he will bear with me, while I engage his

attention a little longer, to so barren a subject. The *remarker* seems to possess an uncommon fondness for introducing little *stories*, where he should have favored his readers with *arguments*. These *stories* answer the same important purpose, that his *round affirmations* do, upon other occasions.— They help him out at a dead lift. In p. 26, he heaps together no less than *three* in a breath; all, in the story-teller's own estimation, very much to the purpose, no doubt. One curious anecdote, in particular, is concerning “ a miser, who declared he would have rode his horse a *hundred* miles, to have found one text of scripture to prove Infant-baptism.” The person, who labored under this great difficulty, was, it seems, once “ a rigid Pædobaptist.” Without contending, whether the *rigidity* of this gentleman may not be as great, *since* he has commenced a profelyte to Anabaptism, as *before*; or how far it may have formerly kept pace with his *solidity*: I cannot help expressing my concern that he should propose “ *doing some GREAT THING*” in order to remove his doubts; when, only a look into his *Bible* would save the man and the poor beast such a long journey, at any time.

The most extraordinary *story* which the *remarker* gives us, in p. 38,* (For a *STORY* I can prove

* In order to save appearances, this should have made the fourth story in the just-cited page 26. But I recollect that Mr. *Addison* says, “ Answering an immethodical writer is like hunting a duck.” Therefore, if the *Remarker*, as a story-teller, pops under water, and, like an immersing duck, becomes invisible for a full dozen of pages; I hope the want of method will not be attributed to the *hunter*, but to the *hunted*.

it to be) respects an *Irish* Nobleman; whose very late decease has spread general concern throughout the whole circle of his surviving friends. As our Anabaptist seems fond of *nobility* to give sanction to his peculiarities, he therefore is delighted with the present opportunity; so favorable, since the subject is incapable of answering for himself. Accordingly he has the consummate modesty to assert, that the late *Lord Kinsale* “was a Baptist, and a member of a “Baptist-church, in the South of *Britain*.” But against this groundless piece of intelligence, I have authority to declare, from one of his nearest surviving relatives, that the whole of this story is a fabrication of falsehood and impertinence. And even if his Lordship had been “a “Baptist”, what *argument*, in the name of wonder, would our author deduce from that circumstance? And I appeal to the judicious reader, whether the lugging the name of a deceased Nobleman into our author’s pamphlet, is not an instance of consummate ill-breeding and palpable rudeness.

6 One story more, and I have done with the *remarker*, as a *story-teller*.—P. 1, he informs us of “a controversy between *Russen* and *Stennett*; “the former of whom, threw out some *scandalous hints* respecting Mr. *Keach*’s character;” from which he (Mr. *Keach*) was vindicated by the testimony of several persons, who attested his innocence, and rescued his character from the rude aspersions of Mr. *Russen*. The design
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of Mr. *Turner*, in embellishing the first page of his *Remarks* with this *mal-apropos* story appears from the use he makes of it in the following words. “ I am sorry to see *such a ’semblance* between *David Ruffen’s* book and Mr. *De Courcy’s*.”

P. 2. As I was not conscious of having thrown out any thing that deserved in any degree to be styled “ *scandalous hints*” respecting Mr. *Medley*, or any other Anabaptist; I therefore purchased Mr. *Stennett’s* Reply to *Ruffen*, that I might see to what species of imputation the *remarker* referred under the term “ *scandalous hints*.” I was not a little surpris’d to find that *Ruffen’s* charge against Mr. *Keach*, was that of—*uncleanness!* How was my astonishment excited upon this discovery! when I considered that the *remarker* declares from his “ very soul that there is *such a ’semblance*” between my book, and that which contained the above scandalous insinuation!—What! Sir, did I ever advance a charge of *uncleanness* against Mr. *M*? Does my pamphlet contain the most distant hint of any such imputation? Have I not borne a favorable testimony to the character of my opponent, by ranking him with his brethren, whom (in p. 37, of my *Letter to a Baptist-minister*), I have styled “ *a very respectable body of Protestant-dissenters?*” Have I not, in p. 7, of the same pamphlet, declared that “ I esteem Mr. *M*. and other respectable persons in his connexion, with the greatest sincerity?” Would I say this, if I did not think him a man of piety? whose character as a
minister

minister of the gospel, is free from the foul misdemeanor of which *Ruffen* injuriously and falsely accused the pious Mr. *Keach*? I appeal to Mr. *Turner's* conscience, therefore, whether by declaring there is "a 'semblance" between *Ruffen's* book and mine, and by specifying the obnoxious particular which disgraced R.'s performance, he (the *remarker*) has not virtually charged me with "having thrown out *scandalous hints*, respecting Mr. *M.'s* character:" and thereby indirectly published to the world a most invidious and groundless falsehood. The reader will perhaps candidly apologize for this instance of precipitancy in Mr. *T.* by attributing it to the prodigious fondness he seems to discover for *story-telling*: an apology I am disposed to admit, supposing that term to be equivocal. But, how this gentleman, who, so readily intitles the productions of others, "*defamatory performances*," will be able to rescue his own from a "'semblance" to defamation, in the present striking instance, I am at a loss to find out.

But, perhaps Mr. *T.* would insinuate that the 'semblance, (as by an unmeaning *apostrophe* he is pleased to call it) between *Ruffen's* book and mine, appears in the *general strain* of both: and I should not wonder if he should attempt in future to elude the charge of misrepresentation and falsehood, by flying to this evasive subterfuge. But, if he supposed the 'semblance to respect only the subject of both *in general*; why did he so industriously expatiate on the circumstance of
Ruffen's

Ruffen's "scandalous hints" *in particular*? Would not any common reader conclude, after perusing this anecdote of scandal, and seeing a parallel between the author of it and me immediately following, that in my animadversions on Mr. *M.*'s conduct, I had exactly imitated *Ruffen's* "scandalous hints?" And, as he was conscious that in this respect the 'semblance was no 'semblance at all; why did he not honestly undeceive his readers? How could he conscientiously introduce an anecdote, between the allusion of which and the contents of my pamphlet, there is as great a 'semblance, as between the *remarker* and a man of modesty and candor?

But that there is not so striking a likeness between *Ruffen's* book and mine, as the *remarker* would falsely insinuate, will appear, if we take a cursory view of some of *R.*'s capital charges against Anabaptists. (1) The first is that of *Arianism*, in the following rude terms. "These heretics divide the Trinity; are in profession *Arians.*"* Does *my* pamphlet contain any such imputation as this? (2) Speaking of their origin the same rude author says, "Base-born brats love not to hear of their parentage." P. 8. (3) He charged them with countenancing "she-prophetesses," as he styles female-preachers. P. 196. (4) With admitting *divorces*, where the parties differed respecting Anabaptism. P. 204. (5) He represents them as "*Manichees* and *Jesuits*, in that

* See Mr. *Stennett's* Reflexions, p. 12; from which my quotations are taken.

" they

“ they reject magistracy among Christians.” P. 219. (6) The charge of *Quakerism* is brought against them, as “ disowning the administration “ of oaths.” *Ibid.* (7) He exhibits them as a set of uncharitable damners of their brethren, and says, “ the black book of *damnation* is opened against all who are not of their way.” P. 233. (8) “ Anabaptism” he deems “ a mortal poison.” *Ibid.* (9) He paints the Anabaptists as so many bloody incendiaries; adding, “ Good LORD deliver us from a drawn sword in the hand of “ a rampant Anabaptist.” P. 248. (10) He calls their ministers a set of “ illiterate fellows, who, “ from *mechanics* of the lowest rank were made “ priests of the high-places, before they knew “ what a *Lexicon* was.” P. 115. (11) He charges them with being *Sabbatarians*, or observers of the abolished sabbath of the *Jews*.* (12) He represents them as practising the *extreme unction* of *Papists*. “ Let us look into their end” says *Russen*, “ and bring them to their grave: and here, like “ *Papists*, at the last hour they use extreme un- “ tion.” † P. 204. (13) He gives the finishing stroke to all his accusations, by saying, “ *Satan*

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“ has

* This charge, however, happens to be *just*, and *ad hominem*. For, Mr. *Stennett*, in page 228, of his *Reflexions*, not only admits it respecting some of his brethren, but also says, “ I do not scruple to acknowledge MYSELF one of those” (*sabbatarians*) “ who account it” (the seventh-day sabbath) “ GOOD.”

† Mr. *Stennett* says, in the above-cited page of his *Reflexions*, “ ’Tis true, some of them ARE of the mind, that this rule, *James v.* is “ yet OBLIGATORY.” A strange notion of Anabaptists this, to suppose a custom to be still in force, when the occasions of *miracle*, to which it referred, have ceased. Let it be observed, however, that

Russen

“ has scarce broached a herefy in the church
 “ for those feventeen hundred years but some of
 “ them have licked it up.” P. 211. And again;
 “ Here is a goodly *bead-roll* of heresies, which if
 “ I strung ’em upon an Anabaptistical cat-gut,
 “ are like to make a fine ornament for a Chris-
 “ tian. P. 230,

Thus have I, not without a little trouble, collected together several specimens of Mr. *Ruffen’s* phraseology, as well as heavy accusations against the Anabaptists of his day. My obvious design in doing this, is, that the reader may determine, with what degree of justice Mr. *Turner* of *Birmingham*, has declared to the world, “ there is
 “ such a *semblance* between *David Ruffen’s* book
 “ and mine,” either as to the style of the former in general, or the obnoxious anecdote which utters in our *semblance-maker’s* comparison in particular. Had Mr. *T.* insinuated this merely upon the strength of *information*, in which case there might be a degree of pardonable mistake, I should have taken little notice of his *semblance*, or of the fabricator of it. But when I consider, that he had an opportunity of revising both performances, and must have had ocular demonstration of the evident *contrast* between both, (of which I hope the reader has had satisfactory evidence); is not his conduct peculiarly aggravated?

Ruffen misrepresented the practice of Anabaptists, by charging them with holding the *extreme unction* of the Papists, when they only anointed their sick as a probable mean of their recovery. That they were chargeable with an *absurdity*, is evident; but not with so flagrant a one as *Ruffen* would insinuate.

and

and can he be fairly acquitted from the sin of *bearing false witness against his neighbour*? As to his saying that “*Ruffen* received the thanks of the “*convocation* for his defamatory performance,” this circumstance is foisted into the narrative, in order to fling a little dirt at our ecclesiastical governors, as if they applauded *Ruffen’s* performance, *because* it was defamatory. But the reader is to remember that our author is telling a little story; in which he thinks some *coloring* is allowable. However, if this branch of it does not come from his pen, in future, authenticated by better intelligence, than that of his mere affirmation; I assure the *remarker*, we shall be strongly tempted to point out “a ‘semblance’” between *him* and——something which shall be anonymous for the present.

II. Having taken a view of our author’s *manner*, consider we next the effusions of his *candor* and *charity*.

I I happened to introduce in my *Letter to a Baptist-Minister*, a quotation from Mr. *Wesley’s* Notes on the New Testament, respecting the probability of *John’s* baptizing his numerous profelytes in *Jordan*, not by *immersion*, but by *pouring* of water. This circumstance, which to every man of candor would appear perfectly inoffensive, greatly offends Mr. *T.* The very *name* of Mr. *Wesley*, throws him into such a violent paroxysm of passion, that he seems for a season to lose all command of temper; and this indignant fit so effectually bereaves him of the calm exertion

of reason, that, instead of attempting a refutation of the passage taken from Mr. *Wesley's* notes, he flies off to such rudeness of personal invective, as may afford the reader a presumptive demonstration of the weakness of the *remarker's* cause. Sallies of abuse, lugged thus preposterously into a controversy, are our author's substitutes for argument. After styling Mr. *Wesley* an "old, artful sopher," not content with this gross abuse, he passes sentence upon him, in terms equally illiberal; adding, "Surely never did a greater sopher handle a pen, or a Bible, or hung a head over a pulpit." According to the several steps of Mr. *T.'s* abusive climax, Mr. *W.* is (1) A sopher. (2) An old sopher. (3) An artful old sopher. (4) The greatest old artful sopher, that ever wrote, or preached. The reader will wonder what provocation Mr. *W.* has given the *remarker*, that he should accost him in such indecent language? Why, he has only given his opinion, in a rational comment on *Matt. iii.* that the multitudes baptized by *John* were not immersed; and I happened to transcribe the Commentator's words. And is this all the injury, that excited Mr. *T.'s* indignation? Surely, if any overflowing of passion ever merited the title of *asperitas agrestis & inconcinna*, this does. And I will not scruple to declare, that I cannot discover either the *Christian*, the *Gentleman*, or the *Logician*, characterized by Mr. *T.'s* animadversion.—Not the *Christian*; because, whatever may be our differences on controvertible subjects, the
genius

genius of true christianity inculcates benevolence and charity towards the persons of dissentient brethren: while the inspired founders of it suppose, that “to *judge* our brother is to judge “the law, and to speak evil of the law;” and construes every decision on the *principle* of his conduct and the *state* of his person, as equivalent to the unhallowed attempt of usurping the great Legislator’s tribunal, and of arrogating the divine prerogative, peculiar to the *Searcher-of-hearts*. “Who art *thou*, that *judgest* another?” A *Christian* by profession? Then, remember, “to his “own master he standeth or falleth.”—Not the *Gentleman*; because it is by no means characteristic of such an one, to abuse any man in terms so gross, and unpolite, as those the *remarker* has applied to Mr. *W.* and that too, without the smallest provocation on the side of the party abused.—Not the *Logician*; for, by what rule of *logic*, does Mr. *T.* demonstrate, that, because Mr. *W.* thinks the persons mentioned in *Mat.* iii. were not immersed, he is therefore “an *artful old sophister?*” Should not the *remarker* have first detected the sophistry of the *comment*, by dint of fair reasoning, before he arraigned the person of the *commentator* and condemned him as an “old “*sophister?*” Since he has not even *attempted* this; does his conduct here exemplify either the calmness of the *Christian*, the politeness of the *Gentleman*, or the endowments of the *Scholar?*

2 Mr. *T.* charges us “with taking *liberties* “with scripture.” That is, in other words, he
blames

blames us for *reasoning* on it. What! is scripture *contrary* to reason? Or do we wrong in exerting that faculty, while we search for truth in a sacred volume, which is nothing but the mind of HIM who is REASON in infinite perfection?—A narrative is laid before us, in which scripture is silent as to some *circumstantials*. How are we to be guided in our researches in this case? Certainly, by considering on which side there is the greatest degree of probability; and by determining our rational inquiry accordingly. Thus, *truth* is found, where *reason* preponderates. Apply this to the present case, and it will appear, with how ill a grace the *remarker* charges us with “taking liberties.”—And when he exclaims “What a horrid scene of things should we have laid before us!” the *horrid scene* exists only in his bewildered imagination; the excursions of which resemble more the chimerical fallies of a sick man’s dreams, than the calm investigations of truth and candor. People may *fancy* “horrid scenes,” like the philosopher who cried out *Videor mihi videre*,—&c. but, only cure such fanciful folks of the delirium of bigotry, or remove the jaundiced medium of prejudice; and all those scenes instantly drop their *horror*, and assume the most amiable representations. Besides, we are of opinion that those who take matters upon trust, and are guided by the flights of imagination, or the prepossessions of bigotry, are more likely to traverse the “horrid scenes” of wild enthusiasm and uncharitableness, than they whose senti-

ments are the result of the calm exertions of right reason.—But our *remarker* has still more “horrid “scenes” presented to his imagination; for his ideas are full of *the terrible*. Hear him. “It “seems to me” (*videor mihi videre*; like the dreaming philosopher aforesaid) “that men are “determined, at all events, to contradict the “great and holy GOD to his face!” P. 21. Softly, good Sir. *Bona verba, quæso!* This is a tremendous charge, indeed! Should not Mr. T. be quite sure, that it is well-grounded? “To “contradict GOD—the *great and holy* GOD—and “to his face;” is such a species of affront to the divine Majesty, as no person would wish to be guilty of, who has the smallest solicitude about his eternal welfare. Yet, this horrid guilt the *remarker* lays at the door of his brethren. Wherefore? Why, if the reader will only examine the passage, with which the awful charge is connected, he will find, that it is brought against us, only because we draw a rational inference from the most natural supposition. Or, in other words, because we cannot think, consistently with the dictates of reason and common sense, that the vast multitudes alluded to in *Mat. iii.* were all *immersed* by *John the Baptist*; therefore Mr. T. accuses us of being “determined to contradict GOD to his face.” Reader, which do you think this man is most remarkable for? His *logic*, or his *charity*? Perhaps you will think with myself, that the scale of his arguments contains an equipoise of each; and that the compound

pound of both is lighter than vanity itself. And, as to the charge of "contradicting God," we must attribute the misapplication of it, to the terrific scenes which Mr. T.'s gloomy imagination paints before his eyes; as well as to a desire of *frightening* his readers into his peculiarities.

3 The *remarker* is very angry, because I happened to drop a delicate disapprobation of the proceedings of the *Americans*, as well as of those publications which vindicate the principle of their rebellious opposition to the Mother-country. As Mr. *Fletcher* has treated this subject with a most masterly discussion, founded on scripture, reason, and the nature of our constitution, in his Reply to Mr. *Caleb Evans* and Dr. *Price*; and we happen to coincide in opinion respecting this subject; he therefore comes in for a good large share of the *remarker's* abuse. But he pours it forth in that mode of anonymous innuendo, peculiar to cowardly malevolence. He neither mentions his *own* name, nor that of the person whom he abuses. Thus he inveighs. "Your end, Sir, in
 " thus doing, I am afraid was none of the best.
 " Much the same, I suppose, with that of a
 " *flaming zealot*, a neighbor of your's, remarkable
 " for *nothing that I know of*, except it be for
 " tedious harangues, &c." P. 24. And does Mr. T. assert that Mr. *Fletcher* is "remarkable
 " for nothing, *except* tedious harangues?" But I think he is remarkable for *two* particulars, for which the *remarker* never was, and probably never
 never

never will be remarkable; viz. for deep thinking and close reasoning. As to the “end” which Mr. F. or myself had in view, in our unanimous strictures on the principles and practice of *American Male-contents*; the reader may easily perceive, our design was nothing more than to bear a testimony against the false patriotism of the day, while we profess our christian love for the mistaken patriots themselves. Is there any harm in this? Mr. T. thinks there is. For, we cannot differ from our brethren in a punctilio, either with respect to baptism or politics, but the *remarker* is instantaneously filled with dreadful suspicions. His imagination seems to be pregnant with views of more “*horrid scenes*” still. He even insinuates, that we wish to have him and his brethren treated with marks of ignominy and persecution, similar to what the *Papists* exercised towards *John Hufs*. “Happy is it for us, that we are not afraid of any *ill effects* from *his pen* or *yours*. Happy is it for us, that we fear not the *San-benito*.” P. 24. I can answer for myself, and so I may for Mr. F. that we would not by word or deed contribute a single mite towards the corporal punishment of the greatest heretic upon earth for conscience-sake; and that any abridgment of the civil or religious liberties of our christian brethren, would fill our hearts with emotions of sympathetic concern. And while we detest the thought of seeing any pious Protestant habited in a *San-benito*; we at the same time earnestly recommend to the *remarker*,

the lovely array of a *meeke and quiet spirit*: and when to that he adds the clothing of *humility*, it will effectually expel from his imagination all those “horrid scenes” of *flames and devils*, of *fire and faggot*, with which it teems; and represent to his mind the more pleasing scenes of virtue and truth.—But he goes on. “Shame on that man who would wish to see our liberty abridged the breadth of an hair.” *Amen!* And shame on the man who falsely insinuates that we *wish* such an abridgment.—“I could not have thought that Mr. D. would have thrown out such things, as my eyes have seen in his letter.” *Such things!* What things? In order, once for all, to repel the force, and detect the falshood of the malevolent innuendo sculking under the term “*such things*,” and to expose the disingenuity of the *remarker*, who would insinuate, in the face of the most candid declarations, that we want the privileges of Dissenters abridged; I beg leave to quote a sentiment I dropped, in p. 10, of my *Letter to a Baptist-minister*, which will abundantly satisfy the candid reader, that there is no more truth in the *remarker's* injurious insinuations, than there is reality in the “horrid scenes” represented to his befrighted imagination. “You are safely screened from the storm of persecution by the shelter of a *gracious toleration*; AGAINST THE PRIVILEGES OF WHICH, I WOULD NOT FOR THE WORLD LEVEL A SINGLE PLEA.”—Now, gentle reader, weigh this declaration in the ballance of candor and
common

common sense; and then judge, with what degree of justice Mr. T. can insinuate, that we intend, by our publications, either to have his brethren deprived of their liberties, or their persons arrayed in Popish *San-benitos*. And should not a man, whose insinuations are confronted by contradictory facts, blush for his notorious perversion of truth?—Indeed our author is so led away by the *ignis fatuus* of his own imagination, and the delusory scenes painted before it, that I cannot help declaring he frequently transgresses the bounds of truth. For instance. In the same page, he insinuates that (1) “ I was *too stiff* to hear Mr. M.” This insinuation contains a *double falshood*. (2) “ That I had *used methods* to inform myself of his proceedings.” This is a *second falshood*, equally notorious with the first. (3) “ That I had interlarded my Letter with *every thing disgraceful* to Mr. M.’s conduct, and to that of his sect.” Here is a cluster of falshoods, not inferior in magnitude, and equal in aggravation, to any of the former two; and if the *remarker* always possesses such a knack at *invention*, as he discovers in his late performance, particularly in the few *excerpta* I have just taken from it; we may assure ourselves he will never be at a loss for a subject to write upon.

III. But the most illustrious specimens of our author’s modesty, candor, and charity, are yet behind. As they concern *me*, they are therefore very plentifully exhibited.

Let us glean together the whole crop.

1 He compares me to a PORTER. "It looks more like the vain jangling of *porters* over a pot of beer." P. 1.

2 Soon after I am transformed into the *greatest* THIEF. "The greatest *thief* will cry thief first." P. 9.

3 SACRILEGE and duplicity are laid at my door. "Dost thou commit *sacrilege*?—This is duplicity with a witness." P. 8.

4 I am *first* in INIQUITY. "This is unfair indeed. You are first in iniquity." P. 9.

5 The charge of BLINDNESS is brought against me in terms equally explicit. "I wish it may please GOD to *open your eyes*." P. 14.

6 I am represented as NOT BAPTIZED as a *Christian*, nor *baptizing* as a *minister of Christ*; consequently as possessing no valid claim to the character of either. "'Tis your duty to be *baptized*, and to *baptize*, as a *Christian*, and a *minister of Christ*." *Ibid.*

7 The still more awful charge of being a ZEALOUS OPPOSER OF THE TRUTH AS IN JESUS, is brought against me. "It is no new thing for a *zealous opposer* to become a zealous defender of the truth as it is in Jesus." *Ibid.*

8 I am compared to "Saul of Tarsus, burning with horrid rage against the poor *Baptists*." P. 15.

9 He says, I REJECT THE COUNSEL OF GOD. "Let me caution you, that (like the *pharisees* and *lawyers*) you do not *reject the counsel* of God, not being baptized." *Ibid.*

10 He

10 He implicitly styles me a VIOLATER OF GOD'S COMMANDS; an UNSCRIPTURAL INNOVATOR; and a RIDICULER and DEFAMER of a glorious ordinance. "Make haste and delay not to *keep* this divine command. Renounce *unscriptural innovations*—and stand forth a defender of that glorious ordinance, which you have endeavored to *ridicule* and *defame*." P. 16.

11 I am a BLASPHEMER. "Men are determined to contradict the great and holy GOD to his face." P. 21.

12 A TRADITIONALIST. P. 22.

13 Almost a MADMAN, that has RAGED at an uncommon rate. "—But in the other, I had almost said, the madman.—You never could have *raged* at the rate you *have* done." P. 29.

14 One that has put forth his hand against the LORD'S ark. "Did the oxen shake the ark? and did you *put forth your hand*?" *Ibid*.

15 I am accused as an OFFENDER of GOD and an ABUSER of men. "— If your conscience don't accuse you of *offending* GOD, as well as of *abusing* men." P. 30.

16 As one that FIGHTS AGAINST THE TRUTH; uses CARNAL WEAPONS; writes in the SAME STYLE AND SPIRIT with *Saul* the UNBELIEVER; and is EXCEEDING MAD, breathing out THREATENING, &c. "— Should conscience tell you that you have *fought against the truth*; that the weapons of your warfare are *carnal*; that you have wrote against baptism and the Baptists in the SAME style and spirit, *Saul* of *Tarsus* would

“ would have done, *before* he *believed* — that
 “ you are *exceeding mad against* them; *breathe out*
 “ THREATENINGS, &c.” (I declare it is well our
 author did not add “*slaughter*” too) “ should
 “ conscience remind you of these things; which
 “ GOD grant!” P. 31.

17 I am represented as an UNBELIEVER and
 IGNORANT. “ The time may come, when you
 “ will confess *you did it ignorantly in unbelief.*
 “ Your being an *unbeliever, &c.*” *Ibid.*

18 As a CARNAL DEIST, or one DESTITUTE
 OF THE GRACE OF GOD. “ If a poor *carnal*
 “ *Deist* or any body *destitute of the grace of GOD,*
 “ had wrote in such a style, &c. It is language
 “ EXACTLY AGREEING to a *carnal heart.*” P. 32.

19 As a DELIBERATE AND PUBLIC SNEERER
 at things *sacred.* “ When I see you deliberately
 “ and publicly sneering things *sacred, &c.*” P. 33.

20 As an INFORMER. “ Views consistent with
 “ the character of an *informer.*” P. 35.

21 As an “ ASSASSINATOR of the character
 “ of a body of people.” *Ibid.*

22 He insinuates that I wish the Anabaptists
 either in *hell* or at the *stake.* “ I hope you
 “ don't grudge the Baptists their watery grave,
 “ and wish them in a WARMER climate.” P. 37.

23 After all those heavy charges, our author,
 in perfect consistency with himself, insinuates,
 I am out of the way of salvation. “ That it
 “ may please GOD to lead you into the *good*
 “ *old way.*” P. 39.

24 As if I had committed a crime of the most grievous nature, he summons me to the judgment-seat of *Christ*. What my doom would be if Mr. *T.* were appointed assessor to the Judge, or if the sentence were to be issued in strict correspondence with our author's charitable system, it is not my business to determine. The reader may form what opinion he thinks most naturally deducible from the following dark hints. " Let me tell you, Sir, sacred things are not to be trifled with. You and I must surely and shortly stand before a high tribunal, and an impartial Judge. There must we give up our accounts."—To the unbounded clemency of that Judge, and to the impartial equity of his tribunal, I most readily make my humble appeal, from the most unhallowed zeal and flagrant uncharitableness, that ever disgraced the character of one, who sustains the office of a minister of the gospel; and who, as a poor sinful worm, must himself hang upon that infinite mercy in *Christ Jesus*, to which he and his zealous brother of *Liverpool* are so charitable as to consign me. Whatever sentiments these men entertain respecting their Pædobaptist brother; he begs leave to assure them, that even in the face of some unfavorable facts, which swerve from the *royal law of love* by a most notorious deviation, he nevertheless still retains the most sincere benevolence towards their persons; desires to exercise towards them that charity in its amplest extent, which *hopeth all things and covereth all things;*

things; and wishes them no other harm, than that they “ may stand perfect and complete in “ all the will of GOD.”

But let me now beg leave to present the reader with one compendious view of the modest and charitable epithets, contained in the foregoing list; with which the *remarker* has ornamented his late production.—“ A PORTER—The *great-
“ est* THIEF—Chargeable with SACRILEGE and
“ DUPLICITY—FIRST *in iniquity*—BLIND—
“ Neither *baptized* nor *baptizing* as a CHRISTIAN
“ or a MINISTER OF CHRIST—A ZEALOUS
“ OPPOSER of the truth as in *Jesus*.—A RE-
“ JECTER of the counsel of GOD—A VIOLATER
“ of GOD’S commands; an unscriptural INNO-
“ VATOR; a RIDICULER and DEFAMER of a
“ glorious ordinance — A BLASPHEMER — A
“ TRADITIONALIST—Almost a MADMAN—
“ One that has TOUCHED THE ARK—An OF-
“ FENDER of GOD and an ABUSER of men—
“ A FIGHTER against the truth; using CARNAL
“ weapons, and writing in the SAME style and
“ and spirit with SAUL—An UNBELIEVER and
“ IGNORANT; exceeding MAD against the Bap-
“ tists, and breathing out THREATENINGS, &c.
“ —AS a CARNAL DEIST; OR ONE DESTITUTE OF
“ THE GRACE OF GOD—A *deliberate* and public
“ SNEERER at things sacred—An INFORMER—
“ An ASSASSINATOR of the character of a body of
“ people—OUT OF the *good old way*.” &c. &c. &c.

This is the goodly string of mild appellations, charitable sentiments, and gentle charges, scattered

tered by the hand of bigotry throughout the "Remarks." The mild author of them, is the identical person, who introduces his book with a wish that "the disputants about baptism would govern their tempers, and reason with calmness." But, if the *remarker* seriously intended that his wish should be answered, he ought first to have exemplified his own calm sentiments. Whereas, to name his *precept*, and instantly to contradict it by his *practice*, is such glaring inconsistency, as reminds me of the conduct of those Divines who take a text, and fight against it all the sermon through. But I cannot dismiss this curious collection of epithets without a few strictures.

I It is the observation of a fine writer, that "Fair honesty uses, tho' a sharp, yet an unstained weapon; while bigotry strikes with one em-poisoned, though much duller." Apply this spirited sentiment to our *remarker*, and it will be found to suit him to a hair. The weapon he uses is stained with the venom of bigotry: A poison this, which injures no hand so effectually, as that which holds it. With his sword, which is manifestly fabricated from materials of wood, he deals about his blows exceedingly thick: sometimes rushing with dreadful fury upon a man of straw of his own making; at other times, with huge knight-errantry, encountering "horrid scenes," which exist no where but in the *Utopia* of his befrighted imagination; often making most formidable attacks upon reason, against whose

impenetrable shield our author's *wooden* weapon goes all to pieces; almost constantly invading the hallowed land of *charity*, whose untainted air neither generates nor agrees with *bigots*; and not seldom combating with common sense. Reader, pity me! when you reflect that I am dragged into the field of controversy by such a wooden artist; who seems to mistake passion for argument, the firebrand of bigotry for christian zeal, the dogmas of self-sufficiency for solid reason, the thread-bare cant of a party-spirit for genuine charity, and, who in so many instances stands

“ Unaw'd by danger of offence,
 “ The fatal enemy of SENSE.”

2 Would not the reader naturally suppose, when he takes a retrospective view of the preceding epithets, that the *remarker* had exhausted his whole stock? especially when it is considered that he has ransacked the vilest, and the most horrid *similes* for ideas?—from the vulgarity of the *porter*, up to the villainy of the *thief*; and from the *madman*, down to the blindest *ignoramus*?—I say, when we have been favored with such a variety of these delicate wares; would not the reader naturally conclude that our author would, in future, turn bankrupt in *comparisons*, *illustrations*, *dogmas*, *anathemas* and *abuse*? To obviate such a conclusion, I will tell the reader a secret. Bigotry is a *hot-bed*, composed of all those warm ingredients, calculated to throw up every species of *fungus*. When one crop is gathered, another

as numerous and instantaneous, succeeds. As, therefore, a copious descent of rain occasions a rapid growth of the *fungous* produce; so the prolific mind of a bigot receives additional fertilization from a smart shower of penetrating arguments. And the *ranker* the soil, the *richer* the crop. So that if our *remarker's* mind, amply enriched with every compost necessary for the production of *funguses*, hath already supplied us with a good *spring-crop*; may we not expect a still more luxuriant harvest in a future season? And if we may be permitted to judge of the *interiora* of bigotry, as we do of a hot-bed, by the scent of its exhalations; I think our author's mind bids as fair for sending forth a goodly favor, as that of any inflammable zealot within the confines of bigotry. But whether the hot bed, or the steam that ascends from it, be likely to give any additional perfume to the *garden enclosed*, or to stock it with any other produce, save that which shoots from the *fungus* of bigotry; I fancy the pious reader will easily judge.

3 When the *remarker*, from stark charity, brands me on the back with the gentle stigmata of "an *opposer* of the truth—a *defamer*—almost a *madman*—a *traditionalist*—neither *baptized*, nor *baptizing* as a *Christian*—a *rejecter*, of the counsel of GOD—touching baptism, an *unbeliever*, &c. &c." I only regret, that he did not previously attempt to demonstrate by dint of *argument*, that these appellations were as *just* as they are *abusive*. But I beg this gentleman's

pardon; *argument* is not *his* province. What did he *write* for, then? Did he think that a little anonymous squib, stuffed with his foolish dogmas, would be admitted by the public as an *answer* to a book, a single argument in which he has not discussed, either as a Divine or a Logician? Did he expect that people of common sense, would swallow his dogmatic pills, because rolled in the soft powder of his “ *undoubtedly, most certainly, round affirmations?*” Or did he suppose that *abuse* and *argument* are terms convertible? He says, p. 32, “ that I have given room “ for the most *singing* recrimination.” But with what kind of *sting* would he arm his recriminations? If with that of *argument*; what a pity he did not unsheath it, in all its terrific poignancy! Hitherto, I have felt nothing, half as formidable as the sting of a *gnat*; and the *stinger's* ABUSE, resembles the impotent *buzz* of that feeble insect. A friend lately assured me, that by commencing a dispute with Anabaptists, “ I had “ thrown myself into a nest of *hornets*.” These are dreadful creatures; to be sure; but the *remarker* is not one of them. *He* has *lost* his *sting*; or rather *never had* one; if I may infer from the obtuseness and dulness of his late performance. And if he does not acquire a literary *aculeus*, by the time he writes again, we shall only rank him among the harmless and promiscuous winged multitudes, that bask unnoticed and unnumbered in the summer-sun; and which, after a temporary existence, buzz their last, and are buried

buried in oblivion.—But our author can fling dirt, though he cannot sting. And his recriminations look, as if they sprung from that spurious source. No wonder then, if they are as *light* in their nature, as they are base in their origin. Naturalists inform us, that *mud* is prolific in *flies*; and therefore that multitudes of these winged insects come

“ In squalid legions from the *mud* of Nile.”

Our author's recriminations have hitherto proceeded from a similar muddy source; and if his future *stings* do not improve considerably, they will merit a re-assignment to their parent—MUD!

IV. Proceed we now from the instances of the *remarker's* charity and candor, to the rare specimens of his *logic*.—(1) Speaking of his brethren in this town, he pays me the following huge compliment. “ I suppose some of them were very fond of you, as a good man, and a good preacher. But I am ready to think, you have pretty well cured them of *this*.” So, according to our *supposer*, before I wrote in defence of Infant-baptism, I was “ a good man and a good preacher.” But since I committed this unpardonable offence, all my *goodness*, either as a *man* or a *preacher*, is evaporated. There's a compound of charitable logic for you, reader!

(2) The following sentence,—“ Give in their experience to the church,” I introduced in my *Letter to a Baptist-minister*; and without making

making a single observation on it, marked it with *commas*, as a quotation from the language of Anabaptists. This circumstance, in itself so inoffensive, awakens at once our author's indignation and logic. For, he says, "This you mark with *commas*, IN ORDER to stab its reputation. P. 31." So, according to this wonderful *remarker*, a quotation must never be marked with *commas*; for to his befrighted imagination, full of "horrid scenes," these innocent marks *prefixed* and *postfixed*, look like so many daggers, intended to *stab* the sentence through and through. Well, I assure this gentleman, if ever he palms upon the public, any more of his nonsensical *Remarks*, I am determined to wound them with *commas*, and something else a little more pointed.

(3) P. 9, he says, "An apprehension that baptism is essential to salvation, gave rise to infant-sprinkling." So bold a declaration ought to be supported by a *demonstration* equally bold. So it is. *En! argumentum palmarium!* "I will go further, and roundly affirm that—I AM SURE OF IT."—There, reader; don't you think this man ought to be dubbed *Logician Laureat*, for his huge and unparalleled knack at argumentation?

(4) P. 13, he affirms that "believers' baptism is supported by precept and precedent." But how does he *prove* his affirmation? Thus!—"SURELY IT MUST BE RIGHT."—*Risum teneatis, amici?*

(5) Another

(5) Another more weighty argument still, occurs *ibid.* “ How do we know that Infant-baptism is an error? From the *intire silence* “ of scripture about it.” That scripture is not *intirely* silent upon this important particular, I hope to prove in its proper place. But I must let the *remarker* go on.—In order to prove that, *men* and *women* are “ the proper subjects of baptism,” he quotes *Acts* v. 14. Upon which he says, “ the want of that one word (children) “ must *sink your cause for ever.*” Aye, doubtless; when such a heavy millstone of an argument hangs about its neck; and such a heavy logician ties the burden on.—But, in order farther to clarify and corroborate his ponderous logic, he says that “ transubstantiation has something like “ *proof* in scripture,” (the *Papists* will thank the *remarker* for his half-way concession); “ for instance; CHRIST says, *This is my body.*” However, lest we should imagine he was a *Roman Catholic* on this point, he sets about confuting it. “ How “ do we know that *transubstantiation* is an *error*, “ and how do we *prove* it? We *say*” (is that *proving*?) “ the words of CHRIST are to be understood *metaphorically.*” But might not a *Papist* very justly reply in the same strain of arguing? “ We *say* the words of CHRIST are *not* to be “ understood *metaphorically.*” Alas! for poor *Protestantism!* if it rested upon no firmer a basis, than that of the poultry logic of our *remarker!* I’m sure, if he was to engage in a controversy with a *Jesuit* of the *lowest* class, our cause in the
hands

hands of such a fumbling logician; would cut but a poor figure. And if our author is no more skilled in the controversy about *baptism*, than he seems qualified for refuting the absurdity of *transubstantiation*; I would advise him never again to shew his face in the field of *this* controversy; unless he can, with phlegmatic patience; submit to the mortification of being—*laughed at*.—But let us see, how his method of attacking a Popish tenet will apply to *baptism*. He says, that “the want of one word (*children*) “in *Acts* v. 14, will sink our cause for ever.” Then he quotes, (quite *mal-apropos* in my opinion) the words of our SAVIOR, on which the *Papists* ground their favorite tenet; which he refutes by *saying* (for it is impossible to call it *arguing*) “that the words are to be understood “*metaphorically*.” But might not the *Papist* justly urge our author’s own reasoning in favor of adult-baptism, against his logic about *transubstantiation*. *q. d.* “Mr. Remarker, you say, that “the omission of *one* word in *Acts* v. 14, sinks “the cause of the Pædobaptists for ever. Yet “in commenting upon our SAVIOR’S words, “you say we are to understand him as declaring, *This is (METAPHORICALLY) my body*. “But, Mr. Remarker, where is the word *metaphorically* written? Will not, (to adopt your “own *argument* and your own words) *the want “of that one word (metaphorically) sink your cause “for ever?* and *lie a dead weight on your cause, “when you, Mr. Remarker, are no more?*”——

Thus

Thus our author's wonderful logic here, puts a weapon into the hand of a *Papist*, and disarms his own boasted reasoning, in favor of adult-baptism, of all its force.

(6) A hint I dropped, respecting the utility of a liturgical service, in order to guide a public congregation in their addresses to GOD, furnishes our author with a fresh opportunity of displaying his logic. According to custom he tells a *little story*, which he borrows from one whom he styles "*a droll hand*." P. 28. But it contains such a mixture of profanity and drollery together, that I will not recite it, even though it comes authenticated from the pen of the pious *remarker* himself. Indeed he seems suspicious that his borrowed story fails in *argument* as well as *decency*: for he says, "However, I will not *dispute* these points with you." But though he declines *disputation* on this head, yet he favors us with his humble opinion. "My *opinion* is "that *reading* is neither *praying* nor *preaching*."*

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And

* N. B. I beg leave to consider this unguarded assertion of our author. — I. As to *preaching*: to *preach* is *predicare verbum DEI*, to publish or declare the word of GOD. Whether this publication of truth be performed *ex-tempore*, *memoriter*, or by *notes*, it is *PREACHING*: because the particular *mode* does not affect the *thing itself*. And, tho' it is much to be wished, that the use of *notes* were more out of fashion; if for no other end but that of ascertaining the *originality* of the preacher's manufactures: yet, to make preaching the absolute monopoly of an *ex-tempore* mode, is at once to depretiate a well-digested composition *because* it is *read*; and to dignify with the undeserved title of *preaching*, every the grossest piece of incoherence, merely *because* it is poured forth without notes; and perhaps without premeditation, arrangement, or connexion. So far am I, therefore, from being a profelyte

And then he adds " Let me *take leave* of this
 " point, by reminding you, that a *bare com-*
 " *mendation*

selyte to our author's doctrine on this head; that, although I wish as much as possible to discountenance the use of those *pulpit-crutches*: yet, I had rather listen to the *reading* of a well-connected discourse at any time, than to declamatory effusions delivered *ex tempore*, when the matter and manner exhibit a disgusting mixture of awkward vociferation and immethodical rant. — II. When the *remarker* says, "*reading* is not *praying*," he might have added, " nor is *ex-tempore* "*effusion, praying*:" for, the *mode* is not the *thing*. *Prayer* in its *essence*, is the spiritual breathing of the heart God-ward; and may therefore be performed without any *verbal* expression whatever. As the *mode* of expression does not *necessarily* enter into the *nature* of the duty; consequently the *difference* of the *mode* does not in the least affect the *thing*. *Words* are but the clothing of our *thoughts*; and the *manner* in which the former are expressed, cannot injure the existence of the latter. Would not any person of common sense stare at that man, who should argue, that a person cannot *think*, because he *methodizes* his thoughts, and cloathes them in a *form* of well-digested *expression*? or that *reading* an excellent composition, which is the result of deep study, is not *thinking*? Equally absurd is our *remarker*; who would exclude *praying* from one mode, and confine it to another. But his absurdity will appear still more evident, if we consider, (1) That if none can be said to *pray* but such as present their addresses *ex tempore*; then this extemporaneous mode is *essential* to prayer. But this is contradicted by matter of fact. For, a man may by mere dint of ingenuity, vent his thoughts in prayer as well as in preaching, without any premeditation, and yet be destitute of any *spirituality* in either. Many a professor of religion has acquired an astonishing volubility in uttering words *ex tempore* in prayer; who notwithstanding has never experienced the gift of praying *with the spirit*. Therefore an *ex-tempore* effusion no more constitutes the *essence* of *prayer*, than a similar mode is essential to deep thinking. (2) If *reading* a well-digested *form* be not *praying*; then those who practice that mode of congregational devotion, are wholly shut out of all pretensions to the *essence* of a duty, which enters into the very nature of true christianity: and since the disciples of our LORD prayed by a *form* prescribed to them by their great Master; according to our author's logic, they did not pray at all. (3) It is notorious, that many ministers, who loudly exclaim against a *form*, are guilty of equal formality with those, from whom they differ. For, I myself have heard the *same* prayers used without the smallest variation, from the beginning to the end of the year; only with this trifling difference, that instead of being *written*, they
 were

“ mendment of any thing, is no proof of the
 “ legality or utility of it.” And let me remind

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our

were delivered *memoritér*. (4) Considering how many are palpably disqualified for being the mouth of the people, in the solemn duty of prayer; and how frequently congregations are obliged to listen to effusions, replete with irreverence, vain repetition, and gross impropriety of language; to obviate such disagreeable incidents, as well as to afford the congregation an opportunity of uniting equally with the minister in their joint addresses to the divine Majesty; scripture and the very nature of things concur to prescribe such a public form, as may at once assist the minister, and edify the people. And so fully was the illustrious Reformer of Geneva convinced of the great utility of such a public form, that Fuller, in his Church-History, Book vii. P. 426, says, “ Master Calvin is therein” (*i. e.* in his Letter to the Protector,) “ very positive for a SETT FORM: whose words deserve our translation and observation. FORMULAM precum (saith Calvin) & rituum ecclesiasticorum valde probo, ut certa illa extet; a quâ ne pastoribus discedere in functione suâ liceat: 1 Ut consulatur quorundam simplicitati & imperitiæ. 2 Ut certius constet omnium inter se ecclesiarum consensus. 3 Ut obviam incatur desultorie quorundam levitati, qui novationes quasdam affectant. Sic igitur statum esse catechismum oportet, statam sacramentorum administrationem, publicam item precum formulam.” That is: “ I do HIGHLY APPROVE that there should be a CERTAIN FORM of prayer, and ecclesiastical rites; from which it should not be lawful for the pastors themselves to depart. 1 That provision may be made for some people’s ignorance and unskilfulness. 2 That the CONSENT of all the churches among themselves may more plainly appear. 3 That ORDER may be taken against the unsettled levity of such as delight in innovations. Thus there ought to be an established CATECHISM, an established administration of SACRAMENTS, as also a PUBLIC FORM OF PRAYER.”—See Mr. Toplady’s *Historic Proof*, &c. P. 370.—This testimony is the more valuable, as it proceeds not from a *Churchman*, who might be suspected of undue attachment to his own ecclesiastical rites, but from an impartial *Presbyterian*; whose opinion is at once declarative both of his wisdom and his candor; as well as decisive against some popular out-cries of modern bigotry. (5) I mean not that either the LORD’s ministers or people should be tied down *wholly* to a *form*; nor is it the original design of our church that they should; and we hope, our brethren that differ from us on this head, have full conviction, that *Church-men* can occasionally drop their forms in every branch of their public ministrations, and appear to as great advantage as others. All we contend for, is; in order that a public congregation should not be
 always

our *remarker*, that his *bare condemnation* “ of any
 “ thing” (especially when “ *bare*” of argument,
 of

always left at the mercy of extemporaneous (and often *erroneous*) effusions; that the officiating minister should deliver himself, especially in his petitionary addresses to God, with *truth* and *propriety*; and that the congregation may be able to follow him through this important branch of his public work, with edification; we think a liturgical service, on these accounts, of the highest utility. I know it is often urged, in the language of Mr. *Benjamin Wallin*, that our service is “ a form of human invention.” But how trifling is the objection? If Anabaptists inveigh at our liturgy, because it is a *form*; the same ground of invective would lie against the *Lord’s prayer*, and the *disciples* who used it.—But it is “ a form of invention.” And what then? If it be according to truth, is it invalidated, because it is an invention? “ I NEVER THOUGHT” (says Mr. *Baxter*, in his *Plain Scripture-Proof*, P. 271,) “ all things of human invention in God’s worship, either will-worship, or unlawful. Many circumstantials must be for the species of human determination or invention, which God hath determined only *in genere*: THAT IS THE DOCTRINE OF THE OLD NON-CONFORMISTS.”—Why should not ministers, in *praying* as well as *preaching*, strive “ to find out acceptable words”? Is not an *invention*, which is the result of deep meditation and scripture-inquiry, as much calculated to edify, as an *ex-tempore* one? Or is a prayer, delivered *ex-tempore*, less an *invention*, than one *studied* and *read*? Has not the latter the considerable advantage of being a well-digested composition? while the former, being an extemporaneous invention, is frequently encumbered with repetition, and improper, not to say irreverent, expression? Why should not a minister, under the inspiration of the Almighty, with his *Bible* before him, and his heart lifted up in prayer to the fountain of wisdom, *find out* and compose as edifying a *prayer*, as a man, who stands up in a pulpit, and, without any premeditation, pours forth his petitionary addresses, in language not always proper, and in a manner, sometimes perhaps destitute of reverence, as well as sense? Why should the one be condemned under the depreting epithet of an “ *invention*?” and the other, not? Archbishop *Cranmer*, for instance, composes in his study an excellent collect, full of truth, and expressive of the soul’s devout breathing heaven-ward. Mr. *Wallin*, or Mr. *Turner*, or Mr. Any-body-else, delivers his addresses *ex-tempore*, in language unpremeditated and undigested. We will suppose that Mr. *W.* or Mr. *T.* speaks down-right *nonsense*, or utters palpable error, in his intercessory effusions. Shall the former be run down as an “ *invention*,” be-
 cause

of candor, and of decency) “is no proof” of the illegality or inutility of it.—Though he “takes leave” of this point, yet with strange inconsistency, he resumes it in the very next sentence; and inveighs at our *Liturgy*, by an abusive comparison between it, and *Diana*, the abomination of the *Ephesians*; and between those who use our *Liturgy*, and the heathen worshippers of that

cause it is studied; and the latter cried up, merely because it is an invention, *unstudied* and *undigested*? By this strange arguing, an invention of *ex-tempore* nonsense or error, may be proved of superior sanctity to the most solid composition, because it is *read*.—But our *Liturgy*, is “a form of *human* invention.” And is not an *ex-tempore* prayer a “*human*” invention? If Mr. *Wallin* objects to our formulary, because something *human* enters into its composition; then all his own *ex-tempore* effusions must be—altogether *divine*: otherwise his objection has no force. But if he mean, that the prayers of our church are absolutely “*human*,” as containing nothing of God and truth, but every thing of *man’s* frailty; he is grossly mistaken. The compilers of our *Liturgy*, it is true, were *men*; and so are their modern objectors. But they were *men*—of eminent learning—of genuine piety—and of deep acquaintance with the scriptures. They were *Reformers*, *Martyrs*—men, who sealed the truth with their blood. And, although their compositions, as to their *verbal clothing*, are *human*: yet, as to their intrinsic worth, they are *divine*. For, if the inherent gold of gospel-truths may be said to render a production *divine*; there is then as much of *divinity* in the *Liturgical* services of our church, as in any or all the *ex-tempore* compositions of Anabaptists; from the first founder of that sect, down to Mr. *Benjamin Wallin* aforesaid. And, as well to give a sanction to our sentiments on this subject, as to point out the divine original, from which we derive the use of a form of prayer; I present the *remarker* with the following lines, which I would advise him to consider maturely.

“ *Hosea*, *Joel*, and *Isaiah*,
 Were Jews, as well as *Hezekiah*,
 Yet us’d and taught a *form of pray’r*;
 Their works say how, and when, and where.
 In after-times, the saints, we find,
 Were taught by HIM, whom all should mind;
 A certain *form of pray’r* to use,
 Fit or for Christians, or for Jews.”

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abominable idol. To which piece of irreligious and inconclusive assimilation I cannot better reply, than in our author's own words, which immediately follow. "But what was all this to the purpose? JUST NOTHING."—He is very angry, because I have hinted at Mr. M.'s disqualification for making any improvement in our *Liturgy*; and says, "I think just the contrary. Did you ever see a human performance that could not be improved?" Oh! the man's *logic*! I say, Mr. Medley does not possess *abilities* sufficient to suggest an improvement in our *liturgical* service. Ergo, I say it cannot be improved at all. That is, according to our logician, Mr. M. is *every-body*; and to say, a composition cannot be improved by *him*, is to affirm it will admit of no improvement at all! Excellent!—He seems extremely happy in the supposition, that he does not *want* a *Liturgy*. "I can tell you of some who do not *need* it." Whoever they are, the *remarker* is not one of them. For, if I may be permitted to form a judgment of his abilities in the pulpit, by his late production from the press; I'm sure he *does* "need" a *Liturgy* to assist him in his ministrations: and as I know of none superior to *that* used by the *Church of England*, I therefore most earnestly recommend it to Mr. T.'s pious adoption: and if *method*, *argument*, *language*, *modesty*, *charity*, and a proper application of *scripture-analogy*, have any thing to do in the delivery of public discourses; I should imagine the *remarker*, of all preachers living, ought
to

to study these necessary ingredients ; and to trust rather to well-digested *notes*, than either to his *memory* or his *invention*. Those who *cannot* walk without *crutches*, appear *doubly lame*, when they affect to throw them away.

(7) More logic still ! He says, p. 25. “ What has a passage in *Genesis* to do with baptism ? ” The passage he refers to, is that which I have prefixed as the motto, to the title-page of my *Letter to a Baptist-Minister* ; and is the following. *I will be A GOD to thee, and to thy SEED after thee.* In an improvement of this covenant-promise, made to *Abraham* and his *seed*, of which *circumcision* under the law, was a confirming *sign* and *seal*, as *baptism* is, under the gospel ; I have advanced some arguments, which, it is manifest, our *remarker* knows not what to do with. According to his usual method, he passes *them* over in perfect silence ; which his prudence judged most advisable. But on the *scripture-analogy*, which supports these arguments he makes an indirect attack ; by asking such a question, as would incline one to suspect, that he thought the Old Testament *contrary* to the New ; that it was unscriptural to argue from the authority of the one, to that of the other ; or that a divine institution under the latter, can receive no sanction from the records of the former. An insinuation this, which, at the same time that it loudly proclaims our author’s ignorance of *scripture-analogy*, has a tendency to arm the hands of infidels with weapons against divine revelation. The grand
objection,

objection, which our author makes to the scripture from *Genesis*, as well as to other correspondent passages, both in the Old and New Testament, is, that they are not “*plain* texts of scripture.” So he argues (p. 25 :) “There is nothing like *plain* texts of scripture for carrying conviction.” That is; the word *baptism* is not mentioned *verbatim* and *litteratim* in the passage; and therefore it is not a “*plain* text;” and cannot be admitted as an evidence in favor of the subject. But the objector *should* know, that as the Old Testament is an obscure revelation of the will of GOD, some of the plainest, as well as most important doctrines of christianity, lie concealed therein, under the veil of mystery; and that the prophetic language which cloathes them, is for the most part, dark and mysterious. If therefore, passages, in that obscure part of revelation, are inadmissible as evidences to any particular truth, merely because they are not *syl-labically* “*plain*,” I am afraid such reasoning will, not only tend to invalidate the arguments, in favor of revelation, founded on the divine connexion between the writings of the prophets and the apostles; but likewise to strike at the authority of the whole Old Testament.

Suppose our author had been present, when our LORD vindicated the doctrine of a future resurrection, against the cavils of the *Sadducees*; as recorded in *Matth.* xxii. 31, 32. The scripture upon which JESUS founded his arguments on that occasion, is a quotation from *Exod.* iii. 6.

“ I am

“ I am the GOD of *Abraham*, and the GOD of
 “ *Isaac*, &c.” This scripture contains a covenant-
 declaration, the same in substance with that in
Gen. xvii. 7. If therefore the want of the word
baptism, in the latter passage, be a proof that it
 cannot have any reference to that *sign of the co-*
venant; the want of the word *resurrection* in the
 former, must, according to the same mode of
 arguing, be admitted as a demonstration, that
Exod. iii. 6, cannot evince the *rising of the dead*.
 And, if the *remarker* had made one among the
 circle of the *Sadducees* just mentioned, should he
 not have objected to our LORD’S quotation from
Exodus, in the following manner. *q. d.* “ Don’t
 “ tell me of your quotations from the *Old Testa-*
 “ ment.—There’s nothing like *plain* texts of
 “ scripture to carry conviction.—What has a
 “ text in *Exodus* to do with the *resurrection?*—
 “ The want of that one word (*resurrection*) must
 “ sink your cause for ever.” Thus the *remark-*
er’s wonderful logic is retorted upon himself:
 and the retort proves at once the profanity and
 absurdity of his reasoning; because it shews, that,
 as *Gen.* xvii. 7, is not a *plain* text, and therefore
 according to him, not to be admitted in favor
 of baptism; for the same reason our LORD’S
 quotation from *Exodus*, not being a “ *plain text,*”
 ought not to be allowed as decisive for the doc-
 trine of the resurrection: and, it is submitted
 to the judgment of a reader of the smallest dis-
 cernment, whether, upon the same principle that
 the *remarker* is an oppugner of Infant-baptism,

he ought not to commence a *Sadducee*. For, if the want of what *he* styles *plainness* in one passage of scripture from the Old Testament determines him against *Infant-baptism*; why should not a similar circumstance, in another passage, fix his determinations against the doctrine of a future *resurrection*?—So much for the *remarker's* thoughts on *plain* texts, and the *plain* absurdity which *plainly* attends his reasoning on them.

(8) In p. 18, the *remarker* affects the *Critic*. He talks about “the import of the *Greek*,—the “joint authority of the best writers,—the joint “testimony of lexicographers, as sufficient to “fix the sense of a word,—of writers, both sacred and profane, ancient and modern, &c.” When I first dropped on this passage, the style of which is so extremely turgid, I thought, ‘Well, now we may expect something *greater* than a few *undoubtedlys*, *round affirmations*, *most certainlys*, &c. Surely our author is now going to enter upon a serious examination of his subject, and will favor us with something more conclusive than his mere *ipse dixit*.’ But it was a *mountain in labor*, and the production disappointed my expectations. Our *remarker* only talked about these “numerous authorities,”—*about them*, reader, and *about them*—for, lo! he has not produced *one* of them. And, indeed, why should I be surprised at this ridiculous issue of such a pompous *exordium*? when I hear him declare for his brethren, that “they pay NO REGARD to church-history, fathers, synods, *criticisms* on the *Greek*, &c?” *Ibid*.
Yet,

Yet, after saying, he “paid *no* regard to criticisms on the *Greek*,” he, in the very next sentence, says, “However, LET US PAY a moment’s attention to the import of the *Greek*?” Thus he says and unsays; advances and retreats; vindicates and contradicts himself, in the same breath! Rare mode of disputation! To what end is it *thus* conducted? “For *fashion’s* sake” truly! That is; the *remarker* “pays *NO* regard “to criticisms on the *Greek*,” because *that* is his “*fashion* :” but “he DOES PAY a moment’s “attention to the import of the *Greek*,” because it is *our* “*fashion*.” Inimitable condescension! Astonishing ingenuity of our critical *fashion* maker! Search the whole compass of letters; examine the whole circle of the *literati*; rummage all the productions of authors, sacred or profane, antient or modern, in prose or verse; and I dare say such a “*fashion*” of criticizing and commenting, as this of our author, was never before introduced into the literary world!—After, therefore, mentioning “the authority of “the best writers” without *producing* ONE:—after promising “to pay a moment’s attention “to the import of the *Greek*,” without fulfilling his promise:—after declaring “it has been “proved to a demonstration that *καταπίπτω* signifies to *plunge* or *overwhelm*, only,” without so much as even attempting to stumble on such *proof*:—after raising our expectations to a prodigious pitch, by talking of the “best writers, “lexicographers, numerous authorities, writers “sacred

“ sacred and profane, &c. &c.” what is the upshot of all this puff? Reader, summon up all your gravity. For, if your risible muscles were as rigid as even those of *Heraclitus* himself, I am certain, what follows will make an irresistible shock upon them.—“ *It must be UNDOUBTEDLY CERTAIN that plunging is baptizing; and that sprinkling is not baptizing.*” P. 21.—This is our author’s “ *fashion of paying attention to the import of the Greek!*” Well, learned reader, don’t you think this *fashion* perfectly *new*? And, for the introduction of it, does not the author bear away the palm from all the writers antient and modern?

Cedite Romani scriptores, cedite Graii!

(9) Although I am well nigh tired out, with reviewing the extraordinary specimens of the *remarker’s* charity, candor and logic; yet I will take the liberty to put my own and the reader’s patience to the rack, a little longer.—A simple circumstance—that of only *mentioning*, without making a single comment on the Anabaptists’ method of “ *giving in experiences*”—has thrown our author into such a rage, that he hardly keeps up common decency in his language, or common charity in his sentiments. If his animadversion which follows, favored only of the *abusive*, at which the *remarker* has a scurrilous adroitness; I should probably pass it over in silence. But, as it teems with falsehood, and reflects an undeserved aspersion on the *Church of England,*

England, I cannot help attempting, at least, to wipe off the dirt, which this Anabaptist zealot flings at our *Alma Mater*. Hark! how he falsifies and abuses, in a breath. "There is no such custom in *your* church. The *thief*, the *whore-monger*, the *blasphemer*, &c. may approach your communion-table, and no question asked, or notice taken." P. 32. That the *Church of England* does not require her members to give in *written* accounts of their knowledge in religion, is certain. But, that she is, therefore, remiss and indifferent about those pre-requisites, necessary in an approach to her communion, is equally false. Let any person of candor only peruse her solemn exhortations preparatory to the LORD's supper; and the several branches of salutary discipline contained in her communion-service; and then let him say, whether our church, as Mr. *Turner* shamefully insinuates, tolerates those beasts of the people "*thieves, whore-mongers and blasphemers,*" to approach the most sacred ordinance in her ritual. So remote is her discipline from such horrid profanation, that she arms herself with all the terrific denunciations of GOD's word, in order to prohibit the impious and ignorant from daring to touch the sacred symbols of the *Redeemer's* body and blood. The following are among the awful warnings she gives to such. "If any of you be a *blasphemer* of GOD, an *hinderer* or *slanderer* of his word, an *adulterer*, or be in *malice* or *envy*, or in any other grievous crime; repent you of your sins,

or

or else come not to that holy table; lest, after taking of that holy sacrament, the Devil enter into you, and fill you full of all iniquities, and bring you to destruction both of body and soul."* Nor does our church hold out these alarming declarations merely *in terror.m.*, or put them into the hands of her ecclesiastical sons only as *brutum fulmen*; but she moreover, in strict conformity to the sacred scriptures, urges upon her Clergy the awful necessity, and invests them with a canonical power, of guarding the holy communion against the unhallowed intrusion of profaneness and irreligion; giving them the strictest charge to expel and admit their communicants, according as they adorn or disgrace, by their conduct, the profession of christianity. Yea, so strict is the discipline of our church in this respect, that she issues out a prohibition against *railers*; and under that denomination of inconsistent professors, I am persuaded, she would include the *remarker* himself, and not admit him to her table; according to that apostolic injunction in *i. Cor. v. 11.*

To all this, perhaps, it will be objected, that some Clergymen in the *Church of England* are so lax and indiscriminate in the application of discipline, as to incur the charge which the *remarker* brings against our church in general. But, supposing some ministerial characters justly chargeable with the horrid crime of admitting to their table, the most profane and irreligious;

* Preparatory Exhortation to the Communion.

by what rule of candor or logic, is the inconsistency of such to be fixed upon the church itself? when her whole service makes the most rigorous provision against such profanation of her ordinances? Besides, though it must be confessed, that there is a most criminal relaxation of discipline in the present day, particularly respecting the due administration of the LORD'S supper; yet there are, blessed be GOD! some conscientious disciplinarians within the pale of the *Church of England*, who would as soon cut off their right hands, as permit "the thief, the whoremonger, or the blasphemer to approach the communion-table, without taking any notice;" as the *remarker* falsely insinuates. Yea, I will be bold to say, and can prove it by stubborn facts, that the excellent constitution of our church, enables her ministers to act with as great boldness in the delivery of doctrines, or the exercise of discipline, as any, in the circumstances of the *remarker*.

Thus, have I attended Mr. T. through the principal branches of his *Remarks*; and cannot but observe, that such productions as his, should always make their appearance, under such circumstances, as are best calculated to conceal the name of the author, and even that of their birth-place:—circumstances, to which the *remarker* has, hitherto indeed, paid the most artful attention; and for his skilful management of which, he merits the thanks of all the anonymous scribblers of the day. But, as he has now given us a
sample

sample of his style; whether a second production comes forth, with or without a name; we shall be able to determine its origin, by comparing the features of the one with the other; and to decypher the parent, by the correspondent likenesses of the offspring. Shou'd he think proper to take up his pen a second time, and favor me with more *Remarks*; I have only to request, that he would *think* a little, before he writes; and that *in* writing, he would *reason*. His productions, hitherto, have proved, that he is extremely deficient in both: and, having acquitted himself so indifferently, here I leave him,

“ With all his *blushing honors* thick upon him!”

while I present the intelligent reader with the following

EXTRACT from Dr. WATTS's Sermon, intitled “ *Christian Baptism,*” *Matth. xxviii. 19.* (Which I the rather do, because the sentiments of this great man respecting the *mode*, at once corroborate and recapitulate some arguments urged in this treatise; as well as shew, how shamefully disingenuous must every attempt be, to press this eminent Divine into the cause of Anabaptism.)

“ I procede now,” says the Doctor, “ to the inquiry, *What is the MANNER of performing this ceremony*” of baptism?— The Greek word βαπτίζω, signifies to *wash* any thing, properly by water coming over it. Now there are *several ways* of such washing, viz: SPRINKLING water
on

on it in small quantity; POURING water on it in larger quantity; or *dipping* it under water; either *in part* or in whole. And, since this seems to be left undetermined in scripture to one particular mode; therefore, ANY OF THESE WAYS of washing may be sufficient to answer the purpose of this ordinance. Now, that the Greek word signifies *washing* of a thing in general by water coming over it, and not always by *dipping*; is argued by learned men, not only from antient Greek authors, but from the *New Testament itself*; as, *Luke xi. 38.* “The Pharisees marvelled that *JESUS* had not first *washed* before dinner;” in Greek “was not first *baptized* :” and can it be supposed that they would have him *dip* himself in water?—*Mark vii. 4.* “The Pharisees, when they come from the market, eat not, except they are washed,” *i. e. baptized*: surely it cannot mean, except they were *dipped*. And, if this should be restrained to signify washing their *hands* only, yet it does not necessarily signify *dipping* them, as “*Elisha poured* water on the hands of *Elijah*.” *ii. Kings, viii. 11.*—Yet further, they practised the washing of *tables* (in Greek, of *beds*), as well as cups and vessels. Now *beds*, could not usually be washed by *dipping*.—*Heb. ix. 10.* The Jews had “*divers washings*” (in Greek, *baptisms*) which were SPRINKLING and POURING water on things, as well as plunging them.—*i. Cor. x. 2.* The children of “*Israel* were baptized unto *Moses* in the *cloud* and in the *sea* ;” not that they were *dipped* in the water, but they were SPRINKLED

by the clouds over their heads, and perhaps by the water which stood up in heaps as they passed by.

“ Besides, it is said further on this head, that *pouring* or *sprinkling* MORE NATURALLY represents most of the *spiritual blessings* signified by baptism; viz. the *SPRINKLING of the BLOOD of CHRIST* on the conscience, or the *POURING out of the Spirit* on the person baptized; or *SPRINKLING* him with *clean water*, as an emblem of the influence of the Spirit: ALL WHICH are the THINGS SIGNIFIED in baptism, as different representations of the cleansing of the guilt or defilement of sin thereby.”

P. S. As I am informed, Mr. M. employed Mr. Joseph Jenkins, of Wrexham, to correct the press for him, (which I suspect to have been the case, from a studied *omission* in the title-page of Mr. M.'s pamphlet); and as that gentleman hath helped Mr. M. to a *note*, out of his little ‘Systematic Creed,’ and, probably, hath “*suggested*” some more “*hints*” in the note-making way, to a convenient execution of which his superintending the press quietly contributed: I wish Mr. M. would adopt some method of informing me, what notes were fabricated by himself, and what, by Mr. J; that, in my future *Rejoinder*, I may not confound together the fabricators themselves.

The END of the 1st. PART of the REJOINDER.

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“ *Consuetudo ecclesie in BAPTIZANDIS PARVULIS nequaquam spernenda est,*
“ *nec omnino credenda, nisi APOSTOLICA esset TRADITIO.*” AUGUSTIN.

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