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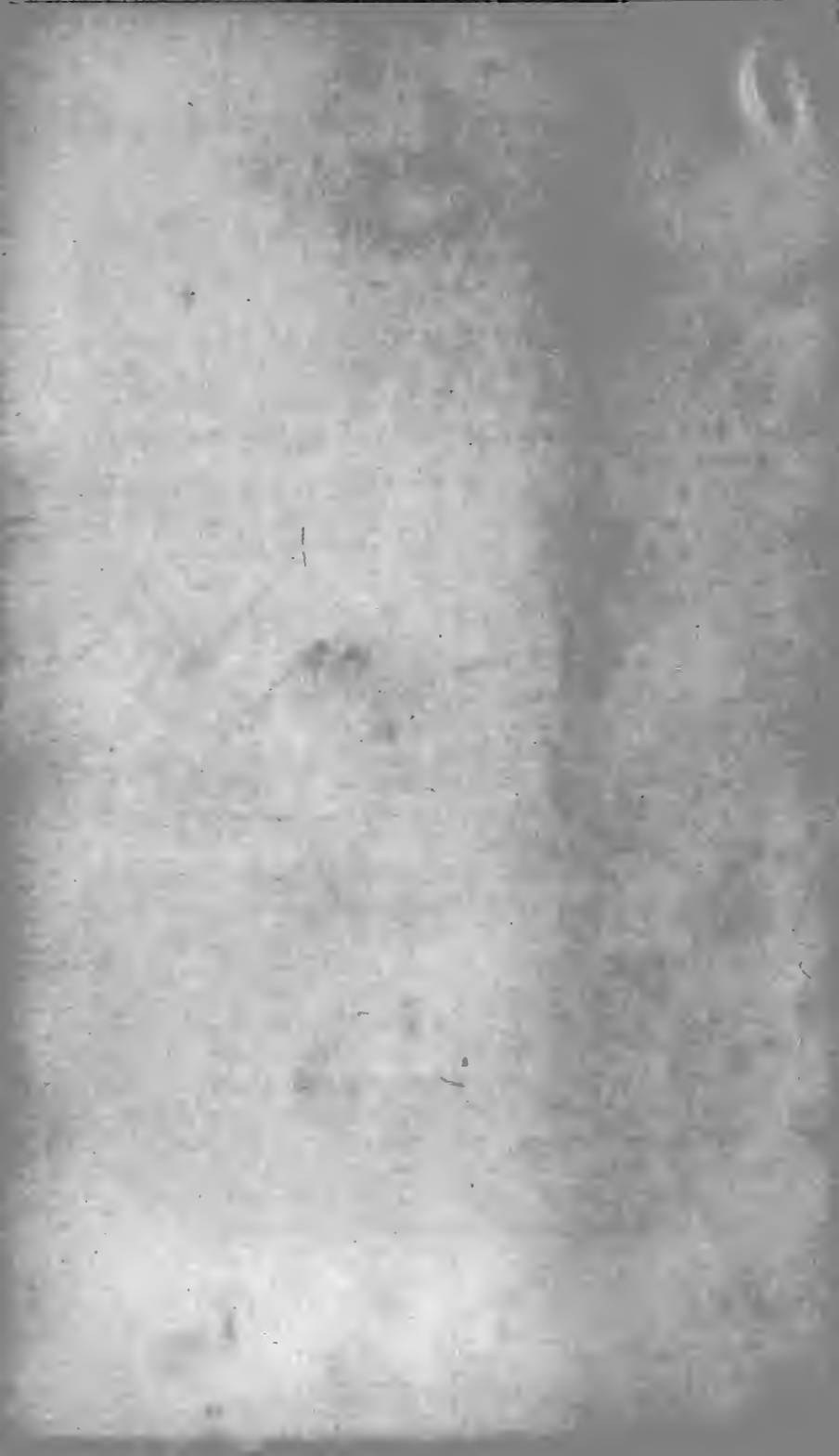




A thorough
Method with Mr Peter Edwards,
"Short Method with the Baptists"
or the
last refuge of Infant Baptism
annihilated by scripture prohibition
By Rev. Elias Lee.

Troy N.Y. - 1805.

vide Benedict's History of
the Baptists 2^d Edit. p 212



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THEOLOGICAL

P R E F A C E.

IT has been for several years a matter of wonder to me, that no Baptist writer has ever taken up the Pædo Baptists directly on the question, "If infant baptism be not commanded in scripture, is it forbidden?" The question in this form, as they generally state it, evidently carries with it—1. A concession that infant baptism is not commanded: 2. A plea, that, though it is not commanded, yet there are premises from which it may be inferred; and, 3. That if it be not forbidden, such inference must be allowed as valid and sufficient proof of it.

This is the whole strain of Mr. Edwards's reasoning upon the subject, and comprehends the most, and best, that can be said in favour of infant baptism; and I readily admit the validity and force of such evidence, in all cases where the premises afford sufficient grounds for it. But if an inference be drawn from premises which do not afford sufficient grounds for it, the premises themselves implicitly forbid the inference; and there is no necessity that a prohibition should be express in any case of the kind; for if a point may be established by inference, without an express command, a point may be overthrown by inference, without an express prohibition. All depends upon the premises: these contain the weight of evidence, and inference only brings it forward, and applies it for or against the object in question.

But if the premises with reference to any case be forbidden, all inferences drawn from those premises, in support of it, are likewise forbidden; and of course, if there be nothing else to support it, it must unavoidably fall to the ground. I think, therefore, that, notwithstanding all Mr. E. has said, I have fully proved that infant baptism is forbidden. For, 1. The premises from which he infers that infants should be baptised, lie in the Jewish covenant. 2. I have attempted to prove that *that* covenant was not the gospel covenant, but was cast out, with all its subjects, as such, or not allowed to stand as the visible church under the gospel: and, 3. That of course, the passages which he has produced from the New Testament have no connection with his premises in the old; but that rather his use of them makes the gospel contradict and falsify itself.

And now, if I have proved these particulars, I have proved that infant baptism is forbidden. I shall, however, feel myself happy if the reader will give the whole a candid examination, and judge for himself.

Some part of Mr. E.'s book seemed, at first view, to carry considerable weight with it; though I met with nothing in it which put me to a stand, either with regard to the subject or mode of baptism, except the effrontery of the writer: and upon the second and third perusal, it appeared like an old garment, worn threadbare, and just turned, and cut in a different fashion, to make it look like something new. When it was re-printed in Albany, it was soon followed with so much panegyric and triumph from many of those whose cause it advocated, that I wrote upwards of an hundred miles for Dr. Jenkins's reply, intending to have that re-printed likewise; but could not procure it. I thought, indeed, that a good opportunity was given for the Baptists to avail themselves of the method of reasoning against infant baptism, laid down in the plan above stated, and wished to see it done, but had not intended to write any thing myself; and, besides, I thought it wisdom in me to leave that to my superiors in ability and literature.

In this situation, the impression it first made upon my mind gradually wore off; so that I scarcely thought of it once in a month, till about the first of January last, when the subject visited me again somewhat in a singular manner, as there was then no particular occasion for it; nor did I seek after it, nor desire it, having other things to attend to. Sometimes, for several minutes, I had, by some means or other, such views of the difference between the two covenants—the taking away of the first—the establishment of the second, and of the nature of the gospel church, and especially the importance of a right use of the ordinance of baptism to the visibility of true religion in the world, as I do not recollect to have realized before; and then the whole would pass off, perhaps, for two or three days.

But, shortly after, these impressions became more frequent and forcible, so that I could hardly think of any thing else, whether I would or not; and so free were my thoughts upon the subject, that by indulging them a little at times, I had a sufficiency for several pages studied out in form, before I was aware, or had begun to

write. At length I concluded to devote myself to it, and pen down my thoughts as well as I could; being led in particular to attempt the overthrow of Mr. E.'s grand argument, contained in his "Short Method," by a solution of the above question: And, however imperfect the piece may appear in general; yet, if it comprehend a sufficiency for that purpose, in any way intelligible to a common mind, my design and wishes will be completely answered: but if it does not, I will heartily thank any person who will point out the deficiency; for I make no account of any impressions of mind whatever, which do not lead to, and are not subordinate to gospel truth.

I could have enforced my arguments greatly, and added others; but judged what is laid down to be sufficient in all points I have touched upon: And though some, perhaps, may dispute me with regard to the application of some passages of scripture I have quoted; yet I have been careful to introduce two or three at least, in all cases, which I think cannot be disputed.

In conformity to general custom, I have applied the word church to the Jewish congregation or nation; and have also applied the terms flesh and spirit to the two covenants, in a way which to some may seem rather new.

I have not attempted any particular defence of Mr. Booth; but Mr. E.'s attacks upon his arguments have often made me think of a rapid stream of water, which, when meeting with a number of rocks in its way, swells, and roars, and makes a great commotion, and seems almost to absorb them in its froth and foam; but passes by, and leaves them as they were before.

In comparing their arguments upon the mode of baptism, Mr. E. in many instances, appears weak and frivolous, there being a sufficiency in Mr. B. to answer almost every thing that he has said in form: I have therefore added some extracts from him to a few remarks of my own. But, like Mr. E. I have thought proper to lay down a scheme of the controversy, and also to say a little about the utility of infant baptism. It will likewise be seen, that in some instances I have imitated him in repeating my arguments, and statements, at least in substance; but I have given my reasons, in some measure, for this as I went along.

To realize the application of a part of the motto in the title-page, the reader should know, that Mr. E. has been for several years a

minister among the Baptists; and that upon leaving them he wrote the book in question, which he entitled, "Candid reasons for renouncing the principles of Anti-pædo Baptism;" to which he added his "Short Method," by way of appendix. But whoever has perused the book, has found it abounding rather with fleers of pride and self-importance, an accrimonious spirit, misrepresentations, and great swelling words of vanity. It is evident, that he is a man of a very versatile and changeable disposition; for it appears that he once resided in London as a tradesman, in which time he followed a Baptist minister into the vestry of his meeting-house, and challenged him to a public dispute upon the subject of baptism, being then very warm on the Pædo Baptist side: And so great was his pride, that the dispute must not be private; no, it must be public. The minister, however, declined the combat; but the next he heard of Mr. E. he had commenced Baptist, and had been baptized by another Baptist minister.* yet now we see him off again, and as warm for infant baptism as before.

When I had about two-thirds completed my piece, I was favoured with an opportunity of reading Dr. Jenkins's book, with which I am much pleased; but have thought, that there was such a diversity in our arguments and methods of reasoning, that one might be read as a kind of appendix to the other: And that the great Author of religion would divert the attention of all his true children from the inventions of men, and direct them to the true light and knowledge of his own word respecting this important institution, is the hearty prayer of Zion's well-wisher,

E. I.

N. B. I have had the *Albany* edition of Mr. E.'s book.

* *Jenkins's 1st Letter.*

A THOROUGH METHOD, &c.

MR. EDWARDS seems to vaunt, as though he thought he had finitten the Baptists with his pen, as Sampson smote the Philistines with the jaw-bone; but till he has produced something more weighty against their cause, and in defence of his own, they will never feel themselves obliged to quit the field, nor submit to any terms of capitulation with him. I shall not attempt to answer his arguments in form: My design is, to strike away the whole pretended scriptural foundation of infant baptism at a single stroke; which if done, the whole fabric, with every thing pertaining to it, will of course come down.

The Pædo Baptists in general, and Mr. Edwards in particular, do not pretend that there is any express command, precedent or example in the sacred scriptures for the baptising of infants; but, say they, it is proved by good inferences and consequences. But if they believe, that the urging of inferences and consequences in proof of it is a just and proper method of reasoning, they will not deny the urging of inferences and consequences against it, to be equally so. We ought however to observe first, that the validity and force of all inferential reasoning depend entirely upon the premises from which it is drawn. If the premises and the inferences agree together, either of them may be said to be good. But if their agreement exists only in the opinion of a disputant, they are false, and will serve only to expose the weakness of his cause.

Mr. E. has given a statement of his two arguments in support of infant baptism, thus: "God has constituted in his church the membership of infants, and admitted them to it by

a religious rite.”—“The church membership of infants, was never set aside by God or man ; but continues in force, under the sanction of God, to the present day.” His general inference is, that they ought still to be admitted by baptism.

Taking the sense of all these together, according to his own explanation, the statement would consist of three parts : 1. The premises ; the membership of infants was constituted in the Jewish church, and they were admitted to it by circumcision. 2. An objective argument to clear the way from the premises to the inference ; their membership is no where reversed, or forbidden in the gospel. 3. The inference itself ; they ought therefore to be admitted still by baptism.

Now it is easy to see, that his whole cause depends entirely upon the connection between his premises and the inference, as before stated ; if that be sure, he is certainly upon good ground. He seems to have been aware of that, and therefore has done what he could to support it ; and two things in particular were essentially necessary to that purpose : 1. To substantiate the assertion, that the gospel has no where forbidden the membership of infants in the visible church. And 2. To make it appear that the New Testament does in fact acknowledge the Old Testament church to be essentially the same with its own. All his other arguments in defence of infant baptism, are but as the outlines, or suburbs of these two grand and capital points.

Important, however, as these two points are to his cause, he has rested the first upon two slender pillars only. 1. His own word ; HE *says*, “That there is in the New Testament no law whatever to set aside the primitive right of infants to church membership.” 2. A pretended suffrage from the Baptists ; he says “that they readily grant it.” See p. 35.—The second he has endeavoured to support by a variety of reasoning from sundry passages in the New Testament.

But here again it is evident, that the last of these particulars depend greatly upon the first. If the gospel have any where forbidden the membership of infants in the visible church under it, it cannot allow the Jewish and Christian church to be essentially the same; for if so, it must allow that which at the same time it forbids, and reject that which is essentially the same with itself. All then that is necessary to be done to recover the ground which he supposes he has taken from us, and overthrow his cause even to final ruin, is to show that the gospel does actually forbid the membership of infants in the New Testament church; and thus affords us premises for stronger inferences and consequences against their baptism, than any thing in the Jewish church affords him for it. I do not say that I shall perform this; the reader will judge of that when he sees what I have written: but this I say, I intend to perform it, and think it indeed no very difficult task. For that purpose I give a general statement of my argument as follows:

The GOSPEL actually FORBIDS the membership of infants, as such, in the New Testament church; and therefore they ought not to be baptized.

It will be obvious to every observer, from what has been said before, that this statement consists of premises, and an inference; and that to support the inference it is only necessary to establish the premises.

According to Mr. E. and the Pædo Baptists in general, the parallel between the two churches, ordinances, and their subjects, runs thus: The Jewish and Christian church are essentially the same—Circumcision and baptism, in their use and meaning, are essentially the same—Believers, with their whole families, were taken into the Jewish church by circumcision—Believers, with their whole families, should be admitted members of the gospel church by baptism. But this parallel is confused, and presents the Christian church under the vail of Juda-

ism; and hence the reason why the Pædo Baptists have no clearer ideas of the true nature of a gospel church. What if we should insist upon the following addition to it? The seed of the flesh in Abraham's family, and the seed of the flesh in the families of believers under the gospel, are essentially the same. The seed of the flesh in Abraham's family was cast out—So should be also the fleshly seed of believers under the gospel.

I cannot say, that Mr. E. or any of his brethren would really deny the existence of two seeds. They could hardly have the confidence to affirm, that Isaac and Ishmael, in their moral relations, were essentially the same; nor that the children of believers now, who have no faith, are in that respect essentially the same with those who believe with their parents; and yet, surprising to me, they contend that they are essentially the same in regard to their right to the visible badges of Christianity, and the privileges of the gospel church. I repeat it—their opinion in this respect is surprising to me; for I verily believe that a great part of the four Evangelists, a part of the Acts of the apostles, a part of the Epistle to the Romans, of both to the Corinthians, the whole of that to the Galatians, a part of those to the Ephesians, Philippians, Colossians, Thessalonians, and the whole of that to the Hebrews, were written in direct opposition to it.

Here the reader should notice in particular, that the question disputed lies between *two* sorts of children in the *same family*, or of the *same father*; and that this is the foundation of the whole dispute. Abraham had children who, with himself, were heirs of the promise through the righteousness of faith; these pertained to the spiritual Israel, comprehending the faithful in all nations. Abraham had also children who, by the works of the law, were heirs of the promise through the law—See Gen. xvii. 8, Rom. iv. 13, 14. These pertained only to the nation of the literal Israel, and were not allowed to be heirs with the

first in any thing strictly pertaining to the Messiah's kingdom; but because they were children of the same father, they raised a controversy and contended for an equal right. This reduces our argument to particulars; And,

I. It is certain, that there were *two* seeds pertaining to Abraham as a father. Our Saviour, when here upon earth, declared to some of the Jews, as related in the viiith chap. of John and 37th verse, that he knew them to be Abraham's seed; but in the 39th, he insinuates to the amount of an assertion, that they were not Abraham's seed. "If ye were Abraham's children, ye would do the works of Abraham;" and in the 44th v. he positively declares them to be the children of the devil. According to these passages, when put together—They *were* the children of Abraham—They were *not* the children of Abraham—They *were* the children of the *devil*. Now if Abraham had no seed but such as these, his seed were all the children of the devil; none of them belonged to God. The fact however is, that Abraham had *two* seeds—*one spiritual*, like himself in faith and good works; and the *other natural*, like himself in the flesh, but morally the children of the devil, and like him in wicked works. If this were not the case, the author of truth itself must have been guilty of an absolute falshood in one of these assertions; for certainly they could not all have been true.

The apostle Paul, in the ixth chap. to the Rom. and 6th ver. hath also declared, "That they are *not all* Israel, which *are of* Israel." Here an idea of *two* Israels is held up to view; otherwise we can make no sense of the apostle's mode of expression, and especially when we compare the text with some parts of the context. The *first* was the *fleshly*, the *latter* the *spiritual* Israel; and a *part* of the first pertained also to the latter, but *not* all. "Neither because they are the *seed of Abraham*, are they all children; but in ISAAC shall thy seed be called—ver. 7." Here again *two* sorts of children are specified,

both belonging to the same father. The *first* is said to be Abraham's seed, but yet *not* children. If then there were children, they must have been a *different* sort of character, and yet Abraham's children; for unto no man but Abraham was it said, "That in Isaac shall thy seed be called." The meaning is, that their being the children of Abraham, *according to the flesh*, did not make them his children *according to the spirit*; and that therefore his children according to the flesh, were *not* all his spiritual children. But the apostle goes on, and explains himself, ver. 8. "That is they which are the children of the *flesh*, *these* are *not* the children of God; but the children of the *promise* are counted for the seed." In this passage the children of God and the children of the promise are evidently the same, and are peculiarly distinguished from the children of the flesh; for it is expressly said, that the children of the flesh are not the children of God; but the children of God, or of the promise, are counted for the seed, that is, the true seed of which the gospel church should consist.

The same apostle, in his letter to the Galatian church, says, chap. iii. ver. 16, "Now to Abraham and his *seed*, were the promises made. He saith not, and to *seeds*, as of *many*; but as of *one*," &c. Now if Abraham had not had *two* seeds, this remark, and especially when compared with the others, would have been absurd and foolish. Again, he says, chap. iv. ver. 22, "It is written, that Abraham had *two* sons;" and then goes on to distinguish them: *One* "was born after the *flesh*"—the *other* "was by *promise*"—ver. 23. *One* "was born after the *flesh*"—the *other* "was born after the *spirit*"—ver. 29.

Now, though the most of the passages I have referred to be undeniably plain and explicit; yet, since many people are so much under the vail of Moses with regard to the difference between the two seeds, I will also point them to a few figures

which the scriptures have made use of to illustrate the distinction.

When John the Baptist came preaching in the wilderness of Judea, he seems to have considered the visible church under the figure of a field, full of fruit trees; and accommodating his language to the figure, says, Mat. chap. iii. ver. 10, "*Every tree which bringeth not forth good fruit,*" &c. This implies that there were *two* sorts of trees in the field. Some brought forth good fruit, and some did not; a circumstance however which till that time had not been considered as a test of their visible standing there. These answered to the two seeds in the church.

When addressing some of the Jews, he says, ver. 9, "Think *not* to say within yourselves, *We have Abraham to our father*; for I say unto you, that God is able of *these stones*, to raise up children unto Abraham." Here he objects against *one* kind of relation to Abraham, and acknowledges *another*; of course there must have been *two*, of a very *different* nature. The stones pointed out the Gentiles, who, in comparison with the Jews, had always been considered as the stones of the street, or as the rough stones of the wilderness; and as it was impossible that a Gentile by nature should become a natural child of Abraham, their being made his children can be understood only in a spiritual sense.

Again, he represents the visible church, ver 12, under the figure of a "floor," in which, till that time, the "*wheat*" and the "*chaff*" had lain together. The wheat and the chaff are expressive of the *difference* between the *two* seeds.

See again, chap. viii. ver. 11 and 12, "*Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out,*" &c. Here *two different* sorts of people are spoken of, and it is clearly evident that they were the two seeds.

We find also in the eleventh chap. to the Rom. the visible church represented by the figure of an "olive tree," in which were *two* sorts of "branches." One "*natural*," and in a state of "*unbelief*"—this is expressly said, ver. 20 and 21. The *other* "*spiritual*" or standing by "*faith*"—this is also express, ver. 20.

But how clearly has the apostle illustrated this whole affair, by the *two* women and their *children*, which were in Abraham's family, as we see in Gal. ivth chap. from the 21st ver. to the end. Here *Hagar* and *Sarah* are set in *contrast*, and their *different* circumstances pointed out. Hagar is said to be the *bond-woman* and Sarah the *free*, and their children to have their standings *accordingly*. "Which things," he says, "are an allegory; for these are the *two* covenants." Then certainly there *were two covenants*; but no more relating to this case, for if there had been even another, the apostle would not have said, the two covenants, but two of the covenants.

Hagar represented the covenant in which the *Jewish* church stood; and Sarah that in which the *Christian* church stands. *Ishmael* characterized the *members* of the Jewish church in general, except the few who were also spiritual; and even these, in regard to the principles on which they had their standing there. *Isaac* characterizes the *true members* of the Christian church. Perhaps with regard to Sarah and Isaac, this statement will not be disputed, and with regard to Hagar and Ishmael it cannot; for the apostle has made Hagar to be Mount Sinai, in Arabia, where the Jewish church received its general code of laws; and Mount Sinai to answer to Jerusalem, which was the seat of worship to that church, until the gospel dispensation took place. In a word, the apostle is express, that there was but *one* father, but yet—*two* mothers—*two* seeds—*two* covenants, and *two* Jerusalems, the one in a state of *bondage* and the other *free*; and hence we form the idea of *two*

forts of Jews, one *outward*, and the other *inward*, agreeable to Rom. ii. ver. 28, 29.

Again it was evidently in allusion to the two feeds, that Christ said to Nicodemus, "That which is *born of the flesh is flesh*; and that which is *born of the spirit is spirit*."—See John iii. 6. And in allusion to these also the apostle reproves his Galatian brethren, "Are ye so foolish, having begun in the *spirit*, are ye now made perfect by the *flesh*?" That is, having begun in the line of *faith*, according to the gospel, do ye also now introduce that of the *flesh*, according to the *law*, and oblige yourselves, by being circumcised, to observe all the rites and ceremonies of the law, under a notion of rendering your religion perfect?—See Gal. chap. iii. ver. 3, and chap. v. 3. But now,

II. Comes the trying part of the argument on which all depends: If I have proved that there are *two* feeds, of quite *different* descents, principles and characters, the next question is, are they, according to scripture, *both* heirs to the privileges and institutions of the gospel church? Try the scripture upon this point: What saith it? "CAST OUT the *bond-woman* and her *son*: for the son of the *bond-woman* SHALL NOT be heir with the son of the *free-woman*."—Gal. iv. 30.

Now if in fact Ithmael did represent the natural feed in the visible church under the first dispensation, this passage, for any thing that I can see, establishes the premises from which I infer that infants should not be baptised, to all intents and purposes. But that the reader may see that I do not for this depend upon one solitary text, I will add a few others, which I think are quite to the purpose. "Think *not* to say *within* yourselves, We have Abraham to our father."—Mat. iii. 9. "And now also the *ax* is laid unto the root of the trees, therefore *every* tree which bringeth not forth good fruit is *hewn down and cast into the fire*"—ver. 10. "His *fan* is in his hand, and he will *thoroughly purge* his floor"—and "will *burn up* the chaff with

unquenchable fire”—ver. 12. “The children of the kingdom shall be cast out”—chap. viii. 12. “Except a man be born again he cannot see the kingdom of God.”—John iii. 3. “If they which are of the LAW be heirs, FAITH is made void, and the PROMISE made of none effect.”—Rom. iv. 14. “Neither because they are the seed of Abraham, are they all children.” “The children of the flesh are not the children of God”—chap. ix. 7, 8. “Because of unbelief, they,” that is the natural branches, “were broken off”—chap. xi. 20. I might continue to add scripture, and heap argument upon argument; but I consider it quite needless, and shall therefore turn my attention to obviate an objection which perhaps may be thrown in my way.

It may be asked, is it certain from all this, that the scripture refers to the natural seed, as infants; or as far back as to its infantile state? I answer, that nothing is plainer than that the distinguishing characteristics of both the seeds are founded in their birth principles. The *new birth*, is the source of *piety* and *religion* in the *spiritual* line. But he that was born after the *flesh*, was a *mocking persecutor*. It is certain that the apostle considered Ishmael as making a part of the allegory in his birth, and even in his conception; yea, and in his mother before, for he says, “He who was of the *bond-woman* was born after the FLESH.” Now as all mankind in nature, or according to the flesh since the fall, spring from a graceless and polluted source, so they are born into the world in a graceless and polluted state; and hence the terms nature and flesh are used with reference to the seed, to signify that there was nothing but nature in its pollution there. No cause can produce an effect above itself. “That which is born of the flesh, is flesh;” that is to say, flesh only; and this was true of all the natural seed of Abraham, as such, and is equally true of all the natural seed of believers now.

Whoever undertakes to controvert this reasoning must first establish one of the three following positions: Either, 1, That the children of believers are not the fruits of their nature, but of their faith: Or, 2, That the children of believers, in their natural generation, are qualified by their parents' faith, for gospel institutions: Or, 3, That the children of believers, in their infantile state, are not considered by scripture as being either fleshly or spiritual. But if the first of these were true, unbelievers could not have children. If the second were true, grace must be propagated with nature, and the children of believers would, in consequence of their descent, be morally better than those of other men. And indeed some Pædo Baptists seem inclined to think so, though they dare not assert the fact; but still will have it, that their faith somehow renders their children subjects of baptism: a right Jewish notion, as I shall have occasion to show in the conclusion.

If the last be true, and such children ought to be baptized, it must be because the Lord hath required it without regard to their moral qualities, good or bad, and some of Mr. E.'s reasoning actually insinuates that idea; but it is a flat contradiction to all those plain passages which have founded the different characters of the two feeds in their birth principles, and accordingly negatived, or asserted their heirship to the privileges and blessings of the new covenant, as I have shewn above.

But the question may be carried still farther: Was not Ishmael admitted into the visible church in Abraham's family, and continued there till he had committed an atrocious crime; and if so, why should not the children of believers now be admitted into the visible church by baptism, and continued there so long as they are outwardly moral and upright? I answer, that with regard to Ishmael this was essentially necessary, in order to make out the allegory. Hagar was a mother in Abraham's house, and of course Ishmael was a son, and had his standing in the visible church some time before Sarah appeared as a

mother with the promised seed. But on the day that Isaac was weaned, he being then about six years of age, and Ishmael not far from twenty, for some reason or other Ishmael was offended, and mocked, or despised him, as his mother had before despised Sarah—See Gen. xvi. 5, and xxi. 9, upon which they were both cast out together.

In this, as we have before seen, Hagar was an allegory of the covenant upon which the visible church was founded under the first dispensation; and Ishmael of the Jewish nation, or the natural seed of Abraham in general, which occupied the visible church until the covenant of grace; as the foundation of the visible church under the gospel, like Sarah and Isaac, came in with Christ as its head, and the spiritual seed as its members. But as Ishmael had treated Isaac in the allegory, so the carnal Jews treated Christ and his followers; which seems to have been purposely intended to demonstrate, that neither their covenant, nor themselves, as such, were the covenant and people of which the Lord intended to raise up his true kingdom in the world. The covenant therefore, with all its carnal subjects, rites, ceremonies, &c. both the mother and the son, as in the allegory, were utterly cast out. There is, therefore, nothing here on which to build the right of the children of believers, as such, to gospel institutions; for certainly they are not the spiritual seed, nor could they, like Ishmael, be considered as allegorical of things to come. And if Ishmael, a natural son of faithful Abraham, was cast out with his mother, to shew, that upon the coming of Christ all the natural seed, as such, should be cast out with their covenant; then if their covenant was cast out, as the apostle affirms, all footing for the natural seed of believers, as such, in the visible church was from that time forth annihilated forever. Nor will it answer any purpose for the Pædo Baptists to plead that Hagar only represented one of the dispensations of the covenant; for the apostle in the allegory has expressly made her one of the real covenants.

I would also remark here, that the considering of the visible church under the figures of a field, floor, and the olive tree, by no means insinuates a continuation of the same church. The consideration serves to show, that God has but one kind of visible church in the world at a time; and these figures first express a compound idea of the two seeds, implying, that some of both were comprehended in the Jewish church; and then distinguish and separate them, to show that but one of them only should constitute the visible church under the gospel. But so much has been said of the olive tree that I would go a little farther upon that part of the subject. Some suppose, that Christ was intended by the root, and the olive tree; but if so, when the apostle says, "but towards thee goodness, if thou continue in goodness; otherwise thou also shalt be cut off;" if he were speaking of the real believer, strongly insinuates the possibility of falling from grace; and if he were speaking of the formalist, he as strongly insinuates the propriety of his standing in a visible profession so long as he conformed to the outward rules of religion.

In my view of the matter, from the apostle's time down to the present period, the puzzling point in this controversy has been, How that some should be considered heirs of the promise, *because they were Abraham's seed*; and yet *others who were his seed* be excluded from it. It was therefore to illustrate the idea of the *two* seeds, which composed the two churches, as descending from *one* father, that the apostle introduces the figure of *two* sorts of branches springing out of *one* olive tree. But when the Pædo Baptists argue from the *oneness*, or *sameness* of the olive tree, to the *sameness* of the two churches, they adopt the very principle which the Judaizing teachers always hung upon, and only trifle to no purpose. They might as well come up at once to the main point, and argue from the circumstance of Abraham's being but *one* man, that therefore his flesh and faith were in essence but *one* and the *same* thing; and

indeed, without this hypothesis, all their arguments to prove that the covenant of circumcision which was put into his flesh, and the covenant of grace which was impressed on his heart, and the two churches, are essentially the same, are without the least foundation. For let it be once granted, that Abraham's flesh and faith were essentially different; and who can deny that the two covenants which answered to them were essentially different—that the two seeds which sprang from them are essentially different—the two churches essentially different? and if the seed of the flesh with its church state was cast out upon the coming of Christ, I say again, that all footing for the natural seed of believers, as such, in the visible church, was then annihilated forever.

Again, the same things appear in the figure; for of necessity we must either suppose that there were two different qualities in the olive tree, or that the apostle, in applying the terms nature and faith to the branches, actually meant the same thing. But if he did not mean the same thing by those terms, as is certain, then the idea of the two qualities in the tree, answering to the flesh and faith of Abraham, and denominating the branches natural and faithful, as figures of the two seeds, most effectually destroys the Pædo Baptist argument drawn from the oneness of the tree, for the sameness of the two churches. The breaking off of some of the branches, and the grafting in of others, the reader will find explained in another place.

Thus, if Abraham were intended by the root and the olive tree, or rather the stock of the olive tree, as upon the whole is evident, and the idea be applied to the Jewish church, it must be explained of him only as a father in the flesh, agreeable to the tenor of the first covenant; but if it be applied to the gospel church, it must be explained of him as a father in faith, according to the nature and plan of the new covenant; and the idea of holiness as applied both to the root and branches must be explained accordingly, that is to say, of the Jewish legal

holiness, or of the moral holiness of believers. And indeed, all these figures and passages are to be explained by the doctrine of the two covenants as the ground-work, laid down in several parts of the sacred volume.

According to Mr. E.'s argument, for a transfer of the same kingdom from the Jews to the Gentiles, when John the Baptist and our Saviour came preaching, they ought not to have said, "Repent, for the kingdom of God or of heaven is at hand;" but repent, for a new form, or a new dress, as he elsewhere terms it, of the kingdom of heaven is at hand. For certainly, if the Jews had been in possession of the same kingdom from Abraham's time down to that period, it must have been absurd and inconsistent to tell them, that it was then just about to take place; but I shall say no more upon this point at present.

Although I consider my argument as sufficiently supported without the addition of another word; yet, there are two or three particulars related in scripture, which, as natural consequences of what has been laid down, will serve to assist the reader greatly in examining the subject.

The first is, that immediately upon the opening of the gospel dispensation, that peculiar distinction which, by the command of God, had been so long kept up between the Jews and Gentiles, was by the same authority obliterated. All the rites and ceremonies of Judaism, except in a typical way, became entirely useless. Circumcision was nothing, and uncircumcision was nothing; and the unbelieving Jews, with all their religious attainments, were considered, with reference to the gospel promise, on the self-same footing with the unbelieving Jews. This indeed, according to what has been laid down, had always been the case; for as the covenant on which the church was founded, of which they had been members, was not the gospel covenant, they were never considered as being any more entitled to the spiritual blessings annexed to Abraham's faith,

than Ishmael was to the heirship of Isaac; but now the matter was made visible.

It is true that the apostle reckons some advantage to them; but that was only of the letter kind, and consisted chiefly in the means of information, and was the same to them in proportion as that which all unbelievers now possess, who have the letter of revelation, when compared with those who have it not. But if the scripture have given any pre-eminence to either of their general characters as unbelievers, the Gentiles certainly have it: "I was found of them that sought me not; I was made manifest unto them that asked not after me." But to Israel he saith, "All day long have I stretched forth my hands unto a disobedient and gainsaying people."

The apostle, directly after stating this advantage, has put the question, and answered it himself, Rom. iii. 9. "What then, are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin." We find the like also in chap. xi. 32. "For God hath concluded them all in unbelief." And in Gal. iii. 22. "But the scripture hath concluded all under sin."

We again observe, secondly, That with regard to gospel characters and rights, the scripture has made no difference between Jewish and Gentile believers; for it saith, "That God is no respecter of persons: "But in every nation he that feareth him, and worketh righteousness, is accepted with him." "And put no difference between us and them, purifying their hearts by faith."—Acts x. 34, 35, and xv. 9. "The righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference." "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him."—Rom. iii. 22, and x. 12. "There is neither Jew nor Greek, for ye are all one in Christ Jesus."—Gal. iii. 28. See also Coloss. iii. 11.

We observe, thirdly, That the gospel, in its manner of ad-

dress to mankind in general, is founded upon these two positions, and particularly accommodated to them. How exact were the discourses of John the Baptist, though in the twilight, just emerging from the shades of Judaism. Setting aside the plea of the Pharisees and Sadducees upon the ground of carnal descent, he urges the first article of his mission with all his might—"REpent, for the kingdom of heaven is at hand." "WHO hath warned you to flee from the wrath to come?" What awkward, unskilful messenger hath pretendedly been to point out to you the way of salvation through the Messiah; to direct you to his kingdom, and send you to my baptism without previously insisting upon your repentance? No! "bring forth fruits meet for repentance," and indulge not the thought for a moment, that Abraham is your father; for by the power of God these Gentiles about you will rise up in the strength of Abraham's faith, and cry out against your unbelief and impenitence, and according to the title granted in that line, take possession of the Messiah's kingdom, while you, as fruitless trees, will be digged up by the roots, and no longer allowed a standing in the visible church in the world.

And thus again, the apostle Paul, in the clear light of the morning, when the shadows were quite dispersed: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

We shall now enquire somewhat into the views which the different parties had of these things, and how they operated upon their feelings.

To the carnal Jews they were a stumbling block, as expressed in the passage last quoted. They had ever supposed, that the Messiah would come in the pomp and splendour of an earthly prince, to raise them to temporal power and dominion over the nations. But when he actually came, his appearance and

manners indicated directly the reverse. They evidently saw, that his doctrine was calculated to subvert their old argument of being the heirs of the promise because they were the seed of Abraham, and gave encouragement to the Gentiles; and hence they were terribly alarmed with the apprehension of a change which might prove the ruin of their church and nation, and establish the uncircumcised heathens in their place. They knew nothing of the nature of Abraham's faith, nor of the spiritual seed in distinction from themselves, and therefore stuck to the point like heroes, that they, as the **only seed**, must have an indisputable title to the inheritance promised to their first father; and their feelings were roused to indignation and envy—yea, by degrees they became desperate and outrageous.

Once, when the blessed Saviour declared to them the real truth, that they were in a state of bondage—were not the children of Abraham, nor of God, but the children of the wicked one, as their characters verified, they maliciously retaliated, that he was a Samaritan and had a devil. And at another time, when he had but stated two simple facts which stood on record in their own history, That God had mercifully visited two distressed characters among the Gentiles, while many in similar circumstances in Israel were passed by; they “were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built,” and would have cast him down headlong, but that he miraculously escaped their hands.

Hence it was, that they endeavoured to catch and entangle him in his words, and to get something out of his mouth by which they might accuse him to the civil power; and finally upon this principle they procured his condemnation, and put him to the most shameful and miserable of all deaths.

And hence it was also, that they were cut to the heart by the preaching of Stephen, and gnashed on him with their teeth; and in the conclusion “ran upon him with one accord and

cast him out of the city, and stoned him” to death. It was this likewise, which led Saul before his conversion to persecute the name of Jesus and his people in so furious a manner; and afterwards with reference to this, he gives the Jews this general character, 1 Theff. ii. 15, 16. “Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved,” &c. But finally, the Lord interposed and scattered these natural branches of the visible church under the law, into all the nations of the earth, for a living admonition to all men, that he had rejected the natural seed of Abraham, as such, from being materials to form the visible church under the gospel.

It is now observable, that as all the Pædo Baptist churches in the administration of baptism, have recourse to the covenant of circumcision for the subject, they also have a natural seed bearing the principal external badge of Christianity, and thus appropriating to themselves the name of Christians; and hence whole nations are formed into churches, and nominally pass under that name and character; but is not this the main pillar and base of Antichrist’s kingdom? What is the kingdom of Antichrist, but a carnal fleshly people, bearing the outward marks and vestiges of Christianity, and usurping to themselves the character, name, and rights of the true people of God? These have always been the persecutors under the gospel, for they hate the true heirs of the promise. They cannot endure those who expose their real character, and deny their claim to gospel privileges; and hence some writers have acknowledged, that when writing against the Baptists they could hardly dip their pens in any other liquor than the juice of gall. And whoever has read Mr. E.’s remarks upon Mr. Booth, and the Baptists in general, may in several instances easily discover through the thin disguise of his candid reasons, something very like the spirit of Ishmael persecuting Isaac. It is however im-

possible to determine how far real Christians may be led astray by these principles, and be left to act upon them; and certain it is, that the true believers among the Pædo Baptists must justify the claims of the carnal feed, or forever give up the practice of infant baptism.

This will lead us, on the other hand, to notice a little the views and feelings which the above stated abolition of the difference between the Jews and Gentiles excited in many of the real saints who were converted from Judaism. It seems, that they were extremely blind and ignorant with regard to this affair. Even Peter, as great an apostle as he was, must have a vision from heaven with a particular explanation, to convince him of the truth of it, and to inform him of its nature and extent. And when he attended upon the call of Cornelius the centurian, "they of the circumcision which believed were astonished, as many as came with him; because that on the Gentiles also was poured the gift of the Holy Ghost."

And afterwards, "when Peter was come to Jerusalem, they of the circumcision contended with him, saying, thou wentest in to men uncircumcised, and didst eat with them." And now Peter, to convince them also, must relate the story of his vision; and how that God by his means had given the Holy Ghost to the Gentiles. This seemed to satisfy them for the present; "they held their peace, and glorified God," and rejoiced for their Gentile brethren, "saying, then hath God also to the Gentiles granted repentance unto life."—See Acts, x. and xi. chapters.

But after all this, so hard was it to part with the customs and traditions of their fathers, and the notion that circumcision and the observation of the Mosaic rites were necessary to salvation, that many of this class contended warmly for them under the gospel. Their notion that circumcision was necessary to salvation, seems by the general account to have been founded upon the opinion, that the covenant to which it was annexed,

was the covenant of grace, out of which no man could be completely justified and saved; and in which, according to Gen. xvii. no man could have a standing unless he were circumcised, and therefore that circumcision must have been essentially necessary to Abraham notwithstanding his faith; and if so, why not as necessary to believers under the gospel. According to this, they must have supposed, as Pædo Baptists now do, that the covenant in which Abraham and his natural seed held their standing by circumcision, was essentially the same with the true gospel covenant; and with these things they plagued and harassed the churches daily, but no body had then found out, as the Pædo Baptists have since done, that circumcision was succeeded by baptism.

From these things it was that the dispute about circumcision originated, which was decided by the council at Jerusalem, as recorded in the xv. chap. of Acts. And hence also it was, that the apostle Paul in the most of his epistles, as has been noted, especially those to the Romans, Galatians, and Hebrews, entered so minutely and particularly into this subject, reasoning and disputing against the necessity of incorporating the rites of Judaism with the institutions of the gospel.

In the iv. chap. to the Rom. he shews in the clearest light, that Abraham had his faith, and that God had reckoned it to him for righteousness; and of course that he was completely justified, and held his title to eternal life in full, before ever he was circumcised. So, that when he received circumcision, it could not be as a part of justifying righteousness, or a necessary article to salvation; but only as a seal, or a token annexed to his righteousness, by which it might be known that he was in possession of the promises till they should be fulfilled.

Now, here we should observe, that there were two promises made to Abraham, according to the nature and design of the two covenants. The first (that is, the first in being, though not in visibility,) respected the general idea of the coming of

Christ, and of the operations of his spirit and grace in the salvation of souls; and no doubt there were many, we know that there were some, who at the same time received this promise by faith, as well as Abraham, and this was also to extend to all the nations of the earth.

The second respected the coming of Christ in the flesh, in some particular line of descent. For though all the saints, in and before Abraham's time, firmly believed that a Saviour would come into the world, yet of whose seed among them all he were to come, they could not tell. But when it was promised Abraham that he should come of his seed, though every thing in nature seemed to be against it, yet he staggered not at the promise of God, but was strong in faith, giving glory to God; and it is easy to see, that this promise could not extend to any other believer at the time, nor ever afterwards to any person whatever beyond the limits of his natural posterity, or at least the bounds of the Jewish church. And in allusion to the manner in which earthly governments affix their seals to public instruments, testimonies, declarations, &c. that their validity should not be questioned, the apostle considers circumcision in this case, as the seal of heaven annexed to the righteousness of Abraham's faith; and in this light it was held up to all the saints, and even to others, as a sure sign or token between God and Abraham, that notwithstanding the weakness of nature, yet the promise should not fail of accomplishment; for it was only in this way that others were to be blessed in Abraham, or in his seed.

We can now see to an exactness, that there was nothing here which rendered the faith or righteousness of Abraham different from that of other believers who were never circumcised; for the simple amount of the whole is this, That before this promise was made, all the saints, together with Abraham, believed that a saviour would come in *the* flesh. After the promise was made, Abraham, and all who had the knowledge of it, be-

lieved that he would come of *his* flesh. Now, we believe that he *has* come in *his* flesh. The only point then in which he differed from the rest was, that he was selected from amongst them by God for that special purpose, and with reference that as the principal object was circumcision given him; but if his flesh was the same in nature with the rest, it is altogether immaterial to true faith, whether he had descended from one or another, if God had seen fit. The same difficulties also attended the faith of others, which attended his; for it required as strong faith in others to believe, that Abraham, at an hundred years old, and Sarah, at ninety, should have a son born to them, as it did in Abraham to believe it himself; and the same rule will apply to believers now with regard to crediting the account.

Thus it appears, that this seal in Abraham's flesh was designed as the distinguishing characteristic, evidence, or sign * to all believers; and even to all nations, that the Saviour, according to the flesh, should have his descent from him; and hence it was entailed on his posterity, and gave rise to their civil polity as a nation, and to their institutions as a church, until he actually came. But when Christ appeared in the flesh, the use of this sign or seal was entirely at an end; for the promise being fulfilled, the whole design for which that people had been distinguished, both as a nation and a church, was answered; and therefore Christ is said to have abolished the whole dispensation in his flesh, Eph. ii. 15. "Having abolished in his flesh, the enmity, even the law of commandments contained in ordi-

* And he received the *sign* of circumcision, a *seal*, &c. Some of my brethren explain the sign here of the antitype of circumcision, viz. the circumcision of the heart, and I have been inclined to that opinion myself; but I find an insuperable difficulty attending it. For, 1. It is certain, that the sign and seal were the same: He received the sign—a seal, &c. 2. It is evident, that the thing sealed, viz. the righteousness of Abraham's faith, must have existed before it was sealed; but how could Abraham have faith, before he was circumcised in heart?

nances," &c. It is also represented, as being crucified with him—blotted out—and removed out of the way, by his suffering and death in the flesh, see Coloss. ii. 14, and until this was done, he could not make of twain, that is of Jews and Gentiles, one new man, or new church in unity and peace.

But to return—There was nothing which the apostle met with in propagating the gospel, which seemed to try his patience so much as this controversy. He admonished.—He rebuked.—He exhorted.—He reasoned with his brethren upon the point. He considered those who troubled them with it, as perverters of the gospel; and sometimes wished that they were even cut off. Yet notwithstanding all, the principle prevailed; and in a few ages after circumcision was metamorphosed into baptism, or baptism made to answer the ancient use of circumcision; and the infant children of believers, as subjects, were substituted in the place of believing sons and daughters, and the church in general modelled after the plan of the old Jewish covenant, and thus it continues with multitudes to this day.

But the great argument which so invincibly cuts its way in opposition to scripture, is doubtless the natural affection which parents have for their children. It is this in connection with their old traditions, which blinds their minds, and perverts their judgment with regard to the truth of the case; and therefore to deny them a right to baptism, and rank them with the carnal world, often moves their feelings next to an attempt to destroy them. Pædo Baptist writers are sensible of this, and hence some endeavour to get possession of the people's passions, by representing the Baptist's principles and practice, as extremely cruel to little children; and in this way to carry their argument with them. Thus one, when writing against a Baptist author, "The book speaks with the voice of a lamb, but he acts the cause of a roaring lion, who by all crafty ways seeketh to devour the poor lambs of the flock of Christ."* And thus

* Elliot's answer to Norcott.

another, "The church was always fond of her children ; and can we now without horror indulge the thought, either that Christ hath cast them off, or that the church is become as cruel as the ostrich?"* A third charges the Baptists with being guilty of pronouncing "a rash and bloody sentence, condemning infants as out of the state of grace ; condemning all the infants of the whole church of Christ as having nothing to do with the covenant of grace ; and affirms, that their conduct exceeds the cruelty of Herod and Hazael in slaying and dashing the infants of Israel against the wall."†

Pitiful complaints these. But they have a very ancient and venerable example for them, from a character no less famous, and worthy of imitation, than the father of the faithful himself. When Sarah said unto Abraham, "Cast out the bond-woman, and her son ; for the son of this bond-woman shall not be heir with my son, even with Isaac," "The thing was very grievous in Abraham's sight, because of his son." It doubtless seemed hard, and cruel ; nor would he consent to it till the Lord came in as umpire to settle the dispute between them, and said unto Abraham, "Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman ; in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called." Such was the voice of Sarah then, and such the voice of the free woman or the true church now. Such the general voice of the Baptists ; and grievous as it is to many believing parents, the declaration of the New Testament, as we have seen, is as plainly against them, as was the testimony of God against Abraham ; and well would it be for them, if like Abraham they would at last submit to it.

I will now put my argument into a form, in which the reader may realize its whole force at once. If the premises from which I infer that infants should not be baptized, be good, then the inference itself is good, and infants ought not to be

* Fish on Bap.

† Mr. Marshall.

baptized. The premises consist of four parts. First—that Abraham had really two seeds. Secondly—that these two seeds were actually distinguished by the different appellations of flesh and promise, or as being fleshly, and spiritual. Thirdly—that they were thus distinguished, not as adults only, but even in their births, and in their mothers which bare them; and of course the distinction must necessarily involve their infantile state. Fourthly—that the children of the flesh were expressly prohibited from being heirs with the spiritual seed, by a positive command to exclude them from the visible church.

Now if all the arguments, and passages of scripture which I have brought to prove these four particulars, do actually prove them; then the premises are invincibly established, the inference is good, and every argument which Mr. E. has advanced, or which ever was, or ever can be advanced in favour of infant baptism, is answered in the most decisive manner.

Mr. E. will now find himself in as terrible a dilemma as he supposed he had placed the Baptists. He says, p. 34, “but if they (that is, infants) were excluded, it must be done, either expressly or implicitly.” Now several of the scriptures I have produced are express, except in the terms infants, church, membership, &c. but the two last will not be disputed; all rests upon the question, whether the children of the flesh were objected against as such, or as infants; and Mr. E. has used the term throughout his whole book in such a manner, that he can avoid the force of every passage of scripture brought against him by saying, as occasion may require, that it does not relate to infants; and upon this principle the following passage seems to be founded in the page above quoted, “there is no express exclusion of infants in all the scriptures.”

But the moment he insists upon express terms here, he will find himself completely in the very same manacles in which he supposes he has got Mr. B. with regard to women’s communion. For if, as he says, Mr. B. was inconsistent in affirm-

ing, that because baptism is a positive institution, the subjects of it must be expressly denominated, while he himself admitted subjects to another positive institution which were not mentioned in an express manner; he would be just as inconsistent to affirm, that infant baptism may be proved without any express command, or example, and yet deny that it can be disproved without an express prohibition; and thus his "Short Method" with the Baptists would suddenly be turned into a short method with himself, and the pit which he has digged for his neighbour would become his own grave. And if he admits of implicit proof upon just grounds, he is certainly gone; for the principal evidence in his premises, that the children of Abraham were circumcised in their infancy, is the circumstance of their being eight days old; and the objection in my premises lies against the natural seed, as children of the flesh, from their mothers womb; so that, at all events, he cannot find in his premises a command to take them into the visible church in Abraham's family at an earlier period of life, than I have found one in mine to exclude them from the visible church under the gospel. No room is left here to criticise about infants, for the first part of the dilemma could allow of nothing short of the express term; and with regard to the latter part, it would be entirely needless. The terms generally used in scripture with reference to the seeds are, man-child, children, son, seed, &c. and in the New Testament their different characteristics are most commonly annexed. The same rule will follow with regard to the terms membership and church; for they are no more in his premises than in mine; and therefore the iv. chap. to the Gal. contains as express, and positive a command for the exclusion of the infant seed of believers from the visible gospel church, as the xvii. chap. of Gen. does for their reception into the Jewish church. The term infants is once used in the New Testament in such a manner, that Mr. E. might think to avail him-

self of it in a case like the above ; but it has in fact no relation to any such thing.

Since I have proceeded thus far, I will go on as by a kind of inferences from what has been laid down, to expose in particular the fallacy of some of the most capital of Mr. E.'s arguments. And, 1. It is easy to see that the whole force of his "Short Method with the Baptists," which takes up about twenty pages of his book, is rendered entirely void ; since their cause can be easily defended without having recourse to the argument drawn from positive institution. I do not however mean to give up that argument. I believe Mr. B. to be defensible ; but I stand in no need of it at present, having, in my humble opinion, answered Mr. E. upon his own plan, and shall therefore say no more about it.

2ndly. If what I have laid down be true, all the arguments which Mr. E. has drawn from Mat. xxi. 43, Rom. xi. 23, 24, and xi. 17, and Eph. ii. 14, in proof of his general statement, that the church membership of infants was never set aside by God, or man, but continues in force under the sanction of God to the present day, and which take up about nine pages more of his book, are, according to his own confession, fully confuted. For he says, p. 35, "If a law could be found in the New Testament, to repeal that which had been established under the old, I grant freely, that all that has been said on the four places of scripture, would signify nothing ;" and he presently adds, "I need not prove to a Baptist, that the New Testament contains no law by which infant membership is prohibited ;"—he readily grants it. But this is quite too bold an assertion. Mr. E. had never seen half the Baptists in the world ; and as insignificant as I am among the number, I have found a law in the New Testament as expressly prohibiting their membership, as he has found one to establish it under the old.

But I meet with two or three things in the course of his reasoning from these passages, which I wish to take some notice of.

In page 29, he says, "Much light might be thrown on this subject by considering those prophecies which relate to the calling in of the Gentiles. This Dr. Williams has done to great advantage." Were that one prophecy however which stands on record in the xxxii. chap. of Deut. and 21st ver. or as the apostle has quoted it, Rom. x. 19, "I will provoke you to jealousy by them which are no people, and by a foolish nation I will anger you," explained in its true sense, it would give the death wound to Mr. E.'s whole scheme in a moment. Like a two-edged sword, it would cut both ways, and give a deadly thrust forward, as I shall have occasion to show by and by.

His argument that the Jewish and Christian church are essentially the same, gives him indeed a peculiar advantage in the explanation of scripture. He can explain these passages which relate to the Old Testament church, of the new; and those which relate to the New Testament church, of the old; and all the compound passages of either as he pleases. He can call the Jewish church, the Christian church; and the Christian church, the Jewish church. He can call the children of the flesh, the children of the promise; and the children of the promise, the children of the flesh. He can explain circumcision, of baptism; and baptism of circumcision; and if he keeps his exposition of any passage in either of the Testaments in conformity to these bounds, he cannot well miss the mark, for both are essentially the same.

The fact however is, that by thus varying, changing and misapplying scripture, or as the prophet says, "putting light for darkness, and darkness for light," or mixing both together, his linsley-woolsey reasoning may becloud the minds of a multitude of readers. And indeed, his whole book affords a remarkable specimen of this kind of reasoning, from which it is evident that he never understood the true ground-work of the Baptist system, that is to say, the proper distinction between the two covenants, seeds, privileges, &c. Where he has contrasted Mr.

B. and the Bible, and made Mr. B. to say one thing, and the Bible another; he has, in my view, applied the Bible as absurdly as the 11th and 12th verses of the xci. psalm were applied to our Saviour on the pinnacle of the Temple, though I must confess it is almost as plausible.

The next thing I shall notice, is what he has said of the change in the church under the gospel. His insisting that the church is essentially the same under both dispensations, and yet the gospel holding up so clearly the idea of a change, obliges him to explain it only of the rituals of the church. Thus he says, p. 30: "Rituals are to a church, as diet or ornament are to a man: let the diet be changed, and the ornaments removed, the essence of the man will be still the same." This is the substance of all that he has said upon this point; but what shall we think of it? Were the trees which were cut down, and the children of the kingdom who were cast out, the rituals of the church? Was the son of the bond-woman, or the seed of the flesh, the rituals of the church? Were the natural branches which were broken off, the old rituals; and the seed of the promise, or the branches which were grafted in by faith, the new rituals of the church? If so, let us read a little. Well, because of unbelief, they (that is, the old rituals) were broken off; and thou (that is, a new ritual) standest by faith. Be not new ritual high-minded, but fear: for if God spared not the old rituals, take heed lest he also spare not thee, that is, the new. Strange reasoning this! But Mr. E. perhaps, would say to me, "You do not understand it—The meaning here is this: The unbelieving Jews with their children were broken off, and the believing Gentiles with their children were grafted in." But I should reply, I do understand it; for the truth is, that the unbelieving children with their unbelieving parents, and the unbelieving children of believing parents, all the natural seed as such, from the oldest to the youngest, were broken off; and the believing children with their believing parents, and the be-

believing children of unbelieving parents, still stood; yet not in their Jewish capacity, but as children of the free-woman, to make up a part of the visible church under the gospel; and that the believing Gentiles, with their believing children, were grafted in amongst them. In short, the simple meaning of the whole is this: The covenant of promise with all the spiritual seed of Abraham's posterity, existed while the law-covenant with the natural seed was the ground-work of the visible church; but when Christ came, the law-covenant with all the natural seed, as such, and the rites and ceremonies suited to their former standing, was stripped away, and left the covenant of promise with all the spiritual seed then alive, from amongst the Jews, standing pure as the foundation of the gospel church, and ready open to receive the believing Gentiles, and thus by faith they entered in. But it would be very strange indeed, that all the natural seed of Abraham, as such, should be excluded, and yet the natural seed of Gentiles taken in. All this is evident from what I have before laid down; but hereby the sophistry contained in the 3d particular of his argument, taken from Rom. xi. 17, and the 3d particular of that taken from Eph. ii. 14, is more clearly exposed than before.

But of all things which I have met in his whole performance, the argument against a change in the church, taken from the silence of the Jews about it, is the most extraordinary. He says, p. 37, "That in all the New Testament we do not read, that they ever said a word about it, for or against. No priest nor publican; no pharisee, lawyer, or libertine; neither pious nor profane; neither zealous, moderate, or lukewarm, in all the land of Israel, oppose a single sentence, or ask a reason why." This is truly astonishing! So full and palpable a contradiction to some of the plainest parts of the New Testament, as coming from the pen of a professor of christianity, is enough to make a modest person blush, and really pity its author. I have already proved the contrary by a number of passages; but since Mr.

E. challenges fact at this rate, I will add two or three more. "If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation."—John xi. 48. Though the notion of change among the Jews was suited to their notion of a worldly kingdom; yet was not this declaration of theirs pointedly against the doctrine and miracles of Jesus Christ, as tending to subvert the public faith in matters of religion; and so to produce a change, which would eventually prove the ruin of their church and nation? They undoubtedly saw, that the whole was calculated to let in the Gentiles upon them, to dispossess them of their religion and being as a people, though they understood it rather of the force of arms, than the power of faith; and hence they thought it necessary to arrest him in order to prevent it.

Again, did they not say of Stephen, "We have heard him speak blasphemous words against Moses, and against God."—"We have heard him say, that this Jesus of Nazareth shall destroy this place; and shall change the customs which Moses delivered us."—Acts vi. 11, 14. Mr. E. would probably say, "it was the customs they quarrelled about;" but what did they mean by the destruction of their place, their *holy* place, as they express it in the 13th verse? Could it be any thing short of the destruction of their city and temple, and their means and methods of worship, which would involve their ruin as a church and nation; if not the setting up of another people in their room?

But the prophecy before mentioned, will come in here with its full force: "I will provoke you to jealousy by them which are no people, and by a foolish nation I will anger you." Two things are observable in this passage. 1. The cause or ground of the jealousy—a work of God agreeable to his own declaration, I will provoke you, &c. which work was evidently the effecting of an essential change in the church; not a change of rites or customs, for these are never called nations, wise nor

foolish ; but nothing less than the total abrogation of all membership in the visible church upon the principle of carnal descent, and of course the expulsion of every graceless Jew, parent or child, and the bringing in of the Gentiles by faith.

2. The effect which this work or change was to produce upon the carnal Jews, viz. to provoke them to jealousy and anger, and hence their frequent outrages against Christ and his gospel at the time, as I have before shewn. And now, if according to Mr. E. these were not facts, the prophecy could not have been true ; but if they were facts, his assertion is most notoriously false ; and indeed, an observer will find in almost every part of his book the boldest traits of arrogance and sophistry. He cavils at Mr. B. for insisting upon express authority for infant baptism, while a number of his own assertions, that such and such a thing is so, or not so, were evidently made in that pointed manner, because their opposites are lacking of two or three express terms in scripture ; and this to blind the eyes of his readers, and lead them to think that the passages which are against him, do not relate to the point he is disputing. I have mentioned this before with regard to infants, and now request the reader to take more particular notice of it. If this however be not a just description, I must claim the liberty of confessing, that I cannot tell what to make of several of his prompt and confident assertions, but bold and impudent falsehoods.

3d. To finish his argument, Mr. E. goes on and says, "Our Lord and his apostles take special notice of infants, and instead of excluding them, they speak of them as still possessing a right to membership in the church of God." His proof of this consists of a variety of remarks and inferences drawn from sundry passages of scripture, which take up about thirteen pages more of his book. The principal passages are, Luke ix. 47, 48. Mark x. 14. Acts ii. 39. Now to show the reader how my general argument cuts him off here, I would observe, that instead of proving his thesis true, he has actually laid Jesus Christ

in a downright contradiction and falshood. For the sum of all he has collected from the words of Christ, is contained in Mark x. 14, and therefore in explaining that, we shall explain the whole. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." According to my argument, our Lord could not in this passage refer to children, as such, or as children in the flesh, who had only passed through a natural or carnal birth; for if so, when he says, "of such is the kingdom of heaven," he flatly contradicts his own assertions, John iii. 3, 5. "Except a man be born again, be born of the spirit, he cannot see—he cannot enter into the kingdom of God;" and of course one of them must be false. If it be said that the two last mentioned passages do not relate to infants, it will follow, either that infants cannot be saved at all—or else, that they may be saved without being born again, and consequently without the operations of the spirit of grace;—or by some degree of grace peculiar to their carnal birth, which they would fall from if they were to live to adult years; but this last particular not only involves falling from grace, but is a contradiction to ver. 7, from which it is clear, that "that which is born of the flesh," is flesh only.

But if these passages do really relate to man in his infancy, as well as other stages of life; then if, as Mr. E. would have it, our Lord spake of those children as belonging to the kingdom of heaven without reference to their being born again, the contradiction and falshood are exceeding palpable. The truth is, when our Lord says, "of such is the kingdom of heaven," he does not refer to children in nature only; for that would prove too much, viz. that the kingdom of heaven was altogether made up of little children; but he refers to both children and adults who are born again, for adults in their new birth become as little children. But it will not follow because our Lord blessed and made some children members of the kingdom of heaven, that this is the case with all children; nor with

all the children of believers, any more than it will follow that because some adults are made so, therefore all are; and were it so we must certainly admit of falling from grace.

But after all it may be asked, how can infants, or little children, according to the Baptist plan, be born again and saved, since faith is necessary to salvation, and Mr. E. says that the Baptists affirm that infants cannot have faith? I answer, Mr. E. has misrepresented the Baptists upon this point as well as others. When they say, that infants cannot have faith, their meaning is, as they have explained themselves an hundred times, that they cannot have it in form, as adults do. They cannot have it visibly and manifestly, unless they have Christ to speak for them now, as he did for those mentioned in the text under consideration. Faith in its nature or quality consists of the graces of the spirit. Faith in form is actual believing; and infants may have the first, without the latter, as easily as they can possess the qualities of adults without being capable of their bodily and mental exercises, and therefore may be saved without formal faith. But in human view they are never to be considered as belonging to the kingdom of heaven, or as subjects of baptism, till their faith by some means becomes manifest: all prior to this, is only hope in the mercy of God without any manifestation of it in them; and it is immaterial whether the kingdom of God, or of heaven, be explained of the gospel church in this world, or of the kingdom of glory; for they who have a right to the one, have a right also to the other.

Again, Mr. E. is under the same difficulty with regard to the apostles, as he is with regard to their master; for he has so explained Peter as to make him contradict Paul, and thus to involve one of them in a falsehood. Paul declares, Rom. ix. 8, that "the children of the flesh, are not the children of God; but the children of the promise are counted for the seed." I have noted before, that the children of God and the children of the promise are the same. This cannot be denied. It will

*These are the fruit tree
D2 of the fruit tree
was the element of fruit tree
the fruit tree*

follow then from the whole, that the children of God are not only the children of the promise, but the only children of the promise; for on the other hand it is express, that the children of the flesh are not the children of God, and therefore cannot be the children or heirs of the promise. But according to Mr. E. Peter, Acts ii. 39, applies the promise to the children of the flesh; which if true, the contradiction and error between the two apostles are at once evident.

Mr. E. is here again in a pinching dilemma; for he no sooner grants, that these children were of the number of the called and penitent spoken of and addressed in the text, than he ruins his whole argument, and gives up the point to us; and if they were not of that number—were not born again, and had at least the habits of faith, it is utterly beyond his reasoning powers, mighty as they are, to prove that they were the children of God, and so of the promise.

I have said enough already to cut him off from all his reasoning from this passage; but I will just notice one thing more. He runs the line of the promise from the text thus: "To you adults and to your infants, who are present; to you adults who are afar off, and to your infants; to as many adults as the Lord our God shall call, and their infants." This statement is all sophistry, and like the rest of his reasoning from the text, directly contrary to the apostle's meaning. According to the text, the promise runs through the medium of the divine calling to individuals of the different ages and circumstances mentioned, thus: To you adults who are called, or as many of you as the Lord our God shall call; and to your children, even as many as the Lord our God shall call; and to all that are afar off, adults and children, even as many as the Lord our God shall call.

I shall now leave him upon this point, pleased however to see him tug and labour at Mr. B.'s argument, in which he resembles a man attacking the sturdy oaks with reeds and straws.

But to show the reader further how effectually my argument cuts him off, not only from the aforementioned, but from every passage from the beginning of Matthew to the end of Revelations, and also from all the gospel prophecies in the Old Testament, I would observe, that if Sarah in her declaration against the bond-woman and her son, saying, "Cast them out; for the son of the bond-woman shall not be heir with my son," represented the new covenant or Testament, it must necessarily be the uniform language of the whole Testament; and therefore for Mr. E. to pretend to bring one single gospel text from the whole Bible in support of the heirship of the son of the bond-woman, or any of the natural seed represented by him, is at best nothing short of misapplication and perversion; and as the Lord approved of Sarah's declaration, every such pretence is turning the word of God against himself, and inadvertently charging the Almighty with inconsistency and error.

The reader, perhaps, by this time, will begin to think that I have more than half violated my promise in the beginning, that I should not attempt to answer Mr. E.'s arguments in form; and, indeed, I had not then concluded to pursue them in this manner, (nor is this in proper form;) much less had I determined to follow his example in giving a scene of the controversy: but I now think it will be of great use in applying the general argument, since it will afford a more concise and easy view of the ground which both parties occupy.

SCHEME, &c.

Mr. E. begins by referring to a number of passages of scripture which he says are common to both sides, viz. Baptists and Pædo Baptists. Matth. iii. 6: "And were baptized of him in Jordan, confessing their sins." Mark xvi. 16: "He that believeth, and is baptized, shall be saved." Acts ii. 41: "Then they that gladly received his word, were baptized." Acts viii. 27: And Philip said, If thou believest with all thine heart, thou

mayest." And then he adds—"N. B. These places, and others of the same kind, as they prove the baptism of an adult to be right, are expressive of the sentiment of Baptists and Pædo Baptists with respect to an adult subject; for both think it right to baptize an adult: And as they prove equally on both sides, they cannot be urged by either party against the other." But this statement is a medley of contradiction—true of both, and false of both; and fully proves Mr. E.'s great ignorance of the true grounds of the difference between the Baptists and Pædo Baptists; and hence it is evident that he only followed the Baptists traditionally for a while, and at last fell off, like the stony ground hearers, because he was not truly one of them.

Suppose here were two adults who had just been brought to believe in Christ: the Baptists would say, they ought both to be baptized. Mr. E. we will say, puts the question, Were you not baptized in your infancy? One of them answers, no. Mr. E. would then agree with the Baptists that he should be baptized. The other answers, yes. Would Mr. E. then agree with the Baptists that he also ought to be baptized? Surely not.

One principal object of his scheme is to show, that the Baptists have not an exclusive right to the passages of scripture he has mentioned; and I admit, that, with regard to the first case stated in the supposition, they have not; for here Mr. E. agrees with them in the truth. But they would have just as good a right to urge them for the baptism of the adult in the second case, as he or they would in regard to the first; for by these very scriptures the foundation of infant baptism is rendered null and void. According to him, the church was the same in essence before the coming of Christ, as it is under the gospel; and baptism now answers the purpose that circumcision then did: but it is certain, that a multitude of the people, said in those passages to have been baptized, or to have been candidates for baptism, were such as had been received into the church by circumcision in their infancy; and therefore if the truth authoris-

ed the baptism of such, when they believed at adult years, these scriptures equally authorize the Baptists now to baptize those adults, when they believe, who were baptized, as the Pædo Baptists term it, in their infancy. And thus the question is just as much whether adults are to be baptized, as infants; and it is also clear that these scriptures do not equally prove on both sides, but may be urged against infant baptism with as much force as though the first case were out of the question entirely.

I will now present the scheme by comparing the arguments on both sides.

Arguments for Infant Baptism.

1. God has constituted in his church the membership of infants, and admitted them to it by a religious rite.

2. The church membership of infants was never set aside, by God or man; and consequently continues in force to the present day.

Arguments against Infant Baptism.

The church membership of infants has been set aside, both by God and man; and therefore is of no force at the present day.

Coroll. As God hath dissolved the church membership of infants, they should not be received to membership, because God hath dissolved it.

Dilemma. Since infants must not be received to membership; they must not be baptized.

The above statement presents a scheme of the controversy only as between Mr. E. and myself: I will, therefore, give the reader a general one, under a similar form.

Arguments for Infant Baptism.

1. There was in reality but one covenant:* the covenant of cir-

Arguments against Infant Baptism.

1. There were really two covenants made with Abraham; or

* I know the Pædo Baptists believe also in a covenant of redemption, made with Christ, which they distinguish from the covenant of grace; but in my opinion without any foundation.

circumcision made with Abraham was the covenant of grace.

2. This covenant was the foundation of the visible church; and Abraham's seed constituted members of it, and circumcision the rite of initiation.

3. The visible church, under the gospel, changed her rituals; but still, standing upon the same covenant, remained in nature and essence the same.

4. The change of rituals rendered it necessary that some new rite should be substituted in the room of circumcision: baptism has therefore taken its place.

5. The manner in which Abraham's children were constituted members of the church, being such as rendered it necessary that they should be circumcised—the

at least Abraham had a standing in two covenants; the first in respect to visibility, the covenant of circumcision—the second the covenant of grace; and was the father of two seeds, as represented by a two-fold allegory in his house.

2. The covenant of circumcision respected the coming of Christ of his seed according to the flesh; and hence it was put into the flesh—included the children of the flesh—and may be called the covenant of the flesh.

3. The covenant of grace respected the coming of Christ in the spirit; and hence was put into the heart, or spirit—included the children of the spirit—and may be called the covenant of the spirit.

4. The covenant of the flesh, with the children of the flesh, and its rites and ceremonies, suited to a nation or church in the flesh, stood as the visible church till Christ appeared in the flesh; and then, its end and design being answered, he abolished it in his flesh. Its whole body, members, rites, ceremonies, &c. as relating to the flesh, were cast out, as in the allegory.

5. The covenant of the spirit having existed with a part of the spiritual seed during the first dispensation, yet invisible as to its church form, now comes in with

same right belonging to the children of believers now, renders it necessary that they should be baptized.

Conclusion.

Infants must, therefore, necessarily be the subjects of baptism, and of course should be baptized.

Christ and the spiritual seed which were yet alive from among the Jews, and adds to them the believing Gentiles, having received from Christ its visible institutions of baptism and the Lord's supper, together with its whole code of laws, and stands as the visible church under the gospel.

Conclusion.

The church, under both dispensations is not the same. Baptism does not come in the room of circumcision: it pertains to the spiritual church. It is not the having the flesh of Abraham, or of believers, but their faith, which gives a title to the visible institutions of the spiritual church, and the promise in that line. Infants, in their natural birth, can have only the first; and we cannot know that they have the latter at all till themselves can manifest it.

Therefore, infants are necessarily excluded from baptism.

N. B. The view intended to be conveyed by this form, may be as well, and perhaps better received by reading the particulars in course, than in contrast.

Here, candid reader, if I have not mistook, is the general scheme of that important controversy which has produced so much disputing and so many thousands of books in the world; and which has continued in a greater or less degree from the time when Hager and Sarah first began it, down to the present day: attend closely, take the Bible, examine every argument, and judge for yourselves.

What I have said before with regard to adult baptism, cuts off all Mr. E.'s reasoning in the first four pages of his scheme; but he finds it necessary to establish himself more effectually against the idea of an essential change having taken place in the church. The greater part of the Pædo Baptists are sensible, that if it be once given up that the law covenant, in distinction from the covenant of grace, was the foundation of the visible church in Abraham's family, it must also be given up that such a change has taken place; and if so, that every argument in favour of infant baptism is for ever lost. Therefore, in order to avoid this difficulty, they plead that the law was not in existence for a long time after the church was constituted in his house; and to prove it, they quote the apostle, Gal. iii. 17: "The law which was four hundred and thirty years after;" that is, after the confirmation of the covenant in Christ, on which they say the church was founded.

Mr. E. indeed has brought forward another argument in connection with this, to refute what Mr. B. has said upon this point from Heb. vii. 14, "For the priesthood being changed, there is made of necessity a change also of the law." But it is needless for me to take particular notice of it; since admitting it to be just, which is by no means the case, it would only serve to show that Mr. B.'s reasoning from that particular text, was not sufficient to answer his purpose; and it is more especially so, in that I have clearly proved the point already by a number of other passages of scripture. I will however observe, notwithstanding all Mr. E. has said to the contrary, that the rule laid down in the text, viz. that the change in the law was the consequence of change in the priesthood, is the same by which all the laws of Judaism were dissolved. Thus the covenant on which the church was founded, being dissolved, or as the scripture says, cast out, the church itself is dissolved or cast out; and the church being cast out, all her laws, rites, ceremonies, &c. were cast out as being of no farther use in their literal ap-

plication ; and hence the main reason why circumcision was not admitted into the gospel church was, because the subjects of it, as such, were not admitted there, but were sent out like Hagar and Ishmael into the wilderness. The children of the flesh to whom circumcision was applied as such, not being counted for the seed, or in other words, considered as nothing with regard to the promise ; circumcision itself of course becomes nothing.

The next argument requires more particular attention, inasmuch as there seems to be some scriptural foundation for it. The design of it is to show, that Mr. B.'s argument for a change in the church, taken from a change in the priesthood and the law, could not be carried farther back than to Mount Sinai, where the law was given, and the priesthood instituted ; and so could not in reality affect the church which was constituted in Abraham's house several hundred years before, and therefore that Mr. B. has committed an egregious mistake in chronology in applying of it beyond that period.

But the passage commonly quoted in proof of this, as before mentioned, besides its not agreeing with the date of the church, only refers to the law in the propagation of its fulness, which had existed before in a more simple form. At any rate, neither Mr. E. nor any of his Pædo Baptist brethren can find any thing in it to their advantage, since the apostle himself has determined that his meaning was not according to their exposition of it, by declaring, that the law existed in Abraham's house, and was the foundation of the visible church there. His language could hardly be more express. "Tell me ye that desire to be under the law, do ye not hear the law?" and then immediately proceeds to inform them from the scripture what the law was. "For it is written that Abraham had two sons, the one by a *bond-maid*," &c. It is certain then that the apostle found the law in Hagar, and Hagar in Abraham's house; and to put it beyond all dispute that this law was the same in substance, which

was given at Mount Sinai in its fulness, he runs the line down from Hagar directly to the point, and says, that this "Agar is Mount Sinai in Arabia." And then again, that it should not be disputed whether the law given at Sinai was the foundation of the Jewish church till Christ came, he runs the line down from Sinai to Jerufalem, and says, that Sinai "answereth to Jerufalem which now is;" or which was so called to distinguish it as the literal Jerufalem. Thus, Agar, Sinai, and Jerufalem are set in rank, to show that the law, or Sinai covenant, was the foundation of the visible church from Abraham's time till the coming of Christ; and to silence every question with regard to circumstances, the state of Jerufalem and her children is illustrated by that of Hagar and her son. And finally to demonstrate in the clearest manner, that the Jewish and Christian church were not essentially the same, the apostle not only mentions the two women with their children, the two covenants and the two Jerufalems; but says expressly, that the first was in bondage with her children, while the other with her children was free.

Mr. E. from the two arguments against Mr. B. upon this point, has drawn out a number of remarks and observations sufficient to fill up five or six pages more, and characterized Mr. B.'s argument as extremely weak, absurd and miserable; and in some instances has allowed his imagination to play itself off in a kind of triumphant strain, as though he thought himself just about to grasp the laurels of victory, if they were not already in his possession; but every one knows, that the slighty strokes and observations of any disputant which arise from the supposed weight of his own reasoning, are of but little consequence. The reader will form his idea of an argument, similar to that of a tree, with its branches, stock, and root; and if, when a reply is made, he finds the root cut off, he will know it must die, though it be not trimmed out and stripped of all its branches.

Again, notwithstanding the Baptists contend against the idea of the continuation of the same church, and that baptism has come in the room of circumcision; yet they do not object to the sameness of things in a variety of particulars under both dispensations, when rightly understood and applied. Thus for instance, the spiritual promise under the law, and the spiritual promise under the gospel, are one and the same. The faith of the saints under the law, and the faith of the saints under the gospel; or the spiritual seed under the law, and the spiritual seed under the gospel are essentially the same. The seed of the flesh under the law, and the fleshly seed of believers under the gospel in respect to their moral state, are essentially the same. The casting out of Hagar and her son, or of the carnal seed from Abraham's family, and the rejection of the carnal seed under the gospel are in their sense and meaning essentially the same.

And for the sake of parallel I will also admit, that baptism in a certain sense, has come in the room of circumcision; and indeed with regard to the difference between the churches, and the shifting of the dispensations, it may be allowed in general, that the new covenant, or the gospel, has come in the room of the old covenant, or law. That Christ, as a priest, has come in the room of the Jewish priests. That the Christian church has come in the room of the Jewish church. That the spiritual seed has come in the room of the carnal seed. That baptism has come in the room of circumcision, or in some respects may answer to the spiritual seed, as circumcision did to the carnal seed.

Now the great mistake of the Pædo Baptists lies here. They seem to suppose that the covenant of grace was in the same sense the foundation of the Jewish, as of the gospel church; and since it is clear from scripture that the covenant of circumcision was the foundation of the Jewish church, they consider the covenant of grace and the covenant of circumcision as the same. Hence they unite the gospel church and the Jewish

church as one, and conclude that the only difference made in the church under the two dispensations consists in the number and forms of its ordinances and institutions, while its members and subjects remain the same; and thus the two seeds are confounded in the visible church order under the gospel, as before. They do not seem to consider, that the believers in the Jewish church were not members of that church by virtue of their faith, but by virtue of their natural descent, or circumcision, and thus stood in the line of Hagar and Ishmael, while in regard to their faith they were related to another covenant, and stood in the line of Sarah and Isaac; and this perhaps for want of attention to Abraham in his two-fold character, as a father in the flesh, and a father in faith according to the promise.

I wish not to weary the reader with repeated statements of the same thing; but those who can see, should make allowance for those who cannot. I have conversed with a number of honest souls who are so miserably perplexed with the traditional opinions and practices of their forefathers, that it requires the truth with regard to these points to be put in every shape, and turned every way which it can be consistently, in order to enlighten them. I will therefore give another statement of the difference between the two covenants, seeds, churches, &c. by contrasting a few of the characteristical figures, terms, and expressions which are applied to each in the sacred oracles.

Promise.

To Abraham, that Christ should come of his seed according to the flesh.

אברהם אבינו—*Abraham*—a father in *faith*.

Line of Descent.

Hagar and Ishmael in *bondage*.

Old covenant.

First covenant.

Faulty covenant with its promises *accordingly*.

Promise.

To Abraham, that he should be the heir of the world through the righteousness of faith.

Line of Descent.

Sarah and Isaac *free*.

New covenant.

Second covenant:

Better covenant established upon *better* promises.

Law.	Gospel.
Mount <i>Sinai</i> .	Mount <i>Zion</i> .
Jerusalem which <i>now is</i> .	Jerusalem which <i>is above</i> .
<i>Jewish</i> congregation or nation.	<i>Christian</i> church.
<i>Jewish</i> priesthood.	<i>Christ's</i> priesthood.
Sacrifices of <i>beasts</i> .	Sacrifice of <i>Christ</i> .
Blood of <i>bulls</i> and <i>goats</i> .	Blood of <i>Christ</i> .
Flesh.	Spirit.
Seed of the <i>flesh</i> .	Seed of the <i>spirit</i> .
Circumcision of the <i>flesh</i> .	<i>Regeneration</i> , or circumcision of the <i>heart</i>
Circumcision as a visible <i>token</i> .	Baptism as a visible <i>profession</i> .
Servants.	Sons.
Works.	Grace.
Sum of the whole :	Sum of the whole : True, or <i>more</i> <i>perfect</i> tabernacle with its ap- purtenances, <i>righteousness, peace,</i> <i>and joy in the Holy Ghost. Wor-</i> <i>shipping the Father in spirit and in</i> <i>truth.</i>
<i>Worldly</i> sanctuary with its ap- purtenances, <i>meats, drinks, divers</i> <i>washings, carnal ordinances, &c.</i>	
"It was ——— necessary that the <i>patterns</i> of things in the heavens should be purified with <i>These;</i>	But the <i>heavenly things themselves,</i> <i>with BETTER</i> Sacrifices."

And now,

"HE

taketh AWAY the

FIRST,

that he may ESTABLISH the

SECOND."

Heb. ix. 24,

and x. 9.

The whole volume of inspiration is divided by this line, and in the Jewish church, though not in its visible order, the difference is made exceeding plain. "O Jerusalem, Jerusalem, thou that killedst the prophets and stonest them that are sent unto thee!" &c. The carnal seed, or persecuting part of the Jewish church, are set in rank with all the persecutors from the foundation of the world down to the time of our Saviour, and contrasted with the true seed thus: "That the blood of all the

prophets, which was shed from the foundation of the world, may be required of this generation: From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation;" that is, of this generation of persecutors.

The division in every part of the scriptures is evident. Some speak of the Jewish church only. Others of the gospel church only. Others are compound, or speak of both churches, and carry type and antitype together. But as I have hinted before, Mr. E. and indeed the Pædo Baptists in general, make miserable work in explaining and applying many of these. By explaining those which relate to the Jewish church of the Christian church, this carnal generation, these children of the flesh are brought in as heirs with the spiritual seed; the glory of the gospel church and the great doctrines of grace are kept continually clouded with the shades of Judaism. And when they explain those which relate to the gospel church of the Jewish church, the consequences are nearly the same. But abstractly from this controversy, the doctrines of grace and the way of salvation by Jesus Christ are so explained by many of them, as to rip up the whole foundation of infant baptism at once; and this I have not unfrequently heard and seen from both the pulpit and the press.

Nor are the Baptists in many instances much more consistent. They frequently apply passages which pertain to the Jewish church to the Christian church, in such a manner as justifies the very principles on which infant baptism is founded, and thus to undermine themselves. Even Dr. Gill, all Baptist and divine as he was, has in some instances explained the Jewish national righteousness, so frequently mentioned by the prophet Ezekiel, of the righteousness of faith; and indeed a clear and full distinction between law and grace, is in many respects so nice and difficult a point, that I know not whether the greatest and best of men of either party can possibly avoid some in-

consistency here. Upon this point it is that the Calvinists and Arminians divide. The Arminians take the line of the law, and explain the gospel to it, while the Calvinists take the line of grace; it is however a fact, that infant baptism, strictly speaking, is not consistent with any scheme of divinity but the Arminian; and on the other hand, the Baptist system, whether they manage it more consistently or not, is in itself of all others the most consistent gospel plan.

To convince the reader of the truth of these remarks, I would put him upon the query, why it was that the natural seed as such, being taken into the Jewish church by circumcision in their infancy, always had a zeal for God, but not according to knowledge? They went about to establish their own righteousness to the exclusion of the righteousness of faith; while the spiritual seed trusted in the righteousness of faith only. In a word, no understanding Baptist will ever be convinced of the propriety of infant baptism, till it be fully proved, that the apostle, when he said there were two covenants, actually meant there was but one.—That when he spake of Sarah and Isaac, he really meant Hagar and Ishmael, or at least meant to include them.—That when he used the term grace, he meant the law, or meant to include it.—That when he said, the children of the flesh were not the children of God, he meant that they were the children of God.—And on the whole, that when he said, “Cast out this bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman,” he meant to be understood, Keep in this bond-woman and her son; for the son of the bond-woman shall be heir with the son of the free woman.

I could now produce a number of articles from Pædo Baptist authors in proof of what I have laid down, particularly Burkitt, Brown, M'Ewen, &c. For though they have all explained the allegory in the fourth chap. to the Gala. very cautiously; yet the apostle has so worded himself, that they cannot

expound him at all without involving the very ideas which the Baptists insist upon ; I shall however pass this over for the present.

But as Mr. E. has taken considerable pains to abuse and misrepresent Mr. B. with regard to his quoting authors, and on purpose I conclude to raise a prejudice against his books ; and the books in our country being scarce, I will extract a part of some of the quotations, that people may see what concessions a number of the most learned and eminent Pædo Baptists in the world have made to us in respect to this controversy.

MR. FULLER : “ We do freely confess, that there is neither express precept, nor precedent, in the New Testament, for the baptizing of infants.”—There were many things “ which Jesus did, which are not written ; among which, for aught appears to the contrary, the baptizing of these infants (Luke xviii. 15, 16, 17.) might be one of them.” In *Pædo Baptism exam. vol. 2, p. 3.

LUTHER : “ It cannot be proved by the sacred scripture that infant baptism was instituted by Christ, or begun by the first Christians after the apostles,” p. 4.

MR. OBED WILLS : “ Christ did many things that were not recorded, and so did the apostles ; whereof this was one, for aught we know, the baptizing of infants.”—Ibid.

VITRINGA : “ It is not related as a fact, in the gospels and acts of the primitive church, that infants were baptized by Christ, or by the apostles.”—P. 5.

MR. SAMUEL PALMER : “ There is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants : there is not a sin-

* Mr. Booth's two first volumes on baptism are entitled, “ Pædo Baptism examined, on the principles, concessions, and reasonings of the most learned Pædo Baptists ;” and he has particularly referred to the books, parts, chapters, sections and pages from which his numerous quotations were taken.

gle precept for, or example of, this practice through the whole New Testament.—Ibid.

MAGDEBURG CENTURIATORS: "Concerning the baptism of infants, there are indeed no examples of which we read."—P. 6.

ERASMUS: "Paul does not seem (in Rom. v. 14.) to treat about infants. It was not yet the custom for infants to be baptized."—Ibid.

Mr. T. BOSTON: "There is no example of baptism recorded in the scriptures, where any were baptized but such as appeared to have a saving interest in Christ.—P. 7.

Bp. PRIDEAUX: "Pædo Baptism, and the change of the Jewish Sabbath into the Lord's day, rest on no other divine right than episcopacy."—P. 7.

Mr. WALKER: "Where authority from the scripture fails, there the custom of the church is to be held as law.—It doth not follow, that our Saviour gave no precept for the baptizing of infants, because no such precept is particularly expressed in the scripture; for our Saviour spake many things to his disciples concerning the kingdom of God, both before his passion and also after his resurrection, which are not written in the scriptures; and who can say, but that among those many *unwritten* sayings of his, there might be an express precept for infant baptism?"—P. 8.

ANONYMOUS: "As to the seed of the church, the children of Christians, at what age, under what circumstances, in what mode, or whether they were baptized at all, are particulars the New Testament does not expressly mention."—Ibid.

ÆCOLAMPADIUS: "No passage in the holy scripture has occurred to our observation as yet, which as far as the slenderness of our capacity can discern, should persuade us to profess Pædo Baptism.—P. 9.

To quotations of the like import, eighteen more venerable names stand annexed, such as Bp. BURNET, Dr. WALL, Mr.

MARSHALL, M. BAXTER, STAFFERUS, LIMBORCH, M. DE LA ROQUE, Mr. LEIGH, Dr. FREEMAN, Mr. CAWDREY, Dr. FIELD, Bp. SANDDERSON, Bp. STILLINGFLEET, Dr. TOWERSON, HEIDEGGERUS, WITSIUS, CELLARIUS, STAPHILUS, &c.

Now the most of these writers expressly acknowledge, and all of them implicitly, that there is no express command, precedent, or example in the New Testament for the baptizing of infants; and some of the extracts I have made, fully insinuate, that infant baptism was unknown to the apostles. Let us hear some of them with others of their party upon that point.

LUDOUICUS VIVES: "No one in former times was admitted to the sacred baptism, except he was of age; understood what the mystical water meant; desired to be washed in it; and expressed that desire more than once."—In p. 76.

M. FORMEY: "They baptized from this time, (the latter end of the second century) infants as well as adults."—Ibid.

CURCELLÆUS: "The baptism of infants, in the two first centuries after Christ, was altogether unknown; but in the third and fourth, was allowed by some few. In the fifth and following ages it was generally received—The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears—and it was introduced without the command of Christ."—P. 76, 77.

M. DE LA ROQUE: "The primitive church did not baptize infants; and the learned Grotius proves it in his Annotations on the Gospel."—P. 77.

JOHANNES BOHEMUS: "Baptism of old was administered to none (unless upon urgent necessity) but to such as were before instructed in the faith and catechised. But when it came to be judged necessary to everlasting life, it was ordained that infants should be baptized, and that they should have god-fathers and god-mothers, who should be sureties for infants, and should renounce the devil in their behalf."—P. 77, 78.

To the same purpose are SALMASIUS, SUICERUS, Mr. CHAMBERS, RIGALTIVS, Dr. HOLLAND, CATTENBURGH, WOLFGANGUS CAPITO, VENEMA, &c.

Some of these authors also give us the first grounds of infant baptism thus.—

SALMASIUS: “An opinion prevailed, that no one could be saved without being baptized; and for that reason the custom arose of baptizing infants.”—In p. 128.

VENEMA: “The ancients connected a regenerating power, and a communication of the spirit, with baptism.”—P. 136.

SUICERUS: “We cannot deny, that many of the ancients maintained the absolute necessity of baptism. CHRYSOSTOM says, *It is impossible, without baptism, to obtain the kingdom*: and soon after, *It is impossible to be saved without it*.—This opinion concerning the absolute necessity of baptism, arose from a wrong understanding of our Lord’s words: *Except a man be born of water and the spirit, he cannot enter into the kingdom of heaven*.—CHRYSOSTOM again says, *If an infant die without baptism, through the negligence of the presbyter, woe to that presbyter! but if through the negligence of the parents, woe to the parents of that infant!*”—P. 129.

EPISCOPIUS: “Pædo Baptism was not accounted a necessary rite, till it was determined so to be in the Milevitan council, held in the year four hundred and eighteen.”—Ibid.

Dr. OWEN: “Most of the ancients concluded that it (baptism) was no less necessary unto salvation than faith or repentance itself.”—Ibid.

To these might be added, VITRINGA, HOSPINIANUS, Dr. WALL, &c. and indeed the Dr. in his elaborate history of infant baptism, has founded the practice altogether upon the necessity of it to salvation. The following is the substance of his whole argument: To be born of water and of the spirit—To have the washing of regeneration and the renewing of the Holy Ghost; is to be baptized. All the ancients understood it in this light,

and therefore, when they used the expressions—regeneration—born again, &c. they meant baptism; and since regeneration or the new birth, is as necessary to the salvation of infants as adults, both were, and ought to be baptized.

But Mr. B. in his reflections upon the foregoing quotations, has also introduced the following.

Confession of Helvetia: ‘To be baptized in the name of Christ; is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God: Yea, and in this life to be called after the name of God; that is to say, to be called the sons of God, to be purged also from the filthiness of sins, and to be endued with the manifold grace of God, for to lead a new and innocent life.’—In p. 136.

Confession of Bohemia: ‘We believe that whatsoever by baptism—is in the outward ceremony signified and witnessed, all that doth the Lord God perform inwardly. That is, that he washeth away sin, begetteth a man again, and bestoweth salvation upon him—For the bestowing of these excellent fruits was holy baptism given and granted to the church.’—P. 136, 137.

Confession of Augsburg: ‘Concerning baptism they teach, that it is necessary to salvation, as a ceremony ordained by Christ: also that by baptism the grace of God is offered.’—P. 137.

Confession of Saxony: ‘I baptize thee; that is, I do witness that by this dipping thy sins be washed away, and that thou art now received of the true God.’—Ibid.

Confession of Wittenburg: ‘We believe and confess, that baptism is that sea, into the bottom whereof, as the prophet saith, God doth cast all our sins.’—Ibid.

Confession of Sueveland: ‘As touching baptism we confess, that it is the font of regeneration, washeth away sins, and saveth us. But all these things we do so understand, as St. Peter doth interpret them.’ 1 Pet. iii. 21.—Ibid.

Church of England: ‘Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven—How many sacraments hath Christ ordained in his church? Two only, as generally necessary to salvation; that is to say, baptism and the supper of the Lord.’—Ibid.

Westminster Assembly: ‘Before baptism, the minister is to use some words of instruction, showing, that it is instituted by our Lord Jesus Christ; that it is a seal of the covenant of grace, of our ingrafting into Christ, and of our union with him, of remission of sins, regeneration, adoption, and life eternal.’—Ib.

LUTHER affirms, that ‘There is in the baptism of infants, the beginning of faith and of a divine operation, in a manner peculiar to themselves.’—P. 138.

GERHARDUS: ‘The sacrament of baptism does not profit without faith: nevertheless it is the efficacious mean by which God of his grace works faith, regeneration, and salvation in the hearts of infants.’—Ibid.

BUDDEUS: ‘All men should be baptized, who are to be brought to eternal salvation—Now seeing infants cannot be brought to faith by the preaching of God’s word; it follows, that it must be effected in another way, namely, by baptism, by which men are born again.’—Ibid.

DEYLINGIUS: ‘Baptism is the sacrament of initiation, and as it were, the gate of heaven.’—P. 139.

Mr. ISAAC AMBROS: ‘By baptism we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the spirit of our God.’—Ibid.

Mr. JOHN WESLEY: ‘If infants are guilty of original sin, in the ordinary way, they CANNOT be saved, unless this be washed away by baptism.’—P. 143.

To the same purpose also are Dr. FIDDES, Mr. GEE, Dr. WATERLAND, Dr. WHITBY, Ep. WILSON, Dr. FEATLY, and others: Yea, even the judicious Mr. HENRY says that ‘baptism wrests the keys of the heart out of the hands of the strong man

armed, that the possession may be surrendered to him whose right it is.' Now what is the more remarkable of these authors is, that they were of different denominations.

N. B. I have not taken these last extracts, viz. from the confessions, &c. from Mr. Booth in form, as they were not inserted in his book in paragraphs.

Mr. B. has likewise collected a number of concessions from some of these authors, and others who were Pædo Baptists, that neither the Jewish profelyte baptism—nor Jewish circumcision and the law—nor any of the passages in the New Testament, commonly urged in proof of infant baptism, afford a sufficient foundation for the practice. So, that upon the whole, they could not practise it because of any scripture command, precept or example for it; for the most of them acknowledge that there are none. And if any of them practised it upon the strength of analogy and inference, others have destroyed their premises and all their pretended relation between circumcision and baptism. And if they practised it because it is not forbidden, Mr. B. has shown from themselves, that that is the weakest kind of presumption, and the foundation of all the vagaries of Popery.

The truth of the case is, that the necessity of baptism to salvation has been from first to last the grand reason of its being applied to infants; and though some of these authors, and multitudes of the Pædo Baptists in common, deny the idea, and contend warmly against it; yet, I think I shall be able to show in less than a single page, that their scheme as necessarily involves it, as the idea of human existence involves that of a living soul. For, 1. Take for granted what the scripture says, that we are saved by grace, that is, by grace alone. 2. Take for granted what they say, that the covenant of circumcision is the covenant of grace, then out of that covenant there can be no salvation. 3. Take for granted what the scripture says, that no person could enjoy the blessings of that covenant without

being circumcised. "The uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant:" Consequently could not be saved. 4. Take for granted what they say, that baptism has succeeded circumcision under the gospel as a seal to the same covenant, and to answer the same purposes, and that it is now to be administered on the face: And then, 5. Shall we not be obliged to grant, that the same consequences which followed the neglect of circumcision will also follow the neglect of baptism; viz. that the unbaptized man-child, whose flesh of his face hath not been baptized, that soul shall be cut off from his people: he hath broken the Lord's covenant of grace, and therefore cannot be saved. Nor will it answer any purpose for them to advert to the plea for a distinction between the external and internal parts of the covenant, for upon this very principle it is that the apostle has asserted and established the plurality of the covenants; and besides, admitting the idea, if the external part, which comprehended the children of the flesh, hath been cast out and rejected by the gospel, what has become of the foundation of infant baptism even upon that plan?

The reader will now realize the inconsistency of building infant baptism upon the covenant of circumcision as the covenant of grace, and yet denying the necessity of baptism to salvation; and therefore, that they only who acknowledge the fact, are consistent with themselves. He may also see, as has been hinted before, how perfectly such Pædo Baptists harmonize with the Judaizing teachers of old; for only transfer the meaning of circumcision to baptism, as they do, and they both appear exactly in the same light, "Except ye be circumcised (*baptized*) ye cannot be saved."—See Acts xv. 1.

I have now a few things to say upon the

MODE OF BAPTISM.

All that Mr. E. has said upon the mode of baptism seems designed to make out, if possible, that there is nothing in the

meaning of the word, nor in any thing which the scripture has said about the ordinance, that confines us to immersion in the administration of it. After a number of remarks and criticisms which it is needless for me to take notice of here, he arrives at his *ne plus ultra*—that the word baptize properly signifies to wash in some way or other, and that nothing more nor less can be made of it. The following are some of his very remarkable words upon that point, p. 87: “And though there has been much dispute about the word “baptize,” some affirming it to mean immersion only, others aspersion and affusion, as well as immersion; yet, properly speaking, it means neither of them. It has indeed been used for all the modes of washing—sprinkling, pouring and immersing; whereas it does not express the one nor the other, but washing only; and may be done in either of the modes: And, therefore when we read of any person or thing being baptized, we cannot conclude from the word itself whether it was done by affusion, aspersion or immersion.”

A little after this he appears very condescending, and seemingly abates the force of an argument to give the Baptists some room to breathe; generously allowing, that there is at least some presumptive evidence in favour of immersion from the circumstance of baptism's being performed in rivers, &c. But I will be as generous and condescending as he. For argument sake I will admit that the only signification of the word baptize is to wash; nay, I will condescend further; I will, for a while at least, substitute the word washed in the place of baptized, and, if occasion requires, put washing for baptism. He seems, however, after all his professed willingness to favour us, to feel disposed to retrench a little upon our presumptive evidence, as he calls it; for he says, p. 88, “It cannot be proved with certainty that those who were baptized at or in Jordan, Enon, &c. were—I will not say totally immersed, but that they were so much as in the water at all. Whoever is acquainted with the indeterminate sense of the prepositions, *en*, *eis*, *ek* and

apo, on which this proof must depend, will be very sensible of this. These occur in the following scriptures: Math. iii. 6. They were baptized of him *en to Jordanee*, in Jordan—*en* means not only “in,” but “nigh, near, at, by,” &c. Acts vii. 38. “They went down both, *eis to udor*, into the water;” but *eis* besides “into,” often means “towards, near,” &c. In a note he says, “John xx. 4, 5, came first *to (eis)* the sepulchre—yet went he not in. From which it is evident that *eis* signifies *to* as well as *into*; and therefore to pretend to determine the mode of baptism from the signification of that word is trifling.” Very well, all this I will admit also, that is for argument sake, without reserve. Now let us try the whole and see where the plain dictates of reason and common sense will lead us. And were washed of him, *nigh* Jordan—were washed, *near* Jordan—were washed, *at* Jordan—were washed, *by*, that is the side of Jordan—were washed, *IN* Jordan. Which is the most proper to say, that persons or things—were washed, nigh the water—or were washed, near the water—or were washed, at the water—or were washed, by the water—or were washed, *in* the water; or that they were washed, nigh water—or were washed, near water—or were washed, at water—or were washed, by water—or were washed, in water? I presume, that no candid unprejudiced person will hesitate a moment to acknowledge that common sense is in favour of the latter, as conveying the most natural, rational, and consistent idea.

It is said again, that “John was baptizing, (washing) in Enon, near to Salim, because there was much water there.” This passage furnishes us with two particulars. 1. An historical assertion, “John was baptizing in Enon near to Salim.” 2. It gives the cause or reason of his choosing Enon for that purpose, “Because there was *much* water there.” John then went to Enon to wash, because there was much water. But probably, according to Mr. E. John went there for the sake of washing, *nigh* much water—or, *near* much water—or, *at* much

water—or, *by* much water, instead of washing, *IN* much water, or having a sufficient and convenient quantity of water for washing. I must confess that this sounds to me quite unnatural. What administrator of washing, would be so simple as to select a place out of a whole country with a direct view to there being much water in it, and repair to it, merely for the sake of washing nigh, near, at, or by much water, when the quantity would make no difference with him in regard to washing itself? The reasons which Mr. E. has given for this are but poor pitiful shifts, for if a gill cup full of water, which is four times so much as is generally used by Pædo Baptists, had been sufficient to wash a candidate, a good well, or spring, or little rill would have supplied the washer with it, and quite as fast as he could have used it; and therefore would have afforded a plenty, though all the people of Judea had been proper candidates, and applied to him for washing;—and a small rivulet would have been quite sufficient both for washing and other uses; for every body in our country knows what a supply such a stream will afford to the cattle and people of a populous city, when conducted into it.

Again, “They went *down* both (*eis*) *into* the water, both Philip and the Eunuch; and he baptized (*washed*) him.” But “*eis*,” says Mr. E. “besides *into*, means *toward, near, to*.” Well, possibly then they acted in conformity to one of these senses; let us try them, and see whether they be as natural as the other. They went down both, *towards* the water, and he washed him. They went down both, *near* the water, and he washed him. They went down both, *to* the water, and he washed him. They went down both, *INTO* the water, and he washed him. They are said before to come *unto* a certain water; and if we must understand the preposition here of their going *to* the water, it will make it, *unto* the water, and *to* the water. Now, as the design of the preposition *is* to express the relation between baptizing or washing, and water, and in some

instances a great river of water, and much water ; that sense of them which best expresses this relation, is certainly the most congenial with reason and common sense, and that it is that of *in* and *into*, no impartial mind can doubt for a moment ; and therefore, even the supposition that this might have been supplied with either of the others in this case, is so far striking at the good sense and rationality of the Bible. Besides, Mark says, Jesus Christ was baptized. (*eis*,) INTO Jordan.—Chap. i. 9. But were *eis* in this passage rendered *near*, the idea would be quite too remote to make good sense ; and were it rendered *to*, or *towards*, it would make nonsense ; for then it would read, baptized to, or towards Jordan. Thus the reader will see, that granting Mr. E. all he contends for, with regard to the meaning of the word baptize, and the prepositions *en* and *eis* ; yet the balance of evidence is in our favour, in proportion as saying baptized, or washed in, or into water, is more proper than to say baptized, or washed, nigh, near, at, by, to, or towards water. But here Mr. E.'s term *washed*, to express the sense of the word baptized, sounds flat and lean, when compared with our term immersion. Thus the inspired historian, BAPTIZED into Jordan. Thus Mr. E. *baptized*, WASHED into Jordan. And thus the Baptists, *baptized*, IMMERSED into Jordan.

I will here subjoin an extract from Mr. B. which will set this matter in a clearer light still. “ We will take, for instance, the words of Ananias to Saul, Acts xxii. 16, which must be read thus : *Arise and be WASHED, and WASH away thy sins* : and those of Paul, Rom. vi. 3, and Gala. iii. 27, *Know ye not, that so many of us as were WASHED into Jesus Christ, were WASHED into his death ? As many of us as have been WASHED into Christ, have put on Christ.*—Is it pouring ? Then we must read, Mark i. 9, and Acts ii. 38, 41, thus : *Jesus came from Nazareth of Galilee, and was POURED of John (eis,) into Jordan—Repent and be POURED every one of you—Then they that gladly received his word, were POURED.*—Is it sprinkling ? Then we

must read John iii. 23, Rom. vi. 4, Col. ii. 12, thus: *John also was SPRINKLING in Enon near to Salim, BECAUSE THERE WAS MUCH WATER there: and they came and were SPRINKLED. Therefore we are BURIED with him by SPRINKLING into death—BURIED with him by SPRINKLING.*

These few examples may suffice to show, what an awkward appearance the noble sense and masculine diction of inspiration wear, when expressed according to this hypothesis. Whereas, if instead of *washing, pouring, or sprinkling*, you employ the word *immersion*; the preceding passages will make a very different figure, and read thus: *Arise and be IMMERSED, and wash away thy sins—Know ye not, that so many of us as were IMMERSED into Jesus Christ, were IMMERSED into his death? As many of us as have been IMMERSED into Christ, have put on Christ—Jesus came from Nazareth of Galilee, and was IMMERSED of John in (or into) Jordan—Repent and be IMMERSED every one of you—Then they that gladly received his word, were IMMERSED—John also was IMMERSING in Enon near to Salim, because there was MUCH WATER there: and they came and were IMMERSED—Therefore we are buried with him by IMMERSION into death—Buried with him by IMMERSION.* Here we have, if I mistake not, both dignity of sentiment and propriety of language. Hence it appears, that the word *baptizo* is connected with such particles (*en* and *eis*) as forbid our concluding that either *wash, pour, or sprinkle*, is a proper substitute for it. The form of expression adopted by evangelists and apostles is, always, if I mistake not, baptizing *in* or *into* something. Thus, for example, *en* or *eis, in, or into* Jordan;* *en, in* water, *in* the Holy Spirit;† *eis, into* the name,‡ INTO Moses,§ INTO Christ,|| INTO his death.¶ *Eis*, in the case of baptism, cannot be rendered *to* or *towards*; because it would be absurd to say, that John baptized *to* or *towards* Jordan; nor in regard

* Matt. iii. 6. Mark i. 9. † Matt. iii. 11. ‡ Matt. xxviii. 19. § 1 Corinth. x. 2. ¶ Gal. iii. 27. ¶ Rom. vi. 3.

to this affair can *en* be translated *with* or *by*; because it would be awkward to say, John baptized *with* or *by* Jordan; besides, *eis*, which is used of the same administration, cannot be so rendered. Baptism, therefore, being expressed as performed *in*, or *into* something, must be immersion, and not pouring or sprinkling; for *persons* cannot be sprinkled or poured *into* water, though they may be plunged *into* it.

Let us now apply the same terms to the different *metaphorical* baptisms of which we read in the New Testament. There we have, the baptism of *sufferings*, of the *spirit* and of *fire*, of the *cloud* and the *sea*. According to our brethren, the passages to which I refer must be read, either thus: *I have* A WASHING *to be* WASHED WITH, *and how am I straitened till it be accomplished!*—*He shall* WASH *you with* (rather *in—en*) *the Holy Spirit and in fire—And were all* WASHED *unto Moses in the cloud and in the sea.** Or thus: *I have* a POURING *to be* Poured WITH, *and how am I straitened till it be accomplished!*—*He shall* POUR *you in the Holy Spirit and in fire—And were all* Poured UNTO *Moses, in the cloud and in the sea.* Or thus: *I have* a SPRINKLING *to be* SPRINKLED WITH, *and how am I straitened till it be accomplished!*—*He shall* SPRINKLE *you in the Holy Spirit and in fire—And were all* SPRINKLED *unto Moses, in the cloud and in the sea.*—According to us, the manner of reading these passages will be this: *I have* an IMMERSION *to be* IMMersed WITH, *and how am I straitened till it be accomplished!*—*He shall* IMMERSE *you in the Holy Spirit and in fire—And were all* IMMERSED *unto Moses in the cloud and in the sea.*—In regard to Luke xii. 50, if you render the word baptism by the term washing, you not only sink the vigorous idea, but convey a sentiment foreign to the text. For the term *washing* plainly suggests the notion of cleansing; whereas it is manifest, that our Lord here speaks of *himself* personally—of himself, not as to be *cleansed*

* Luke xii. 50. Mat. iii. 11. 1 Cor. x. 2.

from sin, but *punished* for it ; or, as the apostle asserts, MADE
A CURSE FOR US.

Mr. E. has mentioned a number of baptizings recorded in the gospel, which he says, “do not appear to have taken place at or in any river—as that of Paul, of the jailor, of Cornelius, of those of Samaria, and of the three thousand.” But all that he has said of these, and the various necessary preparations for the administration of the ordinance, avails him nothing. For these accounts were, and are to be received just as a similar one would now be received among us. If it were reported, that a thousand people had been baptized, and joined a Presbyterian church in some distant part of the country ; every person of common information would receive it at once, that they were baptized by affusion or aspersion, unless a knowledge of this truth would create an exception, that some who are otherwise Presbyterians are so sensible that immersion is the gospel mode that nothing short of it will satisfy them, and that their ministers will sometimes conform to it for fear of losing proselytes. But if the report should state, that a thousand people had been baptized, and joined a Baptist church, none would entertain a doubt but that every one of them had been immersed. And if there were no other denomination of Christians in the world but Baptists, as was the case when those baptizings took place, and it was reported that a thousand, or three thousand people had been baptized, no one would indulge for a moment, such puerile and whimsical presumptions as Mr. E. brings up, about circumstances, preparations, &c. for all would know that every convenience necessary to immerse them, had been obtained somewhere.

The apostle has also told us, that believers in those times were buried with their divine master by baptism. Christ himself has represented the fulness, the keenness, the extent of his suffering, and the bitterness of his death by a baptism which David prophetically describes thus : “I sink in deep mire where there is

no standing; I am come into deep waters, where the floods overflow me.”—Pfal. lxix. 2. The apostle likewise tells us, 1 Cor. xv. 3, 4, that “Christ died and was buried,” and hence the phrase in Rom. vi. 4, “Buried with him by baptism.” Now taking the 3d and 4th verses together, they show us, 1. That the saints are “baptized into Jesus Christ.” 2. That to be baptized into Christ, is to be “baptized into his death.” 3. That to be baptized into his death, is to be “buried with him by baptism;” and therefore baptism can be nothing short of the burial itself, for it is the very thing which accomplishes it. Again, if Jesus Christ had not been buried into death, the idea expressed in the 4th verse, of being buried with him into death would be absurd. But if he was buried into death, what figure could describe it which does not completely express the idea of a burial? If, therefore, baptism be not a burial, he gave but a lame description of his sufferings and death, when he represented them by it. The same difficulty, or a worse one, will attend the apostle. For, for him to insinuate that Christ was buried into death—and say that his people were buried with him into death—and that they were buried with him by baptism into death, when he did not mean that baptism was a burial, was making a fool and a deceiver of himself; for it was just saying that they were buried by that which he himself did not believe, nor intend that others should receive as any burial at all.

But Mr. E. labours here with all his might, to establish a distinction between baptism and a burial; for he seems to know if that be not done his case is gone forever. He would have them considered under the notion of cause and effect, and the amount of his reasoning is this; that being buried with Christ is to be brought into his burial, or into an union with him in his burial, which is brought about by baptism as the instrumental cause; and thus union, as it relates to them, is substituted in the place of burial; and yet it will not do to say that they are

buried with him by an union, for then union must be considered as the instrumental cause of the burial. Let us ply this rule of reasoning a little clofer. When he says, that persons or things are baptized *by* asperſion, does he not mean that asperſion is baptiſm? but how abſurd the idea; for asperſion is only the instrumental cauſe and baptiſm the effect; and thus if he intends to prove by this rule, that baptiſm is not a burial, though the effect of it may be ſomething under that name, I intend to prove that neither pouring nor ſprinkling is baptiſm, let their effects be called what they will. But if a perſon or thing were ſaid to be buried by a covering over; how weak and ſimple would it be to argue, that a covering over was not a burial, but only the instrumental cauſe of it; when every body knows that to be buried, is to be covered over, and to be covered over is to be buried. And thus we ſay of baptiſm, that to be buried in water, is to be baptized; and to be baptized, is to be buried or immerſed in water.

But admitting the idea, that baptiſm is the instrumental cauſe of bringing the ſaints into the burial of Chriſt, yet muſt not the cauſe be adequate to the effect. It is what they cannot realize but in their minds by faith, and whatever introduces their minds to juſt and proper views of the death or burial of Chriſt, leads them into it; and ſerves to aſſiſt them both in regard to the extent and form of faith, as a pattern of a thing which we cannot ſo fully realize in any other way, ſerves to aſſiſt our minds in forming juſt and adequate ideas of it. But if the pattern be deficient or lacking in any one particular, ſo much of its deſign and uſefulneſs are entirely loſt; and if it exceed what is neceſſary, or we undertake to add to it of our own fancy, it will not only lead to wrong ideas of its object, but ſtand as a precedent to any and all kinds of licentiouſneſs.

Mr. E. cannot deny that the apoſtle's reaſoning fairly implies that Chriſt was buried into death. Say, then, that baptiſm is the instrumental cauſe of bringing us into his death or burial—

baptized into his death; which however cannot be done literally. But how then? “Emblematically,” as he says, as a lion is put for generosity? Or figuratively, as carrying with it the fashion, shape, formal representation, or pattern of his burial into death? Not the first; for baptism here does not direct to the moral, nor gracious qualifications of Jesus Christ; but to the natural evils which he endured—his suffering and death. Of course, in the subject, it cannot refer to a moral or gracious union with Christ; but to the fellowship of his sufferings which the faithful are called into, which is represented in the passage before us by being baptized into, and in Phil. iii. 10, by being made conformable to his death. Therefore it must be the latter.

But how does Mr. E.’s patterns look when compared with the object to be represented? The object is a burial into death. The patterns, or figures are, sprinkling, or pouring a little water upon. Compare the whole with the scripture patterns as supported by the Baptists—*Baptized*—IMMERSED—BURIED with him by *baptism* into death. Mr. E.’s patterns would direct a subject to think, that Jesus Christ had a few sufferings, or a little death sprinkled or poured upon him, and to a fellowship of them accordingly; or rather, that he was sprinkled or poured, and his people sprinkled or poured with him by baptism into death.

What he has said upon the 5th ver. planted together in the likeness of his death, is all of a piece with the rest. No stress can be laid upon the word planted; for it is not there used so much to express the mode of baptism, as the visible state of the saints on the earth. It distinguishes them from the world, and expresses the idea of a visible fellowship and order among themselves similar to that of plants in a garden, which are so set and accommodated to each other, as that the whole may grow to advantage. But the word likeness, has something in it in our favour as it respects the mode of baptism. In order to a like-

ness, there must be, 1. Two objects. 2. A similarity, or agreement between those objects which create the likeness. The first of these is the death of Christ; he himself calls his death a baptism; he was baptized, buried into death. The second is the baptism of believers in water—They are buried with him by baptism into death; and thus there is a perfect likeness between the death of Christ and their baptism.

Again, Mr. E.'s remarks upon what Mr. B. has said of the baptism of the apostles with the Holy Ghost on the day of pentecost, and the electrical bath, are in some respects weak and frivolous; and in others, in my opinion, more worthy of resentment than of serious notice. His main drift is to evade the force of Mr. B.'s argument, by making out, that that which filled the house where they were sitting was only sound, and therefore could not be that in which they were baptized. But sound might be there put for the spirit, as it is elsewhere for the precious truths and promises of the gospel; as in Psal. lxxxix. 15. "Blessed is the people that know the joyful sound." And in Rom. x. 18. "Their sound went into all the earth," &c. and hence it is clear, that the house and themselves were not only filled with the spirit, but that they were also overwhelmed with it.

Again, as the prophet judged of the abundance of rain by the sound, so we in general judge of the power and magnitude of things by their sound; and when an historian would convey to his readers an idea of the power and magnitude of a thing, the sound of which they have not heard, he does it by comparing its sound with the sound of something which they have heard; and thus by a comparison of the sounds enables them to realize the proportionate degree of power and magnitude in the two objects from which the sounds proceeded. Thus the prophet, Dan. x. 6, "The voice of his words, like the voice of a multitude." Thus the Revelator, Rev. i. 15, "His voice, as the sound of many waters." These passages imply, that the angel,

if it were not Christ himself, had the power of speaking equal to that of a multitude: That the power of Christ to lift up his voice, was equal to the power of many waters to roar; and indeed the only object of magnifying his voice by this figure, was to magnify the idea of his power and greatness. And thus, the penman of the Acts, to describe the abundance of the Holy Spirit which was poured out upon the apostles, and the power of its operations, compares the sound of it to that of a mighty rushing wind; who then can believe that there was not a sufficiency to overwhelm them? The amount of Mr. E's reasoning upon this point, is simply this: That though there was much noise, there was but little wind. That though there was a great sound, there was but little spirit, just enough to sprinkle or pour a little on their heads.

But when we compare this mighty effusion of the Holy Spirit upon the twelve apostles, which we know to have been such by its mighty sound, with the sprinkling of a dozen infants, or the pouring of a dozen cupfulls of water upon the heads of so many adults; all his pretended arguments, whimsies, cavils and conjectures retire at once, and to use a phrase which he has borrowed from Mr. B. hide their impertinent heads. His abused lexicon now deserts him, since it is clear that the spirit was poured out—shed forth and come upon the apostles, abundantly sufficient to overwhelm them; and though he thought so to have fixed Mr. B. by a frivolous* criticism upon the idea of immersion as to have crushed him at once with these phrases, yet neither Mr. B. nor any other Baptist contends for immersion only for the sake of a burial. For if a person were placed in a vat, or in any situation in which water, by being poured out, or shed forth, might come upon him so as to overwhelm and bury him, his baptism would be just as valid as though he had been

* I wish to be candid, and therefore sometimes think that such terms and phrases are too severe; but when I look again into Mr. E's book, I think I am not half severe enough.

put under the water by immersion; although immersion be the most convenient and customary form.

And now, that the reader may see what concessions the Pædo Baptists have made to us with regard to the mode of baptism, as well as the subject; I will here add a few extracts from Mr. Booth's quotations from them, upon that point—and first with regard to the meaning of the word.

SALMASIUS: "*Baptism*, is immersion; and was administered, in ancient times, according to the force and meaning of the word. Now it is only *rhantism*, or sprinkling; not *immersion*, or dipping." In *Pædo Baptism* exam. vol. 1, p. 44.

GURTLERUS: "*To baptize*, among the Greeks, is undoubtedly to immerse, to dip; and *baptisin*, is immersion, dipping."—*Ibid.*

N. B. The Greek words in the quotations are chiefly in Greek characters; but those of them which are included in the extracts, I have thought proper to conifer into English. *Take*

GOMARUS: "*Baptismos* and *Baptisma*, signify the act of baptizing: that is, either plunging alone; or immersion, and the consequent washing."—P. 45.

Bp. REYNOLDS: "The spirit under the gospel is compared—to water; and that not a little measure, to sprinkle, or bedew, but to baptize the faithful in, Mat. iii. 11, Acts i. 5, and that not in a font or vessel, which grows less and less, but in a spring, or living river, John vii. 39. There are two words—which signify suffering of afflictions, and they are both applied unto Christ, Matt. xx. 22. Are ye able *to drink of the cup* that I shall drink of, or be baptized with that baptism that I am baptized with? He that drinketh hath the water in him; he that is dipped or plunged, hath the water *about* him: so it notes the universality of the wrath which Christ suffered."—P. 45, 46.

CALVIN: "The word baptize, signifies to immerse; and the rite of immersion was observed by the ancient church."—P. 46.

BEZA: "Christ commanded us to be baptized; by which word it is certain immersion is signified."—Ibid.

DANISH CATECHISM: "What is Christian dipping? Water, in conjunction with the word and command of Christ. What is that command which is in conjunction with water? *Go teach all nations*, and so on, Matt. xviii. 19, Mark xvi. 15, 16. What is implied in these words? A command to the dipper and the dipped, with a promise of salvation to those that believe. How is this Christian dipping to be administered? The person must be deep-dipped in water, or overwhelmed with it, *in the name of God the Father*, and so on."—P. 46, 47.

VITRINGA: "The act of baptizing, is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his apostles."—P. 47.

BECKMANUS: "Baptism, according to the force of its etymology, is immersion, and washing, or dipping."—P. 47.

BUCANUS: "Baptism, that is, immersion, dipping, and, by consequence, washing. Baptistry, a vat, or large vessel of wood, or stone, in which we are immersed, for the sake of washing. Baptist, one that immerses, or dips."—Ibid.

BURMANNUS: "*Baptismos* and *baptisma*, if you consider their etymology, properly signify immersion. *And Jesus, when he was baptized, went up straitway out of the water.*" Matt. iii. 16, compare Acts viii. 38.—P. 48.

Mr. JOHN TRAPP: "*Are ye able to—be baptized with the baptism; or plunged over head and ears in the deep waters of affliction?*"—Ibid.

HOSPINIUS: "Christ commanded us to be baptized; by which word it is certain immersion is signified."—P. 49.

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

CALMET: "Generally people (speaking of the Jews) dipped themselves entirely under the water; and this is the most simple and natural notion of the word baptism."—Ibid.

KECKERMANNUS: "We cannot deny, that the first institution of baptism consisted in immersion, and not sprinkling; which is quite evident from Rom. vi. 3, 4."—P. 51.

H. CLIGNETUS: "Baptism is so called from immersion, or plunging into; because in the primitive times those that were baptized were entirely immersed in water."—P. 52, 53.

MAGDEBURGH CENTURIATORS: "The word *baptizo*, to baptize, which signifies immersion into water, proves that the administrator of baptism immersed, or washed, the persons baptized in water."—P. 54.

BAS. FABER: "Baptism is immersion, washing."—P. 56.

Mr. DANIEL ROGERS: "None, of old, were wont to be sprinkled; and I confess myself unconvinced by demonstration of scripture for infants' sprinkling. It ought to be the church's part to cleave to the institution, which is dipping; and he betrays the church, whose officer he is, to a disorderly error, if he cleave not to the institution, which is to dip. That the minister is to dip in water, as the meetest act, the word *baptizo* notes it. For the Greeks wanted not other words to express any other act besides dipping, if the institution could bear it. What resemblance of the burial or the resurrection of Christ is in sprinkling? All antiquity and scripture confirm that way. To dip, therefore, is *exceeding material* to the ordinance; which was the usage of old, without exception of countries, hot or cold."—P. 56, 57.

J. J. WETSTENIUS: "To baptize, is to plunge, to dip."—P. 59.

Dr. DODDRIDGE: "I have indeed—a most dreadful baptism to be baptized with, and know that I shall shortly be bathed as it were in blood, and plunged in the most overwhelming distress."—P. 59, 60.

ZEPPERUS: "If we consider the proper meaning of the term, the word baptism signifies plunging into water, or the very act of dipping and washing. It appears, therefore, from the very signification and etymology of the term, what was the custom of administering baptism in the beginning; whereas we now, for baptism, rather have rhanism, or sprinkling."—P. 60.

Mr. POOLE'S CONTINUATORS: "To be baptized, is to be dipped in water; metaphorically, to be plunged in afflictions. I am, saith Christ, to be baptized with blood, overwhelmed with sufferings and afflictions."—Ibid.

WALÆUS: "The external form of baptism is immersion into water, in the name of the Father, of the Son, and of the Holy Spirit."—Ibid.

ARTICLES OF SMALCALD: "Baptisma is no other than the word of God, with plunging into water, according to his appointment and command."—Ibid.

ANONYMOUS: "That the letter of scripture is in favour of the Baptists (or as they are still absurdly called, Ana-Baptists) cannot, without evasion and equivocation, be denied."—Ibid.

Mr. WILSON: "To baptize, to dip into water, or plunge one into the water."—P. 61.

SCHREVELIUS: "*Baptizo*, to baptize, to plunge, to wash."—P. 62.

PASOR: "*Baptizo*, to baptize, to immerse, to wash."—Ib.

TROMMIUS: "*Baptizo*, to baptize, to immerse, to dip."—Ibid.

MINTERT: "*Baptizo*, to baptize; properly, indeed, it signifies to plunge, to immerse, to dip into water: but because it is common to plunge or dip a thing that it may be washed, hence also it signifies to wash, to wash away—*Baptismos*, *baptism*: immersion, dipping into; washing, washing away. Properly, and according to its etymology, it denotes that washing which is performed by immersion."—P. 63.

SCAPULA: "*Baptizo*, to baptize, to dip, or immerse; as we immerse any thing for the purpose of dyeing, or cleansing in water. Also to dip, to plunge, to overwhelm in water."—*Ibid.*

HEDERICUS: "*Baptizo*, to baptize; to plunge, to immerse, to overwhelm in water; to wash away, to wash. *Baptisma*, baptism; immersion, dipping into."—*Ibid.*

CONSTANTIUS: "*Baptismos*, baptism; the act of dyeing, that is, of plunging."—*Ibid.*

STOCKIUS: "*Baptisma*, baptism—generally, and in virtue of its etymology, it signifies immersion, or dipping into. Particularly and properly, it denotes the immersion or dipping of a thing into water, that it may be cleansed or washed."—*Ibid.*

There are a number of other concessions to the same import, but these shall suffice in the present case. But how exceedingly unfair is Mr. E. to insinuate, with all the force he could without asserting the fact, which he dare not do, but rests the whole upon—if so—if so, as in p. 93, 94, that Mr. B. has made these authors concede what they never did concede, viz. that *baptism* means immersion, and immersion only; when Mr. B. has introduced the quotations with a note specifying the contrary, with regard to a number of them. Let the reader however examine for himself, and he will find, that some of them have fully conceded that baptism means immersion only; and that properly speaking sprinkling is *rhantism*, and not agreeable to the nature of the institution. Others admit, and indeed all imply, that the primary force and meaning of the word is immersion. The first, then, can have no other plea for their practice, but general custom; and the rest have built it upon a remote and secondary sense of the term. But custom alone can have no weight in a case like this, and Mr. B. has shewn, from BUDDEUS, CHAMIER, Dr. OWEN, SCHELHORNIIUS, WERENFELSIUS, Dr. SHERLOCK, Bp. TAYLOR, Dr. JONATHAN EDWARDS, Dr. HORSLEY, VITRINGA, Dr. WATERLAND, and

others, that there is but one genuine sense of a text—That ‘if the scripture have not every where one proper determinate sense, it hath none at all:’—That ‘the true sense of scripture, is not every sense the words will bear:’—That ‘the law must be expounded according to the *most plain* and *obvious* signification of the words:’—That ‘in the interpretation of the laws of Christ, the *strict* sense is to be followed:’—That ‘he that takes the *first* sense is the likeliest to be well guided:’—That ‘if we take the liberty of playing upon words after the meaning is fixed and certain, there can be no security against equivocation and wile, in any laws;’ and ‘that all the ends and uses of speech will hereby be perverted.’

But the following from Mr. B. himself, p. 131, is, in my opinion, quite conclusive upon this point. “If plunging, pouring, and sprinkling, be *equally valid*, it must be because they are *equally enjoined* by divine law. But they are three *different* actions, as before proved, and as all the world will acknowledge, in reference to any other affair. How then shall a single term, understood in its proper and primary sense, *equally* respect three different actions? Yet an equal respect they must have from a single term of positive divine law, to render them perfectly ‘equivalent, equally valid.’ Before Mr. HORSEY pretends to evince, that the word *baptizo* has this plenitude of signification, we wish him to prove, that any term, in any language, either does or can equally and naturally signify three different actions. A word that has *three* senses equally proper and natural to it, is indeed equivocal: nor has it, properly speaking, any determinate sense at all. It is a mere term without an idea, and deserves to be banished from the language to which it belongs.” Now, there is no way that I can see, to avoid the force of this reasoning upon just and fair principles; and hence Mr. E. and others have been forced to change the common ground, and deny that the word baptism refers to the *manner* of applying to, and using water in the administration of the or-

dinance; and insist, that the meaning of it is confined wholly and solely to the *operation* of the water upon the subject, viz. *wetting*, or *washing*. But how unhappy is it for them, that such a respectable number of their learned friends have joined with the Baptists in affirming, that it means to wash, only as a consequence of immersion or plunging; and indeed all of them who admit the *first* sense of the word to be immersion, are wholly against Mr. E. for this fairly implies that washing is only a consequence.

We will now attend to what a number of these worthy authors have said of "the design of baptism; or the facts and blessings represented by it, both in regard to our Lord and his disciples."

WITSIUS: "Immersion into the water is to be considered by us, as exhibiting that dreadful abyss of divine justice, in which Christ, for our sins, which he took on himself, was for a time as it were absorbed; as in David, his type, he complains, Psalm lxi. 3, More particularly, seeing such an immersion deprives a person of light, and of other things pertaining to this world, it excellently represents the death of Christ; while his continuance under water, however short, denotes the burial of Christ, and the lowest degree of his humiliation; when, being laid in a sepulchre that was sealed and guarded by the Roman soldiers, he was considered as entirely cut off. Emergence out of the water, exhibits an image of his resurrection, or of the victory which, being dead, he obtained over death in his own dark domains, that is, the grave. All these things the apostle intimates, Rom. vi. 3, 4." In *Pædo Baptism exam.* vol. 1, p. 148.

Dr. ROBERT NEWTON: "Baptism was usually performed by immersion, or dipping the whole body under water, to represent the death and burial and resurrection of Christ together; and therewith to signify the person's own dying to sin, the de-

struction of its power, and his resurrection to new life. St. Paul plainly refers to this custom. Rom. vi. 4."—P. 149.

A. H. FRANKIUS: "The baptism of Christ represented his sufferings, Matt. xx. 22; and his coming up out of the water, his resurrection from the dead."—Ibid.

Mr. RICH. BAXTER: "In our baptism, we are dipped under water, as signifying our covenant profession that as he was buried for sin, we are dead and buried to sin—They (your lusts) are dead and buried with him, for so your baptism signifieth in which you are put under the water, to signify and profess that your old man is dead and buried—We are raised to holiness by his spirit, as we rise out of the water in baptism—Col. ii. 11, 12, 13: where note—that the putting of the body under the water did signify our burial with Christ, and the death, or putting off of our sins."—Ibid.

M. SAURIN: "Paul says, *We are buried with him by baptism into death*; that is, the ceremony of wholly immersing us in water, when we were baptized, signified, that we died to sin and that of raising us again from our immersion signified, that we would no more return to those disorderly practices, in which we lived before our conversion to Christianity."—P. 150.

Dr. T. GOODWIN: "The eminent thing signified and represented in baptism, is not simply the blood of Christ, as it *washeth* us from sin; but there is a further representation therein of Christ's death, burial, and resurrection, in the baptized's being first buried under water, and then rising out of it; and this is not in a bare conformity unto Christ, but in a representation of a communion with Christ, in that his death and resurrection."—Ibid.

TURRETTINUS: "The passage of the Israelites through the Red Sea, wonderfully agrees with our baptism, and represents the grace it was designed to express. For as in baptism, when performed in the primitive manner, by immersion and emersion descending into the water, and again going out of it, of which

descent and ascent we have an example in the Eunuch, Acts viii. 38, 39 : yea, and what is more, as by this rite, when persons are immersed in water, they are overwhelmed, and as it were buried, and in a manner buried *together with Christ*; and again, when they emerge, seem to be raised out of the grave, and are said to rise again with Christ, Rom. vi. 4, 5; Col. ii. 12 : so, in the Mosaic baptism, we have an immersion, and an emersion; that, when they descended into the depths of the sea; this, when they went out and came to the opposite shore. The former, was an image of death; the latter, of a resurrection. For, passing through the bottom of the sea, were they not near to death? and escaping to the opposite shore, were they not as if revived from the dead?"—P. 151.

PP. PATRICK : "They (the primitive Christians) put off their old clothes, and stript themselves of their garments; then they were immersed all over, and buried in the water, which notably signified the *putting off the body of the sins of the flesh*, as the apostle speaks, and their entering into a state of death or mortification after the similitude of Christ; according to the same apostle's language elsewhere, *We are baptized into his death—We are buried with him by baptism.*"—P. 152.

BOTSACCUS : "Baptism is a sepulchre : *We are buried with Christ, by baptism into death*, Rom. vi. 4."—P. 153.

BUDDEUS : "Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ; and at the same time it informs us, that the remains of sin, which are called the *old man*, should be mortified."—Ibid.

DR. WHITEY : "Therefore we are buried with him by baptism, plunging us under the water, into a conformity to his death, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him, and walk in newness of life."—P. 153, 154.

PICTETUS: "That immersion into, and emersion out of the water, practised by the ancients, signify the death of the old, and the resurrection of the new man, Rom. vi. Col. ii."—P. 154.

Bp. DAVENANT: "In baptism, the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it."—Ibid.

GROTIUS: "*Buried with him by baptism.* Not only the word *baptism*, but the very *form* of it intimates this. For an immersion of the whole body in water so that it is no longer beheld, bears an image of that burial which is given to the dead. So, Col. ii. 12—There was in the baptism as administered in former times an image both of a burial and of a resurrection, which in respect of Christ was external; in regard to Christians internal. Rom. vi. 4."—P. 155, 156.

Mr. B. has quoted upwards of sixty authors more to the same import; and I sometimes think, that the Baptists themselves cannot say any thing more or better in favour of their own principles and practice, than they have done. But if they are right about the design of baptism, they must of course believe, as well as we, that John the Baptist, the apostles and first Christians, practised accordingly. Let us hear them concerning that:

LENFANT: "*In the water—in the Holy Ghost.* These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of penitence."—In *Pædo Baptism exam.* vol. 1, p. 191.

ANONYMOUS: "If we have regard to the manner in which the idea of baptism is naturally adapted to the situation of a guilty creature, zealous to express his abhorrence of sin; or to the general practice of the Jewish, as well as other eastern nations; to the example of our Lord, and of his disciples; and to the most plain and obvious construction of the Greek lan-

guage ; we shall be inclined to believe that infant *sprinkling* is not an institution of Christianity, but a deviation from the original rite, which was performed by dipping, or plunging into water.—The arguments by which the Pædo Baptists support their practice and doctrine appear to us to be so forced and violent, that we are of opinion, nothing but the general prevalence of infant sprinkling could have so long supported it.”—P. 191, 192.

GURTLERUS : “ The action in this element of water, is immersion ; which rite continued for a long time in the Christian church, until, in a very late age, it was changed into sprinkling.”—P. 192.

MASTRICHT : “ The sign representing, or the element in baptism, is water ;—the sign applying is washing—whether it be performed by immersion, (Matt. iii. 6, 16. John iii. 23. Acts viii. 38,) which ONLY was used by the apostles and primitive churches.”—P. 193, 194.

CALVIN : “ From these words, John iii. 23, it may be inferred, that baptism was administered by John and Christ, by plunging the whole body under water—Here we perceive how baptism was administered among the ancients ; for they immersed the whole body in water. Now it is the prevailing practice for a minister only to sprinkle the body or the head.”—P. 194.

VITRINGA : “ The act of baptizing, is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and the apostles.”—Ibid.

ZANCHIUS : “ The ancient church used to immerse those that were baptized.”—P. 196.

HOORNBEEKIUS : “ We do not deny—that, in the first examples of persons baptized they went into the water and were immersed.”—Ibid.

DAILLE : “ It was a custom heretofore in the ancient church, to plunge those they baptized over head and ears in the water.

This is still the practice both of the Greek and the Russian church, even at this very day."—Ibid.

SALMASIUS: "The ancients did not baptize otherwise than by immersion, either once or thrice."—P. 197.

Mr. BOWER: "Baptism by immersion, was undoubtedly the apostolical practice."—Ibid.

Mr. POOLE'S CONTINUATORS: "It is true, the first baptisms of which we read in holy writ, were by dippings of the persons baptized."—Ibid.

Bp. TAYLOR: "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word (baptize) in the commandment, and the example of our Saviour."—P. 199.

CLIGNETUS: "In the primitive times, persons baptized were entirely immersed in water."—Ibid.

CURCELLÆUS: "Baptism was performed by plunging the whole body into water, and not by sprinkling a few drops, as is now the practice."—P. 203.

Mr. RICH. BAXTER: "We grant that baptism then, (in the primitive times) was by washing the whole body; and did not the differences of our cold country, as to that hot one, teach us to remember, *I will have mercy and not sacrifice*, it should be so here—It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' times the baptized were dipped over head in the water."—P. 206, 207.

Mr. T. WILSON: "Baptism was performed in the primitive times by immersion."—P. 208.

ASSEMBLY OF DIVINES: "*Were baptized*. Washed by dipping in Jordan, as Mark vii. 4. Heb. ix. 10.—Buried with him by baptism. See Col. ii. 12. In this phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and as it were to bury them under the water for a while, and then to draw them out of it, and lift

them up, to represent the burial of our old man, and our resurrection to newness of life."—Ibid.

Dr. WHITEY: "It being so expressly declared here, (Rom. vi. 4,) and Col. ii. 12, that we are *buried with Christ in baptism*, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed BY ALL CHRISTIANS FOR THIRTEEN CENTURIES, and approved by our church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished, that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death."—P. 219.

These are extracts from but twenty quotations cut of ninety-six, upon this part of the subject. But these concessions, that the apostles and primitive Christians practised immersion, adds weight to the former idea, that baptism was originally designed as a representation of a death, burial, resurrection, &c. Indeed, they lead us to think, that immersion answers a *better* purpose in that respect, than any other way. Perhaps some of these authors may help us here again a little.

WITSIUS: "It must not be dissembled, that there is in immersion a greater fruitfulness of signification, and a more perfect correspondence between the sign and the thing signified."—In *Pædo Baptisim* exam. vol. 1, p. 273.

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

ESTIUS: "Hence therefore the ceremony of *pouring*, as a medium between dipping and sprinkling, was much used; which custom, BONAVENTURE says, was in his time much observed in the French churches and some others; though he con-

feñes that the ceremony of immerfion was the more common, the more fit, and the more fafe, as S. THOMAS teaches.”—P. 274.

Mr. W. PERKINS: “Dipping doth more fully represent our fpiritual wafhing, than fprinkling.”—P. 275.

MASTRICHT: “Immerfion — was ufed by the apoftles and primitive churches, becaufe it is not only more agreeable in the warm eaftern countries, but alfo more fignificant, Rom. vi. 3, 4, 5.”—Ibid.

H. ALTINGIUS: After briefly ftating the arguments for plunging and for fprinkling, he adds, “We confefs, firft, that immerfion was the prior rite; becaufe it was firft ufed by John the Baptift and the apoftles. Secondly, it is alfo more expreffive, on account of the diftinct acts, Rom. vi.”—Ibid.

M. MORUS: “Baptifm was formerly celebrated by plunging the whole body in water, and not by cafting a few drops of water on the forehead; that representing death and the refurrection much better than this.”—Ibid.

They tell us alfo how pouring and fprinkling firft came into ufe.

PAMELIUS: “Whereas the fick, by reafon of their illnefs, could not be immerfed or plunged, (which, properly fpeaking, is to be baptized;) they had the falutary water poured upon them, or were fprinkled with it. For the fame reafon, I think, the cuftom of fprinkling now ufed, firft began to be obferved by the weftern church.”—P. 284.

HOORNBEEKIUS: “In the eaftern churches baptifm was more anciently adminiftered by immerfing the body in water. Afterwards, firft in the weftern churches, on account of the coldnefs of the countries, bathing being lefs in ufe than in the eaft, and the tender age of thofe that were baptized, dipping or fprinkling was admitted.”—Ibid.

But paffing over more than a dozen beſides, we muſt introduce ſome account from Dr. WALL here. “France ſeems to have been the firſt country in the world, where baptifm by af-

fusion was used ordinarily to persons in health, and in the public way of administering it—It being allowed to weak children (in the reign of Queen ELIZABETH) to be baptized by asperfusion; many fond ladies and gentlewomen first, and then by degrees the common people, would obtain the favour of the priest to have their children pass for weak children, too tender to endure dipping in the water—And for sprinkling properly called, it seems it was, at sixteen hundred and forty-five, just then beginning, and used by very few.”—And speaking of the *Assembly of Divines*, he says, “They reformed the font into a basin. This learned assembly could not remember, that fonts to baptize in, had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built: but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery. And that accordingly, *all those countries in which the usurped power of the Pope is, or has formerly been owned, have LEFT OFF dipping of children in the font: but that all other countries in the world, which had never regarded his authority, do still use it; and that BASINS, except in case of necessity, were never used by Papists, or any other Christians whatsoever, TILL BY THEMSELVES.*”—P. 288, 289, 290.

Now, taking the whole together, two things are made very clear: 1. That the Baptists are in full possession of the true original scripture mode of baptism. 2. That the best foundation for pouring or sprinkling, is either a bare conjecture that the apostles and primitive Christians did sometimes practise it; or a remote or strained sense of the word baptism, and a forced and contracted kind of analogy which it bears to the thing signified; or the peculiar circumstances attending weakly and sick persons, and cold climates. These I say, either separately or in conjunction, constitute the best foundation for pouring or sprinkling; for though some have added other things, they are altogether inferior. But is it not quite as much as Christian

charity can do with all its faith, to believe it possible, that real Christians should so fully and frankly confess the truth, and yet as if it were to supplant it, deviate from it, and substitute, and practise something else in its place upon such slender grounds as these? Suppose the word baptism had a thousand meanings, and Christ had chosen and appropriated one of them for particular use to his cause and followers, and given it a public sanction by conforming to it himself; should not that be accounted sufficient to determine and settle, not only the opinion, but the practice of every one who pretendedly made him their guide and leader? Certainly it should. For otherwise, as Dr. OSWALD observes, "To take advantage of dark surmises, or doubtful reasoning to elude obligations of any kind, is always looked upon as an indication of a dishonest heart."*

I have now a few things to say,

OF THE USE OF INFANT BAPTISM.

Upon this part of the subject, Mr. Edwards says, p. 98, "I do not suppose that infants, properly speaking, receive any present benefit by being baptized, but that this is designed the more to engage the attention of parents and others to the rising generation. I view infants when baptized, under the notion of persons entered into a school; and therefore, I consider parents, pastors, deacons, and church-members at large, as brought under an additional obligation to instruct those children who are become scholars, as they become able to learn, in the peculiar truths of the religion of Christ. Viewing the matter in this light, it assumes an importance exceedingly grand."

So it may appear to Mr. E. but quite differently to me. In my opinion, a school founded upon the Pædo Baptist scheme, has a much greater tendency to pervert the peculiar truths of the religion of Christ, in the minds of young pupils, than to inculcate them in their purity. For,

First—The scheme infuses into their minds wrong notions of the covenant of grace, and the true spiritual promise; which

* In *Pædo Baptism exam*, 2d edit. vol. 1, p. 330.

are the foundation of the religion of Christ. It confounds them with the Jewish covenant, and its promises, and makes them all one—the consequence of which is, a substitution of the law for grace. For he who teaches, or he who learns, that the covenant of circumcision is the covenant of grace, teaches or learns the law for grace; which is a fatal mistake in matters of divinity.

Secondly—It infuses into their minds wrong notions of the gospel church, confounding it with the Jewish church, as tho' there were no essential difference between them—The consequence of which is, a substitution of a legal national church, in the place of a congregation of believers. For he who teaches, or he who learns, that the Jewish and Christian church are essentially the same, teaches or learns the fancied propriety of incorporating whole families and nations into churches; and hence the introduction of those multitudes of Legalists and graceless persons, which the Pædo Baptists have always fostered in a public profession in their churches, like the unrenewed part of the Jewish church of old.

By this kind of tuition it is, that Popery and Episcopacy have made a way into the visible church for their different orders of priests and clergy, with a worldly sanctuary, and its modes and forms of worship, after the manner of the Jewish priests, and Temple worship under the law. By this also it is, that multitudes are led to believe in the propriety of blending church and state under the gospel, as they were amongst the Jews; and that the civil and ecclesiastical powers should combine their force at the head of the community, and have church and state established together, and mutually regulated and supported by law.

Thirdly—It infuses into their minds wrong notions of the true seed, or heirs of the promise, as though they were nothing more than the natural descendants of believers; or at most, such as have been baptized—the consequence of which is, a

substitution of natural descent, or baptism, in the place of regeneration and faith. Now, the Pædo Baptists may suppose, that infants become heirs of the promise, either by virtue of natural descent alone; or by their parents becoming their guardians, while in a state of minority; or in consequence of their being born with a supposed principle of grace within them; or by virtue of their being baptized. But whether they fix upon one, or another, or all of these points together, or any thing else of the same nature, it must be altogether absurd and insufficient; for nothing of the kind amounts to the true qualifications of the heirs of the promise. "If ye be Christ's," that is, if ye be personally, and individually, parents and children, true believers in Christ, and so truly belong to Christ, "then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. I know the Pædo Baptists, from policy or the want of the right understanding of it, often work this passage in their scheme; but whenever I find it attached to the carnal seed, I confess, that in a moral point of view, the sight is as unseemly, as the object to which Solomon compares a fair woman without discretion.

Fourthly—No system can be taught in a Pædo Baptist school consistently, but the Arminian. The Arminians, with regard to life and salvation, confound law and grace, and build upon them as the same; and therefore, may affirm with the utmost consistency, that the two covenants and churches are essentially the same; and if this be the grand base of infant baptism, the whole necessarily belongs to their system. Therefore,

Fifthly—How astonishingly inconsistent are the Calvinistic Pædo Baptists, to teach the system of grace for life and salvation, and reject the law entirely; while with regard to baptism, and the constitution of the visible church, they insist upon the law to the exclusion of the gospel plan. None, as we suggested in p. 55, are, nor can be consistent with themselves in these matters, but the strict Calvinistic Baptists, who build

throughout upon the gospel ; or the complete Arminian Pædo Baptists, who build altogether upon the law.

Sixthly—The grand object of infant baptism is, whether Mr. E. will own it or not, to secure the salvation of infants till they become capable of acting for themselves in these things, and as a foundation for them to build upon afterwards, if they should survive ; and hence some professed Calvinists teach, that if parents will get their children baptized, and perform their other duties towards them, they will undoubtedly be sanctified and saved : See also the Public Formulas, p. 61. I am, therefore, surpris'd at our Calvinistic Pædo Baptists for complaining, as some of them do, of the Arminians for preaching up, that if people will do thus and so for a series of time, they will undoubtedly be converted and become good Christians ; for it is the very same thing which they do in the other case, between the parents and children—only they substitute the parents to do the children's duty, because they cannot do it themselves—the very principle upon which God-fathers and God-mothers were first appointed for them. And if the children, when they became of age, in this case, ought to come and take the covenant upon themselves, and perform the duties, and so look for the blessings of it, I am sure the Arminians cannot be blame-worthy for urging it upon them.

The Arminians, yea, the Papists and Episcopalians, are also much more consistent in many other respects, than are the Calvinistic Pædo Baptists: for if baptism be regeneration, as they affirm, they have none under a visible profession in their churches, but regenerated, heaven-born souls; whereas the others encourage multitudes of professors in their churches, who, according to their own confessions of regeneration and grace, are only Legalists, and downright hypocrites. I have heard some Pædo Baptists of late complain, that their ministers do not preach up the doctrines of grace so fully and pointedly, and press them home with that force and energy, they could wish :

but they do not consider that they have two sorts of professors to preach to; and that to press the gospel so close upon the legal part, as the apostles and primitive preachers did, that they must either be true Christians, or be cast out like Hagar and her son, would operate directly against their constitution, and perhaps deprive them of far the greater part of the members of their churches.

Seventhly—It is a fact, that the more infant baptism has prevailed in any part of the world, the more Legalists, ministers and professors, have increased and governed the church; and in former times these sons of Hagar have seldom failed, when an opportunity offered, of exercising the same spirit towards the true Israel of God, as their elder brother Ishmael shewed towards Isaac; moving the civil power against them, with all its force—ruining, murdering, and persecuting thousands, in the most cruel and unrelenting manner. It is also observable, of churches and individuals, that just so far as they have derived their religion from both of the covenants, they have imbibed the spirit of both. Thus Calvin, clear in the doctrines of grace with respect to salvation, cut his way through the myriads of Popery, and seemed to promise the saints a speedy emancipation from the corruptions and tyranny of Antichrist; but still under the veil of Moses about the nature and constitution of the church, he, with regard to that, retained the old covenant to build upon, and with it a proportionate degree of that Ishmaelitish spirit which was so peculiar to the carnal Jews: For, because the Baptists denied the Jewish and Christian church to be essentially the same, he represents them as holding, “that the Jews knew nothing of eternal life; and that their promises and administration had no prospect but to temporal advantage:” and this he charged upon poor *Servetus*, as one of his pernicious errors, on account of which he persecuted him to ruin.

Eighthly—The Pædo Baptists are divided about the right of children to the covenant. Some Congregationalists in Vermont,

crouded by the doctrines of grace, have placed infant baptism as far from the church as they can and retain it. If I understand them right, they will not have them baptized because they are heirs of the promise, or in the covenant, nor to bring them into the covenant, nor church; but they seem to think, that when God makes a covenant with a man, as with Abraham, &c. it matters not where the sign, or token, is placed—whether on his house, lands or children—provided it be understood by it that their owner, not themselves, is in covenant with God, and belongs to his church; and that upon this principle the children of Abraham were circumcised, and those of believers should now be baptized. But this notion is utterly inconsistent with both covenants and churches; for it is certain that Abraham's children were taken into the first, and were members of the church: and, on the other hand, it militates against every gospel idea of the ordinance of baptism.

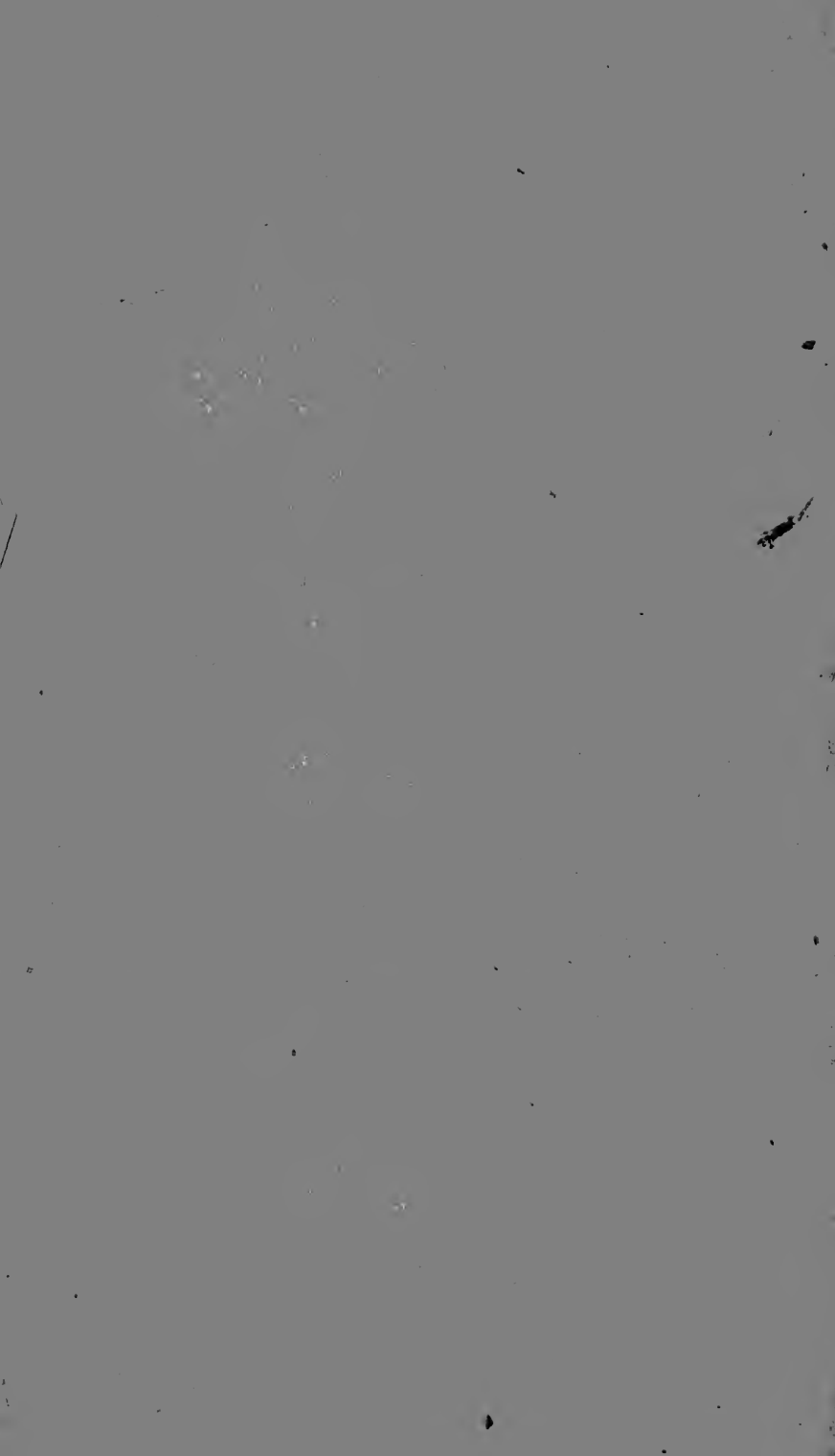
Ninthly, and lastly—Pædo Baptism is calculated to infuse into the minds of young pupils that notion of superiority which the Jews had, and thus to operate against that natural equality among men, which is so essentially necessary to the well-being of society. I need not say that both parents and children have been infatuated with it, and reflected upon others as heathens, because they were not baptized.

From these few hints, it will be seen, that the methods and matter of instruction in the different Pædo Baptist communities must not only be various and contradictory; but that infant baptism, instead of assuming that importance which Mr. E. attaches to it as the foundation of a school in any respect, has been the source of some of the most capital errors in church and state, and which heretofore have, by their consequences, involved a great part of mankind in calamity and distress.

N. B. I have thought it needless, to attempt an answer to Mr. E.'s arguments against the Baptist system, in the first part of his book; for if his own scheme be refuted, ours, in spite of all those arguments, stands as it was before.

The following *Errata*, with the omission of a few quotation references, escaped the Author, till it was too late to correct them in place.

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- PAGE 21, line 29, from the top, for Jews, read *Gentiles*.
35, 14, for these, read *those*.
37, 22, for met, read met *with*.
38, 4, for change, read *a change*.
43, 2, from the bottom, for Acts viii. 27, read 37.
48, 16, for Heb. vii. 14, read 12.
53, 10, for Heb. ix. 24, read 23.
57, 19, for law, read *a law*.
58, 7, for BOHEMUS, read BOHEMIUS.
— 23, for LUDOVICUS, read LUDOVICUS.
59, 10, from the top, for 186, read 126.
— 17, for the spirit, read *of the spirit*.
60, 12, from the bottom, for by Christ, read *of Christ*.
77, 6, from the top, for Math. xviii. read xxviii.
78, 10, for MAGDEBURGH, read MAGDEBURG.



A

SCRIPTURAL ANSWER

TO THE

REVEREND DAVID PORTER'S

DISSERTATION

ON

CHRISTIAN BAPTISM,

AND THE SUBJECTS THEREWITH IMMEDIATELY CON-
NECTED, COMPRISED IN

A SERIES OF SECTIONS.

—♦◉♦—

BY HEZEKIAH PETTIT.

—♦◉♦—

He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him. Prov. xviii. 17.

Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. xxx. 6.

Doth a fountain send forth at the same place sweet water and bitter? James iii. 11.

“To be candid to error, is to be a traitor to Christ and his Kingdom.”



CATSKILL:

PRINTED BY MACKAY CROSWELL.

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1810.



PREFACE.

TO THE READER,

IN composing this Work, I have been particular in confining myself to follow the Rev. Mr. PORTER'S OWN manner of arranging the subject. His title page says, "A Dissertation on Christian Baptism, and the subjects therewith immediately connected." But I consider there are many things that he has written largely on that are not at all connected with water Baptism. However, to answer his objection against what I thought to be truth, I have pursued his own track, but would wish the reader to understand that I do not view his subject arranged as it is in the Word of God. The reader will find what I have quoted from his Sections, marked with double commas, and if any part of it is not quoted verbatim, as it stands in his Book, it is a mistake and not a design; though I believe there are no such mistakes. As it is, I submit it to thy consideration, hoping it may be carefully perused, compared with the Rev. DAVID PORTER'S, both weighed in the Word of God, and the reader disposed to embrace the truth, and reject the error—which is the prayer of thy servant, for Jesus' sake.

THE AUTHOR.

WALTON

A. J. Walcott, 1870

1870

[Faint, mostly illegible text, likely a list of names or a record, possibly including the name "Walcott" multiple times.]

A Scriptural Answer, &c.



THE first thing that I shall notice, in remarking on your baptismal Discourse, will be your explanation of the covenant of redemption, which explanation I fully agree with, saving, that while you style it the covenant of redemption, you should have stated that it was the covenant of grace, as it was a gracious plan to redeem; which makes it emphatically both. The first reason I shall offer on this statement will be, an examination of what you call the covenant of grace, compared with your own definition of the word covenant. In your treatise on this subject you forbear to tell us, with whom the covenant of grace was first made; except what you imply in the 13th page, in which you say, that "since the fall of Adam, there has been no other covenant existing between God and men, except the covenant of grace." By which you design, either to have us understand, that this covenant was made between God and man, or, to leave your reader to find out from some other teacher, with whom it was made. To believe, that you intended to leave this point in the dark, in order that your reader might take that for granted which you dare not assert, I am unwilling to suppose. Yet one of these two conclusions must be made; for you tell us in the same page, that "the covenant of grace is founded on the covenant of redemption." And, in the 14th page—that "there never has been, nor ever will be, but one covenant of grace." And, that "the same covenant has been renewed from time to time, with additional appendages, such as God saw best.

suited to the circumstances of his people; but the covenant itself has undergone no change. The covenant of grace was ratified with Abraham, on his being come the friend of God. To him God gave more understanding respecting this covenant, than to any who had gone before him. At this time was added an external seal, by which Abraham was distinguished from all others by a visible mark. The same seal God enjoined Abraham to place upon himself, was by him to be applied to his male offspring; which being done, should denote, that they were with him in covenant." All which still leaves us in the dark concerning with whom this covenant was first made. If you did not mean to have us understand, that this covenant was made between God and men, why did you not tell us with whom it was made? And if I am to understand that it was made between God and men, I would again ask; with what man or number of men, it was first made?—again ask, what the condition to be performed on man's part, then was, or now is? For you have justly told us, in your first statement, that "a covenant is an agreement between two or more persons or parties, in which something is to be done by both, that neither should be injured, and the one, or the other, or both receive a real good. And such covenant when ratified is binding on the parties, till one or the other fails of performing his part, or violates the articles of agreement. After such agreement is broken by the one party, the other party is no longer held, and may treat the violator as though no covenant had ever existed between them, or according to the penalty annexed to the violation."

From this statement, which is thus far a very just one; you say, something must be done by both parties, in all covenants, or all is null and void. Would you wish me to understand from your saying, in the 14th page, that "Abraham having taken hold of this covenant of grace by faith;" that faith is the condition, on man's part, to be performed? This, I think, you cannot deny,

for it is the tenor of your argument: And, in the 15th page, you say, that "The part to be performed by Abraham, was to exhibit the fruits of faith." In the same page you tell us "Abraham's children were included with him in the covenant." The sum of it then is; that the work to be done by Abraham and his children, is faith and its fruits: And if this condition be not fulfilled, all is null and void, for the covenant is broken. If so, you have already told us, that the other party is not holden. Then, according to this plan, Abraham and his children are forever lost if they do not, (to use your own language) exhibit the fruits of faith. The plain question then is, whether faith be an act of the creature, or the gift of God? If it be an act performed by the creature, then the Arminian world are right in their creed, and the Apostle was wrong. And if it is the gift of God, then it was not the work of Abraham; consequently, Abraham and his children could not fulfil, on their part; and you have already allowed in the 13th page, that faith is the gift of God; of course, your scheme of the covenant of grace, in itself, confounds itself. And you tell us again, (speaking of the covenant of works,) "obedience was to secure happiness, disobedience was to forfeit it and incur ruin"—page 12. Which is tacitly owning, that in all covenants, where works are to be performed as a condition of the covenant, that so far as it is depending on that condition, it must necessarily be called a covenant of works. What propriety can there be, in admitting the idea, that the covenant of grace, on which all the happiness of God's elect must necessarily depend, was ever made with, or to be fulfilled, by fallen, imperfect and helpless man, who is by no means able to perform the least holy act, or exercise one holy thought. And is it not unreasonable to suppose, that the infinitely wise God, who ever knew that this was the situation of mortals, when raising a church, against which, the gates of hell should not prevail, should lay no better foundation than this?—Would his best beloved Son, leave his blest abode, and

endure the pains of death, and the hot displeasure of his heavenly Father, if all at last are to turn on such uncertain foundations? In the 14th page, you inform us, that you "have been the more particular on the covenants, as the distinctions are vastly important in relation to what shall ensue in this treatise." In this declaration, you have told the truth, for all your whole plan depends on your misrepresentation of the covenant of grace; which I shall endeavor to make appear from the written word of God. I think that I have already shewn from fair argument, that you was wrong and unscriptural, concerning with whom this covenant was made.

But I would further add; Does not the word grace, signify a free and undeserved favor, bestowed on an ill-deserving, and hell-deserving creature? Above, you have justly told us, that in all covenants, something must be done by both the parties, as a fulfilment of such covenant: the plain import of a contract or bargain. Is not this idea of the covenant of grace, very congenial to the Arminian plan of grace itself? They tell us that they expect to be saved by grace; but that there is a work for the creature to do, and if he performs it, God has promised that he will save him, and if he does not do it, he will be damned. From which, all is depending on that work that is to be done. The same may be said with equal propriety of your plan of the covenant of grace: For if the one party fails, all is null and void: And again, what propriety in calling all a free gift, when something is to be done by way of consideration or condition, on which all is depending? For without it all is null and void, according to your own plan. The Apostle had not this opinion of grace; for he saith, 'If by grace, then is it no more of works, otherwise grace is no more grace.' Rom. xi. 6. Another, in which you have misrepresented this covenant, is, in that you have blended together, in a most unscriptural manner, the covenant of circumcision, made with Abraham, in which his household, both believers and unbelievers were included,

and the promises God made to Abraham, or a believer, which promise was not made on the condition of circumcision, neither any wise connected with it. That this distinction is made in the Bible, I shall prove from plain Scripture, and that you have not made it in your Treatise, I shall prove from your own testimony. In the 15th page, you refer us to the 17th chapter of Genesis, where you say the covenant is stated at large. To this part of divine truth I resort for proof in this case, compared with many more. Gen. xvii. 7. 'And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee.' Therein is contained some of the promises made on God's part. Verse 10th. 'This is my covenant, which ye shall keep between me and you, and thy seed after thee; every man child among you shall be circumcised.' Here is the covenant expressly named; and the condition on man's part to be performed, named also; which is circumcision, the essential thing, as it respects Abraham's natural seed; as may be seen from the 14th verse. 'And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.' From these scriptures, it is plain, that this covenant, is a gracious or merciful covenant of works; so far as covenant is referred to in these scriptures. This, I think, you cannot deny, without recalling what you have said in the 12th page. Concerning the covenant of works, herein you say, that "the tenor of the covenant of works with our first parents in innocency, was, that if they obeyed God, they should enjoy his favor: Obedience was to secure happiness; disobedience was to forfeit it and incur ruin." This (you say) "is properly called a covenant of works, because works were the condition on which the issue was suspended." May not the same be said in the above case, with equal propriety, so far as it respects Abraham's natural seed? The uncircumcised man child is to be cut off, HE HATH broken the covenant.

Are we not, to notice here in this 17th chapter, some of the same distinctions that I have already made, which I promised to prove; I mean, that there is a plain distinction between the covenant of circumcision, including Abraham's natural seed, and the promises God made to Abraham and his spiritual seed as believers. To Abraham and his natural seed, did God promise to give the land of Canaan, if they obeyed—if not, the uncircumcised man child was to be cut off, *he had broken the covenant*: To Abraham and his spiritual seed, as believers, did God promise to be their God; and not on uncertain conditions, but on the immutability of his own oath. For further proof on this subject, let us listen to the inspired Apostle, in his comment on it—Gal. iv. 22, and onward. 'For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman, was born after the flesh: but he of the free woman was by promise. Which things are an allegory: For these are the two covenants: The one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: For the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise.' Let us, for a moment consider the difference made in the promises to these two characters: Gal. iv. 30. 'Nevertheless, what saith the scripture? Cast out the bond woman and her son: For the son of the bond woman shall not be heir with the son of the free woman.' Chap. iii. 18. 'For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.' Verse 19. 'Wherefore then serveth the law? it was added because of transgressions, till the seed should come, to whom the promise was made; And it was ordained:

by angels in the hand of a mediator.' I think these scriptures, with many others of a similar import, are sufficient to prove what I promised to: that is, that there was a plain distinction made by the inspired writers, between the natural and spiritual seed of Abraham, and also between the covenant of circumcision and the promises God made to Abraham and his spiritual seed as believers, which distinctions are not found in your treatise: which I shall now prove from your own testimony. Very little quotation from your book will do under this head, as it is already in print, for the public to read at their leisure, and judge for themselves whether such distinction is made or not. This point you confirm in the 16th page; in which it is said; "Let us now for a moment compare the promise of God to the believing gentile, with the promise made to Abraham, and see if in substance they do not perfectly concur, and are not one and the same." Had you stopped here, it might have passed for the truth; though it would have been part in unrighteousness, because you were not careful to give your reader to understand, that the promise that God made to Abraham, that he would be a God to him, and to his seed after him, was to Abraham as a believer, and to his spiritual seed as such. Which promise, was not made on the condition of circumcision, nay, there was no condition in the case, but what God himself would see were fulfilled, no more than there was when he saith, 'At this time will I come, and Sarah shall have a son'—which is, positively, Sarah shall have a son, notwithstanding Abraham be old, and Sarah past age; yet Sarah shall have a son; which is the very nature of all absolute promises made to the children of God in all ages. 'I will be their God, and they shall be my people, saith the Lord almighty.' In the same page, you say, "And is it not evident that the covenant or promise made to Abraham, the seal of which was circumcision, was the same as that now existing between God and all believers, under the gospel dispensation?" This, Sir, you have been cautious enough to state by way of query, and I

shall be bold enough to answer and say, No: and pledge myself to prove it from the written Word of God.

For proof of this, listen a moment to Genesis 17th, where you say the covenant is stated at length—ver. 10. ‘This is my covenant which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised:’ And ver. 14. ‘And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant:’ Compared with John x. 28, 29. ‘And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand.’ Whatever promises are connected with the first of these quotations, the fulfilment of them is depending on their being circumcised. For if they were not, they were to be cut off from his people; they had broken the covenant. But in the last quotation, the promises are absolute and unconditional; no condition but what God will fulfil; which is just the distinction between the promises made to Abraham and his spiritual seed as believers, and his natural seed as included in the covenant of circumcision. To the former, God promised to be their God; to the latter, he promised the land of Canaan, if they obeyed. Which is just the distinction I have heretofore shewn the inspired writers did make; and in a degree shewn that you did not make. The plain inference is, that one of the two must be wrong. In the same, 16th page, you state, “To deny, therefore, that the covenant with Abraham, of which circumcision was the seal, is to deny that a covenant of grace has ever existed.” This, Sir, is very easily done, on bible ground, except the covenant made between the Father and the Son, in the council of God’s own will, that God ever made a covenant of grace with any of Adam’s family as such, cannot be proved from the written word of God. For no such statement

is made therein, from the first of Genesis, to the end of Revelations. And if you would have made your reader believe that there were, you should have quoted the text where it might be found. Moreover, Sir, you are too well acquainted with both the word of God and grammar, not to know, that a covenant of grace made with any finite being, must necessarily be a contradiction in terms. For if the word grace, as the apostles have used it, means any thing, (as certainly it does,) it means an unconditional, undeserved favor, bestowed on an undeserving, and ill-deserving creature; whereas, the word covenant, according to your own explanation, requires something for something. From which it may be seen, that the latter is the nature of a contract; the former, a free gift; which two ideas cannot be blended together without absurdity, and immediately contrasting the Apostle's saying, in which it is written: 'And if by grace, then is it no more of works, otherwise grace is is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.' Rom. xi. 6. The Apostle here exhibits an entire contrast between grace and works, in point of justification before God; shewing, that notwithstanding grace being shed abroad in the heart, would produce good works, yet good works and grace could not go together in the work of justification; neither could obedience or good works be the condition or consideration on which God bestows grace; for then must needs something be due, as he plainly teaches, in Romans iv. 4, and onward. 'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reck-

oned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.' From these passages it is made fully and fairly to appear, that the promise that God made to Abraham, as a believer, was not made on the condition of his keeping the covenant of circumcision; for it was made long before he was circumcised; and hence, it could not be on that consideration. In the 17th page, you have quoted the Apostle's saying, in Gal. iii. 16, in which it is written; 'Now, to Abraham, and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.' Immediately after this quotation, you say, "Here you note that Christ is used in a mystical sense, denoting all true Christians."

I here challenge your authority for this explanation of this text; for you have not produced either scripture or reason, neither can you. I think it would have been a far more rational statement, to have let the plain face of scripture bear testimony for itself—concluding from thence, that what the Apostle referred to, was in part explained by the 8th verse of the same chapter, which is, 'and the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed.' In thee; how shall we understand this? He hath told us in the above-mentioned text to wit, the 16th verse, 'and to thy seed, which is Christ.' Which is the most reasonable conclusion, that all nations were blessed in Abraham as a man, or in Christ, the seed of Abraham, that is, of that lineage? Moreover, if your definition were just, that Christ was in the text, used in a mystical sense, denoting all true Christians, how could the Apostle's saying be consistent, in which it is said, 'he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ?' If Christ is here denoting all true Christians, why does

the Apostle say, first negatively, 'not as of many,' and secondly, positively, of one, and thirdly, explanatory, 'thy seed, which is Christ?' In the 18th page, you state, that "The plain and obvious construction of the apostle's whole argument is, that gentile believers are in the same covenant, and have the self same promise made to them as was made to Abraham."

This, Sir, so far as it respects their both being in the covenant of eternal redemption, as the gift of the Father, and the purchase of the Son, is a glorious truth. But if you mean to include here what you imply in the following part of the same page, that they all stood in the covenant which God made with Abraham, of which circumcision was the seal, it is not so true, notwithstanding the positive assertions you have made on the subject. In the same page, you assert, that "From the foregoing, and from a cloud of passages besides, running through the New Testament, nothing is more clearly to be seen, than that gentile believers have no other standing in relation to God, and are united to Christ in no other covenant except in that made with Abraham."

If, Sir, this is the only relation that believers have with Jesus Christ, there are two things to be considered. The first is, from the plain face of scripture, every uncircumcised believer has no relation to Jesus Christ; for he hath broken the covenant, not being circumcised; for you say in the same page, "It will be carried along in mind, that circumcision was the seal of this gracious covenant." And it is declared in Genesis xvii. 14—'And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: *he hath* broken my covenant.' The second thing to be observed is, that Abraham himself could have no relation to Jesus Christ until the time the covenant was made. And the Apostle tells us, speaking of his righteousness, that it was 'not reckoned, in circumcision, but in uncircumcision.' Nay, to these two

things may a third be added. Allowing your assertion to the title of section iv, that "water baptism in the name of the Trinity, a seal of the same covenant, as circumcision," it of course follows, that all unbaptised believers have no relation to Jesus Christ. This argument you have farther confirmed, in your Corollary in the 19th page, wherein it is said, if Abraham being in covenant with God, would, *in his seed*, have broken covenant with him, by refusing to circumcise them, it will follow incontrovertibly, that christians, being in the same covenant with God, and refusing to place the seal on their offspring, are breakers of the covenant in the same sense."

By these arguments, Sir, you just establish the ground that first gave rise to infant sprinkling; which is, that baptism is essential to salvation. How clear and visible is this abominable thing exhibited, and how undeniably is it your own argument. For if all believers stand in the covenant made with Abraham, and have no other relation to Jesus Christ, and the unbaptised as well as the uncircumcised must be cut off for breaking the covenant, how essential to salvation is baptism; for without relation to Jesus Christ there can be no salvation. I shall leave this section, and leave an enlightened world to judge for themselves of the truth and weight of such argument.

Sir, your second Section, containing an examination of the Jewish Church, appears to me to be a compound of truth and error. However, the greatest part of what I consider erroneous, I have already noticed, in answering your first section. I shall, notwithstanding, note a few of your observations here, and compare them with some of your foregoing, in order that the public may see the inconsistency of your own plan.

In the 21st page, you observe, "It is true, at the time Moses led the Israelites out of Egypt, the ordinance

of the passover was instituted, but no alteration was then made which affected the foundation of the church itself. Soon after this, the ceremonial law was introduced and the priesthood organized, but all rested on the foundation of the covenant with Abraham."—And in the 14th page, first section, "We see from the foregoing statement of the covenants, that all the antediluvian saints stood on the same foundation, as the saints of every subsequent period."

Should you again attempt a publication of this kind, you will find a necessity of explaining to a candid public the mystery contained in these two statements, and inform them how it was possible, for the saints of the old world to stand on the foundation of the covenant with Abraham, when as yet the covenant was not made, neither had Abraham any being. I think it not uncharitable here, to conclude, that you did not notice this absurdity, or hoped that your reader would overlook it. In your inference in the 22d page, and second section, you assert, "It has been abundantly proved, that the church under the new dispensation, agrees in every thing essential with the church erected in Abraham's family, and if so, between the jewish and the gentile church, there must be a perfect coincidence in essentials. They both link with Abraham, and of course with each other." And in your third section, pages 22d and 23d, "If justice be done to this section, I conceive it will be made perfectly evident, that the church set up in the family of Abraham, and continued till the coming of Christ, and during his ministry, is one and the same church, as that which existed in the Apostle's days, and in every successive period down to the present."

If the last of these statements be just, that the church of God is substantially the same in every age, I ask, what propriety in the first? Why use the term *both*, when there is but *one*? Why say each other, when it is the same? One would suppose, that these sayings were

not so remote from each other as to have the former forgotten, when the latter was made. Sir, were you wanting in human learning, like myself, this impropriety, in the view of charity, might be thought on more favorably; but, alas! this is not the case; and hence it must be for want of divine teaching, or christian candor. Should this be thought an unfair inference, I could wish the objector to point out what other inference, can in honesty be drawn from such premises.— Moreover, Sir, that your assertion be true, that these two churches were in essentials the same, would admit of some query. In examining this statement, which mainly comprehends the whole of your third section, I would first ask, what you mean by the application of the word essentials? If you mean here, to speak only of what is essential to salvation, I know nothing essential to salvation but a divine and saving union with the Lord Jesus Christ, created in him, and Christ in the soul the hope of glory; which being done, the creature is led by the spirit of God into all truth, through the journey of this world, and at last presented faultless before the throne of God with exceeding joy, through the imputed righteousness of the Chief Shepherd. Whoever is thus united to the Lord Jesus Christ, is acquitted from all guilt, through his blood; discharged from the law by their surety; renewed by his spirit, and saved by his grace with an everlasting salvation in the kingdom of our Father. But this is not the tenor of your arguments, where you have used the word essentials, but as it respects church building. The most proper method then will be, to enquire, whether there is no difference in the building of the Jewish and gospel church. The whole scope of your arguments in the third section is, to show that there is not, and mine in reply will be to prove from the word of God that there are. In your 23d page, third section, you say, “that both consisted of a similar kind of members.” But what saith the scriptures? The members of the Jewish church were Abraham’s natural seed, and all bought with his money, wheth-

er believers or unbelievers. They held a perpetual standing in the church, so long as they kept the covenant of circumcision—as may be seen from Genesis xvii. 13. ‘He that is born in thy house, and he that is bought with thy money, must needs be circumcised: And my covenant shall be in your flesh for an everlasting covenant.’ The members of the gospel church, were those that *believed* and were *baptised*, whether they were the natural seed of Abraham or not. As may be seen from Acts ii. 41, 47. ‘Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved.’ In page 25th, section third, you observe, that “Before, as well as since the gospel day, God required a holy temper of heart, to constitute a standing in the church, acceptable to himself.”

This assertion is like the whole of your treatise, a compound of truth and error. That God requires perfect holiness of all his creatures, is a glorious truth; and a requisition perfectly reasonable in the nature of things: But that all that were not such, were by the express command of God cut off, so long as they kept the covenant of circumcision, is not so true; as is clear from Gen. xvii. 9, 10. “And God said unto Abraham, ‘Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised.’ From this testimony it is plain that circumcision preserved their standing in the Jewish church, and the want of it cut them off from it, as may be seen from the 14th verse. ‘And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; *he hath* broken my covenant.’ From these scriptures, it is reduced to a certainty, that holiness of heart being wanting, was not a matter of discipline in the Jewish church; though it

be required justly of all God's creatures. And hence the complaints of God against them, and the judgments of God upon them for their wickedness, was not confined to the nation of the Jews, but extended to the nations of the earth in general, at times and seasons. It is true that the condemnation of the Jews was greatly augmented, on the account of the great blessing God conferred on them, which made their conduct the more full of ingratitude, for where much is given, much is required.

In the 26th page, you ask, "If faith had not been required of the Jews by God, as a term of their church membership, why were so many of them cut off for their unbelief?" In answer to this, I would ask, when were the Jews cut off for their unbelief? Should this question have a suitable answer, it will expose the iniquity of your arguments, in trying to prove that the Jewish and Gentile church were both one. And if we are careful to pay attention to the sacred word of God, the decision will be, first, that they were cut off at the time Christ, his forerunner, and the apostles came; secondly, the reasons they were cut off, were, that God was now about to set up a gospel church consisting only of true believers, of which the unbelieving Jews were not fit subjects; and thirdly, the time God had appointed to reject the nation of the Jews had come. Which assertion, if proved to be true, will at once disprove your whole arguments in this third section, to wit, that the Jewish and gospel church are both one. We will now appeal to the word and testimony for a decision on this important question. It will be remembered, that the point in debate, is, whether at the coming of Jesus Christ and the apostles, that the Jewish church were rejected, and the gospel church set up? or whether Jesus Christ, his forerunner, and the apostles were received into the Jewish church? Let us listen first to Christ's forerunner, and see what his witness will be. Matthew iii. 1, 2. "In those days came John the Baptist preaching in the wil-

derness of Judea, and saying, repent ye : for the kingdom of heaven is at hand.' Here let it be remembered, that a kingdom is made up of three essential constituent parts : First, a king ; secondly, subjects, and thirdly, a law by which these subjects are governed. Without these three constituent parts there can be no kingdom. Let it here be asked if this king, the subjects, and law or regulations had ever been the same ; where was the propriety of the servant of God's crying out, that it was at hand ? would there have been a necessity of it, especially among John's hearers ? for we must bear in mind, that it was at Judea, among the Jews, who had long been members of the Jewish church, and well knew who the subjects were, and what its regulations were. That Jesus Christ was king, and will eternally be king, is a glorious truth ; and that while he reigns, through heaven, earth and hell, and governs the affairs of the universe ; that he is king, especially in Zion, is an equal truth ; but that the subjects comprised in the Jewish church, and the subjects composing the gospel church, was the same, is not so true ; and that the regulations of the two churches were the same, is equally as far from truth. If the subjects were the same, how came it to pass that they agreed no better ? and what is the reason that John would not admit the subjects of the Jewish church to his baptism ? It is evident that he would not, only such as gave satisfactory evidence of repentance ; as is seen from Matthew iii. 7, 8, 9. ' O generation of vipers ! who hath warned you to flee from the wrath to come ? Bring forth, therefore, fruits meet for repentance : And think not to say within yourselves, we have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.' Sir, please to inform me, why John used such treatment to the Jews ? If they were all in a church together, ought not the members of the same church to equally enjoy the privileges of such church, while they remain members of it ? In page 28, section third, you ask, " Whether it is not unaccountable that

the apostles should, in the space of a few days, or a few hours be members of two churches, fundamentally and essentially different from each other, and without the thing being mentioned or so much as intimated?"

This supposition needs first proving to be a fact, in order to render it as mysterious as is here intimated; but while there is not the colour of evidence offered for its support, neither can be, the mystery of it, (though it favors that of iniquity,) is easily accounted for. The proper nature of all gospel mystery is, important facts, which are glorious truths: And yet in their own nature infinitely beyond human comprehension. But mere assertions, which are not facts, and in no sense true, are easily accounted for, by proving them false. But to more fully account for your unaccountable sayings, let it first be observed, that as you are in this case the asserter, it is on your part to prove your assertion, or intimation, and cannot in this tribunal be admitted, until such evidence be procured.

But I will go further, and condescend to prove the negative side of the question; that is, disprove your intimation, that the apostles were ever members of the Jewish church, after they were converted to the Christian faith, cannot be proved from the word of God; yet it may be easily shown that they never were. This I think is seen by the following scriptures. Acts ii. 41, 47. 'Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved.' From this passage it is evident that these people, whether Jews or Gentiles, were now received into a church that they were never members of before. And if it can be proved that any part of this number were Jews, who prior to their conversion, had been members of the Jewish church, it will be reduced to a certainty that the Jewish and gospel church were not both one. We will now

bring this matter to the test, by the witness of divine truth; and see whether any of the converts spoken of in the text, were Jews or not. The preceding part of the same chapter will decide the point. 'And there were dwelling at Jerusalem, JEWS, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, behold, are not all these that speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, JEWS and proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.'— And in the 22d verse is the same intimation again—'Ye men of Israel;' the people to whom, the apostle was preaching: 'And they that gladly received his word were baptised, and the Lord added unto the church daily of such as should be saved.' Not to the Jewish church, for they had long been members of that before, but to the gospel church, which is decisively proved from the above scriptures. In page 29th, section third, you ask, "At what time did they organize themselves into a new church?" With divine assistance, I will endeavor to give you a candid and scriptural answer. Matthew iii. 1. 'In those days came John the Baptist preaching in the wilderness of Judea.' The days here mentioned were nearly eighteen hundred years ago: And from this time did this gospel church begin to arise. With this saying, does the Evangelist Mark agree; chapter i. from the 1st to the 5th verse. 'The beginning of the gospel of Jesus Christ the Son of God. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the

way of the Lord, make his paths straight. John did baptise in the wilderness, and preach the baptism of repentance, for the remission of sins.'

This point will appear still more plain, from two considerations, if proved from the bible. The first is, the rejection of the Jewish church: the second is, the setting up or building the gospel church. Which two points, if established by the truth, your question will be fully and fairly answered. That the Jewish church began to be rejected at the coming of Christ, appears from the following scriptures. Matthew xxi. 42, 43. 'Jesus saith unto them, Did you never read in the scripture, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.' And Matthew v. 20. 'For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.' It is here to be remembered, that the scribes and pharisees sat in Moses' seat, and held a leading part in the Jewish church; yet our Lord rejected them, and from the earliest period of his appearance on earth, there was the greatest enmity possessed by the Jews against the Messiah. John i. 11, 12. 'He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.' If, Sir, the point you contend for be true, that is, that Jesus Christ, the apostles and Jews, were all members of the same church, how came they so awfully to censure and condemn each other? Would they not be chargeable with keeping the most corrupt order, and the want of discipline? 'Jesus Christ saith to the Jews, Ye are of your father the devil, and the lusts of your father ye will do.' John viii. 44. 'Then answered the Jews and said unto him, Say we not well that thou art a Samaritan, and hast a devil?' verse 48.

These, Sir, were the very members of the Jewish church, and Jesus Christ saith himself in the 37th verse, 'I know that you are Abraham's seed.' Be pleased, Sir, to read the conversation that passed between Christ and the Jews, recorded in this chapter, and let candor decide, whether they were all members of the same church, or not. Indeed, the word of God contains such repeated accounts of the contention between Jesus Christ and the Jews, that I need not multiply quotations here; nevertheless I would add one thing more. If Jesus Christ, the apostles and Jews comprised one church, how came the Jews to be so exceedingly afraid that Jesus Christ would destroy their Church privileges? Say they, if we let him thus alone all men will believe on him; and the Romans will come and take away both our place and nation. Moreover, that the gospel church was set up, while the Jewish church was rejected, is an equal truth. The manner of this kingdom being set up is also described in the word of God. Some of the subjects of this gospel church were gathered by John's ministry, and some by the ministry of Jesus Christ and the apostles. To these sayings do the following scriptures agree. Matthew iv. 18—22. 'And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.) And he saith unto them, follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.' John i. 35, 36 37. 'Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus.' Mat. viii. 19, 21, 22. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou

goest. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me, and let the dead bury their dead.' Mat. ix. 9.— And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose and followed him. Luke v. 37, 38. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: And he said unto him, Follow me. And he left all, rose up, and followed him.'

These passages of truth furnish us with an account of the rise of the gospel church; and not so much as the smallest intimation concerning the natural seed of Abraham; neither the least account of their infant seed.— And from these scriptures, it may be seen when they were organized into a gospel church; to wit, in the days of Jesus Christ and the apostles: Also, how it was organized; to wit, by Jesus Christ as its immediate builder, and chief corner stone: And of what this glorious superstructure consisted; to wit, of Jesus Christ as King—his followers as subjects, and his word as the law by which these subjects were to be governed: For it was his to command, and theirs to obey. I think, Sir, I have followed your windings and turnings as far as is necessary under this section, as it respects your premises laid down. I shall in short notice your inference, and close this head.

In your inference, page 32d, section third, you state, "If Christ has never had but one church in the world, or if the gentile church, is the jewish church extended, then infant membership, under the gospel dispensation, is firmly established."

To these sayings, I have two things to reply: The first is, that having removed your premises, by fair argument, and the word of God, your inference can be of

no use. When the foundation of a building is destroyed, the whole building must necessarily fall. I think that this was our Saviour's opinion concerning the house built on the sand. Nevertheless, that a candid public may see that your subject has been fairly answered, I will add a second remark; that is, allowing your inference above quoted, and your observation in the following part of the same page, in which you say, that "The church which rejects one class of members, cannot be one and the same in essence, with a church which receives such class of members."

By this observation, with the tenor of your arguments, you make your principle strangely to clash with your practice; although you plead so much for propriety and consistency. If you do not understand what I am here so boldly hinting, I will speak more plainly. The sum of it is, if you plead the right of infant church membership under the gospel, from its right under the law, and the oneness of the Jewish and gospel church, (as is evident you do) why do you not extend it the same length, and not fall short—not only receive and baptise the children of believers, but the slaves and servants of believers? For nothing is more plain, than that Abraham was commanded to circumcise all bought with his money, as much as his own children. And also, why do you sprinkle your female children; for it is evident that they were not subjects of circumcision? Are you not here chargeable with inconsistency in your own plan?

I shall now pass on to notice your fourth section, the import of which is—"Water baptism in the name of the Trinity, a seal of the same covenant, as circumcision." To these sayings, I shall have but a few things to observe; having previously exposed the greater part of the arguments contained in this section, in noticing your foregoing ones. I would however make a few remarks. The first is, that the covenant of which circumcision was the seal or token, ceased with circumcision;

for circumcision was the one part of the covenant itself, as well as the seal. And hence it necessarily ceased with circumcision. This declaration is confirmed beyond a doubt, from Gen. xvii. 9, 10, 11. ‘And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. **THIS** is my covenant which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.’ And the apostle saith, Rom. iv. 11, that ‘he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.’ And Stephen saith, Acts vii. 8. ‘And he gave him the covenant of circumcision.’ These scriptures are decided witnesses, that the covenant God made with Abraham was the covenant of circumcision. It was declared so at the time it was made—understood so by the apostle Stephen, in an after date. From which it is reduced to a certainty, that the covenant of circumcision ceased with circumcision. Moreover, if baptism is a seal of the same covenant that circumcision was, why is it not used in the same way, and to the same subjects? Circumcision was confined to the males, why do you baptise your females? Circumcision was extended to all the males bought with Abraham’s money; why do you not baptise your male slaves? It is utterly in vain to plead the similarity of any two cases, where there is such dissimilarity. And it is equally as vain to plead consistency and propriety, where there is such inconsistency and impropriety. In the 34th page, you say, “He is called the father of them that believe, who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had being uncircumcised.’ If now, believers walk in the steps of Abraham, they will not omit the usage of the seal of the covenant made with Abraham, for otherwise they will not walk in his steps.”

The first part of this quotation appears in part, to be a quotation from Romans iv. 11, 12, though not quoted as it stands in the bible. Whether you designed to blend scripture here, different from what it stands in the word of God, in order to make it conform to your plan, rather than conform your plan to the bible; and whether you have taken a part and left a part, to cut it short in righteousness, I shall leave a candid public to judge for themselves; and proceed to ask, is your inference drawn from it just? that is, "If now believers walk in the steps of Abraham, they will not omit the usage of the seal of the covenant made with Abraham."

Let it here be remembered, that the passage reads, "but who also walk in the steps of that FAITH of our father Abraham, which he had yet being uncircumcised." Rom. iv. 11. I would here note the difference between walking in the steps of Abraham, as you intimate; and walking in the steps of the faith of Abraham. If you mean to import from connecting them as you have, that they are synonymous, I would here ask, how it was possible for Abraham to walk in the steps of his own faith? for it was the faith that Abraham had being yet uncircumcised. And if believers cannot walk in the steps of that faith, without the usage of the seal of the covenant made with Abraham, how could Abraham walk in the steps of that faith being yet uncircumcised? Do the scriptures give us no better information concerning the steps of the faith of Abraham? Let us listen once more to its inspired voice. Rom. iv. 3, 10. "For what faith the scriptures? Abraham believed God and it was counted unto him for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision." We may trace the footsteps of this faith again. Heb. xi. 17, 18, 19. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son: of whom it was said, that in Isaac shall thy seed be called: Account-

ing that God was able to raise him up, even from the dead; from whence also he received him in a figure." These passages inform us where the steps of this faith led to; from which it is seen, instead of inclining Abraham to sprinkle infants, and call it baptism, it led him to go forth at the command of the Lord, to offer up his son. And then will the same faith in this day lead to acts of true obedience, in obeying the command of the Lord, rather than follow the tradition of men. In the same 34th page, you assert, "The first gospel baptism was administered, on the day of Pentecost, to three thousand Jews, who were converted by the means of Peter."

Is this a truth? If it is, I would ask the few following questions.—1st. 'The baptism of John; was it from heaven, or of men?' 2^{dly}. If of men, why was our Saviour baptised of him? 3^{dly}. Why the Holy Ghost descended in bodily shape like a dove, and light upon him? 4^{thly}. Why the 'voice from heaven, saying, this is my beloved Son, hear ye him?' 5^{thly}. By what authority, or with what propriety could they (the apostles) baptise them, being not baptised themselves? as certainly they were not, if the three thousand were the first.—In the 35th page, you state, "And when they came to consult Peter respecting what they must do, he refers them to the promise and its privileges, which now, as they exhibit the faith of Abraham, is to them and their children, as it originally was to this eminent patriarch and his seed." And in the following part of the same page: "Their children no more than formerly are to be excluded—the promise is to you and your children, and to believers of all nations and their children, even as many as the Lord our God shall call."

Is this candid reasoning? Can it be viewed as such, by any candid Christian? The plain face of the scripture is, '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. If their children were to be baptised on the faith of their parents, would it not follow by undeniable consequence, that all that were afar off were to be baptised by the faith of the same people?—for the promise was as much to all that were afar off, as it was to their children. For it is evident that it was equally to them, their children, and to all that were afar off, and the extent of the promise was, to all that the Lord our God would call; and the grand reason why it was to any of them is, that they were effectually called, and that according to his purpose; for surely there are no promises to the unbelieving in the pages of divine truth: And hence the complaint from God, in Ezekiel's day against false teachers was, 'Because *wilth lies* ye have made the heart of the righteous *sad*; whom I have not made *sad*; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' Ezek. xiii. 22. So in the gospel day, false teachers and the traditions of men, cast a gloom on the righteous, and cause a depression of soul: as also to the wicked and profane, the promise of life; neither of which has God commanded of his gospel teachers. Moreover, it is plain that those baptised, were such as gladly received the word; and those added to the church, were such as should be saved; and those to whom the promises were made, were those that the Lord our God would call. Should all these truths be overlooked, and the argument be again resumed, I would ask, what has this promise to do with baptism? Is baptism a promise? I think the scriptures represent it as a command; and have you never made attainment enough in human learning to know the difference between promises and commands? I confess that I am no grammarian, but believe that a common school boy six years of age, could perceive the difference: First promise him a new coat; then command him to go to work, and next give him his choice between the two, you will then see if he is not a decided witness, that promises and commands are not synonymous terms.—Be ad-

vifed, though it may be by a fool, to come forth on the plan of the gospel, and cease reducing fuch eminent talents to fo low an ebb, to fhun the crofs of a meek and lowly Saviour. In the 39th page you fay, “ From the expreffion ufed, it is certain, that the covenant done away, to make room for the new one, was not the covenant made with Abraham, but the ceremonial law, or ceremonial covenant.” I muft confefs that you are peculiarly gifted, in the couplative application of the word covenant. In one of your foregoing observations, in the 16th page, and 1ft feft. you fay: “ And is it not evident that the covenant or promise made to Abraham ?” &c.

In the former of thefe ftatements, the word covenant is coupled with the ceremonial law, and in the latter with the promise made to Abraham: Is the nature of law and promise fo nearly the fame that the word covenant, will apply and fupply the place of either with equal eafe and propriety? The very nature of a law is the will of a fuperior over an inferior, made known by exprefs command. And hence, we are brought to the very fame tribunal, that we were before; that is, to compare promise and command, and if the cafe was righteoufly decided before, there muft be a very great impropriety in either the former or latter, or both of the above ftatements.

I fhall notice one thing more in this fection, in the 43d and 44th pages, in which it is faid, “ Had Peter defigned to inform them that they muft not place the feal they were now to receive, on their children, he never would have told them that the promise was to their children, but the contrary; or had they underftood him, that their children were not to receive the feal, as formerly, it is prefumable they would, at leaft fome of them, have objected, at fuch an abridgement of privilege.

If the tenor of your arguments were true, there might be fome propriety in thefe fayings; but to make it more

fully appear that they are not true; I would ask, what privilege is obtained by infant sprinkling? Doth it convert the infant? this perhaps none will be disposed to open-facedly to plead. If this be not the benefit received, doth it become any temporal benefit? this was a blessing received by circumcision, for they were to have the good land of Canaan, if they obeyed. But do infants by sprinkling in this day receive any such advantage? If not, what advantage can it be? Doth it please them? It certainly doth not; for it frequently makes them weep and struggle, in which they show all the opposition they they can; in which case they would refrain, were they not forced to comply. And hence it cannot be in them a free will offering; neither presenting their bodies a living sacrifice, holy and acceptable to God. For this cannot be done, unless there be first a willing mind. Again, are they more likely to become Christians, in a future period? This doubtless will be pleaded as the privilege above mentioned. There are two things to be observed here; the first is, If there is no scripture for this practice, and no promises from God that this shall be the case, then there is no probability of it: the second is, if there are any promises of good, made to unconverted children, they must clash with the passages of truth, for the scripture saith, he that believeth not is condemned already, and the wrath of God abideth on him. I trust sufficient has been said on this section. I shall submit 1st, to your conscience; 2^d, to a candid public, and 3^d, to God the Judge of all, to whom you and I must give an account of what induced us to write, and what we have wrote. I shall now notice a few of your sayings, in your fifth section, which you entitle, "The different imports of baptism considered."

In the introductory part of this section, you have observed a number of very just sayings, on which I shall here make no comment; as it is my present design only to notice what of your book I am constrained to count erroneous, and not according to the word of truth. In

the 45th page you observe, "The word baptism has three different imports in the New Testament. In many passages it denotes a change of heart, or the baptism of the holy spirit; in many others the baptism of water; and in a few it is used to denote suffering."

I would here ask, Is the baptism of the Holy Ghost, and a change of heart both one? If so, why were the apostles regenerated, and after this baptised with the Holy Ghost, and with fire, on the day of Pentecost?—For it is a proveable fact, that they were, unless our Saviour sent forth unconverted men to preach the gospel, and work miracles. We may here call to mind Christ's saying to his disciples, Mat. xix. 28. 'Jesus saith unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' From this passage, with many others, it is plain, that the apostles were renewed before the day of Pentecost. And in the 2d chapter of Acts, we are informed that the day of Pentecost was the time that they were baptised with the Holy Ghost. From which it is reduced to a certainty, that baptism of the Holy Ghost, is not regeneration; unless men are regenerated more than once. From all which, I am led to believe, that being baptised with the Holy Ghost, was an endowment from on high, whereby those who had been previously converted, were now empowered with the gift of working miracles, and speaking with tongues. And I think this is conformable to what is said in Acts ii. 7, 8. 'And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?'

In the same 45th page you say, "It is with baptism as with circumcision, in the highest and most important sense, it imports a change of heart." If this quotation be just, I would ask, if your explanation of the apostle's

saying be fair and candid? It is contained in the 46th and 47th pages; which is as follows: The Apostle Paul, in the following passages has respect wholly to the internal baptism, or change of heart by the divine spirit. 'Know ye not, that so many of us, as were baptised into Jesus Christ, were baptised into his death. Therefore we are buried with him, in baptism, into his death; that like as Christ was raised from the dead by the glory of the father; even so we also should walk in newness of life.' Rom. vi. 3, 4." With which you have coupled the apostle's saying, Col. ii. 11, 12—which is, "In whom also ye are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God." With which you have connected his sayings, 1 Cor. xii. 13. Gal. iii. 17. Eph. iv. 5. and 1 Pet. iii. 21. At the close of these passages, you have asserted, "When we examine these passages in their several connections, we shall find, that they import not a baptism by water, but a baptism of the divine Spirit or regeneration."

The quotations and connections of these scriptures, and your comment upon them, is in perfect conformity with your treatise in general; first blending scripture as it is not connected in the bible, and then drawing one general inference from the whole. That some of these scriptures here did refer to a change of heart, I shall not deny; but that all did, should first be proved, before it be asserted. This, Sir, perhaps you would make your reader believe you have done in the following part of this section: the propriety of such argument, and weight of such evidence, shall now be examined; which evidence, if destroyed, by fair argument and the word of God, will disprove your assertion, and expose your presumption. The first of the above-quoted scriptures, on which you comment, is, Rom. vi. 3, 4. 'Know ye not, that so many of us as were baptised into Jesus Christ,

were baptised into his death? Therefore we are buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Immediately after this quotation of scripture, you say, "In these words it is plain the apostle has no respect to water baptism." page 48. And to make your reader believe you proved this declaration, you assert again in page 49—"Now you will notice, that newness of life is mentioned as being the certain consequence of having been buried with Christ in baptism. And what kind of a baptism must this be? not a water baptism, for newness of life is not its certain consequence. It must therefore be a spiritual baptism, because no other can account for the effect."

Between these two quotations, you have placed a variety of scriptures, when you need only have brought two or at the most three, had they spoke to the point in debate; for in the mouth of two or three witnesses, shall every word be established; and hence to multiply witness, after sufficiency is obtained, is vain repetition, which is spoken against in the bible; and of course ought to be avoided. But should there be ten thousand passages brought up, if they did not speak to the case in debate, it would be of no avail; for it is an easy matter to state a point, then quote a number of scriptures, and say all these prove it; and perhaps make a blind multitude believe it. But to make it appear that these scriptures are full to the case in debate, is not so easy. Should a criminal be arraigned at the bar, accused of murder, and all the people of the commonwealth summoned as witnesses, and each unite in the outcry, that the man ought to die, but none of them testify that they were eye-witnesses to the crime of which he was accused, would in this case the crime be proved against the man? Would not the Judge, that should in such case give sentence against him, be guilty of shedding innocent blood? I think, Sir, that this similitude is very congenial to your

method of proving things. However, that the public may see that this is not an unfair argument, I will notice another saying in the above quotation, which is, "Now you will notice, that newness of life is mentioned as being the certain consequence of having been buried with Christ in baptism," and then draw your inference, "And what kind of baptism must this be? not a water baptism, for newness of life is not its certain consequence. It must, therefore, be the spiritual baptism, because no other can account for the effect."

Sir, I must confess that you are peculiarly gifted in stating premises and then drawing inferences. Your inference here would be good, if your premises were truth. Let it then be first tried whether your premises be truth in this case, before we admit your inference. It will be remembered, that the premises now to be tried, is, "That newness of life is mentioned as being the certain consequence of being buried with Christ in baptism." Doth the apostle make this declaration; or is it solely your own? Let us once more listen to his inspired voice: 'Even so we also should walk in newness of life.' Sir, was your saying that newness of life is mentioned as being the certain consequence; and the apostle's saying that we should walk in newness of life, one and the same? Let candor judge, and truth determine. Let not us, who profess to be ministers of Christ, so twist the word of God, as to turn common sense and good understanding out of doors, in order to support a favorite system, or a prepossessed notion. I know not where your authority can be, for saying, that newness of life is mentioned as being the certain consequence of having been buried with Christ in baptism, for surely he has not made any such statement or intimation; but implying, that as baptism was an outward sign of an inward working of regeneration, it behoved us to live as becometh the followers of Jesus Christ; and that as we were buried in the water in baptism, and then raised up again, it was figurative of Christ's death and resurrection, and

a public manifestation, that we are interested in the same. And also, that we are dead to sin by the body of Christ, and alive to God, through the operation of his Holy Spirit.

In the same page, you have quoted the apostle's saying, in the following verse of the same chapter, which you have tried to explain away in the same manner; but as I design to notice these passages hereafter, I shall for this time pass them over. I would here note, one general observation, with regard to the manner that you have quoted the scriptures in this section; that is, where the apostle has spoken in some places of the washing of regeneration, and in other places of the putting on of Christ by a visible profession, in being baptised, which is the visible badge of religion, you have coupled them together without any distinction. For proof of this, I shall give another example. In the 52d page, you have quoted another passage of truth, which is, "For as many of you as have been baptised into Christ, have put on Christ." Immediately after this quotation, you ask, "What are we to understand by putting on Christ, if it be not a receiving him by faith? We are commanded elsewhere to put on the Lord Jesus Christ, meaning the same as coming unto him and closing with him by faith. From this, what are we to conclude? Why that baptism here means a real change of heart."

If this quotation has not a plentiful share of Arminianism, I am unacquainted with the doctrine. To convince the reader that it has, I would here ask, if being baptised, and putting on Christ, in these passages, means coming to him and receiving him by faith, in the work of regeneration, how the sinner comes to Christ? The scriptures represent men by nature dead in trespass, and in sin. And Christ saith, that no man can come to him, except the father draw him. And the work of regeneration is held forth in the scriptures of truth as the work of the Holy Spirit. Moreover, I think the apostle has

fairly explained what putting on Christ in the sense of these passages is, in Rom. xiii. 12, 13, 14. 'The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' From this testimony, it is certain, that putting on Christ in the sense above described was not a change of heart, for this they had already experienced; but an external putting him on, by a holy conduct and conversation. I have noticed what of your arguments I designed to at this time, as contained in your fifth section. Your inferences in 53d, 54th and 55th pages, would be just and fair, were the premises from which they are drawn true; but as the premises from which they are drawn are a compound of truth and error, such are your inferences.

I shall now proceed to notice your sixth section, which you entitle, "*John's Baptism considered.*" The tenor of your arguments in this section is, to prove that John's baptism and ministry were both under the law. This point you have labored hard to maintain, as it is of material consequence in your plan. However, the weight of such argument, and truth of such statement shall now be examined. In page 56, you say, "If it should be asked, whether John's ministry and baptism were under the Mosaic or gospel dispensation, it is thought that a little candid attention will settle the point to entire satisfaction."

Sir, have you used here so much as a little candor, in attending to this subject? If so, I could wish the Great Giver of every good thing to grant me understanding to behold it. I will here select a following part of the same page, in order that the public may judge of the candor that guided your pen in this section; which is,

“ In this place, you will be pleased to remember, that the old dispensation ended, when circumcision and the passover ceased to be obligatory, and that the new dispensation commenced, when it became a duty for God’s people to receive baptism in the name of the Trinity, and to celebrate the Lord’s supper.” And in a following part of the same page, “ The day of Pentecost was the point of time, when the old dispensation ended and the new one commenced. Knowing therefore the centre between the two dispensations, we may certainly know, that John’s baptism was under the law. During Christ’s whole ministry, which succeeded that of John, circumcision and the passover, and indeed the whole ceremonial ritual were in full force.”

Is this what you call candor? If so, I would make some further enquiry. First, Where and when did John the Baptist practice circumcision? Secondly, When did Jesus Christ and his apostles teach their adherents the necessity of being circumcised? and Thirdly, If Jesus Christ and his disciples paid strict attention to the whole ceremonial institution, why did the Pharisees so often accuse Jesus Christ of making void the tradition of the fathers, and Christ in reply tell them, that they made void the law of God, through their tradition; which controversy is so repeatedly recorded in the New Testament? I need not multiply quotations here. Moreover, that John’s ministry and baptism, and the ministry of Jesus Christ was all under the law, or Mosaic dispensation, would admit of some query, and should have been proved before it was asserted. Let us listen to the word of God, for information on this subject; which is the only Judge that can decide the case now before us. In which the following scriptures are decided witnesses.—
 ‘THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD.’ Mark i. 1. ‘The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.’ Luke xvi. 16. ‘Now when John had heard

in prison the works of Christ, he sent two of his disciples. And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.' Matthew xi. 2—9 'And Jesus went about all Gallilee, teaching in their synagogues, and preaching the gospel of the kingdom.' Mat. iv. 23. I think, Sir, these passages teach us, that the new dispensation commenced at the coming of Christ and his forerunner; notwithstanding, that some things relating to the old one, did not wholly cease, until the crucifixion of our Saviour. And by proving this glorious truth, have disproved your whole arguments in this section.—Notwithstanding, I shall notice a few things more, contained in this section.

In the 57th page, you state, "After Christ, on a certain occasion, had healed a leper, he commanded him to go his way and show himself to the priest, and offer the gift that Moses commanded for a testimony unto them. This direction from Christ, proves, that the ceremonial law was in full force."

Sir, is this direction from Christ, sufficient to prove that the whole ceremonial law was in full force? If the whole of the ceremonial law had been in full force, is it not reasonable to suppose, there would have been some account of our Saviour and John the Baptist offering

sacrifices and the like? Not only so, doth not this scripture explain itself? This direction from Christ was for a testimony unto them—unto whom? unto the Jews, who were still tenacious concerning their law of ceremonies. Somewhat like as Christ, on a certain occasion, directed Peter to go and take the fish that come up first, and take the money that was in his mouth, and give for him and Peter. Would it be fair and honest, to say in this case, that this proved that paying tribute to Cæsar, was a gospel requisition? Would it not be equally as fair and just as the case above referred to? In this same 57th page, you state two things more, which I shall notice. The first is, “It conclusively appears from another consideration, that John’s baptism was not the gospel baptism, since he did not make use of the names of the Trinity in the administration.”

This you undertake to prove, from the Holy Ghost being not yet given. I will not say that he did baptise in the names of the Trinity, but as great reason may be offered to make it appear probable that he did, as you have offered, from which you assert that he did not. It is true that the Holy Ghost was not yet given, in the manner that it was in the day of Pentecost; neither was it generally understood by that appellation: Notwithstanding, we are informed, holy men of old wrote as they were moved by the Holy Ghost; which renders it possible, for ought that we can determine, that John might have baptised in the names of the Trinity, though using a different phraseology. But suppose that he did not; does this conclusively prove that his baptism was in no respect gospel baptism? It is plain from the bible, that Father, Son, and Holy Ghost highly approbated it. The Son himself *submitting* to it the Holy Ghost *descending* in bodily shape, like a dove, and a voice from the adorable Father, saying, *This is my beloved Son, HEAR ye him.* Since the adorable Jehovah hath thus owned and approbated the baptism of John, I know no just cause to sport at it, or trifle with it: This is a dangerous ground for con-

tempt here. Perhaps the reader may think that these sayings are not apropos to the remarks contained in your book. I will here select another passage, and leave the reader to judge for himself whether they are or not:— Which is, “ And here I observe that John’s baptism was peculiarly his own, as it commenced and ended with himself.” page 55.

I think this is going one step further than the ancient scribes and pharisees dare to go; for when our Saviour asks them the question, ‘ The baptism of John? whence was it from heaven, or of men? And they reasoned with themselves, saying, if we shall say, from heaven; he will say unto us, why did ye not believe on him? But if we shall say, of men; we fear the people: for all hold John as a prophet: And they answered Jesus, and said, we cannot tell.’ Matt. xxi. 25—27. If John’s baptism was peculiarly his own, it certainly must have been of man; if it were not of men, (for John, surely, was no more than a man, and servant of the Lord,) consequently, had the pharisees of old, been of your opinion, that it was peculiarly his own, they could have had no other thing than the fear of the people, to answer the question at large.

The next thing I would notice, in this section, is, your saying, “ besides, we have a peculiar account of some, who had been the subjects of John’s baptism, afterwards receiving gospel baptism.”

You here refer to a certain circumstance, recorded in the 19th of Acts, where Paul held conversation with some of John’s disciples ‘ He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptised? and they said, unto John’s baptism. Then said Paul, John verily baptised with the baptism of repentance, saying unto the

people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptised in the name of the Lord Jesus.' That this was gospel baptism, I shall not deny; but that it was water baptism, I shall not admit until it be proved. Had you coupled this text with those under the other section, as the baptism of the Holy Ghost, I think you would have come much nigher the truth, than you have now; as it is a point clearly intimated in the very next verse. 'And when Paul had laid his hands upon them, the Holy Ghost come on them; and they spake with tongues and prophesied.' Acts xix. 6. Another thing in which John's baptism doth not suit you, is "John's baptism was not the seal of the covenant of grace." page 58. This argument I shall not try to confute, for it is true, and the same may be said of baptism mentioned in the new testament. In the same page, you assert, "Nothing was said by John, or intimated by any one concerning him, importing that his dispensation was designed, either less or more to effect the ordinances or modes of the Jewish worship."

I will here select a few passages of divine truths, in order that the reader may see how *amiable* such assertions appear, when compared with the gospel of Jesus Christ. 'But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.' Matt. iii. 7, 8, 9. I will here just note, that the pharisees were Jews, and held a leading post in the Jewish church. It will also be remembered, that John here imports, that God was able of these stones, that is, of these Gentiles, to raise up children unto Abraham; agreeable to saint Paul's description of Abra-

ham's seed. 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Gal. iii. 29. In your 60th page, you assert again, "The baptism of John was vastly important in its season; but to argue that it was the gospel baptism, because Christ submitted to it, avails nothing."

May God forgive you this sin: For surely, to trifle thus with the example of our blessed Lord, must be a sin of the most aggravated nature. Read the heavenly mandate of our Divine Master, and see whether it avails nothing. 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.' Matt. x. 37, 38. Has our Lord come into this world, and by his life, set an example for his followers, and commanded them expressly to follow him; and yet his being baptised of John in the river Jordan of no avail? Did he at any time, when he commanded his disciples to follow him, make this exception, that they must not follow him in the ordinance of baptism? If not, why dare you to make it? Did not our Lord understand what he said, and what he was doing, when he set the example, and commanded his children to follow him? Indeed, is there any one instance recorded in all the word of God, when all heaven more gloriously approbated the event, than when our glorious Head was immersed in the river Jordan? Ought not every heart to melt in the deepest contrition, while touched with a sense of such condescension? It is no wonder that the Ethiopian eunuch should esteem it as a high privilege, to follow such a glorious Leader as this; and to imitate such a worthy example. Well might the fishermen be attracted with this divine person, and the numerous multitude on the day of Pentecost go forth at the bidding of saint Peter, to follow the meek and lowly Saviour of sinners.

As much as this venerable institution has been ridiculed by the profane, and trifled with by professors—still the Chief Shepherd has ever had a flock delighting to follow his footsteps. And was there one step that our dear Redeemer took while here below more easy to be seen than in the ordinance of baptism? In the 61st page, you further observe: “The import of John’s baptism in its application to our Lord, we may gather from his words—that it behoved him to fulfil all righteousness: What righteousness now must he fulfil? It could be no other than ceremonial righteousness. As he is now to be clothed with the office of High Priest, he must be regularly inducted into his work.”

To these sayings, I have two things to observe: The first is, I challenge your authority for saying, that it could be no other than ceremonial righteousness, that our Lord fulfilled in his baptism. Indeed, Sir, it is evident, that his being baptised could not be fulfilling ceremonial righteousness, since no such thing as baptism was even so much as mentioned in the whole ceremonial law. In order further to confirm the point that this was not ceremonial righteousness, let it here be asked, what ceremonial righteousness is? If we pay good heed to the scriptures of truth, they will surely determine this point. Deut. vi. 1, reads thus: “Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it.” The remaining part of this chapter is taken up with informing the children of Israel more particularly, what these statutes and commands are; and then closes with these words: ‘And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.’ From these passages of truth, we are taught that law righteousness is doing the things commanded in that law to be done.—And hence it is, that the apostle Paul, (speaking of his former experience and the strict attention he had paid to

the ceremonial law,) saith 'touching the righteousness which is in the law, blameless.' Phil. iii. 6. If this information concerning law righteousness be correct, then it is reduced to a certainty, that Christ's being baptised, could not be fulfilling ceremonial righteousness; unless some part of that ceremony actually required baptism. And as it is certain, that there was no such thing as baptism ever required in any part of the ceremonial law, nor even in any part of the old dispensation, it is equally as certain, that Christ being baptised in the river Jordan, was not fulfilling the righteousness of any one ceremony in the old dispensation; and of course, instead of this solemn transaction proving that the baptism of John was under the old dispensation, it is an incontestible evidence that it was not. The second thing I would remark, is, your exertion to prove that this was ceremonial righteousness, that it was to give him a regular induction into the office of High-Priest: That Jesus Christ was Priest, as well as Prophet and King, is a glorious truth; but that he ever executed the Priest's office, as those priests under the law did, is not true. The business of those priests under the law, was, to burn incense, and offer sacrifice for sin—first for themselves, and then for the people: but Jesus Christ being High-Priest, it was necessary that he should have somewhat to offer also: And the apostle tells us what it was, that he should offer himself a sacrifice without spot to God; and that he hath by one offering forever perfected them that were sanctified, no account, or the smallest intimation in the New-Testament, that he ever offered any sacrifices until he offered himself once for all. And if he was made a Priest after the order of Melchisedec, and not after the order of Aaron, why is this intimation that he must be washed, in order to fit him for the priest's office? he, as God was eternally fitted for his office and the Godhead prepared for him a body, and hence he was perfectly fitted without coming to John, or any of his creatures. Another unhappy event on your side of the question, is, 'For it is evident that our Lord sprang

out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, **WHO IS MADE, NOT AFTER THE LAW OF A CARNAL COMMANDMENT, BUT AFTER THE POWER OF AN ENDLESS LIFE.** Heb, vii. 14, 15, 16. This last passage is so full to the case in debate, that it needs no comment at all. Correspondent with it, doth the apostle testify again: 'But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us: For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.' Heb. ix. 11—15. Are we not taught by these scriptures, with the whole scope of divine truth, that the priests, sacrifices, and altars, on which those sacrifices under the law were offered, were all types and shadows, of which Christ's was the glorious antitype and substance? Jesus Christ, in his priestly office, was the altar, priest and sacrifice. His divine nature was the altar, on which his humanity was made an offering to God; typified by those altars under the law, which were to be built, not of hewn stone, nor of brick; which is again implied, Mat. v. 23. 'Therefore, if thou bring thy gift to the altar.' It is also implied in the above passage; 'Who through the Eternal Spirit offered himself without spot to God.' But is more clearly explained, in Mat. xxiii. 19. 'For whether is

greater, the gift, or the altar that sanctifieth the gift? Importing, that though it was impossible for the divine nature to suffer, yet the union of the two natures, justly estimated the sufferings and made an atonement for sin, which is infinite, and perfectly adequate to the requisition of a divine law. That Christ's human nature was the sacrifice, is an undoubted truth; and that both soul & body were made an offering, is equally true. See Ps. xvi. 10. 'For thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption.' And Matt. xxvi. 38. 'Then saith he unto them, My soul is exceeding sorrowful even unto death.' And that he as priest offered up himself without spot to God, hath already been proved. From this statement it appears that Jesus Christ was the glorious antitype, of which those altars, priests and sacrifices were types. If so, where is the propriety in arguing that he must have the same ceremonial induction into his office, as those priests under the law had, who were only types? If Jesus Christ had been only a type, then it would have been necessary that he should have had a typical induction into his office; but as he was the antitype, the reality, the substance of the types, &c. it behoved him to have an antitypical induction into his work; and hence, he was made a priest, 'not after the law of a carnal commandment, but after the power of an endless life.' And thus we see, his reward was with him, and his work before him. In the 62d page, speaking of baptism as administered by Christ's disciples before his death, you say, "If this had been the gospel baptism, it would appear unaccountable that he should give them another commission."

I think, Sir, that your unaccountable sayings, are very easily accounted for. Why is it more strange or unaccountable that he should give them renewed and enlarged directions, concerning baptism, than that he should give them renewed and enlarged directions concerning preaching the gospel? He assuredly sent them forth before his death; and after his resurrection he sent them

forth again. The plain import of both cases was, not immediately and wholly a new commission, but a renewal, with greater power, and some alterations.

The last thing I shall notice in this section, is a part of your inference, in which you say, "If John's baptism and the gospel baptism are substantially different in their imports, as has been proved, so that we feel ourselves bound by express orders from Christ, not to follow his example; then it would be inconsistent to make his mode of baptism, be it what it might, essential to gospel baptism, without express orders from the same authority."

The first thing I would remark here is, that since your premises are removed by fair argument and the word of God, your inference cannot be admitted. The second is on condition your premises were truth, would your inference be fair and candid? Would it be truth, should we assert, that the disciples of our Lord not being so fully empowered to preach and cast out devils before Christ's death, as they were after his resurrection, that they did not preach at all, neither cast out any devils? Would it not be as true as your inference in this section? Thirdly, you note, that we should not make the mode of John's baptism essential to gospel baptism, without express orders. Sir, is there one single example in the word of God, that we have more express orders to imitate, than our Lord's being baptised of John? Does not every passage in the New Testament, where we are commanded to follow Jesus Christ, afford express orders for observing the mode of his baptism? or how is it possible to follow Jesus Christ, and not go where he has gone?

I shall now pass to notice your seventh Section, which you entitle, "*Mode of Baptism not essential, sprinkling a proper mode.*" The first thing you note in this section, is, "By some it has been plead, that baptism in the

name of the Trinity, though performed by a reputed proper officer in the Church and in a most solemn manner, is no baptism, unless it be administered in one certain mode.

The question here is, who is this proper officer in the church? Not an unbaptized person; he cannot be a proper officer. Not in an unbaptized church; for then must he be partaker of other men's sins. Should it then be proved that one mode of baptism was exclusively the right one, your observation here will be of no great weight. In the 64th and 65th pages, you assert, "The mode of applying water, is not so much as once mentioned. Persons were sometimes baptised on the brink of rivers, sometimes in houses, and in no instance is it mentioned of their leaving the place where they had been worshipping and going to some other, to be baptised."

If you intend to import here, that persons were baptised in the water near the shore, it is undoubtedly the truth; but if you mean by saying on the brink of rivers, that they were baptised on the shores out of the water, it is at such an extensive distance from the truth, that it needs no exposing; for I have not a doubt but that any enlightened Christian, who reads the word of God, can see the difference between such sayings and the word of righteousness. And that persons were ever baptised in houses, cannot be proved from the written word of God; for no such statement is to be found therein. In the same page, to support your plan, you have used the following observation: "But though in Jerusalem, water, even for common use, was a very scarce article, being brought from a distance, yet here did this vast multitude receive the sacred seal." This saying may be of some weight, in the minds of those that are wholly ignorant of both bible and history, but of no avail in the minds of those who are acquainted only with common history.

The historical account in Carey's edition of the bible,

concerning Judea, Palestine, or the Holy Land, saith :
 “ With respect to the rivers of the country, the *Jordan*, called by the Arabs *Sceriah*, is not only the most *considerable*, but next to the *Nile*, is the largest, either in the Levant or in Barbary. It has its source at the bottom of Mount Libanus or Lebanon, and is formed from the waters of two mountains, which are about a mile distant from each other. One of them lieth to the east, and is called *Jor*; the other, which is exposed to the south, is named *Dan*. The confluence of the two streams is found near the ancient city of Cesarea Philippi, which is at present only a village, and called Beline. The river takes a course between the E. and S. and after running seven miles, runs into the lake Samachou, or Mathon, at present called Huletpanias, about six miles in length, from north to south, and nearly four in breadth, from east to west. The Jordan issues from this lake, and flows through a great plain, passing under a stone bridge, called Jacob’s bridge, consisting of three arches, well constructed. The river then continues its course as far as the lake of Tiberias, near the ancient cities of Chorazin and Capernaum, where it mixes with its waters. When it issues from this lake, which is about eighteen miles in length, and eight in breadth, it takes the name of Jordan major, dividing Pera from Samaria, the plains of the Moabites from Judea, and receiving the waters of the Dibon, the Jazer, the Jacob, and the Corith; after being augmented by these streams, in a course of sixty five miles from the lake of Tiberias, or sea of Galilee, it discharges itself into the dead sea. The Jordan, in the rainy seasons, overflows its banks, to the distance of more than four miles; and on the account of the inequality of the ground, forms two or three channels.— Its current is extremely rapid, and the water always muddy; but when taken from the river and put into any kind of vessel, it very soon clarifies, and is sweet.”

From this historical account, it is evident that this river, the lakes and smaller streams, supplied the coun-

try round about Jerusalem with water sufficient for immersing. To this historical account I would add one testimony of divine authority. John iii. 23. 'And John also was baptising in *Enon*, near to Salem, because there was *much* water there; and they came and were baptised.' It will here be remembered, that a former quotation says, "and in *no* instance is it mentioned of their leaving the place where they had been worshipping and going to some other, to be baptised." This may be truly said to be a *subtle observation*; as there is no account that the people who come to John's baptism had been previously worshipping at any certain place: but it is an evident certainty, that they actually went to the places where there was a supply of water, when they were baptised. 'And they came, and were baptised. Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins.' Matt. iii. 5, 6.—From these scriptures, the candid reader can judge for himself, whether the three thousand or any others were sprinkled for want of water to *immerse* in, or not. In the 65th page, you say again, "Neither is the word in the original, the English of which is to baptise, confined to one certain mode of wetting." From whence is this retreat to the original, if it be not because you have espoused a cause that you cannot support in plain English? Is it common for you or any other man professing divinity, to make such a resort, except, in cases where you cannot maintain a fair argument, and hold the tradition of men without? Sir, do you realize what contempt you pour upon the great Head of the church by so doing? Has not the same infinite God, that first inspired men to write, ever been at the head of government?—And has he preserved the word of righteousness, against all the assaults of earth and hell, whilst they united their force to destroy it; and yet suffered those holy men, whom he raised up for the express purpose of translating it, to translate some certain parts of it wrong? *Message* that it is an advantage to your plan, except

it be in the minds of the ignorant, would admit of some query. I shall here, for the first time, borrow the aid of my learned brethren, and from thence show what the word, the English of which is to baptise, is in the original. The first witness that I shall borrow under this head, will be the Rev. Daniel Merrill, of the District of Maine, who had practised infant sprinkling for many years, as a congregational minister, until the year 1801; at which time, he, his wife, and eighty-three of his brethren came out from that denomination, confessed the truth, were baptised, constituted into a church and the Rev. Daniel Merrill ordained as their minister; in the fellowship, and by the assistance of the Rev. Doctor Baldwin of Boston, Pitman of Providence, and Williams of Beverly. For further information on this subject, I would refer the reader to the 4th number of the first volume of the Massachusetts Baptist Missionary Magazine, or to Mr. Merrill's Seven Sermons on Baptism. From the latter of which I have taken the following definition of a few of the words which appertain to the ordinance of baptism.

“1. *Baptisterion*, Greek; *baptisterium* and *lavacrum*, Latin; a font, a bath, a washing place, a vessel to wash the body in; English. 2. *Baptisma* and *baptismos*, Greek; *Baptisma* and *Lotio*, also, *ablutis sacra*, Latin; baptism, washing, sacred, ceremonial washing; English. 3. *Baptistēs*, Greek; *baptista*, Latin; one who dips, a baptist; English. 4. *Baptizō*, Greek; *baptizo*, *mergo*, *lavo*, Latin; to baptise, to dip all over, to wash; English. 5. *Lauō*, Greek; *lavo*, Latin; to wash, to rinse, to bathe; English.” Sermon I. page 9.

“I am now to produce evidence, that this is a just and accurate definition of the words.

“The evidence which I have to offer, in order to fix precisely the just sense and meaning of the words *baptism* and to *baptise*, is contained in the following facts. The first, comprises what the Greek Lexicon, Concordance,

“ Schrevelius’s Lexicon testifies, the import of *baptism* is *lotio*, washing. Also that to *baptise* signifies to *wash*, to put under water, or under any other liquid thing; to sink, dip in, duck or plunge over head, to immerse.

“ Butterworth’s Concordance says, baptism is an ordinance of the New Testament, instituted by Jesus Christ, whereby a professed believer in Christ is, in the name of the Father, and of the Son, and of the Holy Ghost, immersed in, and covered with water, and then raised up out of it, as a sign of his fellowship with Christ in his death, burial and resurrection to newness of life here, and to eternal life hereafter. The same Concordance defines the word to baptise, thus—to dip, immerse, or plunge.

“ Entick’s Dictionary says, that—*Baptism* is a sacrament that admits into the church.—*Baptiser*, one who christens, or dips.—*Baptistry*, the place of baptising at, a font.—*Baptise*, to christen, plunge overwhelm.—*Baptised*, admitted to baptism, dipt, &c.” Sermon II. p. 19.

This cloud of testimony with regard to the original languages, makes it appear that resorting to the original languages, is of no use when men undertake to establish a something which the word of God will not support. In the same page, you have quoted the apostle’s saying, 1 Cor. x. 1, 2—in which it is written; ‘ More-over brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea.’ “ The wetting in this instance, could not have been more than a mist from the cloud, or a spray from the sea. The mode in this instance, was, no question, sprinkling, yet it was a proper baptism.”

I would here just note, that in a former section, you tell us, that the first gospel baptism was administered at

proper baptism when our fathers passed through the sea. What kind of reasoning is this? That all our fathers were sprinkled in the cloud and in the sea. I think that instead of being sprinkled, they were completely overwhelmed: The sea being like walls on either side, and the cloud covering them; which completely makes up the import of the word, in the cloud and in the sea.— Moreover, the apostle had here a more immediate reference to the figure of baptism, than to baptism itself; as may be seen by the following part of the same discourse. ‘And did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them; and that rock was Christ.)’ The spiritual meat here spoken of, was the quails and manna, they ate in the wilderness; which was spiritual on the account that it typified the bread of life. That like as Moses fed the children of Israel in the wilderness; so should the Son of man feed the spiritual seed of Abraham with the bread that came down from heaven. See John vi. 31, 32, 33. ‘Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.’ The spiritual drink that they drank of, was spiritual, on the account of its being typical of the water of life; whereof if a man drinks he shall never die.— The rock that followed them also, was not Christ actually, but typically: That like as Moses smote the rock in the wilderness, from which the water gushed out for the thirsty Israelites, and followed them through the wilderness; so when the sword of justice was unfurled, and sheathed itself in our Saviour’s blood, the water of life gushed forth for the spiritual Israelites, and followed them in a river of life, through all the journey of life, until it lands them in the boundless ocean of love, at God’s right hand. These arguments are confirmed

by the following scriptures. 1 Cor. x. 5. 'But with many of them God was not well pleased; for they were overthrown in the wilderness.' These are our fathers, or the literal Israelites of the wilderness. John vi. 35. 'And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger: and he that believeth on me shall never thirst.' Thus we see, that with many of the natural seed of Abraham, God was not well pleased: And though they escaped the hand of Pharaoh, passed the Red Sea dry shod, and drank of the rock, typically Christ; yet many of them were slain in the wilderness. But they who are the spiritual seed of Abraham; who partake of Christ already; eat his flesh and drink his blood; shall neither hunger or thirst; and hence results the necessity of keeping a separating and distinguishing line, between the children of the bond woman and the children of the free woman. In the 66th page; you say, (speaking of John's baptism,) that "He baptised in Jordan, and in the wilderness, and indeed, we know not, in how many different places, but as to the mode of his baptism it is left uncertain among the non-essentials."

The first thing I have to enquire, is, are you aware, Sir, of what your acknowledgement in the first part of this quotation amounts to, in thus far agreeing with the word of God, that John baptised **IN** Jordan? Should you, Sir, as you live near the North River, send a messenger, and fetch from thence a little water in a basin to baptise with (as you call it) would a bystander, in that case, report that you baptised in the North River?—Should he do it, would he tell the truth? But further; should you repair to the river side, and take from thence a little water, and with it sprinkle the subject of baptism, would it in this case be reported that you baptised in the North River? The second thing I would enquire, is, what you mean by saying that the mode of baptism is not essential? To reflect light on this subject, let me further ask, whether baptism is every thing—any thing

—nothing, or something? To plead that it is every thing, you would; perhaps, not be disposed, and to plead that it is nothing, would cross your own track; and to plead that it is any thing (that is) no one decided thing, in distinction from every other thing, would render your whole labor in this treatise vain; for surely, if baptism be any thing, just what the subject would wish to have it, no one in this case can be wrong; and of course needs no correcting. If it be maintained, then, that baptism be something, the mode is also something. I would here ask, can there be such a thing as water baptism, without some mode? If there cannot, then mode is essential; as there can be no baptism without. If then it be proved, and that irresistibly, that some mode is essential to water baptism, is it not equally as essential, what mode? I shall here select the confessions of several learned and pious divines, respecting what the ancient apostolic mode of baptism was; the greater part of which, I shall take from those who practised sprinkling, notwithstanding they made such confessions.

“Doctor Mosheim, a very noted church historian, and not very friendly to the Baptists, bears direct testimony that John, Christ’s forerunner, and the church in the first ages of Christianity, practised immersion as the mode of baptising. The following you may take as a sample of his evidence. ‘The exhortations of this respectable messenger (John) were not without effect, and those who, moved by his solemn admonition, had formed the resolution of correcting their evil dispositions and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of immersion, or baptism.’* ”

“Speaking of the church in the second century, he says, ‘The persons that were baptised, after they had repeated the creed, confessed and renounced their sins, and particularly the devil in his pompous allurements,

* *Cent. I. Chap. iii. Sect. 3.*

were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the *express command* of our blessed Lord.*

"The Doctor speaking of some inferior sects of the seventeenth century, and particularly of a sect called Collegiants, says, 'Those adult persons, that desire to be baptised, receive the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, even by *immersion*.'†

"Mr. Bailey, in his *Etymological English Dictionary*, says, 'In ancient times, this (baptism) being performed by immersion, the persons so initiated went into a river, &c. and were plunged.'

"John Calvin, in his *Institutions*, Book IV. chap. xv. sect. 19, says, 'It is certain that the manner of dipping was used of the old church.'

"Dr. Cave, a great searcher into antiquity, says, 'That the party baptised was wholly immersed, or put under water, which was the *common, constant, and universal* custom of those times; whereby they did significantly express the great end and effects of baptism, representing Christ's death, burial and resurrection, and, in conformity thereto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life,' &c."

These witnesses are contained in Merrill's *Seven Sermons*, pages 31 and 32; of whom I have spoken in a former page, as being formerly a congregational minister; who commenting on the above quotations, with several others of the same kind, says, page 33;

"The reasons which are alleged why sprinkling may be substituted for immersion, are, the want of health, in some instances where they suppose baptism to be necessary; the weakness of constitution with respect to some,

* *Cent. II. Part II. Chap. v. Sect. 12.* † *Volume v. page 488.*

and the coldness of climate with respect to many, and as to all in northern climes in the wintery season. Here is a silent acknowledgment, that it is not the institution, that it is not the permission of Christ, but mere accidental and local circumstances, which make it lawful to lay by the command of Christ, and receive in its stead the precepts and commandments of men."

"The author of the *Letters* (page 34 of Merrill's Seven Sermons) to *Bishop Hoadly*, in the twenty-third page, writes thus: 'Mr. Baxter, we have already seen, excuses the matter by the coldness of our climate. Calvin, the celebrated reformer of Geneva, observes in his Exposition of Acts viii. 38, 'We see here what was the baptismal rite among the ancients, for they plunged the whole body in the water.'"

These honest confessions of good men, while they shew us, that notwithstanding they might in reality be good, were utterly inconsistent in making such confessions, and practising contrary thereto. They also prove to us, that immersion is the only mode of gospel baptism. I have not selected these human testimonies, for the want of more witnesses in the word of God; but for the sake of the more uninstructed among my Pædobaptist brethren, that they may see what the confessions and acknowledgments of their more learned brethren have been. To the foregoing, I shall add a number of witnesses of divine authority, that speak full to the case now before us. Matt. iii. 16, 17. 'And Jesus, when he was baptised, went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' See also, Mark i. 9, 10. 'And John also was baptising in Enon, near to Salem, because there was much water there.' John iii. 23. 'And as they went on their way, they came unto a certain water: and the eunuch said, see, here is water, what doth hinder me to be bap-

tised? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: And they went down both into the water, both Philip and the eunuch, and he baptised him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more.' Acts viii. 36, 37, 38, 39. 'Know ye not, that so many of us as were baptised into Christ, were baptised into his death? (That is, into the figure of his death.) Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Rom. vi. 3, 4. 'Buried with him in baptism, wherein also you are risen with him.' Col. ii. 12. 'Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' Heb. x. 22. From these passages of truth we are taught, first, That in the apostolic age, they resorted where there was MUCH water for baptism. Secondly, That they were baptised IN the water, not out of it, or round about it, but IN it.—Thirdly, That they were BURIED in it, not sprinkled, or poured upon, but BURIED in baptism. And Fourthly, That baptism, of itself, is to figuratively hold forth Christ's death, burial and resurrection; and also, of our death to sin, and resurrection to newness of life, and true obedience. From all which it is warrantable to say, that immersion or dipping is the only mode of baptism recorded in the New Testament. None other can be produced: And hence, all the pretension of any other mode of baptism, on the ground of probability, where there is no probability; or on the sandy foundation of, if, and, and, reserve, is mere hypocrisy, and ought to be viewed and treated as such, by every understanding Christian.

In the 66th and 67th pages, you have brought to view

the case of Philip and the eunuch, or Philip's baptizing the eunuch; on which you have made a general comment. The first thing I shall notice here is, you tell us: "The original words here translated *into* and *out of*, are differently translated in many other passages in the New Testament." You have not been kind enough to tell us what they mean in those cases where they do not mean the same thing that they do here. It might puzzle you or any other man, to make it appear that the word INTO, in some parts of the word of God means any thing else but just what it says. It is said in a certain place, that the whole herd of swine run violently down a steep place into the sea, and were choked. I suppose that no one will be disposed to plead that the word in this case was translated wrong: And if it be a given point, that the translators did understand the meaning of the word in this case, why not in the case above. Another thing you plead in this case, is, "That going down *into* the water, and coming up *out of* the water, were really no part of baptism." In this part of the argument, you have proved that which I have never heard denied. But if a little sprinkling were sufficient, where was the necessity of going into the water? You here argue, that, "From the usage of the expressions *into* and *out of*, there is the same evidence that Philip was immersed all over in water, as that the eunuch was immersed all over in water"—And, "if now plunging be proved from the instance before us, it must be proved solely from the fact stated, that Philip baptised him, and not from the expressions *into* and *out of*." That plunging is proved from the word baptise, is a real truth; not only from what has been said, but from the usage of the word where the baptism of the Holy Ghost, and the baptism of suffering is spoken of. In the account given in the 2d chapter of Acts, of the baptism of the Holy Ghost, we are informed, that the whole house was filled, which must necessarily have overwhelmed the apostles. And when our Saviour speaks of his own sufferings, and expresses it by the word baptism, what

does it import? That his body was sprinkled with a little pain? No, certainly not. It was his whole body and soul, made to experience an overwhelming death. Hear him cry out in the garden, 'My soul is exceeding sorrowful, even unto death.' Hear his expiring groans on the accursed tree, 'My God; my God; why hast thou forsaken me? Which piercing voice shook the earth, burst the rocks, rent the veil of the temple from top to bottom. The meridian sun, at this awful scene, veils and hides his blushing face; while the glorious Sun of Righteousness bows his sacred head, under the weight of his Father's wrath, which he bore for our sins, and thereby laid a foundation sufficient to bear the whole weight of mercy's fabric. I think the awful sufferings of our dear Redeemer, which he expresses by the word baptism, cannot be viewed, by any real child of God, (though he may be an infant in grace) to import a small sprinkling with pain. No, surely, they who have been made partakers of the benefits of his death, have been taught of God a far more understanding lesson of divine truth. Hear the Psalmist personating Christ in his sufferings: 'Save me, O God; for the waters have come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. They that hate me without a cause, are more than the hairs of mine head: They that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.' Psalm lxxix. 1; 2; and 4. Moreover, though going *into* the water, and coming up *out of* the water, be not baptism itself, doth it not presuppose that something now was to be done more than a little sprinkling? For it could not be necessary for Philip and the eunuch both to descend into the water, merely for the purpose of sprinkling.—Indeed, is not going into the water, and coming out of the water, in this case, a striking witness that Philip had been accustomed to plunge people, when he called it baptism? I will here state a similitude. Should a farmer, who lived forty miles from market, travel the dis-

tance of forty miles, in order to sell a load of wheat, it is certain that this travel to market would not be selling the wheat in market; and it is equally as certain, that he could not sell the wheat in market personally himself, without such travel. The travel is one thing, and the selling the wheat is another: But the former is a pre-essential to the latter. The same may be said of Philip's baptising the eunuch—going into the water was one thing, and baptising was another; but the former was highly necessary, in order to accomplish the latter. In 63th page, you have mentioned Peter's preaching to Cornelius, and them that were with him. In this case you affirm, that "they were then baptised in the name of the Lord Jesus. From the statement it is evident, they received baptism at the house of Cornelius."

Two things are to be noticed here: The first is, that there is no positive declaration of their being baptised at all, only that they were commanded to be by Peter.—The second is, since there is no positive account of their being baptised at all. I know not where your authority is, for saying that they were baptised at the house of Cornelius. The circumstance is recorded in the tenth chapter of Acts; the reader can examine it at his leisure. In the same page you mention the case of the Jailer, and say concerning it, "It is certain from the representation, that Paul did not take the Jailer abroad to baptise him." To prove this, in the 69th page, you say, "Certainly Paul had not left the prison; for this he would not do, without the personal interference of the magistrates, by whom he and his companion had been unlawfully confined."

Here are two things to be remembered, the first is, they were brought out of the prison, before they were baptised; the second is, that after they were baptised, they were brought into the house: As may be seen from the face of the statement: Acts xvi. 29—34. 'Then he called for a light, and sprang in, and came trembling,

and fell down before Paul and Silas; And brought them out, and said, sirs, what must I do to be saved? And they said believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway. And when he brought them into his house.' &c. Another thing I would note here is, that his household were not baptised on his faith; for they all believed in God as well as himself. Which is confirmed from the 34th verse: 'And rejoiced believing in God with all his house.' And surely he could not believe in God with all his house, unless all his house believed with him. In the 69th page you have declared, that Lydia was baptised by the river side where "Paul had been preaching."

This saying I think to be so unwarantable from the word of God, that I have little to say upon it, but would refer the reader to the account given of the baptism of Lydia in Acts xvi. 13, 14, 15, and judge for himself whether Lydia was baptised by the river side, on in the river? In the same page you assert, "Paul and his companions assembled at the river side for public worship—not for baptism." And in a former part of this section you say, "and in no instance is it mentioned of their leaving the place where they had been worshipping and going to some other, to be baptised. In every instance it appears they were baptised on the spot where they were collected before they had *thought* of receiving the ordinance." page 65.

As these three several sayings appear to amount to about the same things. I shall here select a few passages of truth, and leave the reader to draw his own inference. 'Then COMETH Jesus from Galilee to Jordan, unto John, to be baptised of him.' Mat. iii. 13. 'Then WENT out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan; confessing their sins.' Mat. iii. 5, 6. 'Then said

he to the multitude that CAME FORTH to be baptised of him.' Luke iii. 7. 'Then CAME also publicans to be baptised.' Verse 12. 'And they CAME and were baptised.' John iii. 23. 'Behold the same baptiseth, and all men COME to him.' John iii. 26. 'And it came to pass in these days, that Jesus CAME from Nazareth of Galilee, and was baptised of John in Jordan.' Mark i. 9. 'And AROSE and was baptised.' Acts ix. 18. These passages of divine authority, are so full to the case before us, I shall leave the candid reader to judge for himself, whether they were baptised on the spot where they were collected before they had thought of being baptised, or not—and whether they generally repaired to the water side for the sole purpose of public worship; or on the account of repeatedly baptising. In the 70th and 71st pages you say 'If we counteract the light of divine truth, in making essential to our communion, a mode, without 'a thus saith the Lord,' and which he has not seen fit to enjoin, either expressly or by implication, we make a schism among the humble followers of the Lord, for which we can never atone.'

Sir, should it appear at last, that infant sprinkling has no foundation in the word of God; then I trust that I may safely say to you in that case, as Nathan did to David, thou art the man. For surely, those schisms that exist among the people of God, are undesirable, but the blame of them must fall on those that adopt maxims that are not according to divine rule. For the new testament abundantly teaches to withdraw from every brother that walketh disorderly, and him that is an heretick after the first and second admonition to reject. In the 71st page you say again, "But though no one mode of baptism is particularly pointed out in the New Testament to which we are bound in all cases implicitly to adhere, yet it may be easily shown that sprinkling is a very proper mode."

This saying appears to me so much like a paradox, that

I cannot see in it any thing short of a contradiction of itself. For if the word of God has pointed out no one mode of baptism, how is it possible for sprinkling to be a very proper mode, if we make the word of God our rule? Had you plead that sprinkling was confinedly the mode, there would have been some propriety in the scheme of itself, though it would have been at a great distance from the word of God. But in your present statement I can see neither the smallest traits of human wisdom, nor hear the voice of revelation. To spend a great deal of of labor, and fill a number of pages, in trying to prove that it is wholly unessential what mode of baptism is practised; and then go an equal length, to make it appear that sprinkling is answering a very valuable purpose, and highly a proper mode, appears to me sad impropriety. However, as it was my first design to follow your track, I shall pursue on, though it may be a crooked one, but must mark its windings and turnings, as I pass.

That sprinkling is a proper mode of baptism, you have labored much to maintain, and brought forward a number of passages of scripture; which are so far from being to the case in debate, that the most part of them are brought from the Old Testament; at which time baptism had no being; consequently, they cannot be to the case in hand. Some of them I shall here notice.— One of those passages you have taken from the New Testament, but on that part of the text that speaks to the case in debate, you have made no comment at all. I do not wonder at this, neither do I blame you for not perverting of it, as you have many others. No, this is not the subject matter of blame; the blame rests on espousing a cause that cannot be supported by the word of God, without turning scripture out of its own proper meaning. The passage I here have reference to, is in Hebrews x. 22, which you have quoted in page 72.— ‘Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil-con-

science, and our bodies washed with pure water.' That the last part of this text had an immediate reference to water baptism, is clear from a number of considerations. It is confirmed by the very next verse of the same chapter. 'Let us hold fast the profession of our faith without wavering.' It also appears from the very way in which the text stands connected; 'having our hearts sprinkled from an evil conscience.' This blessed work must first take place before any person can be fit for baptism; and when this is done, it is our duty to have our bodies washed in baptism; not for the sake of putting away the filth of the flesh, but for the purpose of answering a good conscience towards God, in obedience to his holy command, and in imitation of his example. It further appears from another consideration, that is, that there is no other way of accounting for the text, agreeable to the tenor of the word of God. What other washing of the body is there spoken of in the New Testament, as of any use in the Christian calling while in this world? We are informed by the apostle, that he should change their vile bodies, and make them like Christ's glorious body. But this is speaking of what our Lord will do in the morning of the resurrection, and not of any change wrought in this world: And as it is certain that the body is not made holy when the soul is regenerated; it is equally as certain that it is no farther submissive to the word of God, only as it is brought in subjugation by the new man, or the divine principle implanted within. And hence the apostle saith, 'I keep my body in subjection, lest when I had preached to others, I myself should be a cast away;' and also, exhorted his brethren to present their bodies a living sacrifice, holy and acceptable unto God.

In the 73d page, you assert again—"Isaiah says, 'he shall sprinkle many nations' referring, to the three thousand baptised by Peter on the day of Pentecost, who were Jews out of ten different nations." Perhaps, Sir, had you quoted the remaining part of the text, the

reader might have been more ready to judge for himself, whether this prophecy had a reference to the baptism of the three thousand or not; for thus reads the passage in the bible—Isaiah lii. 13, 14, 15. ‘Behold, my servant shall deal prudently, he shall be exalted, and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard, shall they consider.’ I would here ask, if this prophecy was fulfilled in the baptism of the three thousand, how Peter came to be ignorant of it? for it is certain that he understood what prediction took place, or was fulfilled at their conversion, and makes mention of it; which is—‘But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, (saith God) I will pour out of my spirit upon all flesh: And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.’ Acts ii. 16, 17. Had Isaiah’s prophecy, mentioned above, been fulfilled in the baptism of the three thousand, is it not likely Peter would have known it? But you add in the same page, that “Ezekiel is still more explicit. ‘Then will I sprinkle clean water on you,’ not blood and water as Moses did, ‘and ye shall be clean: from all your filthiness, and from all your Idols, will I cleanse you.’ In the first part of the passage, there is no question reference to the mode of baptism Christ would own in the gospel day. The words, contain a prediction of literal, external sprinkling, and not of the internal.”

Sir, if this prediction had a reference to water baptism, it is undeniable, that water baptism must be effectual to salvation, as may be seen from the face of the statement; Ezekiel xxxvi. 25, 26, 27. ‘Then will I sprinkle clean water upon you, and ye shall be clean:

from all your filthiness, and from all your Idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them.' From this plain truth, it is easy to be seen, that the first part of this quotation, had an immediate reference to renewing the heart in regeneration; and in the last part is shown, what the effect should be, that he would cause them to walk in his statutes; which subject is arranged according to the tenor of divine truth. To talk of first walking in his statutes, and then having the heart changed, is arminianism in the abstract; but it is not the first, nor yet the last time, that this contemptible doctrine has made its appearance in your treatise: But more of this hereafter. In the same page, you further add, "that baptism by sprinkling, is in fact a fulfilment of prophecy," and of course, such as Christ has accepted and will own to the end of time."

I will not say that sprinkling children is not a fulfilment of prophecy; but I give it as my opinion, as one that hath obtained mercy of the Lord to be faithful; that if infant sprinkling is a fulfilment of prophecy, that is found in those prophecies that speak of the kingdom of antichrist, consequently when found to be practised by real Christians, can only be accounted for as an imperfection. But again, has Christ ever owned and blest infant sprinkling as an ordinance in his house? If he has, I am awfully mistaken. Has he ever blessed it as an ordinance in his house to the awakening of the ungodly? I do not remember ever hearing this plead in behalf of infant sprinkling, in all the says and unsays on this subject; neither do I believe that a single soul of its advocates, believes that it has ever answered such valuable purpose.

In the 74th page, you have used what in my opinion is extraordinary argument on this subject, which is, "And what shall we say of baptism being performed otherwise than by sprinkling on the burning sands of Arabia, where are no rivulets and fountains of water, but where this element, even for common use is obtained at a great expence and with much difficulty? How shall the poor of those regions receive baptism, if sprinkling be not permitted? Or how shall the inhabitants on the frozen ocean, where all the waters are bound in ice, in those tedious and long nights they experience, receive baptism by immersion, when to bury the body in water and then to expose it to the air would be attended with imminent danger."

I would here make some enquiry; are the burning sands of Arabia inhabited? If so, by what kind of people? If any of Adam's family, how do they get their living? Adam and his family, were to eat bread by the sweat of their face. But what kind of employ do the inhabitants of Arabia follow? I think that those parts of it of which you speak, where there are no rivulets, nor fountains of water, must be poor for grazing, where there is not water enough for the herds to drink; and those barren sands must most certainly be very poor for cultivation; mercantile and mechanic business, must be dull in those barren regions. I think, sir, that all those secular concerns, would be attended with as great difficulty, as that of baptism by immersion. And with regard to the inhabitants on the frozen ocean, they are utter strangers to me, of course, I know not their way of living, manner of cultivation, nor mode of baptism; neither did I know before, that the frozen ocean was a suitable place for inhabiting. But it appears that the sum of your difficulties in these two cases, is, that they cannot immerse on the burning sands of Arabia, because there is no water; and on the frozen ocean it is all water, but it is badly frozen up: I know not how thick the ice is on the frozen ocean, but at a risk would

as soon undertake to make a hole sufficient to immerse a man's body, as undertake to cultivate it for a living. And that some part of the country called Arabia, may be inhabited for ought I know, I do not pretend to say; but can any man endowed with common sense, under the exercise of his right reason, be carried so far by superstition and tradition as to suppose, that in any part of the world where people could obtain a supply of water sufficient to answer the common purposes of a living, and yet not able to baptise, for want of water, I think it hardly possible. What must every critic upon earth (who is an enemy to God) think of the cause of virtue and religion, while they hear its advocates adopt such arguments and men too of the most renowned learning; must they not conclude that the cause is in imminent danger, or that such advocates have not got the right of it? Moreover, did not our Lord know, when he commissioned his servants and sent them into all the world, to preach the everlasting gospel to every creature, and to baptise such as believed, where their lots would be cast? And did he make any reserve respecting any such extreme cases? And would he not have done it were there any? The convenience of sprinkling, appears to be the tenor of your argument through the remaining part of this section. This, sir, none perhaps will deny, that sprinkling is less trouble, less mortifying to a proud heart, and more immediately calculated to make the offence of the cross to cease.

In your reflection, page 76, you observe that, "Those who contend, that mode is essential, to be consistent with themselves, must either admit, that the ceremony by which Christ, was introduced into his work, was exactly the same as that which Aaron received, or that Christ's induction was irregular. In view, therefore, of the baptism of Christ by John, we are driven to this result. Either we must deny the position, that Christ was inducted into the priest's office at all by John's baptism, and assert his baptism to be of some other import; or if we own

the position, and yet plead that mode is essential, Christ stands charged with irregularity. The charge we dare not make, the position we dare not deny; the conclusion, then is, that Christ's example, teaches that mode is not essential, and of course confirms the statement in the section, that no one mode of baptism is essential to the validity of the ordinance, to the exclusion of every other."

In this statement, you should have said, in order to be consistent with your plan, instead of saying in order to be consistent with themselves. For I know of no such argument being necessary, in order to be consistent with the word of God. We are no where informed in the sacred pages, that Christ was made a priest after the order of Aaron; neither that he was baptised of John to fit him for the priest's office. It will also be remembered here, that the only witness that you have produced in your whole book, that Christ was baptised by John in order to fit him for the priest's office is, your own bare assertion, that, "it could be no other than ceremonial righteousness," (page 61,) which he fulfilled by his baptism. If sir, this is all the authority that can be produced for the position, in the above quotation, (which you say you dare not deny,) I think that a little holy boldness in the cause of God, would grant sufficient courage to a soldier of Jesus Christ, to deny it utterly, and challenge all the nations of the earth to prove it from the word of God. And hence it is evident, as I have heretofore shown, that Christ was baptised of John, in order to set an example for his followers; and of course, in order to be consistent with ourselves. If we profess to follow him, we must go and do likewise; for we are utterly inconsistent while we profess to follow him and go a road that he has never gone.

I shall now briefly notice your 3th section, which you entitle, "Right of baptism in the parent, faith gives the right in the sight of God, visible evidence of faith in the

sight of men." Page 77. The first thing you offer on this subject is, "Infant baptism being admitted, an important question arises respecting the right of baptism." This (in a certain sense,) is an important question in very deed; which should have been established with a thus saith the Lord, before infant baptism was admitted; or infant baptism should not have been admitted at all. And had infant baptism thus been omitted until such warrant were produced, it would have remained in eternal silence; unless God should be pleased to make some other revelation on this subject, than is contained in the scriptures of truth. In the same page, you have made a solemn confession, which tho' it is really truth, has rendered the whole of your arguments in the treatise ridiculous, which is, "The right of baptism cannot lie in the one who has no agency, in causing baptism to be administered."

If this observation is both truth and good sense, (as it really is,) what truth or sense can there be, in infant sprinkling? What agency has an infant in causing baptism to be administered? Surely none at all. No, sir, this you have not in this page argued, but even tell us, "that one has a right to baptism, who does not act, neither is capable of acting, nor has any knowledge of the transaction, is very difficult to conceive." And if infants have not a right to baptism by what authority do you baptise them? In the 78th page you very honestly confess, that "Those who hold to infant baptism do not all agree among themselves."

No sir, neither is it likely that they ever will, while holding this sentiment, for two reasons; the first is, that there is no standard for it in the word of God; whereby they may become uniformed; the second is, if there is no authority for it in the word of God, it must be the tradition of men: Consequently somewhat like the Babel of old, the builders of which, God confounded the language of, to prevent the rise of it. Which

sayings, I believe in my heart, are very congenial to the practice of infant sprinkling. Some on this subject cry one thing, and some another, like the confused assembly at Ephesus; the more part know not what retreat to make next. In the same page you note, "Circumcision was never the right of any except of believers. It is the same with baptism. It is profanation in God's sight to present him an offering without faith."

That circumcision was never the right of any but believers, will not bear the test of divine, or is not according to the word of truth. Unless it can be proved, that Ishmael, and all born in Abraham's family, and all bought with his money, were believers; for thus reads the word of God; 'And Abraham took Ishmael his son, & all that were born in his house, & all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin, in the self same day, as God had said unto him.' Gen. xvii. 23.

One thing more I would observe as it respects this last quotation: In it you import that none but believers have a right to baptism, which is a real truth; but how men can make such confessions, and practice entirely contrary I cannot determine. But in order to confirm this point, that none but believers have a right to baptism, I shall here in addition to what I have heretofore offered, select a few plain and positive scriptures. Mark xvi. 15. 16. 'And he said unto them go ye into all the world, & preach the gospel to every creature: He that believeth, and is baptised shall be saved.' Acts viii. 12. 'But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised both men and women.' Acts ii. 41. 'Then they that gladly received his word were baptised.' Acts xviii. 8. 'And many of the Corinthians, hearing, believed, and were baptised.' Acts x. 47. 'Can any man forbid water, that these should not be baptised, which have re-

ceived the Holy Ghost as well as we?' Acts iii. 38. 'Then Peter said unto them, repent, and be baptised. Acts viii. 36, 37, 38. 'And as they went on their way, they came unto a certain water: And the eunuch said, see, here is water; what doth hinder me to be baptised? And Philip said, if thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: And they went down both into the water, both Philip and the eunuch; and he baptised him.'

These passages of divine truth, in unison with other passages in the word of God, confirm the point beyond a doubt, that no unbeliever, hath the smallest right to the ordinance of baptism. This point is also acknowledged by your own confession in page 79, which is, "In the apostolic age before a general corruption had found its way into the churches, faith was viewed an indispensable requisite to an acceptable dedication to God in baptism. The faith of the eunuch must precede his baptism. There is not an instance of either household or adult-baptism in the names of the Trinity, stated in the New Testament, unless connected with an exhibition of faith in Christ. In after ages, the apostolic practice was superceded to an awful degree by a spurious and formal observance of duty, out of which grew a promiscuous administration of ordinances, unknown from the beginning. The corruption has run through past ages and reached our own times."

The first part of this quotation is an awful confession; when found in your treatise, it squarely contradicts, and overthrows a great part of the arguments contained in your book, contradicts them because it is in opposition, overthrows them because it is truth, and consequently every opposite argument cannot be. And in the latter part of this quotation you hit at the root of the business, and I believe in the fear of God given us an account

of the very way that infant sprinkling first took its rise; for it is a certainty it did not originate in the apostles' day; neither until the latter part of the second or beginning of the third century. In the 80th page, you bear a heavy hand against those that baptise the children of unbelievers, and argue that it is calculated to lull them to sleep, and make them think they are in the road to heaven, while they are in the gall of bitterness and bond of iniquity. Sir, is not sprinkling infants of any parentage whatever, rendering all who practice it, guilty of the same awful sin? Call to mind your own statement in the 80th and 81st pages, and see if thou art not the man; your words are, "The language of action is more forcible than that of words. We may as well tell sinners, they are in no danger, as by action to put them on a level with saints."

Sir, if you practice the sentiments contended for in these sections, do you not by this confession own that you are guilty of telling sinners that they are in no danger? If infants while unregenerated, are to be baptised, received into the church, and treated as subjects of God's house, are they placed on a level with saints in this respect? What honor and preferment is this? The tenor of your arguments is, that they are received into the church agreeable to the word of God. And what faith Christ concerning such as are in this building? Upon this rock will I build my church, and the gates of hell shall not prevail against it.

I shall hasten to make a few remarks on your ninth Section, which you entitle, "Baptism in the Name of the Trinity, administered by a reputed proper Officer in the Church not to be repeated." Your saying in this section, can be of no use, since your arguments in the preceding sections, on which these are founded, are removed by fair argument and the word of God. That baptism, according to the word, is not to be repeated, is an undoubted truth. But does this argue, that the tra-

dition of men in sprinkling infants, renders baptism unnecessary? You appear in this section, in the 81st and 82d pages, to plead much with regard to reputed proper officers in the church, as though what they did must be valued unavoidably. I would here query, that on the condition, that infant sprinkling has no foundation in the word of God, (as it evidently has not) whether there can be a gospel church, or a gospel administrator, who have not been baptised according to the word, tho' they might have been sprinkled in infancy? That they are Christians, may with propriety be admitted; and that perhaps some of them may be blest with the gift of preaching, will be admitted with equal propriety.— But a number of people being Christians, does not prove that they are a church of Christ; unless they are organized into a church according to the word. Thus we see the apostle was said to plant churches, that is, organize them into a church; not convert them; this was the work of the Lord. But the apostle's work in planting churches was, to organize them into a church, after the Lord had converted them. The same may be said concerning gospel administrators. None but an infinite God can grant them the internal qualifications for the work of the ministry, notwithstanding it is necessary that they should be regularly set apart for the work. And hence we see Ananias exhort Saul after his conversion, to arise and be baptised; and after this the Holy Ghost saying, separate me Barnabas and Saul for the work whereunto I have called them; accordingly the Apostles laid their hands on them and sent them forth. Thus we see that it is not every Christian, that is a member of the visible church of God; though he is of the invisible, and not every professed minister, that is a legal administrator. In the 82d page, speaking of rebaptising, you say, "While the practice fosters dissention, it tends directly to build up those who tolerate it in pride and vain glory, and to make them some how or other conceive, that they alone are right."

Sir, should you once experience what it is to follow the meek and lowly Saviour in the ordinance, according to the word of God, you would, perhaps, be better fitted to judge whether the effect was pride and vain glory; whether it was immediately calculated to stain the pride of the human heart, and afford joy in the Holy Ghost, which is unspeakable and full of glory; and that this reflection was made in candor, I can by no means disprove, but I am slow of heart by any means to believe it. But, that those who practice gospel ordinances, as Christ delivered them to the saints, believe that they alone are right in this particular, is an undoubted truth: Yea, and so steadfastly believe it, that all the scoffs of wicked men, united with the reflection of those who profess to be good men, cannot drive them from the practice. One thing more I would notice in this quotation, which is, you intimate here that the practice of re-baptizing fosters dissention. By this, I suppose you mean, that when the Baptists baptise those who have been sprinkled in their infancy, that this in your judgement is re-baptizing, and calculated to foster dissention. I know not how else to understand you, as I know of no denomination that practice the repetition of baptism. If this understanding be correct, I would answer, that the Baptists do not practice the repetition of baptism; and in order for it to be made to appear they do, it will be necessary to prove that infant sprinkling is baptism.—Perhaps by the time this is done, the Baptist will be willing to bear the charge of re-baptizing, or forsake the practice. Moreover, that the practice of baptizing according to the word, those who were sprinkled in their infancy fosters dissention, I shall not deny, neither make any apology for it, only note that the propriety or impropriety of dissention must be determined, on the principle of what it is that men dissent from. If men dissent from that which is evil and cleave to that which is good, it can be no crime. For the apostles to dissent from the Jewish church in its polluted state, was not a crime; though the Jews made much complaint about

it. For the Church of England, to dissent from the abominations of the Romish church, so far as they did dissent, was not unrighteous; and for the Presbyterians, and other dissenters, to forsake the errors of the Church of England, is not to be condemned. And when the Baptists dissent from infant sprinkling, they believe they are equally as justifiable.

I shall now make a few remarks on your tenth Section, which you entitle, "The Communion of God's visible People to be regulated by Christ's Precept and Example"—page 83. Your first remark on this subject is—"It is matter of lamentation and to be deprecated, and for which Zion sits solitary and mourns, that so many of the various denominations refuse to commune together, even while they hold each other in charity as christians, united to one common Lord in bonds of indissoluble affection. When we see the real friends of Jesus not willing to meet each other at the feast to which he invites his friends, indiscriminately, saying, 'eat O friends, drink ye abundantly, O beloved,' we cannot refrain the enquiry; is there a *cause*?"

'That it is a matter of deep lamentation, that God's children are so differently opinionated while in this vale of tears, no real Christian can dispute. But the blame of the discord caused thereby, must fall on those that depart from the rules of the gospel. For we are expressly commanded to withdraw from every brother that walketh disorderly, and not according to the tradition received of the Apostles. 2 Thess. iii. 6. It is evident from the word of God, that if men profess to be followers of the Saviour, and the same time, trifle with one of the ordinances of the gospel, that they are not to be admitted to the other. In the same page, you ask: "In keeping from our embrace a brother disciple, is there a good reason which we can avow in a dying moment, in our last prayer, in the open court of heaven, and at the Redeemer's bar?"

In order to answer your query, it ought first to be known, who this brother disciple is. If he is a Christian, walking as such, taking the word of God as the man of his council, holding the faith in a pure conscience, walking blameless in some good degree, and keeping the ordinances of God's house, no understanding Christian can be disposed to reject him. But if he does not in some good degree come up to the scripture requirement, there are sufficient reasons that may be avowed, to hold him from communion; for he that biddeth him God speed is partaker of his evil deeds. In the 84th and 85th pages, you observe again—"It is true, in the forms of worship, the primitive christians did not wholly agree. The Jewish converts from long custom, and the reverence they entertained for the tradition of their fathers were peculiarly attached to certain parts of the Mosaic ritual. Though circumcision and the passover had been superseded by baptism and the Lord's supper, yet they could not at once be prevailed on to relinquish the observance of the former. The gentiles, who were converted directly from idolatry to christianity, though they gave the fullest credit to the old testament, felt themselves by no means bound to those ancient observances. But even this disagreement, though it was more than a mere matter of forms, produced nothing like a schism in the church."

Is this a truth, that the disciples and ancient Christians having among them those that were tenacious about circumcision, made nothing like a schism in the church? I think the word of God will furnish us with a very different account. Let us listen once more to its inspired voice. Acts xv. 1, 2. 'And certain men which come down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas, had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles,

and elders about this question.' The 28th and 29th verses will furnish us with the result of this council at Jerusalem, which is, 'For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burdens than these necessary things: That ye abstain from meats offered to idols,; and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.'

Do these scriptures, and your assertion agree? or is there a direct opposition between the one and the other? We are informed by these passages, that the teaching of circumcision caused much dissention and disputation; insomuch they sent up to Jerusalem, and collected a general council on the subject. Your assertion is that it caused nothing like a schism in the church. This matter is brought to a pointed decision, in Gal. v. 11, 12, 'And I, brethren if I yet preach circumcision; then is the offence of the cross ceased. I would they were even cut off which trouble you.' If the reader will examine the preceding part of the chapter, he will find that this text is full to the case now before us. In your 86th page, you have used another expression, (in opposing particular communion,) which may entangle the feelings of the weak Christian, which is, "This visible separation, while it is opposed to Christ's precepts and example, militates against all the feelings of a heart duly warmed with the love of God."

I would here ask a few serious questions. 1. Is separating from every brother that walketh disorderly, opposed to Christ's precept and example? 2. Is it opposed to the clearest dictates of the love of God? 3. Does not the love God and the word of God, unitedly lead to one line of conduct? 4. Does the love of God lead men to bear iniquity, or harbor sin upon a brother? 5. If not, must the blame of separation, rest on those that depart from the word of God, and its ordinances? 6. Are you and your denomination in general, sincerely desirous of

communing with the Baptists? 7. If not, why is this ado,
 about communion? If you do, why have your denomi-
 nation persecuted the Baptists so generally, when they
 have had it in their power, by obliging them to pay your
 ministers, in whom they did not believe, and by oblig-
 ing of them to build meeting houses for your denomi-
 nation, when they were too poor to build their own?
 See Connecticut, Massachusetts, &c. 9. Why shut your
 doors, against Baptist ministers preaching with you, if
 you wish to commune with them at the Lord's table?
 10. Why pass laws, in your Presbytery, not to admit
 Baptist ministers to preach where you have stated meet-
 ings, except it should be certain persons that shall be
 judged not likely to divide the people? 11. Is the gen-
 eral treatment of your denomination towards the Baptists
 such as bespeaks that they are sincerely desirous to
 commune with them? 12. If you, and your brethren,
 do not wish to commune with the Baptists, is it not hy-
 pocrisy to pretend it? 13. Do the Baptists debar you
 from your own communion? And have you not all times
 a communion among themselves? As I see nothing in
 this section that I wish to remark further on, I shall not
 enlarge on this subject, as the subject of particular com-
 munion, has been already largely treated on, by a num-
 ber of my abler brethren, but pass to notice your elev-
 enth section which you entitle, "Description of a
 church duly organized and keeping covenant." Page 87.

This section contains some important truths, to which
 I would be willing to subscribe, if they were properly
 separated from the error contained in the same section.
 But as it is not my design to comment on that part of your
 book that I judge to be truth, and as the greater part
 of the errors in this section have been exposed, in noti-
 cing your foregoing statements, I shall make but few re-
 marks here. I shall, however, notice some of your say-
 ings here & compare them with some of your foregoing.
 Your first observations on this subject is, "A church
 of Christ consists of a body of professing believers cove-

nanting together, on gospel principles, for mutual edification, in honor of Christ and his blessed ordinances and institutions. When having solemnly and publicly covenanted before God, angels and men, such an association of believers becomes a church of Christ." Page 87. In your inference page 32, you tell us, "If Christ has never had but one church in the world, or if the gentile church, is the jewish church extended, then infant-membership, under the gospel dispensation, is firmly established."

I have here no further comment to make on these quotations, only request the reader, to see if he can find any infants in the first quotation, if he cannot, try to reconcile the two sayings; and if he cannot, put what construction on them, as he, in the fear of God, may think proper. In the 39th page, you say, "A church maintaining a close walk with God, will afford her baptised offspring all the advantages of her peculiar and united watch. She will have seasons set apart for publicly instructing the Lambs of the fold, when her united prayer will go up to God for them. A church feeling as she ought to feel, will be on her knees for her little ones, which had been given to God in baptism."

I would here just ask, if the Lambs of the fold, are the little ones given to God in sprinkling? If they are, I would ask again how they became Lambs of the fold? Whether it is, by giving them to God in sprinkling? If they do, is not this the very statement that infant sprinkling was first established on? that is, that infant sprinkling was regeneration, and consequently, essential to salvation. If it be thought that these queries do not properly arise from the premises you have laid down, I would state a few others. First, what do you mean when you speak of giving them to God in sprinkling? Has not the Lord a just right to do with them as he may see fit, without any of our consent? What effect has it, on the infant that can be counted so very valuable? I think it to be worse than mere nonsense for men of the most re-

nowned talents to plead so much in favor of infant sprinkling, and that it is of so much consequence but not able in one instance to tell wherein. In the 90th page you say, "I am constrained to mention, in this place, what I believe most lamentably true, that the conduct of churches towards their baptised children is a source of evil scarcely exceeded by any other."

I know not that this saying needs any comment at all; for the very face of it when found in your treatise, is sufficient to prove to any rational being, that you were constrained to mention it. For surely a man could not have written 90 pages on, and in vindication of, infant sprinkling, and then confess that it were a source of evil scarcely exceeded by any other if he were not constrained to. In the 91st page, you observe that "While we neglect our duty to our baptised children, we help the cause of infidelity and wound Christ in the tenderest part. Whereas, if in this thing, we should be faithful, as we have covenanted, our children would have a privilege, which at once would be perceived vastly superior to that of those whose parents deny to them the ordinance, and that subsequent training resulting from *covenant obligation*."

That we have many and repeated duties to do, in training our children up in the nurture and admonition of the Lord, is a great and important truth. But if there is any thing in infant sprinkling essential to this duty, the effects of which might be seen, if the parents were faithful, what a pity it is that no one parent is disposed to give us an example in this case? For I confess, if the world of mankind in general can behold any preference in children that have been sprinkled, above and beyond those who have not been, they have better eyes than I have ever yet had. And if there is not any visible preference, is it likely there is any internal? And if all this great advantage in infant sprinkling so much contended for, has been for this many years and in those

numberless cases wholly lost, for the want of faithful parents, so that not one single example is to be found, what account must such parents have to give? Moreover if these things be true, it reduces such parents that make their great boast of training their children for God, not only on a level, but vastly below those christian parents that make no such boast. For surely, if those solemn yet awful promises, made by parents when their children are sprinkled, are never afterwards regarded; it would have been a far less evil not to have made such promises.

I shall now offer a few things on your 12th sec. which you entitle, "Abuse of infant baptism considered." Page 91. It is my candid opinion, that infant baptism was never half so badly abused as those who practise it abuse themselves by practising so unwarrantable a presumption. In the 92d page, concerning the abuse of infant baptism, that "This has been done in two ways, by making too much and too little of the ordinance." That infant baptism is made too much of, I shall not dispute: For the moment that it is admitted as an ordinance in the house of God it is made too much of. The reasons are, that there is not one clause of the bible in favor of it, and it is evident that you have not produced one that is to the case in hand, notwithstanding your bare assertion in the same page, "No truth in the whole bible is plainer than this." If your bare assertion could be admitted as witness in favor of infant sprinkling, infant sprinkling would have been at once proved. For you often enough assert it, but have not, and cannot bring scripture where it is never so much as once named in the whole word of God. And hence such assertions cannot bear weight in the minds of the candid. But that infant sprinkling is ever made too little of, I think can hardly be possible; except it be when it is counted a less evil than it really is, for that it is an evil of itself, there can be no doubt; not only an evil, but a great evil; one among the first rank. This must be granted until there is plain, positive authority for its practice in

the word, for perverting the ordinances of God's house, by substituting a something in its stead, which is not the ordinance itself, cannot be a small crime. This further appears from another consideration, which is, that it is the direct way to make hypocrites, and perhaps the most general one in the world. When children are sprinkled in infancy, and as soon as they are come to years of understanding, informed, that they are church members, page 32, and if their parents do their duty towards them that their salvation is infallible, page 102; and also if they do not keep their place in the church, they must be excluded, and when excluded they must not be allowed to eat a common meal of victuals; neither shake hands, nor when it can conveniently be avoided be in the company of those that are members of the church. If this is not calculated to promote hypocrisy I am ignorant of Satan's devices. Your 13th sec. which you entitle, infant baptism under the gospel dispensation essential to keeping covenant with God, (page 96) is in my opinion a mere tautology or repetition of your former arguments; for which reason I shall pass it over without many remarks on it. In the 97th page you say, "As Abraham would have been a covenant breaker, if he had refused to circumcise the males of his family; so christians are covenant breakers who refuse baptism to their infant seed. And this on the ground that circumcision & baptism are seals of the same covenant under different dispensations. This consequence is unavoidable, unless we deny what has been abundantly proved, that baptism is a seal of the same covenant as circumcision."

I would here just note, that the premises from which you draw this inference, and say that it has been abundantly proved, has been heretofore examined and proved that the witness you advanced did not speak to the case in hand; of course your inferences cannot be admitted. I would request the reader to examine for himself, your arguments in which you say, it has been abundantly proved, and mine in which they are dispro-

ved, then weigh both by the word of God; and draw a conclusion for himself, that he will be willing to meet at the bar of God. Where all will be exposed before the assembled universe, and justified or condemned, as the righteous judge shall impartially determine.

I shall now briefly notice your 14th section, which you entitle, "The promise of God to covenant faithfulness." page 99. Your first statement under this head is, "By covenant faithfulness, is to be understood a belief in God's holy covenant, and a faithful performance of the duties it requires. We shall not be covenant-keepers beyond the extent of our belief in such covenant. God's covenant makes the salvation of every believer sure, and there are absolute promises from God to believing parents who are faithful in his covenant, which extend further, than to their own personal welfare. The promise of God to those parents who keep his holy covenant, is to their children as well as to themselves."

It is here highly necessary to understand, what covenant it is that secures the happiness of God's people. I have heretofore shown from the written word of God; that the covenant which secures the salvation of God's children; is the covenant made between Father and Son in the council of God's own will, which mortals had no hand in making; none in keeping, and cannot have any in breaking. The Father was the party contractor on heaven's part; and hence he would see that justice was done. The beloved Son was the party contractor on man's behalf; and would fulfil: And hence he saith, 'I have finished the work thou gavest me to do.' He also had the promise that he should see of the travail of his soul, and be satisfied. And hence it is said; 'I have made a covenant with my chosen.' Ps. lxxxix. 3. 'And the council of peace shall be between them both. Zech. vi. 13. These scriptures united with many others, give us an account of the covenant on which depends the salvation of God's people. Moreover that God has

made any promises, to unbelieving children cannot be proved from the written word of God. And if there were any they must necessarily clash with other parts of divine truth; for 'he that believeth not, is condemned already, and the wrath of God abideth on him,' and no exception is made whether his father be a believer or an infidel. You have done in this section as you have done by many others; That is, to quote a number of scriptures that are by no means to the case in hand. The first you touch upon is, what is said concerning Abraham and his children, which scriptures I have heretofore explained in a degree, and in page 100 you bring up what is said in the 2d commandment, concerning visiting the children down to the 3d and 4th generation; which the prophet Ezekiel has shown was only applicable to the nation of Israel; as may be seen by his comment on the subject. Ezekiel xviii. 2, 3, 4. 'What mean ye, that ye use this proverb concerning the Land of ISRAEL, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Not that this proves as the Arminian says, that the original sin is done away, so that men come into the world holy. For neither the threatening or the removal of it was ever applicable only to the nation of the Jews: Of course, to bring up the subject as you have here, is blending scripture unrighteously. The same may be said of some of the passages you have quoted in the 101st page, and often where the seed of the righteous is spoken of, referring immediately to Christ and his seed, you have brought forward to prove a saying that has no foundation in the bible; that is, that there are promises made to believing parents, equally referring to their children. In your 102d page you say, "If parents give up their children to God, placing the seal of the covenant on them, and train them

for him as Abraham, did, their salvation becomes infallible."

This statement has not so much as the color of truth for its support, which I will prove before I leave it. If it were truth, it must be that all Abraham's children are actually saved. For you tell us if parents train their children as Abraham did, their salvation becomes infallible. Must it not undeniably follow that the salvation of Abraham's children was infallible? For you do not require them to do better than Abraham did, but only, AS Abraham did. We will now enquire whether the salvation of Abraham's children was infallible or not? For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the the son of the bond woman shall not be heir with the son of the free woman.' Gal. iv. 22, 30. Moreover, if your assertion were truth, what a happy situation must all the human family be in that have lived since the flood? As Noah was a man of God, and for ought that we can determine, as good a man as Abraham; and if your plan would have born in his case, why not in his children's children down to the end of the world? but incontestible evidence proves the reverse.

I shall now notice some few of your awful sayings contained in your 15th Sec. which you entitle, 'The children of God's visible covenant people how to be considered both before and after their baptism,' page 105. In the 106 page you have quoted 1 Cor. vii. 14, in which it is written, 'For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the believing husband: Else were your children unclean, but now are they holy.' In the same page you ask, "And what does this import, except it be, that they, to all intents and purposes are in covenant visibly in the sense in which the believing parent is in

covenant visibly, and also in case the believing parent should prove a covenant keeper as did Abraham, such children thro' grace, shall be saved everlastingly with their believing parent. This is the evident sense of the apostle."

You state the query what this text means if it does not mean what you say it does. With divine assistance I will endeavor to answer. It will be remembered, that many of the brethren at Corinth were Jews before converted to the Christian faith. Many of them were yet tenacious concerning their law ceremonies, when their zeal was low in the things of the gospel. It will also be remembered, that it was contrary to the laws of the Jews for one of them to marry with one of another nation: And if they did, their children were counted unclean; that is illegitimate, or bastards. For which crime, the man was to put away his wife; or they were to be cast out; or stoned to death. These young disciples at Corinth, being imperfectly taught in the discipline of the gospel church; and well instructed in the Jewish ceremonies, supposed that if any one became converted and his wife did not, that they must treat the unbelieving wife as the strange wife under the law was to be treated. But being not all of this opinion, there arose a dispute among them, for which cause, they wrote to the apostle Paul to get his decision. The apostle in answer, takes up the matter and shows them the difference there were in the two dispensations: And to enforce it upon their minds, adopts the arguments contained in this chapter; from which it may be seen in what sense they were holy: that is, in a law sense, legitimate children, not bastards but sons. These sayings are enforced by the first verse of the chapter, which is, 'Now, concerning the things whereof ye wrote unto me.' From which it is plain, they had wrote to him on the subject now before us, as he goes on and immediately takes the subject up.

But sir, the construction you have put upon the text, is the very most contemptible kind of Arminianism. For the professed Arminian says, that children are born into the world holy, on the account of what Christ has done by his death; which thus far would ascribe the glory to him. But your intimation is, that they are born holy, because their parents believe, and not only holy in a law sense; but holy to that degree, that if their parents prove covenant keepers that they will everlastingly be saved through grace. The just inference is, that if this were truth, the salvation of the children must depend on the fidelity of their parents; but the apostle teaches that there is no other way nor name given whereby ye can be saved through the Lord Jesus Christ.

I shall notice one point more in this section contained in page 108, which is your comment on the little children that were brought to Christ. You at first appear to intimate here, that the kingdom of heaven spoken of there, was the kingdom of heaven in this world; that is the church of God. But lest this would not bear, you observe that if it meant the kingdom of glory, they must certainly be fit for baptism. I would here note, that it is utterly improbable that Christ had the least reference to the church in this world, when he says, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' The disciples were the people that forbid it; and would they have done it had they been accustomed to be in a church where little children were the members? Moreover, these little children were undoubtedly converted, this appears from two considerations the first is, Christ blest them. The second is, that Christ tells the people that except they be converted and become as little children, and in another place as this little child, that they could in no case enter into the kingdom of heaven. From which it is plain that they were converted; for if they were not converted then those that were converted would not be like them; the one being converted and the other not. But

the main thing that was most principally referred to here is, the similarity there is between a little child & a young convert. The apostle saith, when I was a child, I acted as a child, but when I became a man I put away childish things. John in his epistle speaks of children, when writing to such as were capable of receiving instruction, and of overcoming the world—Christ called his disciples children.

Your 16th and last section you entitle “The consequence of denying infant baptism considered.” page 110. In your 111th page you say “If therefore infant baptism is to be given over as lost because it has for its support neither positive precept nor example, we may without difficulty see what other sentiments must go with it in company and in the same general sacrifice.”

It is a matter of not a little surprize, to follow your work through 111 pages; in which you have been endeavoring to support infant baptism, in which you have brought forward a variety of scriptures, in which you would feign make your reader believe were to the case in debate, and even say in a former section that no one duty in the whole bible was plainer, and now tacitly own, that there is no positive precept or example for it. The candid reader will notice here, that though you brought a number of scriptures in pursuance your treatise, that you were the mean while conscious that they did not speak to the case in debate, however to make amends for this you have brought up a number of sentiments which you intimate must fall; if infant baptism cannot be admitted without either precept or example. Is not this a bad kind of reasoning? If men have adopted one unrighteous sentiment, shall they to atone for it, adopt another? Would not this be adding sin to sin? Moreover, some of the sentiments you mention, and say must fall with infant sprinkling, I shall endeavor to make it appear will live, when infant sprinkling is both dead and buried.

In the 112th page, you say, "If we reject infant baptism, we must for the same reasons reject females from communion at the Lord's table." Sir, are there no better authority for female communion, than there are for infant baptism? Christ saith expressly to his followers (concerning communion,) 'This do in remembrance of me.' Which was a positive command to all his followers, and is an undeniable fact, that women made a part of his followers. For they were baptized both men and women. Women also followed him to his crucifixion, and came early in the morning to his sepulchre.

Your cavil here seems principally to be because there is no express mention that females came to the communion. I think it may be easily shown, that in every case where the males of Christ's followers are commanded to commune; that it equally implies the females. In this part you will find that the woman is included in the man: This may be seen by Eve having an existence in Adam before she was extracted from him. It is seen also in John iii. 3—'Except a man be born again, he cannot see the kingdom of God;' implying both men and women, unless it can be proved, that women do not need regeneration, in order to be saved. It is still more clearly seen in what is repeatedly said of our Saviour, wherein he is called the Son of MAN; when no man was instrumentally the cause of his birth, only that as the Apostle says, 'He was made of a woman.'

In page 114, you say again, "The denial of infant baptism implies also the denial of the Christian sabbath as holy time." Is this the principle why so many of your brethren have reproached the Baptists, and loaded them with infamy, by saying, that the Baptists did not hold to keeping the Sabbath? This, Sir, I will not charge upon yourself as an individual, for I know not as you have done it; but it has been prevalent among some of your brethren; and if it has not been brought up in

your Presbytery as a barrier against Baptist influence, I have been wrongly informed, and that by people belonging to the Presbytery, who declared they were ear witnesses. I cannot be bail for all the people bearing the Baptist name; but this much I can say, that I am not acquainted with any of the Baptists with whom we are in fellowship, but what hold it a duty to pay a pious observance to the first day of the week, or the Lord's day, or Christian sabbath. And I also think that I can prove from the word of God, that the first Baptists we have any account of as a body of people, made it their practice, and enjoined it as a duty on their adherents. The people I here have reference to, is Jesus Christ, his forerunner and followers: Whose practice, in the pious observance of the first day of the week, is repeatedly recorded in the New Testament. They met together on the first day of the week, and broke bread, spake the word, prayed and sang praises: See Acts xx. 7.—1 Cor. xvi. 2.—Acts xvi. 13—with many other passages in the New Testament. It is then, positively enjoined by our Lord to follow him.—and the apostles renew the command by enjoining it as a duty to withdraw from every brother that walketh disorderly and not according to their tradition. Of course, we have for the observance of the Christian sabbath: First, the example of Christ and the apostles. Secondly, an express command to follow that example. And had you produced as good a warrant for infant sprinkling, I would have never opposed it, but gladly embraced it, as an institution from heaven; but since you have not, you are unfair and unscriptural to blend them together

In your 115th page you say, "The institution of the sabbath is made a constituent part of the moral law." I think Sir, that this is it a little incorrect; If it is not, we are all guilty of a constant breach of the christian sabbath; for the sabbath mentioned in the fourth commandment is the seventh day of the week, and if that was moral law it has never been repealed, but stands binding yet

as much on us as it did on the nation of the Jews—for moral law is that eternal rule of right; that took its rise in the scale of beings and runs through the word of God like a golden cord, enjoining on all rational beings that which is right of itself, both towards God and man; which instead of being done away by Christ was perfectly observed and fulfilled, and still remains binding on all rational beings, for it requires nothing unreasonable of itself. Of course, if the seventh day that the Jews were commanded to keep as the sabbath, was a constituent part of the moral law, that same seventh day is still binding, and cannot lawfully be dispensed with. But if the Jewish sabbath was a preceptive command from God to the nation of the Jews in particular; then Jesus Christ, who was Lord even of the sabbath, could, under the gospel dispensation teach his disciples to observe the first day of the week, and the obligation be equally binding.

In the 116th page you say, “By denying infant baptism we must deny household baptism. For household baptism we have a ‘thus saith the Lord.’ It is revealed, The Jailer, Lydia and Stephanas were baptised with their families.” And in the same page; “There is as great evidence that infants belonged to these families, as that there were persons belonging to them of any age.”

This last saying is so remote from the word of God, and the clearest dictates of common information, that it will serve to show the necessity of rejecting household baptism as spoken of in the bible, in order to reject infant sprinkling and the same preserve consistency.

In the 117th page you observe further; “If we deny infant baptism, and make it a breaking point in communion as some do, we must own, that all those ministers and churches, who defend and practise infant baptism, are in fact no ministers and churches, and that they are not owned by Christ as such.

In the remaining part of this and the following pages you mention that Luther, Melancthon and Calvin and many others as bold reformers, who practised infant sprinkling. Is the imperfection and error of good men one of the last witnesses to offer in favor of infant sprinkling? This is being driven to straits in very deed. I cannot forbear mentioning here that the Arminians in their plea for falling from grace often bring up David's adultery and slaying Uriah, to confirm their argument: Importing that David could not have been a child of God, when he committed those crimes. And as he was before, and afterwards, he must have fallen from grace. If I could believe that their argument was bible; I would admit yours to be logic; but I can see neither truth in theirs, nor reason in yours. For if it was possible for David to be a man after God's own heart, and yet suffered to fall into such gross wickedness; I know not the impossibility of Luther, Calvin and others being men of God, and yet imperfect enough in this world to sprinkle children, and call it baptism, unless it is a greater sin than adultery and murder.

In the 119th page you say, "Now is any truth more clearer to be seen, that the law enjoining infant membership has never been disannulled by God." I would here remind the reader that I have heretofore shown from the word of God, that the Jewish church and gospel church were two distinct churches; and that in the gospel church there never was any such law; consequently needs no repealing. And if the reader be desirous to know what has become of the enjoining infant membership in the Jewish: It is nailed to the cross of our dear Redeemer, where it will never be reinforced on the disciples of Jesus Christ. See Col. ii. 13, 14. 'And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the hand writing of ORDINANCES that was against us, which was contrary to us, and took it out of

the way, nailing it to his cross:’ And Verses 20, 21, 22. ‘Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances (touch not, taste not, handle not; which all are to perish with the using,) after the commandments and doctrine of men?’ I have already gone much further than I intended when I commenced writing; and as I see nothing in the remaining part of your book that I count erroneous but what I have already noticed, I shall go no further by way of reply; but close by saying, that as your book treats on sprinkling. It has, in my opinion, a sprinkling of important truth, surrounded with the most awful sight of Arminianism that I ever remember reading in so few pages. Should you be disposed to take the liberty that I have, & make your reply to my remarks, you are at full liberty so to do, as we live in a free country, where the liberty of the press is granted, the rights of consciences unalienable, and the cause of truth remaining for open enquiry and free debate. And if I have gone aside from truth I would deem it a favor to be corrected; and as it is certain that both cannot be right it becomes us to examine the subjects and be in readiness to meet them at the tribunal of the Great God: To which tribunal I willingly refer the decision. Being conscious that what I have written I believe to be the truth, and possessing a hope in the mercy of God, that that part which may be found imperfect, will be forgiven through a dear Redeemer. With respect, I remain yours, in faithfulness, truth and honesty.

I shall add a few short Addresses :

First, to my pædobaptist brethren in general, especially those with whom I have a particular acquaintance, many of whom, I hope, belong to the family of God.

Secondly, To my Baptist brethren in general, especially those with whom I am more immediately connected in church relation.

Thirdly, to my fellow travellers to eternity in general who are yet in the gall of bitterness and bond of iniquity.

ADDRESS I.

To my pædobaptist brethren in general, especially those with whom I have a particular acquaintance, many of whom, I hope, belong to the family of God.

DEARLY BELOVED,

WHAT reception these remarks may have in your minds I know not, neither am I anxious about it; saving I long to see the time come when God's people shall see eye to eye; and Zion's watchmen lift up their voices together, and it be no more Lo, here, and Lo, there, but all know him from the least to the greatest. Until then how does it become us to behave ourselves? Ought we not to contend earnestly for the faith, once delivered to the saints? If so, when contending with each other, what should be our object but apostolic doctrine and apostolic practice? I am surprised to see so many of you trifle with the ordinance of God's house; neither can I believe, that you on this account rest easy, but fancy for myself, that you are called to many serious reflections, in your more retired moments. (I mean such of you as are understanding christians.) And while you through the tradition of your fathers, are disposed to shun this cross, you incur the chastning rod of our heavenly Father.

There are united reasons for this opinion : The first is, that there is nothing in the bible for what you call baptism. The second is, the promise of God to his children, that when they go astray he will chastise them. The third is, your general conduct towards those who cannot in conscience submit to what you call baptism. With the baptists you appear to be intimate until this subject is brought to view ; and when this is touched upon, you then plead it is nothing essential ; and in the next place, make it so essential as to shun their company, reject their correspondence, and refrain from their meetings : And perhaps the same time, censure the baptists because they will not commune with you. Why are all these things if you are rooted and grounded in the truth ? If so, the baptist cannot hurt you. If the baptists are wrong, you are not obliged to embrace their errors ; and if they are right, why would you shun their council ? If you were not conscious that you were wrong, would you be so unwilling to have your plan examined ? The bible teaches that he that doeth truth, cometh to the light ; that his deeds may be made manifest, that they are wrought in God. Moreover, do you realise what damage you are doing to yourselves ; & the wound you bring upon the cause you profess to love by such a line of conduct ? Our Saviour said of some of old time, that they rejected the council of God against themselves ; being not baptised of John. Should the baptists at last prove to be the followers of a meek and lowly Saviour ; behold, the danger of speaking reproachfully of those that believe on him. He saith, it were better that a millstone were hanged about their necks, and they drowned in the depth of the sea, than to offend one of these little ones that believe in me. If the baptists depart from the truth in either principle or practice, it is your real duty as much as theirs, to point out the wrong and warn them of the danger ; but not to behave in the mean time as tho' you rejoiced at it, for that is ungodly, whether it be found in you or us ; for wrongs

among professors are wounding to the general cause; let it be found in what denomination it may.

Finally, to close this Address, I submit to your examination, the foregoing remarks, hoping you may peruse them; compare them with those they are an answer to, bring them to the light of divine truth; and may God assist your minds to form such a conclusion as you will be willing to meet at his bar; which is the sincere prayer of thine to serve.

ADDRESS II.

To my Baptist brethren in general, especially those with whom I am more immediately connected in church relation.

DEAR BRETHREN,

SINCE we are so far united in the belief of the gospel, its doctrines and ordinances; how does it become us to be unremitting in its practices, since we are so happily united in our belief of water baptism? May we learn its practical use. When we are baptised in gospel order, we thereby visibly declare to all around us that we are dead to sin, and alive to God. When the names of the sacred Trinity are used in our baptism, it denotes that we are under that immediate government, which is the government of God's house. We also engage, before God, angels and men, to forsake all that shall let or hinder; and follow the meek and lowly Saviour through good and evil report. To daily go forth without the camp, bearing his reproach. We also, by such profession publicly enlist under the banner of our Lord: In which warfare, we are to endure hardship as good soldiers of Jesus Christ. The enemy to be encountered in this warfare are the united powers of earth and hell. And hence, we had need take the exhortation of the Apostle, and put on the whole armour of

God; the mean while, having for our encouragement, the promise of the great Captain of our salvation, that he will be with us; that he will deliver us out of six troubles, and in seven he will not forsake us. Let us then arise, shake ourselves from the dust, and go forth in the strength of the mighty God of Jacob; and fight manfully the good fight of faith. Mortifying the deeds of the body, resisting the temptation of the devil, shunning the bewitching snares of the world, refusing its flattering, and scorning to murmur under its frowns, knowing that our blessed Master both conquered all these enemies, and put them under chains. And hence, though they may worry the children of God, they can overcome them. Good encouragement for the soldiers of Jesus Christ; the cause is good, the Captain is glorious, his soldiers are volunteers, the bounty is free grace, the equipage the whole armor of God. The service a pleasure, the conquest is sure, the crown is eternal and unfading glory in the kingdom of our Father. Where the rage of earth and hell, will be heard no more.

*“ Then we'll march up the heavenly street,
 “ And ground our arms at Jesus' feet.”*

Having these promises, dearly beloved, let us be of good courage; let us witness to all around us, that we have through grace, engaged in a cause that we are not ashamed of. If called to pass through sorrows remember they are short; If in weariness, that there is a rest remains for the people of God: If among false brethren, that we shall be rid of them when we get home: If mourning, our unlikeness to our master, we shall then be Christ-like; If sorrowing on the account of our difference in opinions, that we shall then be of one mind: Until then, may we quietly hope, and patiently wait for the salvation of God.

ADDRESS III.

To my fellow travellers to eternity in general, who are yet in the gall of bitterness, and bond of iniquity.

FELLOW-MORTALS,

Let me tell you, that you are swiftly approaching the bar of God, and the time of your arrival will soon commence. And what a scene will this unfold to you should you arrive there in the state you are now in? You are now an enemy of God, and of the children of God. The proof of these assertions you daily make yourselves: You prove you are enemies to God by disobeying his commands; for they that love him will keep his words. You prove yourselves enemies to God's people in that you despise and speak evil of them. You rejoice at their troubles and glory when they are wounded. When by false brethren they are brought into trouble you are glad, hoping that they are a house divided against itself that cannot stand. But let me tell you that amid all the Christian's trials, his lot is a happy one; while your state is awful, inconceivably awful, and beyond description to be dreaded. You are not an uninterested being in the concerns of eternity. You are also a soldier, but your cause is a bad one; your captian is the prince of darkness, with a ready heart and willing mind, have you entered his service. Your bounty is a flattering toy, with stinging gullet. Your equipage, is a hard heart, blind eyes, deaf ears, and a conscience seared with a hot iron. Your courage is the rage and malice of hell.—Your service is bondage and the worst of slavery. The conquest you will not obtain, and the wages is eternal death. O, sinner! What a pitiful case is thine, and yet you are insensible of it. Remember, thine arm is not sufficient to contend with Jehovah. Remember, again; that whilst thou art laughing at the children of God, and saying, aha, aha, so would we have it, that art fallen: Thou art utterly fallen into remediless woe & ruin. Mean while, the saint is combating his passage through

this unfriendly world, to his Father's house : He appears to thee an unpleasant sight when thou passest by him. Well, you and he are going to be separated :— Yea, as distant as heaven and hell ; and how will he then appear to you, when you shall behold him as the rich man did Lazarus, and you made to adopt the language of the poet :

“ *Yonder sits my Godly neighbor ;*
 “ *Who was once despis'd by me ;*
 “ *Now he's clad in dazzling splendor,*
 “ *Waiting my sad doom to see.*
 “ *Farewell neighbor ; Farewell neighbor ;*
 “ *Dismal gulph, I'm bound for thee.”*

O, sinner, remember, whoever thou art, that art an enemy to God, that these awful truths will one day roll like peals of thunder, and like sheets of lightning, and clothe thy naked soul in one eternal storm. O repent, repent ; the word of God commands thee to repent ; and in the name of my Master, I would again warn thee to repent, or expect to met thy Judge, thy enemy, except thou repent. And may Jesus, who was exalted to give repentance and remission of sins, grant thee repentance, for his Name's sake ; which is the prayer of thy well wisher, for Jesus' sake.

THE AUTHOR.

The following Extract I have taken from Mr. DANIEL MERRILL's work verbatim as it stands, purely for the satisfaction of those of my brethren who are not generally favored with his Book.

A. MINIATURE HISTORY
OF THE
BAPTISTS.

IF may be pleasing to some of my readers to be presented with a brief account of the Baptists. I shall extract this account from the writings of those who were not of the Baptist denomination, but rather prejudiced against them.

Here it may be observed, that the religious sect, called Baptists, have caused the learned world more perplexity and research to decipher their origin, than any other sect of Christians, or, perhaps, than all others. Yes, this research hath baffled all their erudition in ancient story.

It is not difficult to fix the period when one sect of this denomination was first called Petrobusians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to ascertain the time, place and medium, by which Christ's disciples were led to adopt the peculiar sentiment, which is now held by those called Baptists, and which distinguishes them from all other denominations.

It may be farther observed, that if no one, however learned and wise, be able to trace this sect to any beginning short of the days of the apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the Pædobaptists, who include all which are not Baptists, can be traced to a probable origin short of the apostles, and the Baptists, cannot be, it affords still more probability, that they might have arisen then.

I wish my readers to indulge me one question, and to give me an explicit answer. Are you willing to have the origin of the Baptists fairly explored, and to open your eyes to the light, should light be afforded?

You cannot, my Christian readers, unless your minds be unduly swayed by prejudice, do otherwise than say, Yes. For, though you be not very friendly to the Baptists, you will not deny them what you grant to your worst enemy, liberty to speak the truth, and that truth its weight, at least in measure.

It ought to be particularly noted, that my object is not to give the history of a name, but of a principle. I shall not contend who were first called Baptists, Anabaptists, Mennonites or the like; but who have held the peculiar sentiment which is adopted by those who are called Baptists. Wherever we find this principle, there we find the men, the Christians, who, had they lived in our day, would be styled Baptists. Nor is the present controversy this, Whence came that mode of baptism, which is practised by all, who are known by the name Baptists? For this mode is granted, generally, if not universally, by all learned & honest men, to be as ancient as John the Baptist and the apostles. This mode is, indeed, not peculiar to the Baptists, for the Pedobaptists, for many centuries, practised this mode; and many of them do, to this day, practise immersion.

The peculiar characteristic of the Baptists is this: They hold, that the ordinance of baptism is to be administered to adults, or to visible believers only.

One natural consequence of this principle is, when any one who was baptized, or sprinkled, in his infancy, comes over to the Baptists' sentiment, they require him to be baptized. Hence they are called Anabaptists. Another very natural consequence is, this sentiment constrains the Baptists to oppose the baptism of infants. Hence they are distinguished by the name of Antipedobaptists.

I shall add one observation more, and then proceed to give you a succinct history of the Baptists. The observation is this: Whenever I find persons, who hold the peculiar, characteristic, sentiment of the Baptists, I shall call them by that name. Their history now follows.

I. The origin of the Baptists can be found no where, unless it be conceded that it was Jordan, or Enon.

Dr. Mosheim, in his history of the Baptists, says, "The *true origin* of that sect, which acquired the denomination of the Anabaptists by their administering anew the rite of baptism to those who come over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is *hid in the remote depths of antiquity*, and is of consequence extremely difficult to be ascertained."

Here, Dr. Mosheim, as learned an historian, though not so candid a one, as the science of letters can bear, bears positive testimony, that the origin of the Baptists is hidden in the *remote depths of antiquity*. Nothing is more evident than this; the Doctor either knew not the origin, or was not candid enough to confess it. At

least, we have this conclusion, that he could find their origin no where short of the apostles.

II. A large number of the Baptists were scattered, oppressed, and persecuted, through many, if not through all, the nations of Europe, before the dawn of the reformation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the overgrown usurpations of the church of Rome, the Baptists also arose from their hiding places. They hoped that what they had long expected and praying for was now at the door; the time in which the sufferings of God's people should be greatly terminated: but God had not raised Luther's views of reformation to nigh the height the Baptists were expecting. Their detestation of the Mother of Harlots, owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favored above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumentally effecting. It was as might have been expected; the Lutherans and the Baptists fell out by the way; and Calvin if not Luther warmly opposed them. See *Mosheim, Cent. XVI. Chap. iii. Sect. 3. Part 2.*

Mosheim, vol. IV. page 427, speaking of the Baptists, says, "This sect started up all of a sudden, in several countries, at the same point of time, and at the very period when the first contests of the reformers with the Roman Pontiffs drew the attention of the world." From this we have one plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the Enthusiasts under Munzer and Storck, or at that time; or at Munster.

III. The Hussites, in the fifteenth century, the Wickliffites, in the fourteenth, and the Petrobrusians, in the twelfth, and the Waldenses, were all Baptists.* To this fact Dr. Mosheim, bears the following testimony.† It may be observed that the Mennonites (i. e. the Baptists of East and West Friesland, Holland, Gelderland, Brabant, Westphalia and other places in the North of Europe) are *not entirely mistaken*, when they boast their descent from the Waldenses, Petrobrusians and other *ancient sects*, who are usually considered as *witnesses of the truth* in times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay *concealed in almost all the countries of Europe*, particularly in Bohemia, Moravia, Switzerland and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained; some in a more disguised and others in a more open and public manner, viz. *That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors.* This maxim is the true source of all the peculiarities, that are to be found in the religious doctrine and discipline of the Mennonites, (or Baptists in the North of Europe) and it is most certain that the *greatest part of these peculiarities* were approved of by many of those who, before the dawn of the reformation, entertained the notion already mentioned relating to the visible church of Christ."

From this testimony of Dr. Mosheim we may remark—

1. That the Mennonites were Baptists, or Anabap-

* *Not all, every one; but all, generally.*

† *Vol. IV. pages 428, 429.*

tists, for these different names he uses to express one and the same thing.

2. That the Petrobrusians were Baptists; for the Baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in his history of the twelfth century, part II. chap. v. sect. 7, he expressly tells us, that one of their tenets was, *that no persons whatsoever were to be baptized before they were come to the full use of their reason.*

3. That the Waldenses, Wickliffites and Hussites were Baptists; for, as Mosheim says, they all held to the great and leading maxim, which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites. These several denominations of Christians were not known by the ancient, modern and appropriate name, Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living, they would be thus called. In other words; just so far as they were consistent with their great and leading maxim, and just so far as the modern Baptists are consistent with *their* great and leading maxim, just so far these ancient and modern Baptists are alike the one to the other.

4. That in the sixteenth century the Waldenses, Petrobrusians and other ancient sects (i. e. of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this would and do many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries in Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists in our day, and were, of necessity and fair consequence, of the same denomination.

IV. We have already traced the Baptists down to the twelfth century. We have also found that they were scattered over almost all the countries of Europe, and were, in the dark ages of popery, the witnesses of the truth; or have been usually thus considered. Besides, we have found that the Waldenses were, in principle and practice, Baptists; or in other words, we have found that the Waldenses were Baptists. We will now see to what origin we can trace the Waldenses.

Dr. Maclaine, who translated Mosheim's church history from the original Latin, gives us, vol. III. pages 118, 119, under note, G, the following history of the Waldenses. His words are, "We may venture to affirm the contrary (i. e. from what Mosheim had just said of the Waldenses taking their name from Peter Waldus) with Beza and other writers of note; for it seems evident, from the best records, that Valdus derived his name from the true Valdenses of Piedmont, whose doctrine he adopted, and who were known by the name of Vaudois and Valdneses, before he, or his immediate followers, existed. If the Valdenses, or Waldenses, had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the cotemporary and chief counsellor of Berengarius. But the truth is, that they derive their name from their vallies in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name; Hence Peter, (or, as others call him, John) of Lyons, was called in Latin Valdus, because he had adopted their doctrine; and hence the term Valdenses and Waldenses, used by those who write in English and Latin, in the place of Vaudois. The bloody Inquisitor Reinerus Sacco, who exerted such furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdus of Lyons, and must therefore be supposed to know whether or not he was the real founder of Valdenses, or Leonists; and yet it is remarkable, that he speaks of the

Leonists as a sect that had flourished about five hundred years; nay, mentions authors of note, who make their antiquity remount to the apostolic age. See the account given of Sacco's book by the Jesuit Gretser in the *Bibliotheca Patrum*. I know not upon what principle, Dr. Mosheim maintains that the inhabitants of the vallies of Piedmont are to be carefully distinguished from the Waldenses; and I am persuaded that whoever will be at the pains to read attentively the 2d, 25th, 26th, and 27th chapters of the first book of Leger's *Histoire des Eglises Vaudoises*, will find this distinction entirely groundless.—When the Papists ask us where our religion was before Luther, we generally answer, in the Bible, and we answer well. But to gratify their taste for tradition, and human authority, we may add to this answer—and in the vallies of Piedmont.

To the above we may add, one of the Popish writers, speaking of the Waldenses, says, "*The heresy of the Waldenses is the oldest heresy in the world.*"*

It is here worthy to be particularly noticed—

1. That Reinerus Sacco speaks of the Waldenses, or Baptists, of his day, as a sect that had, at that time, flourished for about five hundred years; which brings the history of the Baptists, as a religious sect, down to the fifth century.

2. That this same Reinerus Sacco mentions authors of note, who make the antiquity of the Waldensean Baptists to remount to the apostolic age.

3. That the Baptists are the most ancient of all the religious sects, who have set themselves to oppose the ghostly powers of the Romanists.

* *President Edwards' Hist. of Redemption*, p. 267.

4. That, if there be any body of Christians, who have existed during the reign of antichrist, or of the man of sin, the Baptists have been this living church of Jesus Christ.

5. The consequence of the whole is this: The Baptists have no origin short of the Apostles. They arose in the days of John the Baptist; and increased largely in the days of our blessed Saviour, when he showed himself unto Israel, and in the days of his Apostles, and have existed, under the severest oppressions, with intervals of prosperity, ever since.

But as to the Pedobaptists, their origin is at once traced to about the middle of the second century; when the mystery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptism was essential to salvation; yes, that it was regeneration. Hence arose the necessity of baptizing children. Now comes forward Irenæus, and informs that the church had a *tradition* from the Apostles to give baptism to infants. We are told in the Appendix to Mosheim's Church History, that one of the remarkable things which took place in the second century was the baptizing of infants, it being never known before, as a Christian ordinance for them.

What a pity it is, that good men, who have renounced the error, which was, as church history informs us, the progenitor of infant baptism, should still retain its practical and erroneous offspring, to the prejudice and marring of the church of God! Not a single sect of the Pedobaptists can find its origin nearer to the Apostles than the second century. We hence conclude, that their origin was there, and that they then and there arose in the mystery which was then working. May the Father of lights open the eyes of my brethren, that they may come out of this, perhaps, the last thicket of gross error and darkness.

I will now add—

V. The testimony which President Edwards bears in favor of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of Popery. It is the following :

“ In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time in Germany, France, Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony.

“ Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome, through all this dark time. The place where they dwelt was the Vaudois, or the five vallies of Piedmont, a very mountainous country, between Italy and France. The place where they lived was compassed with those exceeding high mountains, called the Alps, which were almost impassable. The passage over these mountainous, desert countries, was so difficult, that the vallies where this people dwelt were almost inaccessible. There this people lived for many ages, as it were alone, where, in a state of separation

from all the world, having very little to do with any other people, they served God in the ancient purity of his worship, and never submitted to the church of Rome. This place, in this desert, mountainous country, probably was the place, especially meant in the xii. chap. of Revelation, 6. verse, as the place prepared of God for the woman, that they should feed her there during the reign of Antichrist.

“Some of the Popish writers themselves own that that people never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great, and thus the woman fled into the wilderness from the face of the serpent, Rev. xii. 6; and so verse 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place where she is nourished for a time and times and half a time from the face of the serpent. And the people being settled there, their posterity continued there from age to age afterwards, and being as it were by natural walls, as well as by God’s grace, seperated from the rest of the world, never partook of the overflowing corruption.”

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men, Dr. Mosheim, Dr. Maclaine, and President Edwards. The testimony of the first is, that the Waldenses and many others who are *usually considered as witnesses of the truth* in the times of *universal darkness and superstition*, were essentially agreed with the Baptists of modern date, as to *principle and practice*, or as to the great maxim, whence flow all the peculiarities of that denomination. His testimony, in short, in this;

the Hussites, the Wickliffites, the Petrobrusians and the Waldenses, with other witnesses of the truth, scattered over Europe, in the dark ages of Popery, were essentially the same with the Baptists of later times; or that they all were what we call Baptists.

Dr. Maclaine testifies that the Waldenses flourished as early as the fifth century; yes, he informs us that some authors of note carry their antiquity up to the apostolic age.

President Edwards informs us that these Waldenses were the main body of the church in the dark ages, and have been, together with their scattered brethren, the pure church of Jesus Christ, during the reign of Antichrist, and, of certain consequence, were successors of the pure church, from the days of Christ and his apostles.

The fair consequence of all is this, that the Baptists have been the uninterrupted church of our Lord from the apostles' days to ours.

I may, indeed, exclaim, What have I been believing, what have I been doing, with respect to the Baptists; all my days?

I know, and I confess that the history of the church assures me that the denomination of Christians to which I have belonged and to which I do still visibly belong, came through the church of Rome, and was broken off from the mother of harlots, and it is not greatly to be wondered at, if all her filth should not be yet wiped away. At the same time, the same history assures me, that the Baptists never have submitted to her superstitions and filthy abominations.

I am somewhat surprized at my own long continued ignorance, and at the yet remaining darkness of my

brethren, as to this matter. But above all, what shall I say, at the hard opposition which some good men yet maintain against their brethren, the Baptists? Surely, they might with great propriety be addressed in the words of Gamaliel: "Take heed to yourselves what ye intend to do, as touching these men." If ye will not favor them, "refrain from them, and let them alone; for if their counsel or work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

All the power, craft and cruelty of the wicked, tho' practised for nighly one thousand eight hundred years, have not been able to prevail against them. Surely the misguided zeal of good men will not.

In this short History of the Baptists, we see the continued accomplishment of one of Christ's promissory predictions, which is, *Matt.* xvi. 18. The gates of hell shall not prevail against the church. That denomination of Christians which are called Baptists, are the only known society of professing Christians, against which Satan hath not prevailed, either in point of doctrine, or discipline, or both. This church, or old and inveterate heresy, as Satan would call it, he acknowledges by the mouth of his servants, the Romanists, that he could never subdue. It is true, Satan hath joined many of his legions to it, as he did many false brethren to the disciples in the days of the apostles. But he hath never, no, not for an hour prevailed upon this ancient and primitive church to give up the doctrines of grace, or the administration of the ordinances as Christ delivered them to his people. That which she first received, she still holds fast, and will. In all the history of the church, we read of no other body of professing Christians, after which Satan hath cast such a continual flood of water; but hitherto the earth hath helped the woman, and the

flood of persecution hath not prevailed. Satan's future efforts will be equally without effect.

My Fathers and Brethren in the ministry, and my brethren among the professed disciples of the Lord Jesus Christ, suffer a word of exhortation.

If you will not take up the cross, and so increase the number of Christ's continually preserved, yet always suffering, little flock, be ye careful how ye set yourselves in array against them. For more are they who are for them, than are those who are against them. With you is an arm of flesh, in all your oppositions, but with them is the Lord their God to help them, and he will help them; and by and by he will help them right early.

I shall be very pleasingly disappointed, should I not be, by many of you who are rulers in Israel, set at nought, for coming over to the help of the Lord against the mighty. But, if I may but know the truth, and please the Lord, it is, with me, but a comparatively small thing to be judged of you, or of man's judgment. I do, indeed, wish for the continuance of your good opinion and friendship, but I cannot possess them at the expense of truth. That I might testify unto you these things, I have risked every thing which the world calls valuable. I am now determined, and through the grace of our Lord Jesus Christ I hope that to the end of my life I shall be determined, to venture every thing in defence of the doctrines and ordinances and church of the Son of God. I beseech all of you, who know the grace of our Lord Jesus, that ye do not as did many of the chief rulers in Israel. They believed on Christ, but did not confess him, because of the Pharisees, lest they should be put out of the synagogue; for they loved the praise of men, more than the praise of God. *John xii. 42, 43.*

You have now heard me and know what I do. You will therefore now make up your judgment. But I

pray you, remember one thing : With what judgment
ye judge, ye shall be judged.

I am, Reader,

Tby Servant, for the Gospel's sake,

DANIEL MERRILL.

ERRATUM.

*In page 12, 7th line from the bottom, insert " is the
covenant of grace ;" after the word ' seal,'.*

A

Scripture-Manual :

OR

A PLAIN REPRESENTATION

OF THE

ORDINANCE OF BAPTISM.

DESIGNED FOR THE USE OF ALL, WHO WOULD ANSWER
A GOOD CONSCIENCE TOWARDS GOD ; AND GIVE
A REASON OF THEIR *FAITH* AND *PRACTICE*
WITH MEEKNESS AND FEAR.

BY SAMUEL WILSON.

THE FIRST PHILADELPHIA, FROM THE NINTH LON-
DON, EDITION.

TO WHICH IS ADDED,

*Rutherford's Exercises of Mind respecting the Invalidity of
Infant Baptism—and, Testimonies of divers learned Pædo-
baptists, in favour of Believers Baptism.*

Search the Scriptures.——John v. 39.

PHILADELPHIA,
PRINTED BY LANG & USTICK,

1795.

TO THE READER.

IT is a worthy observation of the much celebrated Archbishop Tillotson, “ In process of time, the best institutions are apt to decline, and by insensible degrees to swerve and depart from the perfection of their first state; therefore, it is a good rule, to preserve things from corruption and degeneracy, often to look back to the first institution, and by that to correct those imperfections and errors which will almost unavoidably creep in with time.”

How far the reverend authors, who left the world the following testimonies, have acted conformably to the above, and more especially to their master's will, is now proposed to the candid reader. Both sat out on the enquiry prepossessed in favour of the popular practice; yet from a tender concern for divine authority, wisely acted in imitation of the noble Bereans,—the issue was, that they found themselves, by the overbearing light of truth, obliged to discard former sentiments, then cheerfully complied with the shepherd's voice.

P R E F A C E.

THE very extraordinary zeal, which has lately been expressed from the pulpit, and the press, for Infant-baptism, as an ordinance of God, or of unquestionable and divine authority, put me on reviewing the evidence, by which I was formerly convinced of the contrary.

And as I do not remember to have met with any thing on the subject exactly in this form; if it has no other advantage, it may point out a method of enquiry to those who make the word of God the rule of their faith and practice.

There are some few hints taken from modern authors; but the main is the judgment I formed of those things at the time referred to.

I have only to add, I am not conscious of a wilful misinterpretation of any text, but have faithfully given what I apprehended to be the real sense of the Holy Ghost; to whose influence and blessing I humbly recommend it.

S. W.

A Scripture-Manual, &c.

THAT Baptism is an *ordinance* of Jesus Christ, is admitted by the generality of those who call themselves Christians. That it is of *standing use* in the church of God, appears from the * nature of the institution when rightly understood, and the promise of the great Head of the church to his ministers in the administration of it: *Lo, I am with you* always, *even to the end of the world*.

And as this ordinance is distinguished from others, in its limitation to a *single* administration, without repetition; great care should be taken, that we act agreeably to the mind of Christ in it: what is to be done but once in the Christian's life, ought to be done well.

It is certain, men are apt to run into extremes; some may possibly make *too much* of Baptism, supposing it to be a *regenerating*, or *justifying* ordinance; that it washes away the guilt of original sin, and is always accompanied with the conveyance of grace. Others may think as *meanly* of it, as a mere circumstantial ritual, or test of obedience to a positive precept, with little, if any spiritual meaning.

Nor are men, good and learned men, less divided about the *subjects* and *mode* of this sacred institution. If this arose from the obscurity or ambiguity of the terms in which it is revealed, it might carry the appearance of some reflection on the wisdom of the law-giver; it being a duty of common concern, in which the plainest Christian is as deeply inter-

* A solemn acknowledgment of the divine glories, and a professed subjection to the authority of Father, Son, and Spirit, with a thankful recognition of the burial and resurrection of our Lord Jesus Christ; in the view of which we desire to die unto sin, and live unto holiness.

ested, as men of the greatest capacity or literature : but if it appears, that God has not been wanting in this matter, and that the scripture account of it is in terms of a determinate meaning, and easy to be understood ; whatever darkness may attend our minds, we have no room to quarrel with revelation.

It is now near thirty years, since I first examined this matter : and I am sure no one could enter into the enquiry, with more earnest desire to find it on the side of the *common practice* ; all my conversation and prospects leaning strongly that way.

The method I took was, I hope, in a dependance on God, whose direction I earnestly implored, to collect the whole evidence from scripture, to consider carefully every part separately, that I might know what was his good and acceptable will in this service.

And whether I should happily attain the desirable end or not, I remember I found great peace in the integrity of the determination. Accordingly looking up to heaven, I set myself to search the scriptures.

The questions before me were,

Whether believers, or persons professing faith and repentance only ;

Or believers and their natural offspring, or infants in common, were the proper subjects of baptism ?

And whether the manner of administration was by immersion or plunging, or by sprinkling or pouring ; or whether either might be used indifferently ?

Considering that Baptism was an ordinance peculiar to the gospel-dispensation ; I thought it most natural, to expect an account of it in the New Testament. Accordingly I began with the gospel of St. *Matthew*, and in the third chapter met with the following description of *John's* baptism :

In those days came John the Baptist, preaching in the wilderness of Judea ; and saying, Repent ye, for the kingdom of heaven is at hand. That, 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.—And that when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who have warned you, &c. Bring forth, therefore,

fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father, &c.

Here I found that *John* had a special commission given him, to preach and baptize.

That the substance of his ministry, was the doctrine of repentance, in the view of the near approach of the Messiah : *Repent, for the kingdom of heaven is at hand.*

That his success was very extraordinary, multitudes flocking after him, to hear him preach, and be baptized of him, *Jerusalem, and all Judæa, and the region round about, &c.*

That the place of his preaching, was the wilderness ; and of his baptizing, the river *Jordan*.

That the action was baptizing—

And that the disposition of mind required in the subjects was *repentance* ; and such repentance as should be productive of good fruits ; and where this was wanting, a relation to *Abraham* as their father did not entitle them to his baptism.

This appeared to me to be the sum of the account ; and I could not help observing,

There is no intimation of children being brought by their parents to *John*.

Not a word of his baptizing them.

No recommendation of this to their parents, as a duty to be afterwards performed by them, in consequence of their being profelyted to his doctrine. No hint of pouring or sprinkling ; but that *John* baptized the people in the river *Jordan*, and that he did this on their repentance or profession of it. This far the evidence being for adult baptism, I proceeded to consider the baptism of our Lord, as described in the same chapter, verses 13, 14, 15, 16. *Then cometh Jesus from Galilee to Jordan, to John to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and comest thou to me ? And Jesus answering, said unto him, suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, &c.*

Here I observed our Lord did not send to *John* to come and baptize him, but went himself from *Galilee* to *Jordan*, the place where *John* was baptizing ; offered himself as a

subject. *John*, apprehensive of his superior glory, modestly refuses. Our Lord insists on it, as a part of righteousness it became him to fulfil. *John* baptized him, and as **Mark* expressly says, in the river *Jordan*; and from the expression of his coming out of the water; I concluded it was by immersion.

I took notice of a difference between this, and the former account. Here was no preaching on *John's* part; no repentance required of, or confessed by our Lord Jesus previous to baptism: these the dignity and purity of his person rendered unnecessary. He had the richest unction of the Holy Spirit, and was holy, harmless, and undefiled. However, he appeared with great zeal to engage in the duty; and I thought he spoke as the head of the church, and example of his people, when he said, *Thus it becometh us to fulfil all righteousness.*

The next place I consulted, was *Mat.* xix. 13, 14. compared with *Mark* x. 13. and *Luke* xviii. 15.

Then were there brought unto him little children; that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

This I had often heard quoted in favor of infant-baptism, and therefore, though I did not find the word *baptize* in the text, I thought it deserved a particular consideration.

And the first thing which came before me, was the desire of the parents or friends of those children, or what they aimed at in bringing them to Christ; and the evangelist *Matthew* says, it was that he should *put his hands on them and pray*, *Mark* and *Luke* say, that he might *touch them*; neither of them give the least hints as to any desire or request that they might be baptized.

I then considered the conduct of our Lord on this occasion, and the text says, *he took them up in his arms, put his hands on them, and blessed them.* This, and no more, our Lord did at this time, as I could find, by comparing the evangelists.

This led me to consider the reluctance of the disciples, that these children should be brought, and our Lord's dis-

pleasure signified by his check of them, *suffer little children to come unto me, for of such is the kingdom of heaven.*

What the disciples reason was for opposing them, is not recorded: I thought it could not be from an *unwillingness* that infants should be *baptized*, had that been the practice of *John*, or the known will of their Master. This they could hardly be guilty of; nor does our Lord take the least notice of it in his reproof: it is likely they were uneasy he should be interrupted from attending to matters, they judged of greater importance; but however this was, I found they stood reprov'd, and the reason given was,

For of such is the kingdom of heaven.

Here I considered *the kingdom of heaven* must intend the kingdom of grace or glory.

And first, I began with the kingdom of grace, and presently saw, that it must either be the invisible church or general assembly of the first-born, whose names are written in heaven; or particular churches constituted in gospel-order: for I could have no notion of a *national* church, under the New Testament-dispensation. Accordingly I brought infants to each of these, endeavoring to come at the truth. As to the invisible church, consisting only, as I could see, of the election of grace, I thought whether *all*, or *who* among infants, are a part of it, could only be known to God; and this being a matter wholly unrevealed, I could not see how it could give them a right to Baptism.

As to particular churches, it did not appear that infants were *claimed* or *treated* as members; nor could I understand their capacity for membership, which seemed to be founded in the New Testament, on a *declared agreement* of the saints in principles and experience.

I then considered the kingdom of glory, consisting in the beatific vision, and enjoyment of God. And here I presently found, my wishes out-run revelation; and in the issue, was obliged to leave infants to the sovereign mercy of Him, who is the Judge of the earth, and will do nothing but what is right. Nor could I see, on the supposition of their being *all* admitted to that kingdom, of which I could find no *scripture* assurance, that their right to baptism was evinc'd, without a *special order* from the law-giver of the church, or some

necessary connection between that ordinance and eternal life.

Musing on these things, I looked a little farther, and soon found the difficulty removed, and the expression cleared up, *of such is the kingdom of heaven*; that is, as our Lord adds, *verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, or as Luke has it, in no wise enter therein.*

It now appeared, that our Lord was speaking of the *temper*, and not merely of the persons of children; and what greatly confirmed me, was a parallel passage, *Mat. xviii. 2, 3.* Jesus *called a little child and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And adds, whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven, and whoso shall receive one such little child in my name, receiveth me: and whosoever shall offend one of these little ones which believe in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

Here I compared the expressions of *receiving* Christ, and receiving one of these little ones, making profession of *his name*, and the little ones, *believing in him*, with the dreadful nature of the threatening in offending them; and I could not see how these could be applicable to mere infants, but were all well adapted to younger or weaker Christians.

Upon the whole, after the strictest search, I could find in these texts nothing relating to Baptism. Nor could I help thinking, had it been the intention of our Lord that infants should be baptized, he would not have omitted the practice, or some discourse about it, on occasions which seemed so naturally to lead him to it.

Failing of my hoped for discovery of Infant-Baptism here, I hastened to the

Commission recorded *Mat. xxviii. 18, 19, 20.* compared with *Mark xvi. 15, 16.*

All power is given to me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you:

and lo I am with you alway, even unto the end of the world.

Struck with the supreme authority of a risen Jesus, I concluded from the solemnity of the introduction, it must be a very heinous affront, to add, alter, or take away from the sacred commandment. And with a mind, I trust, possessed with reverence of his Majesty, I entered into a meditation on the precept. Here I found the persons charged with the commission were the apostles; who, notwithstanding the eminence of their character, and peculiars of their after unction, were not to *make*, but *publish* and *explain* the laws of Christ. *That*, and only that which they received of the Lord, were they to declare to the church. And from the nature of the duty enjoined, and the reach of the promise, *even to the end of the world*, I judged all gospel-ministers to be included in the commission.

The duty enjoined, or service to be performed, was to teach and baptize.

Or as I understood it, to make disciples by teaching, (for I could not think of any other way) and then to baptize them.

The subjects of instruction and baptism, were *all nations*, or as *Mark* has it, all the world, and every creature, *Gentiles*, as well as *Jews*; not every individual, for the absurdity of that was most glaring; but such as were capable of receiving the doctrine, and making a profession of it, in order to Baptism.

The time of baptizing, according to the evangelist *Mark*, seemed to be when they believed; or as *Matthew* has it, when they were taught or made disciples. And the manner in which, when I considered the principal, most common and natural sense of the word *Baptism*, with the use of it in *John's* baptism, appeared to me to be by immersion; and I was the more confirmed in this, from *John's* chusing a place to baptize in, where there was much water: *John* iii. 23. I tried, and tried again, to bring in infants under the general term of *all nations*; but *Mark's* believeth and is baptized, with *Matthew's* teaching them to observe whatsoever I have commanded you, obliged me to conclude it must be confine to the adult.

Thus far the balance seemed to be on the side of the Antipædobaptists; but having determined when I set out, to examine the whole evidence, I pursued the enquiry, and being thoroughly satisfied that the apostles could not mistake their master; I thought if I was mistaken in my apprehension of his will, in the commission, I should be set right by their conduct. I began with *Peter's* sermon: *Acts* ii.

The point the apostle aimed at, I found in verse 37: *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ.* In this he asserts the glory of the person crucified, he was Lord of all, and charges them directly with his murder: they had crucified, or with wicked hands had slain him.

The effect was, *They were pricked in the heart, and cried out, Men and brethren what shall we do?* Upon which Peter said unto them, *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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* It is added, verse 41. *They that gladly received his word were baptized, and the same day there were added unto them, about three thousand souls. And they continued in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.* And ver. 44. *All that believed were together, and had all things common, &c.*

Here I observed how *Peter* understood his commission; he began with *preaching* or *teaching*—waiting for the success of his labor. Nor did I find a word of Baptism, till they were *pricked in their hearts*; then indeed, and not before, he says, *Repent and be baptized, in the name of the Lord Jesus*; which I understood after this manner: If you are indeed grieved; and ashamed of your conduct towards this Jesus whom you have crucified: If you are convinced by the Spirit of God, he is the promised Messiah, the Great Redeemer, and King of his church, and have a fiducial dependence on him for salvation: then you are to be baptized in his name, and may hope for a comfortable evidence in your baptism, of the remission of your sins, and that you shall receive the gift of the Holy Ghost. And for their encou-

agement he adds, 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.*

Now I thought the evidence of children's right to Baptism began to open, especially as I had often heard this verse mentioned as an incontestible proof of it. But being willing to see with my own eyes, I considered what this promise might be; the text indeed I found, if not wholly silent, yet not directly expressive; but on close reflection, I thought it must be either

The great promise of the Messiah, as the seed of *Abraham*, in whom all nations should be blessed; or

Of the remission of sins for his sake: or of the gift of the Holy Ghost.

Accordingly I brought infants to each of these; and presently saw as to the first, the great honor which was done to the *Jews* and their offspring, that Christ should be allied to them according to the flesh; but found no reason to conclude, that all *Abraham's* natural children, were the children of the promise as to the spiritual part of it; nor could I see how the *general* promise of the Messiah, as the seed of *Abraham*, could give them a right to Baptism, if impenitent and uncalled, any more than the *Gentiles*, or those afar off.

As to the promise of the remission of sins, I saw not how this could be claimed, but by *believers*. And as to the gift of the Holy Ghost, if it was of the same kind with what had been lately poured out upon the Apostles, the thing spoke for itself; there was no room to expect it in a state of infancy.

By *Children*, then, I apprehend must be meant their *offspring*, when called; and then I could easily apply the promise to them, in any or all the foregoing senses.

Upon the whole I found, *Peter* preached,

The people repented, and gladly received the word—
were baptized,

added to the church,
and walked in fellowship;

and encouragement was given to their offspring, that with the same *experience*, or when called, they might look for the same privileges.

I could not but think, had the apostle intended to express their right as infants to Baptism, it was *strange very strange*, that no notice should be taken, either then or afterwards, of the administration of it.

The next account of Baptism I met with, was *Acts viii. 12.*

But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized both men and women.

Here I found the Evangelist agree with the apostle, and both keeping close to the commission. *Philip* begins with preaching the gospel, or *things concerning the kingdom of God, and the name of Christ.* The people believed; and *when* they did so, and not before, he baptized them—And they are said to be *men and women*: the phrase I took to be expressive of the extent, and limitation of the ordinance; not *men only*, but *men and women*; not *men, women and children*, but *men and women only*.

And indeed, I thought it could not be otherwise, if a personal faith, and a profession of it were pre-requisite to Baptism. And these I found were insisted on by this Evangelist, in the case of the eunuch, recorded in the same chapter; the account of which stands thus:

Verfes 26, 27, 28, &c.

The angel of the Lord spake unto Philip, saying, arise and go toward the south, &c. and he arose and went, and behold a man of Ethiopia, an eunuch, &c. who had come to Jerusalem for to worship, was returning, and sitting in his chariot, and read Esaias the prophet. Then the spirit said unto Philip, go near and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readeft? And he said, how can I, except some man should guide me; and he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, he was led as a sheep to the slaughter, &c. The eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this, &c. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus; and as they went on their way, they came to a certain water; and the eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart,

thou mayest. And he answered and said, I believe that Jesus Christ is the son of God.—And he commanded the chariot to stand still: And they went down both into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing.

This appeared to me to be a plain and expressive account of the subjects and mode of Baptism. Philip begins with teaching, or preaching Christ as a Saviour, and Sovereign: The eunuch desires to be baptized: Philip insists on a confession of his faith: The eunuch gives him satisfaction: They both go out of the chariot, and Philip baptizes him: And I could not help observing the peculiarity of the phrases; they went down both into the water, both Philip and the eunuch; and when they were come up out of the water, &c. which strongly impressed my mind, that the baptism of the eunuch was by immersion; and must be designed to describe something more than barely going to the side or brink of the water.

The next instance of Baptism was that of *Cornelius*, *Acts* xth. And of him, it is said, verse the second, he was a devout man, and one that feared God with all his house: which I understood not of mere babes, if he had any; but of those who were in some measure grown up, capable, under a divine influence, of forming some apprehensions of the glory of God, and their obligations to revere and serve him.

By the direction of an angel he sends for Peter—Peter begins with preaching: God owns his ministry: The Holy Ghost falls on all those which heard the word; and Peter asks, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized.

Here I found the commission strictly regarded and kept up to, an exact conformity with the forementioned instances of Baptism; and comparing the expressions of *fearing God with all his house*, ver. 2. and their receiving the like gift with those who believed in the Lord Jesus, mentioned chap. xi. ver. 17. I saw no reason to suppose that infants were of that number.

This led me to consider the conversion and baptism of *Lydia*, of whom we read, *Acts* xvi. 14. that she was a seller,

of purple of the city of Thyatira, who worshipped God, and heard the apostle; whose heart the Lord opened, and she attended unto the things which were spoken of Paul; and was baptized, and all her household.

As to *Lydia*, I thought there could be no dispute, whether she believed before she was baptized; the text asserting that she *worshipped God*, and that the *Lord opened her heart*.

As to her household, what it consisted of is not said; nor is any notice taken of her husband, if she had any: all that appeared to me, from a careful examination of the account, was, that she was not at home, or in the place of her common residence; that she came to sell her purple, had a house for that purpose, and probably servants to assist her in her trade; nor could I see it altogether consistent with prudence, to bring a family of young children, if she had any, into the hurries of business.

Upon the whole, I thought it might be such a house as *Cornelius* had; who, if they did not fear God before, were converted by a blessing on the apostle's ministry, and baptized with their mistress. And what greatly tended to confirm me in this, was, that the persons the apostle found in *Lydia's* house when he entered into it, are called *brethren*, and were *comforted* by him; which cannot be said of infants; as also the account of the conversion of the jailor and his family, contained in the same chapter, ver. 25, 26, 27, &c. which is as follows:

At midnight Paul and Silas prayed, &c. Suddenly there was a great earthquake, &c. The keeper of the prison would have killed himself. Paul cried with a loud voice, saying, do thyself no harm. The keeper called for a light, and st^rang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, sirs, What must I do to be saved? and they said, believe in the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spoke unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straight-way. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

The fact here I thought stood thus—The jailor under the power of strong convictions cries out, what must I do to be saved? The apostle answers, believe on the Lord Jesus Christ, and thou shalt be saved, and thine house: that is as I understood it, if they believe also: upon which they spake unto him the word of the Lord, and to all that were in his house. And God blessing his word to the jailor and his family, they *believed*, were *baptized* and *rejoiced*.

This led me to consider what is said of *Crispus* and the *Corinthians*: Acts xviii. 8.

And Crispus the chief ruler of the synagogue believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized.

Here I found the master and the family believers, and that the *Corinthians heard, believed, and were baptized*—And as hearing and believing are mentioned previous to the baptizing of the *Corinthians*, I concluded it was equally so, in the instance of *Crispus* and his house.

The last instance I met with, was in *1 Cor. i. 14, 15, 16*, which speaks of the baptizing the household of *Stephanas*. *I thank God I baptized none of you, but Crispus and Gaius: lest any should say, that I had baptized in my own name; and I baptized also the household of Stephanas, &c.*

What this household was, I gathered from the 16th chap. and 15th ver. where the apostle says, *I beseech you brethren, ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.* Whence I thought they could not be infants, but believers in Christ, converted and baptized by the apostle; or they could hardly be called *first-fruits*, and be said to addit themselves to the ministry of the saints, whether we understand it of their relieving their wants, or preaching the everlasting gospel.

Having thus gone through the history of baptism, as administered by the apostles, I proceeded to consider the account they gave of the meaning or spiritual design of it: and with this view compared *Rom. vi. 3, 4.* with *Col. ii. 12.* *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the*

dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing that our old man is crucified, &c. And in *Colossians* I found the same metaphor kept up: *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God.*

In forming a judgment of the design of the Holy Ghost in these passages, I thought it necessary to consider first the description, or character of the persons baptized; and they are said, ver. 11th, *to be circumcised with the circumcision made without hands*: which I knew not how to interpret so well of any thing, as the *renewing influences* of the Holy Ghost: agreeably to which they are further represented as the subjects of *that faith which is of the operation of God*; or as it is elsewhere called * *precious faith*, and the faith of God's elect.

The metaphor came next under consideration. They were *buried* with Christ in baptism: This seemed much better to answer to immersion than sprinkling or pouring—and supposing that the *faith* mentioned might refer to their being *buried* as well as rising; this I thought might be the meaning of their being *planted in the likeness of Christ's death*: That as in the ordinance of the supper, there is a believing memorial of Christ's love in his sufferings and death; so in baptism, the saint, by an eye of faith, is called to attend to his condescension when imprisoned in the grave, and his glory as a conqueror in breaking the bands of death: in each of which he sustained the character of the surety of the covenant and head of the body. And as the actions of breaking the bread and pouring out the wine, are expressive of his agony and death; the immersion, and rising of the person baptized, might refer to his burial and resurrection.

I then proceeded to examine *1 Cor. vii. 14.* a text I had often heard quoted as proving, if not in direct terms, yet by just consequence, the rights of infants to baptism. The words are, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.*

I began with the occasion of the words, and could find nothing relating to baptism in the context. An affair evidently of another kind, employed the mind of the apostle; to wit, the necessity or expediency of attending to the duties of the marriage-relation, where one was a convert, and the other an *infidel*. This I thought was the point in view. And it stands determined, that the *wife is not to depart*, nor the *husband to put her away*; unless some other circumstances should render it necessary and warrantable.

And to remove the scruple of a tender spirit, it is added, that the unbeliever is sanctified by the believer; by which I could not understand an internal spiritual purity of mind, this being the work of the Divine Spirit: But as every thing else, so the marriage-relation is sanctified to the believer, by *the word of God and prayer*. The ignorance or enmity of the infidel, would not render the saint's conscientious and faithful discharge of his duty less necessary or acceptable.

And to enforce his determination of their continuing together, the apostle adds, *else were your children unclean, but now they are holy*.

Here I considered, how children may be said to be unclean; and I thought they are all so by *nature*, being *shapen in iniquity*, and *conceived in sin*. The guilt and pollution of which, can only be removed by the blood of Christ, and the power of the Holy Ghost. As to this I could see no difference between the seed of believers, and others; all are *concluded under sin*, and by *nature children of wrath*.

I then remember to have heard, that all out of the pale of the Jewish church were unclean, as opposed to that holiness which is attributed to the whole congregation of Israel, and that such uncleanness attends the children of unconverted *Gentiles* now: But considering *Peter's* vision, in which he is forbid to *call that common which God hath cleansed*: That *the middle wall of partition is broken down*: That in regeneration, or, the *new man*, *there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all*—Remembering the peculiars of the Jewish church, as *hereditary* and *national*, are now utterly set aside, I could see no more uncleanness in one infant than in another.

Upon the whole, I thought the affair settled by the apostle wholly matrimonial: it was highly probable, the *holiness* and *uncleanness* were of the same kind: or related to apparent legitimacy or illegitimacy.

Nor could I see, on the supposition of an external sort of holiness derived to an infant from a believing parent, that we are to conclude its right to baptism without a special direction from the lawgiver of the church.*

This led me to consider the apostle's account of *Abraham*, Rom. iv. 11, 12, 13. *As the father of all them that believe, though they be not circumcised; and that the promise is of faith, that it might be by grace, to the end it might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. And that he received the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, &c.*

This I found commonly insisted on to prove that *Abraham's* covenant was the covenant of grace; that a part of his seed were the believing *Gentiles*, and their offspring; and that as *Abraham's* children were circumcised, the children of believers should be baptized.

To come at a certainty in this matter, I thought it might be proper, carefully to enquire what the covenant was which God made with *Abraham*: the duties required, and privileges to be enjoyed under it; persons interested in it and manner of conveying and signifying that interest. The covenant I found at large in the 17th of *Genesis*, and it appeared to me to be of a *peculiar* kind; some things belonging to *Abraham* in his *personal* character, as that he should have a numerous posterity; that kings should descend from him; the making over the land of *Canaan* to him; and the particular honor of being the father of the *Messiah* according to the flesh. This part of the covenant I thought distinguishable from the covenant of grace; for I could not but see he might have all these, without any special relation to God as a child: But when God promises to be *his God*, to *blefs him*, and that *in his seed all the families of the earth should be blessed*; I looked

* If the baptism of infants may be justified from this passage, so may the baptism of the *unbelieving* husband and the *unbelieving* wife; for they are said to be *sanctified* or *holy*, as well as their children.

upon these to be promises as expressive of privileges of *another*, and more valuable kind than any of the former.

And as the covenant appeared thus to be of a mixt nature, and the blessings distinct; so I found this seed to be described very differently in scripture: sometimes intending *all his natural children*; sometimes the *person* of Christ only: and here, and in other places, all his *spiritual* offspring, whether *Jews* or *Gentiles*.

As to his children, who are only so after the flesh, they had their outward advantages: but not as I could see the blessings of the covenant of grace.

As to Christ, it did not appear any blessing was derived from *Abraham* to him; but on the contrary, *Abraham* received the blessing in, and from the Messiah, his *root* as well as offspring. And as to his spiritual seed, they were all, whether *Jews* or *Gentiles*, partakers with him of the same faith and salvation.

Circumcision I thought to be a sign or badge of separation to the *Jew*, in common, as distinguished from the *Gentiles*, and perhaps of regeneration to his spiritual seed: but conveyed, as I could see no spiritual blessing to either. And I thought if the baptism of infants under the gospel was to be argued from circumcision; the apostle would certainly have given some hint of it; whereas his discourse was confined to believers, without a word of their children.

That circumcision was a seal of the righteousness of faith to *Abraham*, is indeed asserted; but that it was, to his natural seed, I could form no idea of: at least till they had by faith, a view of the same righteousness, by which *Abraham* their father was justified.

And the apostle seems to explain the whole matter: *Rom. ix. 5, 6, 7, 8.* *They are not all Israel, which are of Israel, neither because they are of the seed of Abraham, are they all children; that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.* Now I concluded, if this was true of the natural seed of *Abraham*, a believer, certainly it could be no less so of the offspring of the *Gentile* believers.

As to the privileges of the *Jews* above the *Gentiles*, the apostle is express, that unto them *pertained the adoption, and the glory, and the covenants, and the giving of the law, and the*

service of God, and the promises : and that from them, as concerning the flesh, Christ came, who is over all, God blessed for ever: Rom. ix. 4, 5. or agreeable to what he before said, when putting the question, *what advantage then hath the Jew, or what profit is there in circumcision?* He answers, *much every way : chiefly because unto them were committed the oracles of God.*

So that it evidently appeared the church of the Jews had its glory ; but as the same apostle tells us, 2 Cor. iii. 10, 11. *this was as no glory, if compared with the glory which excelleth. But if that which was done away was glorious, much more that which remaineth is glorious.*—That is, as I understood it, all the carnal part of Jewish glory was swallowed up, and utterly set aside by the simplicity, spirituality, and liberty of the gospel-dispensation ; and as it was formerly, *All were not Israel, which were of Israel ; so now he is not a Jew, which is one outwardly, neither is that circumcision, which is outwardly in the flesh ; but he is a Jew, 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. ver. 28, 29.

I then proceeded to consider the excision of the Jews, and the taking in of the Gentiles, recorded, Rom. xi. 15, 16. in which, though there is no express mention of Baptism, or of the baptism of infants, yet I found commonly produced as declarative of a federal holiness, conveyed from parents to children in consequence of which they *might, yea ought to be baptized.*

Text—*If the first-fruit be holy, the lump is also holy : and if the root be holy, so are the branches ; and if some of the branches be broken off, and thou being a wild olive-tree wert grafted in among them, and with them partakest of the root and fatness of the olive-tree.*

That converted Gentiles stand on a level with believing Jews I had already seen. That the peculiar form of the Jewish church was abolished at the death of Christ, I found generally acknowledged ; that being the *ministration which was to be done away, to make room for that which was to remain :* so that I could not tell how to conceive of the gospel-church incorporated with the Jewish, they being always represented as distinct, or distinguishable one from the other.

By the root then I understood Abraham—By the branches his natural offspring—By the wild olive the Gentiles in a natu-

ral state ; who upon receiving the grace of God became the spiritual branches of *Abraham* the father of the faithful : and were equally interested with his believing natural branches, in all the special privileges of the covenant of grace.

This I thought to be the most natural sense of the text ; nor could I see how this could have any relation to Baptism ; whether of the adult or infants.

The next reference to Baptism I found, 1 *Cor.* x. 1, 2. *I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud, and in the sea.*

To understand this I thought it proper to enquire into the fact, as recorded by *Moses*, which I thought would give light to the allusion.

And in *Exod.* xiv. 19. we are told the *pillar of the cloud went from before the face of the Israelites, and stood behind them ; that it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to the one, and gave light by night to the other. And that the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry ground : and the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them, on the right hand and left.*

Here I found that part of the cloud which was next to the *Israelites* was bright, clear, and comfortable ; nor the least intimation of *rain* falling upon them. The sea was made *dry ground*, and the waters were a *wall* unto them, on the right hand, and on the left ; so that I concluded, the term *baptized* must refer to their situation in the midst of the sea, encompassed by these walls, and attended with the cloud, rather than to any water coming out of the one, or sprinkling dashings from the other ; which must have been very troublesome, to such a body of people in their march ; and as I thought inconsistent with the account of their standing in, and coming out of the sea on *dry ground*.

This brought me to the last place of scripture, which speaks directly to the nature and meaning of the ordinance of Baptism : 1 *Pet.* iii. 20, 21. *The long-suffering of God waited in the days of Noah while the ark was preparing : wherein few, that is, eight souls were saved by water. The like figure*

whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.

Here it appeared that there were some circumstances attending the ark, and the salvation of *Noah* and his family by water, which were figurative or typical of Baptism; and when I examined the account as given by *Moses*, *Gen. vii.* I found it stood thus: The ark was God's contrivance and appointment, and it was a large hollow vessel, in which *Noah* and his family, and the creatures with him, were for a time as it were buried; and especially this was the case, when the fountains of the great deep were broken up, and the windows of heaven were opened, and they in the midst of the deluge, which destroyed all the world. This appeared to me to answer to immersion in Baptism; and I could not think the Holy Ghost would refer us to the water of a *flood*, as a type of a *little* quantity of that element, made use of when poured or sprinkled on the face of an infant. And as *Noah* and his family were saved by water; the believer is saved by Baptism, not efficaciously or meritoriously, but declaratively and instrumentally. In the profession of his faith, he declares his entrance into Christ as the ark of salvation; and his baptism is a lively representation of the burial and resurrection of him, who died for his offences, and rose again for his justification.

And as *Noah* built the ark, and entered into it in obedience to the command of God; the believer is baptized from a principle of *conscience* towards God: yea a *good*, that is, as I thought, an enlightened, renewed conscience.

Having thus gone through the scripture account of the ordinance of Baptism, I found myself obliged to conclude the balance was greatly on the side of adult believers, as the only mode of that sacred institution.

I well knew that many godly and learned persons thought otherwise; but not daring to call any man master on earth, and remembering the account I must shortly give to him, who said, *thus it becometh us to fulfil all righteousness*; I determined to comply with my duty; and on the closest reflection, have seen no reason to repent of it.

End of the Representation.

MR. RUTHERFORD'S

Convictions and Exercises of Mind,

RESPECTING THE

INVALIDITY

OF

INFANT-BAPTISM.

CHRISTIANITY is a Divine Revelation, not only calculated for the best purposes, namely, the glory of God, the encouragement of sinners, and the consolation of *Israel*; but is in all respects strictly consistent and truly important; nor can it be otherwise, seeing God is its author, object and end. Therefore, if our religious principles exactly coincide with the holy scriptures, we need not scruple to declare them; and if at any time they appear contrary to that only rule, let us not be ashamed to renounce them.

In two sermons I published in 1758, on *Believers' Baptism*, I have spoken my mind pretty freely, respecting the mode and subjects of baptism; but having been sometime ago of a different judgment, shall give a brief account of the beginning of my scruples about the validity of infant-baptism—my exercise of mind during the enquiry—the opposition I met with when determined—and the manner of my becoming acquainted with, and joining the *Baptists*.

I was born in the North of *England*, and educated in the *Presbyterian* persuasion, in which I was not more strict than

uncharitable, esteeming that church the purest upon earth, and concluding all other denominations in a dark and unsafe state. But when intrusions* became frequent in *Scotland*, I determined to look more narrowly into the constitution of the church: and after as close and impartial a search, as my opportunities and prejudices would at that time admit, could not help thinking the *independent* government most agreeable to the nature of the New Testament worship. But though this conviction did not terminate in a resolution to break off from my own community, yet it took down the fire edge of a narrow, bigotted spirit, and produced a more generous turn of mind towards good people of all persuasions, which blessed be God, to this day, hath never been contracted, but more and more enlarged.

In 1752, being at the Latin School in *Jedburgh*, a little market-town in the South of *Scotland*, where it was customary for two or three of the most advanced classes to repeat part of Mr. *Vincent's* Catechism every Monday morning, the answer to the following question fell to my lot:

“What is signified, sealed, and engaged on God’s part, by our being baptized in his name?”

“There is signified, sealed, and engaged on God’s part, by our being baptized in his name, 1. His ingrafting us into Christ. 2. His making us partakers of the benefits of the New Covenant.”

Early on the Lord’s Day morning, as I was walking in the fields, considering the repetition the master had assigned the day before, in order to fix it in my memory, which was my usual method, this answer struck me with some degree of surprize, and led me to reason upon it in the following manner: If ingrafting into Christ, and insuring a title to the benefits of the New Covenant, be signified, sealed, and engaged on God’s part, by our being baptized in his name; how comes it to pass that numbers who have been baptized in the name of the Holy Trinity, to all outward appearance, live and die without an interest in these distinguished blessings; for God will surely fulfil every engagement to which he sets his seal?

* That is, when a minister is imposed on the people, contrary to their inclinations, by the patron of the parish.

It was quite natural for me to draw such a conclusion, because, prior to this, the Lord had enabled my soul to cast the anchor of its hope in the fulness and faithfulness of himself, and in the sure and unchangeable nature of the covenant of grace; and that in a high storm of deep distress, for want of the knowledge of an interest in Christ, *the one thing needful*, Luke x. 42. At first, I only suspected the author's doctrine, with regard to the faithfulness of God, and the stability of his covenant; but considering what he farther observes of the engagement on our part, began to question whether he did not mistake the nature and end of baptism—His words are,

“By our being baptized in the name of the Father, Son, and Holy Ghost, is sealed and engaged on our part, that we will be the Lord's, and that 1. wholly, soul and body, and with all our powers, faculties and members, are to be employed by him as instruments of righteousness and new obedience; and 2. only the Lord's, and therefore we engage to renounce the service of the devil, and the flesh, and the world, and fight under Christ's banner against these enemies of the Lord and of our souls.”

Poring upon these things, and reviewing all that *Vincent* says upon the subject, found it asserted,—“That the benefits of the covenant of grace, which by baptism we are made partakers of, are, Admission into the visible church—Remission of sins by Christ's blood—Regeneration and sanctification by Christ's Spirit—Adoption, together with our union unto Christ—and Resurrection to everlasting life.” I observed, the *Westminster* assembly, in the larger catechism, strictly concurred with these sentiments, and therefore concluded they must be true. But then I could not account how these benefits were conferred upon infants by baptism, seeing I had experienced those rich blessings flowing to my soul through a different channel, namely, by the operation of the *Holy Spirit in the day of the Messiah's power*, Psal. cx. 3. For having seen myself *without God, and without hope in the world*, Eph. ii. 12. *received the knowledge of salvation by the remission of sins*, Luke i. 77. and obtained faith to cry *Alba Father*, Gal. iv. 6. above twenty years after my baptism, concluded these favours were never bestowed that way.

This put me upon enquiring, whether it was possible for me to receive any benefit by baptism, while an infant; or whether I could make a profitable improvement of it now? That hitherto it had been of no advantage to me, was quite evident; for I had never closely considered the true nature and import of the ordinance, and to reap benefit by reflection, seemed a little impracticable; because, being incapable of spiritual views, and personal engagements at the time, there appeared nothing material to reflect upon relative to a transaction, in which I was never consciously engaged; therefore often thought, had I not been baptized before, how sweet and significant the ordinance might be now! For I could go to my minister, as our Saviour did to *John*, present myself a subject, and rejoice in him that sanctified the water.—And here began my scruples concerning the validity of infant-baptism.

The method I took to have my doubts removed, was more strictly to search into what *Vincent*, together with the *Confession of Faith*, and the *Larger and Shorter Catechisms* say upon the subject; but these fell so far short of yielding the satisfaction wished for, that they did not fail to increase my difficulties; many things appearing not only inconclusive, but directly opposite to scripture, reason and experience. For, “the visible church is said to consist of such as profess the true religion, together with their children;”^{*} and yet they only allow infants to be admitted by baptism. This I could by no means reconcile; for if they are a part of the visible church, prior to their baptism, it would be a flat contradiction to say, they enter into it by that ceremony; and it was equally difficult for me to understand, how an infant by baptism, “enters into an open and professed engagement to be wholly and only the Lord’s;”^{*} or account how a child’s “faith, with all other graces, can be strengthened and increased,”[†] seeing children have neither faith nor grace, in the judgment of the Assembly; as is clear from the tenth chapter of the *Confession of Faith*, and the question on *Effectual Calling*, in the *Larger Catechism*. For all are declared

* Confession of Faith, chap. xxv.

† Larger Catechism on Baptism.

to be in a state of sin and death, till effectually called by the Word and Spirit of God.

I had frequently heard, and as often condemned the church of *England*, for affirming, that an "infant is made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, by baptism;" but now found our own church, in effect, said the very same. For the *Shorter Catechism*, in the description of a sacrament, defines it, "an holy ordinance, instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers."

The plain and obvious meaning of these words appeared to me in this light, that Christ and the benefits of the new covenant were represented, sealed and applied to believers, by the sensible signs in baptism and the Lord's Supper; but then, as we used baptism in infancy, I was at a great loss to know in what sense infants could be termed believers; nor have I ever received satisfaction in this point. At length, considering there is no other outward and sensible sign in baptism, but pure water, which not being again applied when the soul is blessed with divine faith, concluded, either the definition did not respect baptism, or intended, that those benefits were conferred upon infants by the outward element, which is rather more exceptionable than what we so freely condemned in our sister church, and to me a glaring proof of our own inconsistency; for elsewhere we are said "to be made partakers of the redemption purchased by Christ, by the effectual application of it to us by the Holy Spirit."* And this is said to be done "by working faith in us, and thereby uniting us to Christ in our effectual calling."* If we are made partakers of these benefits, by the sensible sign in baptism, then not by the Spirit of Christ in our effectual calling; but if by the Word and Spirit of Christ in our effectual calling, then not by the sensible sign in baptism. This can never be reconciled. Thus what I had formerly esteemed our constitutional standard, at last involved me in the greatest difficulties. For whatever might be the intention of the compilers, the natural consequence of their words argue—That either infants are to be

* *Shorter Catechism.*

considered believers, the water applied afresh when faith is obtained, or the ordinance to be deferred, till the subjects are born from above.

Upon this the exercises of my mind began to be weighty ; but remembering how useful the reading of the scriptures had been when I was *groaning for redemption, and waiting for the manifestation of the sons of God.* Rom. viii. 19, 23. resolved to enquire into the New Testament with the greatest diligence and impartiality. The method I took was to read it over and over, and carefully remark every passage, which directly or implicitly regarded the ordinance. And for about a quarter of a year, every fresh perusal produced new evidences against infant-baptism ; but though many places bore upon my mind with some degree of conviction, yet three particularly determined my judgment. And,

1. *The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him.* John iv. 23.

From these words I conceived, that the true and proper worship of the New Testament, is to be performed in spirit and in truth ; and as I looked upon baptism to be a solemn part of that worship, concluded therefore, that infants could not engage in it with their own spirits, nor practise the ordinance in truth, under the influences of the Spirit of Christ ; consequently must be improper subjects for baptism.

2. *Without faith it is impossible to please God.* Heb. xi. 6.

As I could not apprehend that the parents, or sureties could believe for the child ; neither could I learn how the infant could have faith for itself, because *Faith cometh by hearing, and hearing by the Word of God,* Rom. x. 17. therefore, as an infant cannot have faith, and it is impossible to please God without it, the baptism of infants cannot be right ; because, *Whatsoever is not of faith is sin,* Rom. xiv. 23.

3. *The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.* 1 Pet. iii. 21.

It appeared to me, from these words, that the subjects of baptism must have the *answer of a good conscience towards God* ; which I understood, not only to be an heart sprinkled

from an evil conscience, Heb. x. 22. but also a full persuasion, that the ordinance was appointed by God, to figure forth a finished salvation by the resurrection of Jesus Christ. But as infants cannot have such a conscious impression, concluded, they were very improper subjects of baptism.

Being now pretty well satisfied, that believers were the most proper Subjects of Baptism, I proceeded to examine the Mode. The texts produced by *Vincent*, and the assembly of divines, to prove dipping unnecessary, and that sprinkling was sufficient, are so foreign to the purpose, that I immediately concluded the cause must be dark, where the proofs were so weak. My suspense therefore about this matter did not long continue; for as we generally allowed dipping to have been the primitive mode, I judged a departure from that practice unwarrantable; and as it agrees with the most natural, significant, and expressive import of the word, it was safest, and quite justifiable to abide by that custom.

The next thing that came before me, was a strong inclination to be acquainted with some of the other principles of such as practised adult baptism by immersion. But when I came to examine the word in various dictionaries, which distinguishes that persuasion, found the poor *Anabaptists* traduced as a sect of heretics, who generally held a system of monstrous opinions. This gave me a great damp at first setting out; but, after some reasoning upon the subject, concluded, their erroneous sentiments in other points, did not prove them mistaken respecting baptism. And in a short time, I met with a more favorable account of the *English Baptists*, in *Pardon's* dictionary, namely, "That they differ from other protestants in little more than the not baptizing children, as appears by a confession of faith, published by the representatives of above one hundred of their congregations, in 1689."

This account gave great relief to my mind, and did not more rejoice than surprise, by the mention of such a number of churches in *England*. Nor did it fail to set me a longing for a sight of this confession of faith, or any other *Baptist* book on the particular subject, which denominates that profession. The first that I could obtain, was *Mir. Wilson's Scripture Manual*, a treatise quite seasonable, which added

great strength to my mind, and support to my new sentiment; for that book, in my esteem, is as concise, clear and conclusive as any I have yet seen upon the subject.

After this, my inclination for the ordinance, and acquaintance with the people called *Baptists*, greatly increased: and as our school always broke up for the harvest, resolved, when I returned to my father's in England, to visit some of the *Baptist* congregations. But after considering the opposition I was likely to meet with, became much discouraged. However, I wrote to my father, informing him of my change of principles, and gave a distant hint of my intentions. This being about the latter end of the spring, thought we would have some time to reason the point at a distance; but soon found my letter had kindled such a fire of resentment, as would be hard for me to endure at my return: therefore conceived it would be best to dismiss, or at least conceal my new opinion. But it was impracticable to palliate what I had already mentioned, without manifest dissimulation, therefore wished it might appear that my new sentiment was really an error, and my compliance so far merely a temptation. This led me to review the point, with some degree of resolution, being determined, if possible, to have full satisfaction. But one morning, my mind was so strangely affected, that all the powers thereof were shaken and confounded, as I was reading these words: *Because they received not the love of the truth, that they might be saved; God shall send them a strong delusion, that they should believe a lie; that they all might be damned, who believe not the truth.* 2 Theſ. ii. 10, 11, 12. The manner in which this scripture operated, was, in producing a suspense about my happy state; for I was tempted to believe, that I had not received the love of God in truth, which had occasioned him to send this strong delusion, in causing me to believe such a lie, respecting Baptism. And as it was only about half a year before, that I had obtained the witness of peace and pardon, it bore the weightier upon my mind. For some time, therefore, I looked on baptism as an indifferent matter; and all my thoughts respecting it being dismissed, the whole bent of my desires were engaged in earnest addresses to God, for a fresh and full evidence of my interest in Christ; which, best of blessings, he soon granted, to the unspeakable joy of my

heart. I then formed a resolution, to disturb my peace no more with perplexing thoughts on baptism; but rest satisfied with the sweet assurance of Christ's love. However, convictions respecting the solemnity of that institution, and the light I had received into the subject perpetually pursued me; and though several times I had come to a determination, to remain entirely satisfied with the baptism I had received in my infancy, let the effect be what it would, was at length sufficiently roused from this indolent indifferency by these words: *He that knows his Lord's Will, and does not act according to it, shall be beaten with many stripes.* Luke xii. 47.— *And he that loveth father or mother more than me, is not worthy of me.* Matt. x. 37.

Having therefore made as critical a search into the New Testament, as my capacity would admit, and not being able to discover the most distant hint from precept or precedent, in favour of infant baptism, concluded, had that practice been the will of God, its divine authority would never have been left so exceeding dark and obscure. And besides, it did not only appear quite unscriptural, but in the very nature of the thing, vastly absurd; for every branch of New Testament worship is to be performed in faith, in spirit, and in truth; and baptism is undoubtedly as solemn a part of that worship, as any other christian duty or ordinance; consequently, it is most irrational to suppose, that infants have any concern in holy baptism.

But though my mind was now relieved from all its scruples respecting the truth of believers' baptism, yet how I should withstand the opposition of friends, still remained a distressing difficulty. I continued therefore in this disturbed way, till near the harvest, when it was evident either God or man must be obeyed; but I determined to comply with my convictions, and leave the issue with the Lord.

What greatly encouraged me in this, was a deep sense of what Christ had done for me, and wrought in me, together with a firm belief of the account to be given before him in a little time. I returned, therefore, to *England*, with earnest desires for an acquaintance with the *Baptists*, and fully resolved, by the grace of God, to put my designs into practice; but my fears were great, and my reasonings many; thinking

it a hard matter to expose myself to the severe resentment of those whom I so dearly loved and regarded; and fearing, lest the principles and practices of the *Baptists* might prove disagreeable to me, or unacceptable to them. But having heard, before I left *Scotland*, that an intimate friend of mine* had joined himself to a *Baptist* church, a little south from *Hexham*, purposed first to see him, from whom I expected a full account of the people.

At our interview, among other things, he told me he was to be at a church-meeting the Saturday sevensnight following; for it was but seldom he could go; as he lived at a great distance from the place; I promised to meet him there, if my father's permission could be obtained.

It is somewhat remarkable, that after I opened my mind fully, my mother never appeared against me; nor did my eldest brother (of whom I was much afraid) ever speak to me upon the subject. My father, together with an uncle, were the only relatives who appeared irreconcilable. However, I accomplished the promise made to my friend, by concealing my intentions as much as possible.

I got to the place,† on the evening appointed, and found Mr. Hall was not come; however, the kindness of the people did abundantly compensate for that disappointment; for, contrary to all expectation, I was immediately admitted into their church-meeting, and, to my great satisfaction, found there were two persons to be baptized the same evening.----- This put me in mind, how providentially Abraham's servant had been conducted, *Gen. xxiv. 12.* and as my prayers were, in some respects, correspondent with his, hoped I might meet

* This was one Robert Hall, who is now a minister at *Arnsby*, in *Leicestershire*, and brother to Mr. Christopher Hall, the *Baptist* minister in *Whitehaven*.

† It is called *Juniper-Dye-House*, about four miles south of *Hexham*, in what is vulgarly distinguished by the name of *Hexhamshire*. The practice of this church, is to meet on the Saturday before they receive the Lord's Supper, which is once in two months; not only to settle their church affairs, in outward matters, and hear such as propose themselves for baptism; but to enquire whether a love to Christ and one another prevails, and to pray for the presence of God in the solemnity before them: a practice truly laudable and praiseworthy.

with the same success, *Gen.* xxiv. 27. and having never before heard any relate the dealings of God with their souls, it was a moving meeting to me. The church declared their approbation of the candidates, and desired them to prepare for baptism; one of whom stood up, and made a most affecting request—intreating all present to pray for a blessing upon the occasion—that by grace they might be enabled to walk agreeably to the gospel—and at last finish their course with joy and triumph. This so melted my heart, as it had never been before at any other part of worship; nor could I help reflecting within myself—What a dead, formal, unmeaning thing, is the presenting of an infant for baptism, when compared with this! And, besides, the minister's* discourse at the river side, together with his prayer before and after the administration, were so powerful and pertinent, that I secretly wished all my acquaintances present.

When the solemnity was over, one asked me what I thought of their method; and being inclined to oppose it for some time, to see what they had to say for their practice, was surprised to find them advance the same arguments against me, which had formerly determined my judgment, when far from every *Baptist*. I had resolved with myself, not to join them suddenly; but the clear views and sweet enjoyments my soul had been indulged with, during the administration of the ordinance, the information received from *Robert Hall*, and the pressing sound of these words, *Acts* xxii. 16. *Why tarriest thou?* produced another way of thinking; and so opened my mind. It was somewhat particular, that all the while I could hardly forbear crying out, *What hindereth me to be baptized?* *Acts* viii. 36.

The next morning another person came early, with an intent to be baptized, which gave me a fair opportunity to embrace what I had so earnestly longed for; and our proposals proving acceptable, were accordingly baptized. The relation of our experiences took up much of the morning; so that the people were all assembled for the worship of the day, and standing along each side of the river, the occasion reminded me of the primitive baptisms in *Jordan*.

* Mr. David Fernie, the pastor of that church.

Betwixt the administration of this ordinance and the Lord's Supper, Mr. *Fernie* preached twice from these words, *Isaiab xxv. 6. In this mountain shall the Lord of Hosts make unto his people, a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined.* After which all things were made ready for the celebration of the holy supper; and the persons newly baptized, standing up in the presence of the people, were addressed by the minister to the following purpose: "That as we had made a very public and solemn profession, it was necessary to lay before us, that our conversation ought to be holy and becoming—that the difficulties of a public pilgrimage were many and great—and that the faithfulness and fulness of Jesus was amply sufficient to support and supply." And then assuring us what joy we administered to them, and with what cordial affection they received us, in the name of the church he gave us *the right hand of fellowship*, Gal. ii. 9.

The whole was conducted with so much order and simplicity, and attended with such a remarkable blessing, as I had never been witness to before: And as it was a feasting season to my soul, so I stood in great need of it; for I met with a cool reception at my return home. And now began my wilderness trials, being looked upon as one who had renounced the faith, and turned fool in a frolick.

One time, late at night, my father asked me seriously, if I was really baptized, or whether the report was groundless? I told him, it was all truth; upon which he grew exceeding angry, desired me to leave his house, and be seen by him no more. I quietly walked out to lament my hard fate; but considering our Saviour's temptations immediately after his baptism, *Mat. iv. 1.* was led to put up a petition to this purpose: "O Lord, many perplexed cases have been put into thy hands, and thou hast brought order out of them all: I refer this matter, with every other affair, wholly to thy disposal, over-rule all for thy own glory, and my advantage." After my father was gone to bed, my mother called me in, and the next morning his countenance was more towards me than at other times. This made me conclude, the Lord was beginning to answer my prayer; and so it came to pass; for in a short time, a beloved cousin [a young man, the son of

my uncle already mentioned, who were both men of great abilities, strict piety, and died near to one another, soon after] was the happy instrument of turning my father's heart; which put an end to all my troubles from that quarter.

Returning again to *Scotland*, I designed to conceal my sentiments from friends in that place, imagining, to speak of them might rather be hurtful than otherwise. But in less than half a year, some person hearing the matter, at *Newcastle, upon Tyne*, all came to light. My friends in *Fedburgh* seemed to vent themselves in surprize, but not by way of spleen and resentment; therefore had nothing to undergo here, only what some would call the shame and scandal of the thing. And, indeed, the renouncing of my baptismal covenant (as they called it) was looked upon to be a very strange piece of conduct, an instance whereof had not been known, in these parts, in the memory of man. But to give a full detail would be quite tedious, shall therefore leave the candid reader to judge, what I must have undergone in a course of such variety of exercises.

I shall therefore conclude, by informing the reader, that all the exercise of mind I underwent, and the opposition I met with, were not to be compared with the peace and tranquility of soul I enjoyed, by complying with my convictions, and following the Shepherd's voice: Nor have I ever repented, but often rejoiced, for the change of my principles.

End of the Exercises.

TESTIMONIES

OF

Divers Learned Pædobaptists.

AS no persons are disposed to make voluntary and deliberate concessions, in direct opposition to their own avowed practice, without the most satisfactory evidences, in favour of those who differ from them, the Editor offers the following Testimonies to consideration :

Testimonies in favour of Believers' Baptism.

C. M. DU VEIL, D. D.

WITH great approbation, quotes *Walafridus Strabo*, who says, "You must observe, that in the primitive times the ordinance of baptism was *only* administered to those, who through perfection of body and mind had attained to this, that they *knew* what profit they received by baptism, what was to be professed, what to be believed, and last, what was reserved for those born again in Christ."

He produces this observation of another learned writer—
"You may not undeservedly observe, that *only* the adult are capable of baptism."

Literal Expl. of the Acts, p. 108.

Dr. HAMMOND.

“ I think it *unreasonable*, that the apostle's bare mention of baptizing his household, 1 Cor. i. 16. should be thought competent to conclude that infants were baptized by him, when it is *uncertain* whether there were any such at all in the household.”

Bishop TAYLOR.

“ From the action of Christ's blessing infants, to infer they are to be baptized, proves nothing so much as that there is a *want of better arguments*; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed, but baptized them not; therefore infants are not to be baptized.”

Chambers' Cyclopædia, on Baptism.

“ It appears, that in the primitive times, none were baptized but adults.”

GROTIUS.

“ Infant Baptism seems to me to have been practised of old far more frequently in Africa than in Asia, or any other parts of the world, and with a greater opinion of its necessity. For in the councils we find no mention of this custom before the council of Carthage.”

Annot. in Matt. xix. 14.

CURCELLÆUS.

“ Pædobaptism, in the two first centuries after Christ, was unknown, but in the third and fourth was approved of by a few, began to prevail in the fifth and subsequent ages: and therefore this rite is observed by us, not as an apostolic tradition, but as a custom of long continuance.”

Relig. Christ. Inst. Lib. i. C. 12.

SUICERUS.

“ In the two first ages no one received baptism, unless he, who being previously instructed in the faith, and tinctured with the doctrine of Christ, could testify that he believed, &c.”

Theſaur. Eccl. sub voce *Συναξις*.

BRANDT.

“ That good and very antient custom of baptizing infants, is advanced with too much violence by some, and opposed with no less by others. This ceremony, as some think, prevailed first in Africa and Greece, but in such a manner that some doctors of the church openly declared that they could not consent to it.

Annot. on B. II. p. 8.

Bishop BARLOW.

“ The truth is, infant baptism did (how or by whom I know not) come in, in the second century; and in the third and fourth began to be practised, though not generally, and defended as lawful by that text grossly misunderstood, John iii. 5.”

Grantham's friendly epist. p. 11.

WHISTON,

After telling us that he had discovered, that the only infants or little children intended by the early fathers, when they speak of them as baptized, were those that were capable of catechetical instruction, adds, “ This most important discovery I soon communicated to the world in this paper (i. e. *Primitive infant baptism revived*) which both Bishop Hoadly and Dr. Clark greatly approved, but still went on in the ordinary practice, notwithstanding. I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer returned was this,

that they both had discovered the same thing before; nay, I afterwards found that Sir Isaac Newton was so hearty for the *Baptists*, as well as for the Eusebians or Arians, that he sometimes suspected these two were the two witnesses in the Revelation."

Vide Whiston's life, p. 177, 178.

Dr. WHITBY

Owens, that Dr. Gale's very learned letters prove it to be doubtful and uncertain, whether infant baptism did constantly obtain till several hundred years after Christ.

Differt. de S. Script. interpretatione, pref. § 5.

LUDOVICUS VIVES.

"None were baptized of old, but those who were of age, who did not only understand what the mystery of the water meant, but desired the same; the perfect image whereof we have yet in our infant baptism. For it is asked of the infant, wilt thou be baptized? for whom the sureties answer, 'I will.'"

Comment. in August. Lib. i. Cap. 27.

Bishop TAYLOR.

Lib. Proph. p. 239. "It is against the perpetual analogy of Christ's doctrine, to baptize infants; for besides that Christ never gave any precept to baptize them, nor ever himself, nor his apostles, that appears, did baptize any of them; all that either he or his apostles said concerning it, requires such previous dispositions to baptism, of which infants are not capable, and these are faith and repentance."

To make no more quotations on this head, many learned *Pæd. baptists* have acknowledged, that there is nothing *express*, either as to *precept* or *precedent*, for the baptism of infants, in the whole New Testament. They will farther acknowledge, that the scriptures should be our only guide in matters of religious institution. The unprejudiced reader will draw the proper inference.

Testimonies in favour of Immersion.

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C. M. DU VEIL, D. D. p. 75.

“THE sacred ceremony of baptism is not to be performed by sprinkling—but by the plunging of the whole body, as first the proper signification of the Greek word (*baptizo*) declares.”—P. 77, 78. “But to substitute in the room of immersion, either sprinkling, or any other way of applying water to the body, to signify the same thing, is not in the power of the dispensers of God’s mysteries, or of *the church*,” as *Thomas Aquinas* excellently well observes, “it belongs to the signifier to determine what sign is to be used for the signification.” “The church has no more power than was derived to it from the apostles.”—P. 86. “The customs of churches ought to submit to the words of Christ, not the words of Christ *wrested* to the customs of the church.”

Dr. WHITBY, on Rom. vi. 4.

“This immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, (meaning the church of England) and the change of it into sprinkling, even without any allowance from the author of this institution.”

GROTIUS.

“That this rite (baptism) was wont to be performed by immersion, and not by perfusion, appears both from the propriety of the word, and the places chosen for its administration, John iii. 2, 3. Acts viii. 38. and from the many allusions of the apostle, which cannot be referred to sprinkling, Rom. vi. 3, 4. Col. ii. 12.”

Annot. in Matt. iii. 6.

MASTRICHT, S. S. T. P.

“*Immerſion only*, was uſed by the apoſtles and primitive church.”

Theologia, p. 918.

CALVIN.

“Here we plainly ſee what manner of baptizing there was among the ancients, for *the whole body was dipped into water.*”

On Acts viii. 38.

Biſhop TAYLOR.

“The cuſtom of the antient church was not ſprinkling, but immerſion, &c.”

Duct. Dub. lib. 3. 4.

Dr. WITSIUS.

“(1.) It is certain that both John and the diſciples of Chriſt, ordinarily uſed dipping, whoſe example was followed by the antient church. (2.) It cannot be denied, that the native ſignification of the words βαπτειν and βαπτιζειν is to *plunge* or *dip*. Nor are we to conceal, (3.) that there is a greater copiouſneſs of ſignification, and a fuller ſimilitude between the ſign and the thing ſignified in *immerſion*. (4.) Nay, that *immerſion* may be performed in cold countries, without any great danger of health and life, appears from the example of the Ruſſians, who plunge the children that are to be baptized three times all over, not believing that baptiſm can be duly performed by any other way.”

Œconomy of the Covenants, vol. 3, p. 1213, 1214.

Biſhop TILLOTSON.

“Antiently thoſe who were baptized put off their garments, which ſignified the putting off the body of ſin, and were immerſed and buried in water, &c.”

Sermon on 2 Tim. ii. 19. p. 82.

Bishop HOADLY.

“Baptism, or the ceremony of *immersion in water*, represents to Christians their death unto sin, &c.”

Sermon before the King, Feb. 15, 1729-30.

MEDE.

“There was no such thing as sprinkling or *rantizmos* used in the apostles time, nor many ages after them.”

Diatrise on Tit. iii. 5. p. 63.

Dr. MANTON.

“The antient manner of baptizing was to *dip* the parties baptized, and as it were bury them under the water for a while.”

On Rom. vi. 4. p. 14.

BEZA.

“Christ commanded us to be baptized; by which word it is certain that immersion is signified. βαπτίζεσθαι, in this place, is more than χειριπτείν; because *that* seems to respect the whole body, *this* only the hands. Nor does βαπτίζειν signify to wash, except by consequence: for it properly signifies to immerse for the sake of dyeing. To be baptized in water, signifies no other than to be immersed in water; which is the external ceremony of baptism. βαπτίζω, differs from the verb δύναι, which signifies to plunge in the deep and to drown; as appears from that verse of an ancient oracle, Ἄσχος βαπτίζει, δύναι δὲ τοὺς οὐ’ ἑμὲς ἐστίν; in which these two terms are distinguished, as expressing different ideas.”

Epistola ii. ad. Thom. Tilium.

LUTHER.

“The term baptism, is a Greek word: it may be rendered a *dipping*, when we dip something in water, that it may be

entirely covered with water. And though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water;) nevertheless, they ought to be wholly immersed, and presently to be drawn out again. For the etymology of the word seems to require it. The Germans call baptism *tauff*, from *depth*, which they call *tieff*, in their language; as if it were proper those should be *deeply immersed*, who are baptized. And truly, if you consider what baptism signifies, you shall see the same thing required: for it signifies that the old man and our nativity, that is full of sins, which is entirely of flesh and blood, may be overwhelmed by divine grace. The manner of baptism, therefore, should correspond to the signification of baptism, that it may show a certain and plain sign of it.”

In Dr. Du Veil, on Acts viii. 38.

MAGDEBURG CENTURIATORS.

“The word βαπτίζω, to baptize, which signifies immersion into water, proves that the administrator of baptism immersed, or washed, the persons baptized in water.”

Cent. i. L. ii. C. vi. p. 382.

POOLE'S CONTINUATORS.

“To be baptized, is to be dipped in water; metaphorically, to be plunged in afflictions. I am, saith Christ, to be baptized with blood, overwhelmed with sufferings and afflictions.”

Annot. on Matt. xx. 22. Edit. 1688.

Dr. DODDRIDGE.

“I have, indeed,—a most dreadful baptism to be baptized with, and know that I shall shortly be bathed as it were in blood, and plunged in the most overwhelming distress.”

Paraph. on Luke xii. 50.

BOSSUET.

“To baptize, signifies to plunge; as is granted by all the world.” In Mr. Stennett, against Mr. Ruffen, p. 174.

LE CLERC.

“*At that time came John the baptizer.* He has been called the *baptizer*, rather than *baptist*, because the latter word is a proper name in the modern languages ; whereas in this place it is an appellative, to signify a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life--*He shall baptize you in the Holy Spirit.* As I plunge you in water, he shall plunge you, so to speak, in the Holy Spirit.”

Remarques sur Nouv. Test. a Matt. iii. 1.

DANISH CATECHISM.

“ What is Christian dipping ? Water, in conjunction with the word and command of Christ. What is that command which is in conjunction with water ? *Go teach all nations*, and so on, Matt. xxviii. 19. Mark xvi. 15, 16. What is implied in these words ? A command to the dipper and the dipped, with a promise of salvation, to those that believe. How is this Christian dipping to be administered ? The person must be deep-dipped in water, or overwhelmed with it, *in the name of God the Father*, and so on.”

Booth's Pædobaptism exam. &c. p. 47.

The late Mr. *Wesley* allows, that the primitive Christians were baptized by *immersion*, and that Rom. vi. 4. alludes to that ancient manner of baptizing. (See his Note on that passage.

MONTHLY REVIEWERS.

“ Hitherto the Anti-pædobaptists seem to have had the best of the argument, on the mode of administering the ordinance. The most explicit authorities are on their side. Their opponents have chiefly availed themselves of inferences, analogy, and doubtful construction.”

Monthly Review, for May 1784, p. 396.

In favour of this sense of the word, numerous testimonies may be adduced from the writings of the Society of Friends. Among whom are, *Robert Barclay, John Gratton, William Dell, Thomas Elwood, Samuel Fothergill, Joseph Phipps, William Penn, George Whitehead, Elizabeth Bathurst, Thomas Lawson, and Anthony Purver.*

Besides the most approved Lexicographers, such as---
Schrevelius, Trommius, Scapula, Hedericus, Leigh, Alstedius,
and *Wilson.*

THE END.

BAPTISM

DISCOVERED,

PLAINLY AND FAITHFULLY ACCORDING

TO THE

WORD OF GOD,

AGREEABLE TO THE GLORIOUS PATTERN GIVEN
BY OUR BLESSED SAVIOUR JESUS CHRIST,

To the *EXAMPLES* of Thousands BAPTIZED after they
BELIEVED,

RECORDED IN SACRED SCRIPTURE.

By JOHN NORCOTT,

A Servant of JESUS CHRIST, and of His CHURCH,

A New Edition.

MOUNT-HOLLY:

PRINTED BY STEPHEN C. USTICK,

1799.

imitation, I shall begin with this example, and make a few observations concerning his being baptized. And by the way, take notice how exact the Holy Scripture is in recording the circumstances of his Baptism.

CHAPTER I.

Of the Baptism of *Christ* in the River *Jordan*.

CONCERNING the Baptism of *Christ*, we may read at large in *Mat. iii. 13. &c.* “Then cometh *Jesus* from *Galilee* to *Jordan* unto *John*, to be baptized of him.” Every word may be read with emphasis. (*Then*) when he was about to enter upon his public ministry, as you may see, *Mat. iv. 17. from that time Jesus began to preach.* (*Cometh*) he might have commanded *John* to have attended him, but in token of his subjection to the ordinance of God, he cometh. (*From Galilee*) many miles, and probably on foot: every step we take for God is acceptable, and one day shall have a glorious reward. (*To Jordan*) a river where thousands had been baptized; and was a suitable place for *John* to dip our Lord in, as will be seen hereafter.

I shall here take notice of eight things remarkable in the Baptism of *Christ*: as,

First, his age. It is said, *Luke* iii. 21. “*Jesus* being baptized,” &c. *ver.* 23. “began to be about thirty years of age.” Here you may see that *Christ* himself was baptized when grown in years. Christians then be not ashamed, your Captain is gone before in this also, he was thirty years old when he was baptized; in this *Christ* is not ashamed to call you brethren, *Heb.* ii. 11.

Secondly, Another thing to be observed in the Baptism of *Christ* is the administrator *John*, who confesseth himself not worthy to unloose the latchet of his shoes, *Mark* i. 7. Now if *Christ* would receive Baptism from such an unworthy instrument, never slight the ordinance, because they are unworthy that administer it, but have respect to *Christ* your example.

Thirdly, Note the repulse given to our Lord, “*John* forbad him,” *Mat.* iii. 14. Difficulty and opposition in duties must be no excuse; we must take no denial in following God, *strive to enter in at the straight gate.*

Fourthly, Observe the reason of the repulse given by *John*, *Mat.* iii. 14. “I have need to be baptized of thee, and comest thou to me?” Some will not be baptized except it can be proved of necessity; their carnal way of arguing is, may I not go to heaven though I be not baptized? is it of necessity to salvation? But, Christian, is this like thy Lord and Master? was not he perfect in holiness? was not he plenteously baptized with the Holy Ghost? he had no sins to be wash’d away, and yet would be

baptized. Wherefore see your example, he doth it not of need, but in obedience to his Father's will.

Fifthly, Note the excellent terms in which he speaks of this ordinance of Baptism.

1. He calls it a fulfilling of righteousness, *Mat. iii. 15.* It is righteous and just that I should submit to the ordinances of my Father.

2. He calls it a comely thing, *thus it becometh us*: O! it is a very comely thing for God's Children to have respect to all his commandments.

3. He joins us with himself, in the terms he uses, it becometh *us, q. d. thee, and me, and all my followers, John xii. 26.* "If any man serve me, let him follow me; and where I am, there shall my servant be."

4. It is called a fulfilling, a completing of righteousness, *2 Cor.*

x. 4. "The weapons of our warfare are not carnal," but spiritual, *v. 6.* "bringing into captivity every thought to the obedience of *Christ*,

and, *ver 6.* having in a readiness to avenge all disobedience, when your obedience shall be fulfilled." Obedience must be fulfilled, must be complete.

5. He adds a note of universality (*all*); Baptism is included in all righteousness, or all obedience. *Christ* has so reckoned it, certainly then thou canst not walk in the commands of God if this be omitted.

6. Observe in the Baptism of *Christ* the manner of administration, *Mat. iii. 16.* "went up straightway out of the water," (*Straitway*), as soon as once baptized.

(*Up*) had he not gone down, it had not been

said he went up. (*Out of*) if he went out, he then surely was in the water; we never say one goes out of a house who was not in it. So *Christ* would not have been said to come out of the water, if he had not been in it. Had a little water been brought to him in a basin, we had not read of his going up out of the water. Or if water had been poured upon his head, there had been no need of going into the water. This water was the river *Jordan*.

7. Observe in the Baptism of *Christ*, the Father's acceptance, *Mat. iii. 16. 17.* "The Heavens were opened." Some of *Christ's* followers have found the heavens opened unto them in a glorious and spiritual manner.

And the Spirit descended; the Spirit is promised to believers at their Baptism, *Acts ii. 38.* "Repent, and be baptized every one of you—and you shall receive the Holy Ghost."

Obj. But sure every one that is baptized does not receive the Holy Ghost?

Answ. If they do not, the defect is not in the ordinance, but in the repentance and faith of the baptized; without which repentance and faith no ordinance is effectual. And it is added in the text, *Lo! a voice from Heaven,* saying, *This is my beloved Son: Christ* the Head was sealed at Baptism, and God often seals the sonship of his members. (*In him I am well pleased*) *q. d.* as in all other acts, so in this act of obedience to my glorious will. And so also is the Lord well pleased with the

acts of our obedience when from the heart we obey the form of doctrine delivered to us, *Rom. xvi. 27.* The same testimony is given to the Blessed Son of God in the mount, *Luke ix. 35,* "This is my beloved Son, hear him." *Hear him* (that is, obey him) in his commandments and appointments; hear him speaking to this effect at his Baptism; Oh! (saith he) thus it becometh us; you that have my Father for your Father, and my God for your God; thus it becometh us to be baptized, and to fulfil all righteousness: *Oh, he is a beloved Son, hear him.*

8. Note, in the Baptism of *Christ* the concurrence of the Trinity; the Father approves with a voice from heaven, the Son is baptized, the Holy Ghost descends like a dove; and surely it is one reason why Baptism is administered in the name of the Father, Son and Holy Ghost; that he who is baptized, and therein professeth his belief of the Trinity, may be assured of his interest in the Father, Son and Holy Ghost. And the wonderous unity of the Trinity, seen at *Christ* Baptism, is commemorated at the Baptism of every believer,

CHAPTER II.

Of the Great commission for Believer's Baptism.

YOU have heard something concerning the pattern or example of our Lord *Jesus*, and now we shall consider his command recorded in the xxxviiith of *Mat.* verse 19. It is said of our Lord *Jesus*, *Acts* i. 1. that he began both to do and teach. It is good for teachers to imitate their Lord to do, as well as teach: in his life our Saviour gave example to his Apostles, and it is said before he was taken up into heaven, he gave commandments to his Apostles, *Acts* i. 2. "He was taken up, after that he through the Spirit had given commandments unto the Apostles;" of which commandments this of believers' Baptism is certainly one. For which we have both his example and commandment. It is written, *Isa.* lv. 4. That God gave him to be a commander and a leader to his people. *Christ* is a gift, as a commander and as a leader. And O! how great a favour is it to have such a wise commander, whose commandments are not grievous; and in keeping whose commandments there is great reward, *Psalms* xix. 11.

Now in this command of *Christ*, we shall take notice of eight things.

First, The circumstances in which *Christ* was when he gave this command. And it was

when he was risen from the dead. God raised him from the dead, and sent him to bless us, *Acts* iii. 26. A risen *Jesus* has blest us with this command, *Go teach all nations, baptizing them, &c.* A blessed *Jesus* gives blessed commands. And they are blessed who do them, “Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city,” *Rev.* xxii. 14.

Secondly, *CHRIST* in an extraordinary manner appeared to his disciples after his resurrection, and gave them his commandment. Now, should an angel appear and command men to be baptized, who would deny obedience? but here you have the glorious Son of God appearing in his own person, and saying, *Go teach all nations, &c.*

Thirdly, Note with what authority he comes, *Mat.* xxviii. 18. “All power is given unto me in heaven and in earth.” All power to command in heaven and in earth is given to me; all power to dispose of heaven and earth; and all power to protect my subjects, is given to me. I have angels, and men at my command; I am therefore able to protect, to support you, both in the fire and in the water: I have all power, *Go ye therefore, teach and baptize, fear no enemies, but boldly teach and baptize.*

Fourthly, Note, the peremptory terms of the command itself, *Mat.* xxviii. 19. *Go therefore, teach and baptize. Christ* but spake

the word, and said to the legion of devils, *Go*, (*Mat. viii. 32.*) and they ran violently: and, shall not believers be a willing people in the day of his power? The centurion did but say go, to his servants, and they went; come, and they came; do this, and they did it. And shall *Christ's* servants be less obedient to him, than the centurion's were to their master? it is *Christ* who saith *Go*.

Fifthly, It is to be noted, what is precedent to Baptism; *Go teach*; there must be teaching before Baptism. God is a Spirit, and seeks such to worship him as worship him in Spirit and in truth, *John iv. 24.* Therefore there must be teaching before baptizing, or men will not therein worship God in Spirit and in truth. *Go teach and baptize.* Many say that the word teach, as it is in the Greek, signifies to make disciples; and I dare not say against it: for I find it agreeable to the account of our Lord's practice, who first made disciples of men, and then baptized them, *John iv. 1.* "*Jesus* made and baptized more disciples than *John*;" here was first a making disciples, and then baptizing them. But many baptize those who never were in any good sense made disciples. But our Lord's command is, *teach all nations, baptizing them.* First teach, and then baptize them, must certainly be the meaning of the words.

Sixthly, Note the extent of the command, *Teach ALL Nations, baptizing them.* *Go* (as

if he should have said) into all nations, be the climate hot or cold, be the people *Jews* or *Gentiles*, it matters not, when you have taught them, then baptize them. The middle wall of partition between *Jew* and *Gentile* is now broken down. Now it appears God is no respecter of persons: none must now think to say they have *Abraham* to their Father, &c. But go publish the Gospel indifferently to all, to every creature, *Mark* xvi. 15, 16. "He that believeth and is baptized, shall be saved;" that believes, and then is baptized.

Seventhly, Observe, the sacred words of administration, *Mat.* xxviii. 19. "Baptizing them in the name of the Father, Son, and Holy Ghost." Here, in earthly things, that which is done in the king's name, carries power; but here is the name of the Almighty God; the name of the mysterious Trinity, Father, Son, and Holy Ghost; and canst thou then think that Baptism has nothing, or but little in it, that is done in so great a name, and with so sacred authority? "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost."

Eighthly, Note the glorious promise annexed, *And lo I am with you to the end of the world.* Is the presence of the blessed *Jesus* valuable? then seek it in that way he has promised that it shall be found. Ask for the old and the good way, and walk therein, and you shall find rest for your souls: there is no rest for

the soul short of *Christ*; but in his presence is fulness of joy. If then you are persuaded to seek his lovely presence do like *Zaccheus*, get into the way by which *Christ* will come. Go teach and baptize, and lo I am with you to the end of the world; and it is confirmed with an *Amen*. *So be it*, be it confirmed and ratified.

CHAPTER III.

Examples recorded in Scripture of many thousands Baptized in Rivers, upon Profession of Faith and Repentance.

First Example,

MAY be of those which *Christ* is said to have baptized, *John* iv. 1, 2. It is plain from the text he *first* made them disciples, and then baptized them. Made disciples; they are not born, but *made* disciples; made so by the preaching of the word, by sacred instruction, and then baptized.

2. You have another example, *Acts* ii. 41. "Then they that gladly received his word, were baptized:" of these we read, verse 37, "that they were pricked in their heart;" they were convinced of their sins; the weight of guilt lay heavy upon them; *they knew not what to do*. In this perplexity the Apostle tells them, *That they should repent and be baptized, and then they*

should receive the Holy Ghost. “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls,” *verse 41.* Mercy is sweet to a wounded soul, and such a soul stops at no duty; to such a soul it seems not hard to be plunged in water at *Christ's* command.

3. You find another example, *Acts viii. 12.* “But when they believed *Philip*, preaching the things concerning the kingdom of God, and the name of *Jesus*, they were baptized, men and women.” How fairly might it have been added, and children, if any children had been baptized? but it is said when they believed, *ver. 5,* these people were they of *Samaria*; some of those perhaps on whom the disciples, sometime before, would have called down fire from heaven. Oh! if never so near destruction, believe, and be baptized, and thou mayest hope for mercy.

4. See another example, *Acts viii. 35.* *Philip* preached unto the Eunuch *Jesus. v. 36.* “They came unto a certain water, and the Eunuch said, see, here is water: what doth hinder me to be baptized?” *v. 37.* “And *Philip* said, if thou believest with all thy heart, thou mayest:” If thou believest; this is the IF we insist on; if thou art never so mean, or hast been never so vile, yet if thou believest, thou mayest be baptized. It was not this eunuch's being born of godly parents; it was not his reading, or his coming to *Jerusalem* to worship, or his

good will that gave him privilege to be baptized, but his faith; if thou believest, thou mayest; and *ver.* 38, "They went both down into the water, both *Philip* and the Eunuch; and he baptized him." Oh! behold, the high treasurer of the queen of *Ethiopia*, a rich man, an honourable man, a religious man, a man perhaps having many attendants at his chariot, he stops all, commands all to stand still, till he yields obedience to his Lord and Master in Baptism. He counts it reasonable to go down into the water for him, who came down from heaven for his sake. He counts it no disgrace to obey *Christ's* commandments, though brought by his poor servant *Philip*. O! the condescension of truly gracious souls: nothing is hard to a soul that loves; no arguments so powerful as those drawn from thence: therefore faith our Lord, *If ye love me, keep my commandments.* *Ver.* 39. "And he went on his way rejoicing:" Oh! what triumph in *Christ's* way! in keeping as well as for keeping *Christ's* commands there is, as well as shall be, great reward. *He went on his way rejoicing.* The righteous shall hold on his way, and he that hath clean hands shall grow stronger and stronger. How many souls have stuck in their way, wept, and drooped in their way, and gone on heavily before they have been baptized, but have gone on their way rejoicing afterwards? This great man might have a sad heart, though a rich treasurer. Riches could not give spiritual joy, but being baptized he

went on his way rejoicing. The jailor being baptized, rejoiced, believing in God with all his house.

5. The next example shall be the baptizing of the great Apostle *Paul*; see an account of it, “And now why tarriest thou? arise, and be baptized, and wash away the sins. He that appeared to thee in the way, when thou wast a persecutor, and stopt thee from going to hell when thou wast running, hath sent me, Acts xxii. 16.” To this effect *Ananias* speaks, Acts ix. 17. “And why tarriest thou? arise and be baptized.” Acts xxii. 16. *Thou hast been a Persecutor*, and now I must shew thee that thou must be a preacher, and a sufferer. Arise and be baptized, why tarriest thou? *q. d.* hasten, accept the terms and tender of mercy; O bid it welcome, put it not off a day, why dost thou tarry? dost thou think thyself unworthy, and therefore tarriest; let not that hinder; I tell thee from the Lord, thou art a chosen vessel, Acts ix. 15. Therefore arise, why tarriest thou? be baptized. The Lord is willing to forgive all thy former sins, and to accept thee on Gospel-terms, and now why tarriest thou? arise, and be baptized, and wash away thy sins.

6. A sixth example of believers baptized, is the jailor, Acts xvi. 31, 32. He went to bed in the guilt of his sins, and might have awaked in hell; but preventing mercy met him when his sword was drawn; and God by

his minister cries, Do thyself no harm, *q. d.* there is hope for thee: and he trembling cries, What must I do? That soul that trembles before the Almighty God, will not only cry, what shall I have? but, what shall I do? Saith *Paul* in answer to this enquiry, *Believe; believe on the Lord Jesus*; and to demonstrate his willingness to yield obedience to the Lord Jesus, and to accept of him on Gospel-terms, he is baptized the same hour of the night, *ver. 33.* and all his household believed, and were baptized, *ver. 34.*

7. Another remarkable example is *Lydia*, *Acts xvi. 14.* a godly woman, a praying woman; God opened her heart to attend to his word preached by *Paul*, and being at the river, she was baptized. When the heart is shut, how backward are souls to obey *Christ*? but when once he draws, he makes the soul run after him, *Cant. i. 4.* The Lord opened *Lydia's* heart, and she was baptized.

8. You read the eighth example, *Acts xviii.* *Crispus* the chief ruler of the synagogue believed on the Lord, with all his house; and at that time many of the *Corinthians* hearing, believed, and were baptized. *Crispus* believed, and his house believed. They all believed, and then they were baptized. Thus you have pattern and precept; if command or example be of force, you have both.

CHAPTER IV.

Baptism is Dipping, or Covering under Water.

I. THE Greek word, ΒΑΠΤΙΖΩ, signifies, *to plunge, to overwhelm, &c.* so *Christ* was plunged in water, Mat. iii. 16. and thus he was overwhelmed in his sufferings, Luke xii. 50.

2. The *Dutch* translation renders, Mat. iii. 1. "In those days came *John* the dipper," *Joannes de doper*; and John iii. 23. "John was dipping in *Ænon* near *Salim*, because there was much water; and they came unto him and were dipped," *ende vierden gedoopt*.

3. They baptized in rivers, Mat. iii. 6. "They came to *John*, and were baptized of him in *Jordan*, confessing their sins." And we read, John iii. 23. "John was baptizing in *Ænon* near *Salim*, because there was much water." What needed it have been done in a river, and where there was much water? would not a little in a basin serve to sprinkle the face?

4. Baptism represents the burial of *Christ*, Rom. vi. 3. "Therefore we are buried with him in Baptism." Col. ii. 12. "Buried with him in Baptism." A man is not said to be buried, when a little earth is sprinkled on his face; but when he is laid down in the grave, and covered with earth; and thus you are buried in Baptism when covered with water.

5. *Christ's* sufferings are called a Baptism. *Luke* xii. 50. "I have a Baptism to be baptized with, and I am straitened till it be accomplished." When *Christ* suffered, he was plunged into pains. Did he only suffer in one part, in his head or forehead? no, no; there was no part free: his pains were felt from head to foot: his head was crowned with piercing thorns; his hands and feet nailed to the cross; his body so stretched on the cross, that one might have told all his bones, *Psal.* xxii. 17. There was not any part free, when our Lord suffered for sinners, for they had sinned, soul, body, and spirit. This he calls his Baptism. Thus the baptized are plunged under water, which serves to shew how *Christ* was plunged in sorrow for our sakes.

6. Baptism is a putting on *Christ*, *Rom.* xiii. 14. and *Gal.* iii. 27. "For as many of you as have been baptized into *Christ*, have put on *Christ*." As a servant wears his Lord's livery, a garment which demonstrates him to be a servant to such a Lord; so in Baptism, we put on our Lord's livery, which may be signified by our being covered from head to foot with water; so we put on *Christ* at Baptism.

7. When *Christ* was baptized, he came up out of the water, *Mat.* iii. 16. Had it been only a little water sprinkled on his face, he had not been said to have been in the water. And in *Acts* viii. 38. it is written, "They went both

down into the water, (*and being there in the water*) he baptized him, and when he was baptized, he came up out of the water," speaking of *Philip* and the eunuch. Thus you see the place where the first Christians ordinarily were baptized, was a river. Their action was going down into the water; then being in the water, they were baptized; this was done where there was much water. The end of so doing was to shew forth *Christ's* burial. Now if there be not a burying under water, this end is lost; *Christ's* burial is not shewn, nor can it be said, we are buried with him in Baptism.

Obj. But why may not sprinkling with water serve, as well as covering under water? is there any more virtue in a great deal of water to wash away sin than a little?

Ans. 1. Neither a great deal nor a little does wash away sin, but signifies the washing away of sin. But sprinkling may not serve as well as dipping.

1. Because God is a jealous God, and requires the ways of his worship punctually to be kept, as delivered. It is likely *Nadab* and *Abihu* thought, if they put fire in the censer, it might serve, though it were not fire from the altar: but God calls it strange fire, and therefore burns them with strange fire, Lev. x. 2, 3. And *Moses* adds, ver. 3. "This is it that God hath said, I will be sanctified in them that draw nigh unto me, and before all the people will I be glorified." God

bids *Moses* speak to the rock, and *Moses* smote the rock, and therefore must die short of *Canaan*, Numb. xx. 11, 12.

2. Sprinkling will not serve, because that way this end of the ordinance is lost, *viz.* to shew forth the death, burial, and resurrection of *Christ*. Rom. vi. 4. "You are buried with him by Baptism, that like as he was raised," &c.

3. Sprinkling will not serve, because it is not what God has appointed. *Naaman*, the leper, thought the waters of *Damascus* might have the same, or more virtue than the waters of *Israel*, 2 Kings v. 12. "May I not wash in them and be clean?" but God had appointed him to dip in *Jordan*; not that there was more virtue in that water, but God had appointed that; and he dipped, and was clean. Dipping is God's appointment, and therefore sprinkling will not serve.

4. Sprinkling will not serve, because it is not to the pattern *Christ* has given. *Christ* went down into the water; and *Philip* and the Eunuch went down into the water, Acts viii. 38. "See that thou dost all things according to the pattern," is God's command to *Moses*, Exod. xxv. 40.

5. Sprinkling will not serve, because it is high presumption to change God's ordinances. Is not God wise enough to appoint his own worship, how it shall be performed? *Isaiah* xxiv. 5. "The earth is defiled, because they have changed my ordinance."

6. Sprinkling will not serve, because sprinkling is not Baptism. It is not the thing intended by God when he commands to be baptized, that is, plunged, and not sprinkled; and therefore sprinkling will not serve. Baptism, or dipping, is God's counsel, *Luke vii. 29.*

CHAPTER V.

Proving Water-Baptism, to continue till the Second Coming of *Jesus Christ.*

THAT it may appear that Water-Baptism is to be continued, and is now to be practised by believers, take these six considerations.

1. Consider, it was once commanded, and that command never repealed: and no power can repeal a commandment of Christ, but the same power by which it was given forth. We are therefore earnestly to "contend for the faith once delivered to the Saints," *Jude v. 3.*

2. Consider, that Water-Baptism was practised before and since the coming of Christ, as appears from *Acts viii. 38.* and *Acts x. 47.* "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? Then commanded he them to be baptized." Here is mention made of water, and a command to be baptized

therein, given by an Apostle extraordinarily sent by Christ, Acts xvi. 13, 14. *Lydia* was, by a river side, in which river it appears she was baptized.

3. The command for Water-Baptism was given after Christ's resurrection, Mat. xxviii. 19. "Go teach all nations, baptizing them." Had Water-Baptism ceased at Christ's death, it had not been commanded after his resurrection.

4. It is to be considered that the end of this ordinance remains, as the end of the Lord's Supper is to shew forth Christ's death till he come: and that ordinance is to be kept in remembrance of Christ, even until his second coming: so Baptism is to shew the death, burial, and resurrection of Christ, Rom. vi. 3, 4, 5. And therefore the end remaining, the ordinance should remain till his second coming.

5. Consider, it hath been continued, by all sorts of Christians, through all ages, since first our Lord left that commandment with his faints.

6. The same argument that throws down Water-Baptism, if granted, will it not throw down all ordinances? for if you grant that when the Spirit is come, Baptism ceaseth; may you not as well allow that when the Spirit is come prayer ceaseth, preaching ceaseth? &c. But this is the reasoning of man's corrupted heart. Christ saith, "Teach them to observe

all things which I have commanded you. And lo I am with you to the end of the world,"
Mat. xxviii. 19, 20.

CHAPTER VI.

That no Measures of Grace, or of the Spirit, should keep any from Water-Baptism.

THAT no measures of grace, or of the Spirit, should keep back any from Water-Baptism, will appear plainly if you will consider,

1. That Baptism is from heaven, Mat. xxi. 25. Now what degree of spirituality should keep back from so heavenly an ordinance?

2. Consider the Lord Jesus had all grace, and the Spirit without measure; as appears from John iii. 34. And yet he was baptized in the river *Jordan*, Mat. iii. 13, &c. Is not this a pattern for believers to follow?

3. Where has God limited Baptism to persons of little grace, or little of the Spirit? nay, on the contrary, hath not God promised his spirit that you may keep his ordinances, and do them? Ezek. xi. 19, 20.

4. Consider, the Apostle makes receiving the Spirit, an argument to encourage Baptism, Acts x. 47. "Can any man forbid water, that these should not be baptized, who have

received the Holy Ghost as well as we?" If you observe you will find these were so baptized with the Spirit, that they spake with tongues, and prophesied. Strange effects! to speak with tongues, and prophecy! Such a measure of the Spirit is not given in our days, yet they, thus blessed with the Spirit, were commanded to be baptized, ver. 48.

CHAPTER VII.

Believers' Baptism a Great Ordinance.

THE greatness of this ordinance of believers' Baptism will appear if you will take to mind these eight considerations.

1. That Baptism is an ordinance which hath a most glorious pattern and institutor. The Captain of our salvation himself did practise the same, Mat. iii. 13. "Then cometh Jesus to be baptized." "If any man serve me, *saieth Christ*, let him follow me, and where I am, there shall my servant be," John xii. 26. Christ is the great example to believers in this ordinance.

2. Consider in how great a name this ordinance is administered. "In the name of the Father, Son, and Holy Ghost," Mat. xxviii. 20. This is a great name, a name not to be lightly thought of.

3. Consider what approbation the Father gave to this ordinance at the Baptism of Christ, Mat. iii. 17. "The heavens were opened, and a voice heard, saying, This is my beloved Son, in whom I am well pleased." There was an apparent concurrence of the Trinity at Christ's Baptism.

4. Consider the excellent terms in which our Saviour speaks of Baptism. He calls it a comely thing, a fulfilling of all righteousness, "Thus it becometh us to fulfil all righteousness," Mat. iii. 15.

5. Consider the commission given to the minister, Mat. xxviii. 19. "Go teach all nations," &c. This is one of the last commands of our Saviour after his resurrection; and a little before his ascension.

6. Consider the great promises belonging to this ordinance. As of the glorious presence of Christ, Mat. xxviii. 20. And you have also the promise of the Holy Ghost, Acts ii. 38. "Repent and be baptized, and ye shall receive the Holy Ghost." And of the washing away of sins, Acts xxii. 16. And of salvation, Mark. xvi. 16. "He that believeth and is baptized, shall be saved." The promise of Christ's presence, of the Holy Ghost, pardon of sin, and of salvation, are certainly great promises.

7. It is called the counsel of God, Luke vii. 30. "They rejected the counsel of God against themselves, not being baptized." Is the counsel of God a small Thing?

8. Consider that Christ has repeated his command for Baptism, since he hath been gone to heaven, Acts viii. 29. The spirit bid *Philip* join himself to the Chariot, that he might preach to, and so baptize the eunuch. Here is one call from heaven. Another command from heaven you have when the Lord *Jesus* sent *Ananias* to *Paul*, Acts xxii. 16. "And now why tarriest thou? arise and be baptized, and wash away thy sins," saith *Ananias* when sent by command from heaven, as in Acts ix. 19. "The Lord called *Ananias* in a vision, and sends him to *Saul*." And again you find in Acts x. 4, 5. *Cornelius* hath a call from heaven, to send for *Peter*. And *Peter* is commanded to go to him ver. 19, 20. And when *Peter* came, he commanded *Cornelius*, and the rest to be baptized. All these things serve to shew Baptism to be a great Ordinance.

CHAPTER VIII.

Answers to the common Objections against Believers
Baptism.

SUCH is the perverseness of men's hearts that they will make objections against the clearest truth in the blessed word of God. Which of the truths taught by God in his word hath not been objected against? Yea,

hath not God himself been objected against? But we may say of Baptism as is said in another case, *These things were not done in a corner.* I shall only add this Scripture caution, *Take heed that you close not your eyes, lest you should see and be converted, and Christ should heal you.* Take heed of closing the eyes, or hardening the heart, be willing in the day of God's power. And if now in conscience thou desirest satisfaction, attend to the answers of the following objections.

Obj. 1. Some object to Mat. xxviii. 20. where it is said, to the end of the world, that the meaning is, to the end of that age.

Ans. This cannot be the sense of the text, *first*, because Christ there bids his Apostles teach men *to observe all things that he commanded them*, Mat. xxviii. 20. teaching them to observe all things whatsoever I have commanded you. Now do you think that all things the Apostles were to teach them to observe, were to be observed only to the end of that age? Christ had commanded them to repent, believe, and be holy, *to be baptized, &c.* And were these commands to be taught only to the end of that age?

Secondly, Christ there promises his presence to the end of the world. "I am with you to the end of the world," Mat. xxviii. 20. Now has Christ here promised his presence only to the end of that age? this would be dreadful doctrine. No, Christ's promise is, "I will never leave thee nor forsake thee," John i. 5.

The promise of his presence is through all ages; *to the end of the world.* And so long his commands are to be observed.

Obj. 2. But Water-Baptism was *John's* Baptism.

Ans. Was the Baptism of *John* from heaven, or of men? *John's* Baptism was from heaven, Mat. xxi. 25. *John* was but to prepare the way for Christ, Luke i. 16. "Thou shalt go before the face of the Lord to prepare his way." *John's* Baptism did but prepare the way for Christ's. But further, hath not Christ commanded, and the Church practised Baptism since *John's* death; yea, since *Christ's* resurrection? Is it not *Christ's* command, *Go teach all nations, baptizing them,* and wilt thou say this is *John's* Baptism?

Obj. 3. But in Christ circumcision, or uncircumcision, availeth nothing, but a new creature.

Ans. Circumcision was something when the Lord would have killed *Moses* for omitting it, Exod. iv. 19. And when the Lord said, "That every male that was not circumcised, should be cut off from the people," as in Gen. xvii. 14. Now indeed it is nothing, because abolished. But wilt thou say Baptism, the council of God, is nothing? or that the command of the Lord *Jesus* is nothing?

Obj. 4. I am baptized with the Spirit, which is the substance, Water-Baptism is but the shadow.

Ans. Thou mayest as well say of all other ordinances they are but shadows, and whither wilt thou run? Further, the question is not, whether it be a shadow, or substance, but is it the command of Christ? If a command, dispute not *Christ's* authority. Again, if Water-Baptism be a shadow, yet it is such as *Christ* submitted himself to, and who art thou? Wilt thou be wiser than Christ? And also they who *were baptized with the Spirit, who spake with tongues, and prophesied*, yet were baptized in water, Acts x. 47. Remember, he that is faithful in the least, is faithful in much.

Obj. 5. Doth not Baptism come in the room of circumcision.

Ans. No surely, for there is not any word of God that proves such a thing: and thou must not be wise above what is written, 1 Cor. iv. 6. Again consider, circumcision concerned only the males: but it is written, Acts viii. 12. "When they believed, they were baptized, men and women."

Obj. 6. But are not very learned men for Infant-Baptism?

Ans. The pharisees and lawyers, the learned men of the times, rejected the council of God against themselves, not being baptized, Luke vii. 29, 30. Do not say, as they who said, which of the rulers have believed in him? note what our Saviour saith, Mat. xi. 25. "*Jesus* answered, I thank thee, O Father, Lord of heaven and earth, that thou hast hid

these things from the wise and prudent, and hast revealed them to babes." And further, if learning were to be pleaded to this purpose, might not the papists plead the learning of their Cardinals and Jesuits?

Obj. 7. But there are many godly pastors of Churches who hold Infant-Baptism.

Ans. You are not to follow an Apostle further than he followeth Christ, 1 Cor. xi. 1. "Follow me as I follow Christ." Again, bring no examples of good men against an exprefs word of God. *Elias* was a good man, he called down fire from heaven to destroy men, but our Lord will not allow his disciples to do so. *Jehoshaphat* was a good king, but the high places were not removed by him; in that, his example was not good, and therefore not to be followed: follow no example contrary to God's word.

Obj. 8. But there is not a word against baptizing Infants.

Ans. *Nadab* and *Abihu* were burnt with fire because they did that which the Lord commanded not, Lev. x. 2, 3. Again, we have no exprefs word in Scripture, which saith, *Thou shalt not baptize bells*, as you may read in the book of Martyrs, they did. Where have you an exprefs word that saith, *Thou shalt not use salt, or cream, or spittle, in Baptism*, as the Roman Catholics do? but you must know that it is enough against Infants' Baptism, that it is not commanded.

Obj. 9. But were not whole families baptized?

Ans. But it is said of those families that they believed, Acts xvi. 33. "He was baptized, and all his;" and v. 34. he "rejoiced, believing in God with all his house." Acts xviii. 8. "Crispus the chief ruler believed in God with all his house." In the case of *Lydia* there is no mention of husband or children, whether she was a maid or widow, is left uncertain.

Obj. 10. Infants were once Church members, and we do not find they were cut off.

Ans. We are taught that the natural branches were broken off for their unbelief: and that if they believe they shall be grafted in again; but till then, till they shall believe, they remain broken off. Rom. xi. 20, 21. Again, in the Gospel it is said, "The ax is laid to the root of the tree, and every tree that brings not forth good fruit, is hewn down and cast into the fire." We must not now say, we have Abraham, or a believer, for our father, according to that place, Mat. iii. 9, 10. And this is the sense of the sure word of God. Thus you see the Sadduces who came to *John* with this pretence, that they had Abraham to their father, were rejected, Mat. iii. 7, 8. Observe further, infants, were members of the national Church of the Jews. But where do we find that they were ever members of particular Churches under the Gospel dispensation.

When Infants were Church members, servants bought with money, all subjects of the Jewish government, were also Church members. There was then a middle wall of partition between the Jews and other nations: all within this wall were reckoned members of their Church; all without, of the world, and of the kingdom of darkness: but this wall of partition is broken down. God is no respecter of persons, but in every nation, such as fear him and work righteousness, are accepted, Acts x. 38.

Obj. 11. But is the privilege of believers' children less under the Gospel than it was under the law?

Ans. What can that discourse of privilege mean? Was it a privilege to be under the dispensation of the law? Is it not a greater to be under the Gospel? Or dost thou mean by privilege, to have a right to spiritual promises? If so, the Apostle tells thee, Rom. ix. 8. They which are children of the Flesh, are not the children of promise. Or dost thou by privilege mean, partaking of the visible ordinance of circumcision? And is this such a privilege which the Apostle, Acts xv. 10. calls a yoke; a yoke, saith he, which neither we nor our fathers were able to bear? And is this the privilege thou contendest for?

Obj. 12. But the seed was in covenant? God made a covenant, with Abraham and his seed.

Ans. Let us enquire what is meant by covenant? Dost thou, by covenant, mean the

covenant that was made on mount *Sinai*; a covenant of works? Or dost thou mean a covenant of grace? If so, thou makest the covenant of grace changeable, and to be broken. Dost thou suppose that *Isbmael*, *Saul*, *Jeroboam* and *Ahaz*, and the rest were all in the covenant of grace? Or had they an interest in it, but lost that interest? So thou wilt make the covenant of grace a changeable covenant: in short, a covenant of works. God made a double covenant with Abraham Gen. xvii. 7, 8. &c. first, he promises to Abraham, and his seed, to give them the land of *Canaan*; and this belonged to all his seed: again, he makes the promise of life and salvation to Abraham and all his seed, Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not unto seeds, as of many, but as of one, *and to thy seed*, which is Christ." And it is said Rom. ix. 8. "The children of promise are counted for seed." Take this text right and there remains but little force in the objection.

Obj. 13. But they were so far in covenant as to have a right to the seal.

Ans. Circumcision was indeed entailed on the seed of Abraham, and their servants. But where is any such entailment of Baptism upon believers' natural seed? The priesthood of a certain covenant was entailed on the tribe of *Levi*, and on all their offspring, as you read, Joshua i. 8. Numb. xxv. 13. Will you therefore entail the ministry of the Gospel on

certain ministers, and their natural seed? Further, as to Baptism, it is plain, that the carnal right of the *Jews* would not serve. "Think not (saith John) to say within yourselves, we have Abraham for our father." Clearly shewing that their right, as children of Abraham, was cut off by the gospel. "Now the ax is laid to the root of the tree, every tree that bringeth not forth good fruit, is hewn down and cast into the fire." And further note, Abraham had a command for circumcising his infants: but where is the command for baptizing infants, the seed of believers?

Obj. 14. Christ said suffer little children to come unto me, for of such is the kingdom of heaven.

Ans. The text informs us plainly, that they were not brought to be baptized, but that *Christ* might lay his hands on them, and bless them, Mat. xix. 13. Mark x. 16. here is nothing of Baptism:

Obj. 15. But it is said, Acts ii. 39. "The promise is to you, and to your children?"

Ans. Do so much justice to your own soul as to read the text out; and you shall find that it is said, "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." You see now it is to such as are called, that the promise belongs. But if you say this word *call*, relates not to the children, but to them that are afar off: I answer, it must needs relate to

the children and their parents, and all afar off too. For the promise is that which you read in the 16 and 17 verses, this is that which you read in the prophet *Joel*, *I will pour out my Spirit on all flesh, on your sons and daughters*, Joel ii. 28. and ver. 32. *on the remnant whom the Lord shall call*. The promise then here spoken of, is the promise of the Holy Ghost. Now if this promise be to believers' children, without respect to their calling; then either the promise doth fail; but that is a dreadful thing to suppose: or else, all the children of believers do partake of this promise of the Spirit. But daily experience shews the contrary, that many believers' children are carnal, not having the Spirit; and that the promise is only fulfilled to as many as the Lord our God is pleased to call.

Obj. 16. But I have been baptized in my infancy, therefore I think I have no need to be baptized again?

Ans. As one faith of marriage, it is not the bed that makes marriage, (for if so, fornication were marriage) but a lawful consent and covenant, that make marriage: so I say of Baptism, it is not water applied by a minister that makes Baptism, but it is a free consent and subjection to Christ according to rule, that make Baptism. Now when thou wast an infant thou gavest no consent. Thou knowest of no such thing but by report. Thou knewest not when it was done, and therefore hadst no faith in the act. *And no Gospel ordinance*

avails without faith; so that thou art yet unbaptized. You may perhaps ask, what defects were in my infant Baptism? why, *first* there was no rule to baptize thee whilst an infant. Further, thou wast no right subject; for thou oughtest to have believed and been baptized. Again, thou wast only sprinkled, and not buried in Baptism, as Christ was, and hath commanded. Thy Baptism was only a tradition of thy fore-fathers; but the Lord *Jesus* is said to have shed his precious blood to redeem from the tradition of thy fore-fathers, 1 Pet. i. 18, 19.

“ In Acts xix. thou wilt find about twelve
 “ men who seem to have had all requisites
 “ before they were baptized, except hearing
 “ of, and believing in the Holy Ghost, verse 2;
 “ and to have been baptized properly, except that
 “ the minister did not use all the form of words
 “ which belong to the administration; for those
 “ reasons of defects, they were rebaptized.
 “ And if thou hadst neither heard, known,
 “ nor believed in the Holy Ghost before thou
 “ wert baptized; no, nor in Father, nor Son
 “ and if the minister committed any error, such
 “ as sprinkling instead of dipping thee, ought-
 “ est thou not to have matters mended like
 “ those twelve persons, rather than be content
 “ with imperfect Baptism? Nay, with no
 “ Baptism; for sprinkling would not be
 “ Baptism, hadst thou been a penitent and
 “ believer at the time.

Obj. 17. But many lay so much stress on Baptism, that makes us more backward to it.

Ans. Is there more stress laid by any than by Christ, who said they rejected the counsel of God against themselves, not being baptized, Luke vii. 29, 30. And is it not our duty to contend for the faith once delivered to the Saints.

Obj. 18. The children of believers are holy, therefore to be baptized.

Ans. As it is said the children are holy, so it is said the unbelieving husband is holy, or sanctified by the believing wife. This holiness signifies no more than the lawful use of marriage. For the Apostle in that place (1 Cor. 7.) in speaking of marriage, and determining whether they who believed should live with unbelieving husbands, or put them away, 1 Cor. vii. 13. His judgment was that the believing should not forsake the unbelieving husband or wife; because they were sanctified one by the other, and hence their children were holy. But is this a sufficient reason to baptize them? It is said Zech. xiv. 20. "There shall be holiness on the horses bells, and every pot in the Lord's house shall be holy." Now do you think this is a sufficient warrant to baptize bells, as we read in the book of *Martyrs* that they did. There is a being holy for the use of a believer, as every creature of God is sanctified by the word of God and prayer: *And to the clean all things are clean*, that is, to their use.

Thus unbelieving husbands or wives are holy, that is, sanctified to the use of each other, and children are clean proceeding from that sanctified use. But if you should think believers' children are inherently holy, your experience would teach you to the contrary. Do we not see good men have ungodly children, and bad men have holy children? So that *holy* must here signify a sanctified use of husband or wife though an unbeliever: so that the children are not born in uncleanness.

Obj. 19. When at first circumcision began, men of years were circumcised; but afterwards infants were circumcised: So in the gospel-time, when Baptism was first administered, men and women were baptized; but afterwards infants were baptized.

Ans. When God first commanded circumcision, he commanded that it should be administered to children, Gen. xvii. 10. But when Christ commanded Baptism, he commanded that persons should be taught, and that they should believe, and be baptized; and never commanded to baptize children. Again, we have the history of the lives and Acts of the Apostles and primitive Churches for many years, but no account of one infant baptized. *Paul* was converted some time after *Christ's* ascension, and had been fourteen years at least in Christ when he wrote his second Epistle to the *Corinthians*, as appears, 2 *Cor.* xii. 2. In these fourteen years sure some

children were born, but we read not of one baptized.

Obj. 20. *Paul* saith he was not sent to baptize, but to preach, 1 Cor. i. 17.

Ans. but *Paul* did baptize, 1 Cor. i. 14, 15. He baptized *Crispus*, and *Gaius*, and the household of *Stephanus*. Now what he did, he did by commission or presumption: but he did it not by presumption, therefore by commission. He was sent to preach as his principal work, but Baptism also fell in as a part of his office.

Obj. 21. But three thousand were baptized in one day; how could all these be dipped in one day? They might be sprinkled, but not dipped.

Ans. They might be dipped: for there were twelve Apostles, and seventy disciples for Administrators, as *Luke* x. 1. Eighty-two Administrators might well baptize three thousand in one day.

CHAPTER IX.

Believers' Baptism and Infant Baptism compared.

1. BELIEVERS' Baptism hath a command, Mat. xxviii. 19, 20.

2. Believers' Baptism hath many examples, Acts viii. 12. chap. ii. 37, 41, 42, &c.

INFANT Baptism hath no command.

Infant Baptism hath no example in Scripture.

3. Believers' Baptism is from heaven, Mat. xxi. 25.

4. Believers' Baptism is the counsel of God, Luke vii. 29, 30.

5. Believers' Baptism hath had, in a glorious manner, the approbation of God, Mat. iii.

6. In believers' Baptism the person baptized acts faith.

7. In believers' Baptism the baptized subject themselves in obedience to God.

8. Believers baptized know what they are doing, when baptized.

9. Believers remember their Baptism.

10. Believers are buried with Christ by Baptism, Rom. vi. 3.

11. All truly believers baptized, are in the covenant of grace.

Infant Baptism is of men.

Infant Baptism is the counsel of men.

Infant Baptism has never had such approbation of God.

But in infants' Baptism the infant acts no faith.

But in Infant-Baptism the infant shows no acts of its obedience.

But infants know not any thing of what is done when they are baptized.

Infants remember not theirs.

Infants are not buried, but only sprinkled.

All infants baptized, are not in the covenant of grace.

12. The promise of remission of sins is made to believers baptized, Acts ii. 37, 38.

13. God has promised that all who believe and are baptized, shall be saved.

14. Believers' re-joice when they are baptized, Acts viii. 16.

15. Believers' Baptism hath the plain word of God for its warrant, Mat. xi. 19.

16. It may be undeniably affirmed that believers were baptized by the holy Apostles.

17. All those who baptize infants, do confes believers were baptized in the primitive age.

18. Believers baptized have thereupon a right to the Lord's Supper.

19. All Believers baptized are lively stones fit for God's building, 1 Pet. ii. 15.

The promise of Remission of sins is not made to infants baptized.

God hath not promised that infants baptized shall be saved.

Infants weep when they are sprinkled.

Infants' baptism hath only uncertain consequences.

But it cannot be affirmed that any infant was baptized by the Apostles.

But they who baptize believers, cannot allow that infants were then baptized.

Infants baptized are not thereupon to partake of the Lord's Supper.

But infants baptized, are not lively stones fit for God's building.

20. Believers baptized by faith, build on *Christ* the foundation.

21. Such as are baptized on their own faith, if that faith be true, shall never perish, John x. 28.

22. Believers baptized are converted.

23. Believers baptized are not the children of wrath.

24. Believers at their Baptism, know *Christ*, whom they put on, to be precious, 1 Pet. ii. 7.

25. Believers love *Christ*, and will therefore keep his commandments, John xiv. 15.

26. Believers baptized, are capable of worshipping *God* in spirit and truth, and such *God* seeks to worship him, John iv. 23, 24.

27. Believers' Baptism must stand, be-

But infants baptized are built by another faith.

But such as are baptized on others' faith may perish, and that borrowed faith will not help them.

Infants baptized are not converted.

Infants baptized may be yet under wrath, John iii. 36.

*But infants baptized do not know *Christ* to be precious.*

*But infants are not capable of love to *Christ*, or purposes of obedience to his commandments.*

But infants baptized know not what they worship.

Infant Baptism must fall, because it has not

cause its foundation is in God's word.

28. Believers, baptized, may repel satan, saying, It is written, They believed, and were baptized.

footing in the word of God.

But they who were baptized in infancy cannot say, It is written, infants were baptized; for it is not written, and therefore they want this weapon against satan.

CHAPTER X.

Some plain Scriptures concerning Baptism, left to the Judgment of the Reader, without any consequences drawn from them by Man's wisdom.

THEN cometh *Jesus* to *John* to be baptized, *Mat.* iii. 13. *v.* 15, And *Jesus* said, suffer it to be so, for thus it becometh us to fulfil all righteousness, *v.* 16. *Jesus* when he was baptized went straightway out of the water.

Mat. xxi. 25. The Baptism of *John* was it from heaven, or of men? if we say from heaven, he will say, why did ye not believe in him?

Luke xx. 6. But if we say of men; the people will stone us.

Luke vii. 29. The publicans justified God, being baptized.

Ver. 30. But the pharisees and lawyers rejected the council of God against themselves, not being baptized.

Mat. xxviii. 19. Go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts ii. 38. Repent and be baptized every one of you, in the name of Jesus Christ.

Acts ii. 41. Then they that gladly received his word were baptized.

Mark xvi. 16. He that believeth and is baptized shall be saved.

Acts viii. 12. And when they believed, they were baptized both men and women.

Acts viii. 36. And the Eunuch said, here is water, what doth hinder me to be baptized?

Acts viii. 37. And *Philip* said, if thou believest, thou mayest.

Acts viii. 38. And they went both down into the water, both *Philip* and the Eunuch, and he baptized him.

Acts x. 47. Can any man forbid water that these should not be baptized, that have received the Holy Ghost as well as we? and ver. 48. He commanded them to be baptized in the name of the Lord.

Acts xvii. 8. And *Crispus* the chief ruler of the Synagogue believed on the Lord with all his house, and many of the *Corinthians* hearing believed, and were baptized.

Acts xxii. 16. And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Rom. vi. 4. We are buried with him by Baptism.

Gal. iii. 27. As many as have been baptized into Christ have put on Christ.

1 *Pet.* iii. 21. The like figure whereunto Baptism doth save us, &c.

1 *Cor.* xii. 13. By one Spirit we are all baptized into one body.

Acts xvi. 33. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway.

v. 34. he believing in God with all his house.

Luke iii. 21. Jesus being baptized, the heavens were opened.

Luke iii. 23. And Jesus himself being about thirty years of age.

John iii. 23. *John* was baptizing in *Ænon* near *Salim*, because there was much water.

CHAPTER XI.

Some persuasive Considerations, by way of Conclusion.

1. **CONSIDER** when God gives to any a new heart, it is to fit that person for his ordinances, *Ezek.* xi. 16, 20. "I will give them a new spirit, and I will take away the heart of stone, and give them a heart of flesh, that they may walk in my statutes, and keep my ordinances, and do them."

2. Consider, how dangerous it is to resist an ordinance of God; to this purpose read *Luke* vii. 29, 30. They rejected the counsel of God, not being baptized.

3. Consider, what judgments have attended the changing of God's ordinances, *Isaiah* xxiv.

1. "Behold the Lord maketh the earth empty, and turneth it up side down. Why, v. 5. "They have changed the ordinance," &c. When Christ makes an ordinance, which can belong to none but believers, and this is given to infants, is not this a changing his ordinance?

4. Consider what fell on *Nadab* and *Abihu*, the sons of *Aaron*, Lev. x. 1, 2. They offered what the Lord hath not commanded: it was not forbid; but that is not enough to give them warrant; it was not commanded. Infants' Baptism is not forbidden, we are told, but it is what the Lord commanded not.

5. Consider that if in thy infancy thou wast not a right subject, nor receivedst the ordinance in a right manner, then thou oughtest to be baptized aright when adult.

6. Consider if what thou receivedst in thy infancy was no Baptism, and thou hast not yet been baptized, then thou livest in the neglect of a great Gospel-Ordinance. Wilt thou call that obedience to this ordinance, which was not thy act, and had not thy consent, and what thou knowest not of, nor canst remember when it was done, and which thou hadst no faith in?

7. Consider the ordinances of God should be kept as they were delivered, 1 Cor. xi. 12. But Baptism was delivered to believers, never to infants. God delivered circumcision to be applied to infants, but never delivered Baptism to infants.

8. There are many who have not submitted themselves to believers' Baptism, but do deny Baptism to their infants. Let such consider, if their own Baptism was sufficient for themselves, why do they deny it to their infants: or if it be not sufficient for their children, why do they reckon it sufficient for themselves? — *How long halt ye between two opinions?*

9. Consider that the baptizing of believers is undoubtedly warranted by God's word: the baptizing of infants, at best is doubtful. Infants' Baptism has been often disputed; but when was believers' Baptism disputed? It is in words at length expressed in Scripture, *They believed and were baptized.* Now is it not better to go in a clear and certain way, than in a dark and doubtful way?

10. Consider there are multitudes of examples of believers' Baptism, as may be seen in *Chapter III.* of this book. But there is not one example of infants' Baptism in sacred Scripture.

11. Consider, if the salvation of thy soul dependeth on the true answering of this question, whether it is believers' or infants' Baptism that is revealed in the Scriptures? Wouldest thou not answer, believers?

12. Consider that as birth-right gave a title to circumcision under the law, so birth-right gave a right to the Priesthood also. Now if from thence you would entail Baptism on the seed of believers, why may you not as well entail the ministry on the posterity of ministers? it

would seem strange logic to say, the preachers' seed under the Gospel, must not have less privilege than the Priests' seed had under the law, and therefore they must have the ministry entailed on them.

13. Consider that we are not to think of any thing, any more than of any person, above what is written, 1 Cor. iv. 6. Now if infant-Baptism be not judged in Scripture to be an ordinance, do not you judge it to be an ordinance.

14. Consider that *Christ* was faithful in all his house, Heb. iii. 5. 6. Now if it had been his Father's will that infants should be baptized, surely he would have been so faithful as to have left us one word in his blessed Scriptures.

15. Consider that it was the commendation of *Moses*, the servant of the Lord, that he did all things according to the pattern shewn him in the mount, Exod. xxv. 40. And shall not the servants of the Lord do all according to the pattern shewn them by our blessed Saviour in the new Testament? but according to the pattern left us there, faith should go before Baptism.

16. Consider whether they who establish an ordinance on doubtful consequences, without any plain text, would grant the papists, and some others, the same liberty? as for example, because it is said, let all things be done decently, and in order, shall men have a liberty of making what order or ceremonies they please, because

they appear decent or orderly, and so are proved by a consequence from this place?

17. Consider, that seeing the Scripture is so exact in setting down the smaller circumstances of persons baptized, as in Acts xvi. 13; 14. when the Baptism of *Lydia* is related, the Holy Ghost remarks the time, *Sabbath day*; the place, *by a river side*; the custom of the place, *where prayer was wont to be made*; the company, *women*; the name of the person, *Lydia*; her trade, *a seller of purple*; the place of her abode, *the city of Thyatira*; her devotion, *a worshipper of God*; her action, *she heard God's word*; the effect of that, *God opened her heart*; the instrument by which he opened her heart, *by words spoken by Paul*. Now consider, I say, whether this Spirit that was so exact in recording all the smallest circumstances of Baptism, would not in some place or other have let us know if any infant had been baptized: but not one word in any place, that informs us that an infant was baptized: why should God have been thus silent, if it had been his will that it should be done?

18. Consider that we own but one law-giver, "There is but one law-giver, who is able to save and to destroy," *James iv. 12*. Again *Isaiab 33. 22*. it is written, "The Lord is our judge, the Lord is our law-giver." Now where hath this Lord given a law for baptizing infants? and if this one law-giver has not given a law for baptizing them, who may make such a law?

19. Consider whether the giving infants the Lord's supper, using God-Fathers and God-Mothers, and the cross, with many other ceremonies, which are now counted superstitious by many pedobaptists, had not the same rise and foundation as the baptizing of infants?

20. Consider whether it be safe to admit the uncertain conclusions men make from Scriptures contrary to the express texts?

21. Consider if it should be said to those who baptize infants, as in *Isa. i. 12. Who hath required these things at your hands?* what would they answer?

22. Consider whether any other Gospel ordinance is delivered in more plain words in Scripture?

23. Let those who neglect Baptism, consider whether, not being baptized, they do not reject the counsel of God according to *Luke vii. 29, 30.*

24. Consider whether they who practise Infant Baptism do not teach that Baptism is a sign of regeneration; and whether they can believe that all, or any of the infants baptized are regenerated; if not, why do they give them the sign?

25. Consider whether Abraham durst have circumcised his child if God had not expressly commanded him to do so; then why should any baptize a child without an express command?

26. Consider whether we are not to press after the purity of ordinances, and whether those ordinances are not most pure which are practised most exactly agreeable to the word of God?

27. Consider whether that blessed voice, *well done good and faithful servant*, will not best belong to those who have faithfully done what *Christ* hath commanded, and as he hath commanded it?

In fine reader, I beseech thee to consider what hath been said in this matter: and the glorious God of truth give thee the Spirit of truth, which may lead thee into all truth, and build thee up in the same, and give thee an inheritance among them that are sanctified; and as in sincerity with unfeigned love to God and thy soul, these things have been written; so in sincerity I pray that the very God and Father of our Lord *Jesus*, may sanctify thee throughout, in body, soul, and spirit, and give thee a heart to search whether these things be so.

THE END.

Brief Thoughts on the *Subject* and *Mode* of *BAPTISM*.

SUBJECT:

AS early as the Apostles' days,
 The man of sin began to work,
 And Babylon's mysterious ways
 Were known in secret then to lurk*. [* 2 Thess. ii. 7.
 Two cent'ries scarce had ran their round,
 Ere Babel's walls were seen to rise;
 And men's devices soon were found
 O'er heav'n's pure truths to tyrannize.
 That babish rite, among the rest,
 Of christ'ning infants, then began;
 And through the churches in the west,
 By swift degrees like torrents ran.
 Without a shadow of a proof,
 This childish custom still prevails;
 Thro' prejudice men stand aloof,
 For scripture test entirely fails.
 When John baptiz'd in Jordan's stream,
 And preach'd repentance to mankind,
 And all the region flock'd to him,
 We not a word of infants find:
 When Christ our Lord sojourn'd below,
 He taught his will without disguise;
 Yet not a hint from him did flow,
 That men their infants should baptize.
 When o'er the grave he conqu'ring rose,
 And gave his last, but full command,
 Th' Apostles' conduct clearly shews
 How they their Lord did understand:
 Inspir'd by love, they swiftly flew;
 The nations taught where'er they came;
 And converts, countless as the dew,
 Were baptiz'd in their master's name:

But 'midst the thousands that were taught,
 The thousands that baptized were,
 We cannot find one infant brought
 This gospel ordinance to share.
 How wond'rous strange, if heav'n design'd
 Infants as subjects truly fit
 To be baptiz'd, that we can't find
 One instance giv'n in holy writ*!
 But thus it is:—yet men will try
 To rack their brains for reasons found;
 And when the Bible proofs deny,
 Tradition makes their only ground!
 How vain the proof which this supplies!
 How rank of whorish Rome it smells!
 If once allow'd, we must baptize
 Not only infants, but our bells.
 Traditions are, at best, but vain;
 Our fathers err'd, and so do we;
 The scriptures only can explain
 What God, in truth, requires of thee:
 Customs and prejudice ensnare
 And fetter the incautious mind;
 'Twas these did Babel's temple rear;
 'Tis these do still the nations blind.
 Cast off your chains, ye heav'n-born minds;
 Exert your native freedom then;
 Search for yourselves, what God designs,
 And shun the futile schemes of men.

MODE.

HOW vain the sons of Adam's race!
 To what presumption giv'n!
 They folly set in wisdom's place,
 And change the rites of heav'n.
 When John baptiz'd our gracious Lord
 In Jordan's flowing stream,
 Of sprinkling spake he not a word,
 As some would fondly dream.
 Both Philip and the eunuch too
 Into the water went;
 With sprinkling they had nought to do,
 To dip was their intent.
 In Enon's wave, to Salem near,
 In sacred writ we're told,
 Because there was much water there,
 Did John baptize of old.
 If sprinkling then had been in use,
 A bowl had done as well;

* There is not a more self-evident truth than the entire silence of scripture respecting infant baptism.

Sprinkling, therefore, is an abuse
 Of what the scriptures tell.
 Baptism, in the sacred code,
 Christ's burial points to you;
 His resurrection, by this mode,
 Is also figur'd too.
 But sprinkling cannot represent
 These wonders to the mind;
 Nor was it ever Christ's intent
 It should the conscience bind.
 Search where you will, there's not a hint
 In all the scriptures giv'n,
 That by baptism sprinkling's meant,
 As the grand law of heav'n.
 If to baptize, in native greek,
 Designs to dip or plunge,
 Why should we other meanings seek,
 And the true sense expunge?
 The various ways which men invent,
 Can no true peace afford;
 God surely will some day resent
 Such freedom with his word.
 While others men's devices own,
 And to their schemes agree;
 Search thou the word, for that alone
 In truth * can settle thee.

* Truth is certainly one simple uniform thing, while error is multifarious, and admits of infinite diversity. This, I have thought, is the reason that Pedobaptists differ so among themselves respecting the subject, mode, use, and end of baptism. They depart from the only criterion that can settle the point: for if they attended simply to plain scripture and matter of fact, there would not be such diversity among them. There are no points of doctrine or discipline more clearly laid down in the sacred records, than the ordinance of baptism; there being nothing vague, uncertain, or indeterminate respecting it; consequently, this diversity has not its foundation in scripture, but merely from custom and prejudice; and I have often thought, that, did not these blind their eyes, in a superlative degree, it would be impossible for them to believe their own arguments and reasonings on the subject.

Many of the principal doctrines of the Romish church, such as the sacrifice of the mass, transubstantiation, purgatory, &c. admit of as clear proof from scripture as infant sprinkling, and would follow from the like manner of arguing with the Pedobaptists on this subject. But leaving all this, I think it demonstrably evident, that if it were possible for men to come to the scriptures divested of every bias and prejudice arising from custom, education, &c. and simply to search for truth on this point, there would not be a Pedobaptist in the whole circle of the Christian world. W. T.

THE
MODE AND SUBJECTS
OF
BAPTISM
EXAMINED,
IN
SEVEN SERMONS.

TO WHICH IS ADDED,
A BRIEF HISTORY OF THE BAPTISTS.

BY DANIEL MERRILL, A. M.
PASTOR OF THE CHURCH OF CHRIST IN SEDGWICK.

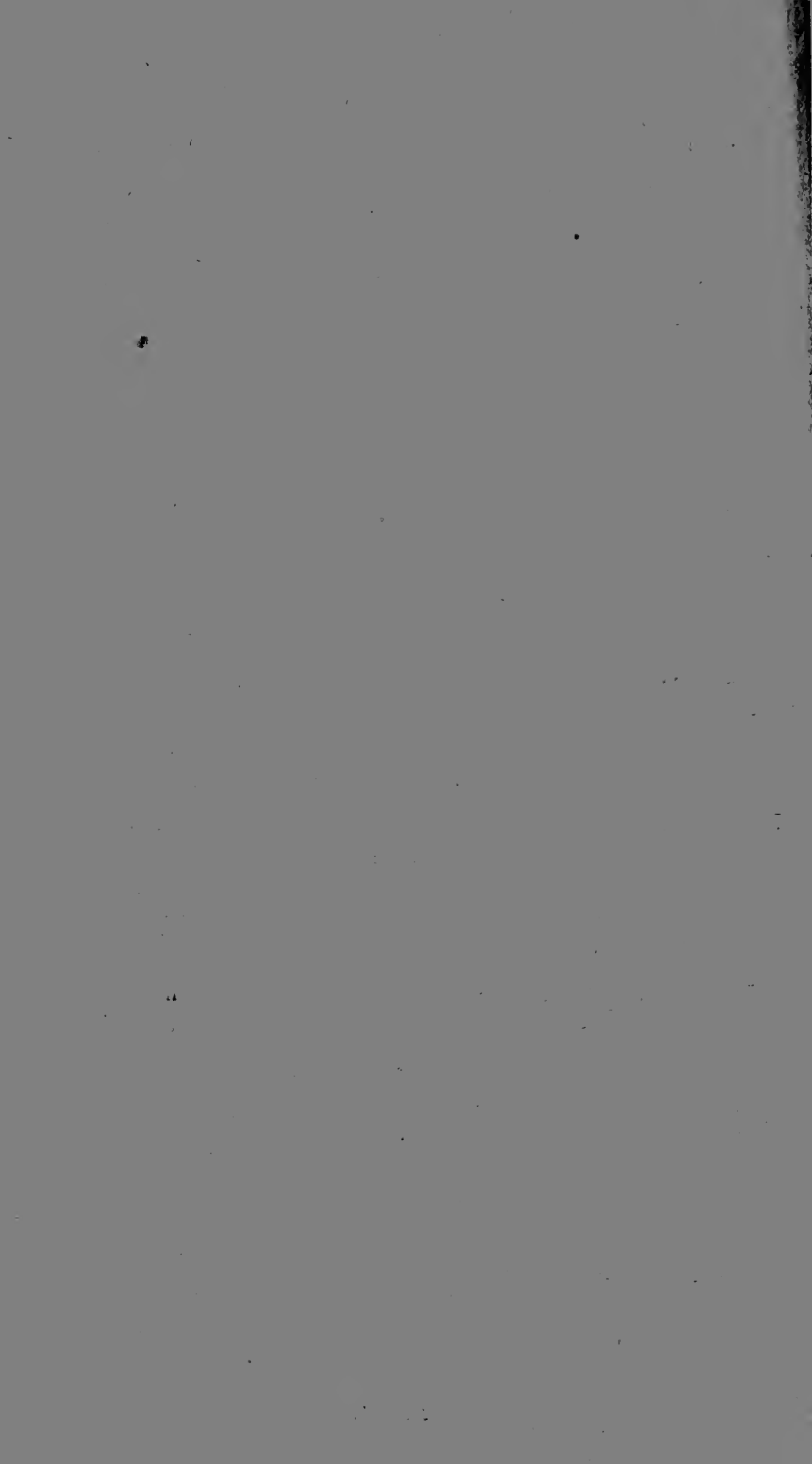
Doth our law judge any man before it hear him, and know what he doeth? *Nicodemus.* John vii. 51.

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Jesus Christ.*

THIRD EDITION.

BURLINGTON, NEW-JERSEY,
PRINTED AND SOLD BY STEPHEN C. USTICK.

1805.



TO THE READER.

FELLOW TRAVELLER TO ETERNITY,

YOU and I are the offspring of God. The period of our return to him swiftly approaches. Then the motive I have had in writing, and which you shall have had in reading, will both be known. How, and how far, the following pages will affect my present and future life, is with the LORD. How far they shall affect thine, is also with HIM. One thing is certain: the truth of what I have written will be soon known. You are willing to know it now, provided you know the value of the gospel, and possess an heart humbled by its doctrines.

Reader, be not offended at what I have written, till you be sure it is false. Do thyself no harm. Read, consider, compare every part, and the whole with divine truth, in such a manner and spirit, as shall yield thee a pleasing reflection in the world to come.

If the subject, as here presented, be true, it is a serious truth. If an error, it is a serious one.

It nearly concerns the kingdom of EMMANUEL,
to whose pleasure and mercy the whole is cheer-
fully resigned,

By, Reader,

Thy Servant, for Jesus sake,

THE AUTHOR.

Sedgwick, Dec. 27, 1804.

THE
MODE AND SUBJECTS OF BAPTISM.

SERMON I.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy-Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

IT hath pleased the Father of Mercies to bestow on fallen man a revelation from heaven. In it is contained the scheme of grace, which brings life and immortality to light. It shows the way by which to escape the wrath to come, and to find the favor of God. All scripture is given by his inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

Till the human heart be humbled, in measure, man feels not his need of divine teaching; nor will he make the scriptures the man of his counsel. But, my brethren and people, it is doubtless the case, that many of you possess a willingness to have your principles and practice squared by the word and testimony of Jesus Christ. My text contains some of the last words of our great High Priest. It is the general orders which he gave his first apostles, and left for

the instruction, practice and comfort of all their successors, to the end of the world. In the verse which precedes my text, Christ informs us, that all power in heaven and in earth is given unto him. His words, therefore, are clothed with authority. May we hear, and fear, and be obedient. Where the word of a king is, there is power: and who may say unto the King of Zion, What dost thou?

So far as we be christians, all that is necessary to enforce obedience is, to know what Christ would have us to do. Perhaps not a passage in all the oracles of truth contains more extensive instruction than do the words of my text. The commands are exceedingly broad; the Baptismal Institution comprehends all obedient disciples; and the comforting promise is durable as the world.

In my text, Christ Jesus, the head of the church and Lord of all, constituted his present and succeeding disciples to be apostles unto all nations. It contains their commission, and general and particular orders. In it they are directed—

I. To go and disciple all nations.

II. To baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

III. He directs these newly constituted apostles, and all their successors, to teach their baptized disciples to observe all things whatsoever he had given in commandment.

Lastly. For their encouragement and comfort, he adds, And lo, I am with you alway, even unto the end of the world. Amen.

I suppose it will be expedient, and with me it is an indispensable duty, that I lay each of these propositions as fairly and as fully before you as I can. But I shall not observe the order in which they lie in my text, which is as I have just stated them. For I

have many things to say unto you, in agreement with my text, but fear that you are not, all of you, able to bear them now. We shall therefore begin with the

II. Which contains Christ's command to baptize, in the name of the Father, and of the Son, and of the Holy Ghost, those who shall be discipled of all nations.

Nor do I purpose to call your attention, at this time, to the whole which is implied in this proposition. But what I purpose is, to define a few words which appertain to the ordinance, and then collect the scripture account of baptism, with some other texts, which may throw light upon the subject. Afterwards, in discourses which may follow, I may produce evidence that my definition of baptism is accurate and just; and show how the apostles and primitive christians understood this matter, and how they practiced. When this is done, it will be easily seen what is the outward and visible part of baptism; and then the purport, end and design of the institution may call for some attention.

Before I proceed to open, illustrate and confirm these particulars, I have several things to say unto you. For I wish you to attend to the subject without partiality and without hypocrisy. I pray God to remove darkness and all prejudice from your minds, that you may, indeed, come to the law and to the testimony of Jesus Christ in this matter.

You will consider me as under the strongest worldly inducements to continue to believe and practice as I have heretofore done; for should I, after mature consideration, be constrained to believe and practice differently, you will be released from all legal obligations to afford me any farther support; my relations will, the most of them, probably be greatly shocked, and displeas'd at the report: many, whom I highly

value as christians, and numbers of them zealous preachers of the gospel, will, it may be, consider me as lost, and worse than lost, to the church and world: and, besides this, multitudes will, no doubt, say all manner of evil against me. All this being true, with a thousand other connected smaller evils, and nothing of a worldly nature in prospect, save what is contained in the promise of Jesus Christ, you cannot but conclude that I shall proceed no farther in this matter than I am obliged to, in following the Lamb of God whithersoever he goeth.

Having said thus much with respect to myself, I will still add, that, should a change in my belief and practice, respecting the subject on hand, bring me to a more full belief and practice of the truth, I shall, on the whole, be a gainer. But, should a change take place, and I be called to sustain all the evils which I may calculate upon, and after all be plunged myself into a hurtful and bewildering error, surely all the meek and lowly in heart would rather commiserate than revile me.

Another thing I would mention to you, so that the subject may, if it possibly can, meet your minds without prejudice. You ought not to fix your judgments, nor found your belief, upon the arguments or confessions of great and good men, any farther than such arguments and confessions are conformed with the scriptures of truth. Should we hearken to what the greatest and best of men have confessed and affirmed of the subject which we are about to consider, and have our belief and practice corresponding with what they have written, the matter would, most evidently, go against what we have, in time past, both believed and practiced. For they have very generally, or very many of them, if not all of them, confessed or affirmed, however their

practice may have been, that immersion was the mode practised by the apostles and primitive church. This I purpose to prove to you in its proper place.

What I have more to add, before I proceed to the main business is, to state a few plain truths.

1. Baptism is a positive institution, about which we can know nothing, as to its being a christian ordinance, but from what Christ, and those inspired by his Spirit have taught us.

2. All which we are required to believe and practice, with respect to the christian ordinance of baptism, is declared to us by Jesus Christ and his forerunner and apostles.

3. When Jesus Christ first instituted the ordinance of baptism, he, no doubt, delivered his mind so clearly and fully upon the subject, that his immediate disciples and apostles understood and practised as he would have them.

4. Every thing which hath, by the precepts and commandments of men, been added since, is distinct from the ordinance, and makes no part of it.

5. No man, or body of men, have any more authority to add to this ordinance, or to diminish from it, than they have to institute a new one and call it Christ's.

6. Whenever, and wherever, this ordinance is so changed, as to lose the intent of the institutor, then and there the ordinance is lost, and becomes no christian ordinance at all.

Having laid these preparatory observations, remarks and plain truths before you, we proceed to consider the subject now on hand, which is—

Christ's command to baptize, in the name of the Father, and of the Son, and of the Holy Ghost, those who shall be disciples of all nations.

What is proposed for the present discourse is—

I. To define a few words which appertain to the ordinance of baptism. Then—

II. To collect the scripture account of baptism, together with some other texts, which may throw light upon the subject. Afterwards, in some following discourses, we may—

III. Produce evidence that my definition of baptism is accurate and just. Then show—

IV. How the apostles and primitive church understood this matter, and how they practiced. When this is done, it will be easily seen—

V. What is the outward and visible part of christian baptism. Then—

Lastly. The purport, end and design of the baptismal institution may call for our attention.

Agreeably to what is proposed, we are—

I. To define a few words which appertain to the ordinance of baptism. These are—

1. Βαπτιστήριον (*baptisterion*) Greek ; *baptisterium* and *lavacrum*, Latin ; a font, a bath, a washing place, a vessel to wash the body in ; English.

2. Βάπτισμα and βάπτισμός (*baptisma* and *baptismos*) Greek ; *baptisma* and *lotio*, also *ablutia saura*, Latin ; baptism, washing, sacred, ceremonial washing ; English.

3. Βαπτιστής (*baptistēs*) Greek ; *baptista*, Latin ; one who dips, a baptist ; English.

4. Βαπτίζω (*baptizo*) Greek ; *baptizo*, *mergo*, *lavo*, Latin ; to baptize, to dip all over, to wash ; English.

5. Λουώ (*louō*) Greek ; *lavo*, Latin ; to wash, to rinse, to bathe ; English.

II. We are to collect the scripture account of baptism, together with some other texts which may throw light upon the subject.

We will begin with those passages which speak of the baptism of John.

1. *Matth.* iii. 5, 6, 7. 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. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, &c.

2. Verse 11. I indeed baptize you with water unto repentance, &c.

3. Verses 13, 14, 15, 16. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him: but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? and Jesus, answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness: then he suffered him. And Jesus, when he was baptized, went up straightway out of the water.

4. *Matth.* xxi. 25, 26, 27. The baptism of John, whence was it, from heaven or of men? And they reasoned with themselves, saying, If we should say from heaven, he will say unto us, Why did ye not then believe him? But, if we shall say of men, we fear the people, for all hold John as a prophet. And they answered Jesus and said, We cannot tell, &c.

5. *Mark* i. 4, 5. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him IN the river of Jordan, confessing their sins.

6. Verses 8, 9, 10. I indeed have baptized you with water—And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John IN Jordan, and straightway coming up out of the water, &c.

7. *Mark* xi. 30. The baptism of John, was it from heaven or of men?

8. *Luke* iii. 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

9. Verses 7, 8. Then said he to the multitude that came forth to be baptized of him, O generation of vipers—bring forth therefore fruits meet for repentance.

10. Verse 12. Then came also publicans to be baptized.

11. Verse 16. I indeed baptize you with water.

12. Verse 21. Now when all the people were baptized, it came to pass that Jesus also, being baptized, &c.

13. *Luke* vii. 29, 30. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

14. *Luke* xx. 4. The baptism of John, was it from heaven, or of men?

15. *John* i. 25, 26. Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water.

16. Verse 28. Beyond Jordan, where John was baptizing.

17. Verse 31. That he should be made manifest to Israel: therefore am I come baptizing with water.

18. Verse 33. He that sent me to baptize with water.

19. *John* iii. 23. And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized.

20. *John* iv. 1. The Pharisees had heard that Jesus made and baptized more disciples than John.

21. *John* x. 40. Beyond Jordan, into the place where John at first baptized.

22. *Acts* i. 5. John truly baptized with water.
23. Verse 22. Beginning from the baptism of John.
24. *Acts* x. 37. After the baptism which John preached.
25. *Acts* xi. 16. John indeed baptized with water.
26. *Acts* xiii. 24. When John had first preached, before his coming, the baptism of repentance to all the people.
27. *Acts* xviii. 25. He (Apollos) spake and taught diligently the things of the Lord; knowing only the baptism of John.
28. *Acts* xix. 3, 4. Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

We will next turn our attention to those text which mention Christ's baptism.

1. *Matth.* xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
2. *Mark* xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved.
3. *John* iii. 5. Except a man be born of water, and of the Spirit, &c.
4. Verse 22. After these things came Jesus and his disciples into the land of Judea, and there tarried with them and baptized.
5. Verse 26. Behold the same baptizeth, and all men come to him.
6. *John* iv. 1, 2. When therefore the Lord knew how the Pharisees had heard, that Jesus made and

baptized more disciples than John (though Jesus himself baptized not, but his disciples.)

7. *Acts ii.* 38. Then Peter said unto them, 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.

8. Verse 41. Then they that gladly received his word were baptized.

9. *Acts viii.* 12, 13. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, &c.

10. *Acts viii.* 16. Only they were baptized in the name of the Lord Jesus.

11. Verses 36, 37, 38, 39. And as they went on their way, they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still. And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, &c.

12. *Acts ix.* 18. And he (Saul) arose, and was baptized.

13. *Acts x.* 47, 48. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord.

14. *Acts xvi.* 15. And when she (Lydia) was baptized and her household.

15. Verse 33. And was baptized, he (the jailor) and all his, straightway.

16. *Acts xviii.* 8. And many of the Corinthians, hearing, believed and were baptized.

17. *Acts* xix. 5. When they heard this, they were baptized in the name of the Lord Jesus.

18. *Acts* xxii. 19. And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.

19. *Rom.* vi. 3, 4. Know ye not, that so many of us as were baptized into Christ Jesus, were baptized into his death? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

20. *1 Cor.* i. 13, 14, 15, 16, 17. Were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: Besides, I know not whether I baptized any other; for Christ sent me not to baptize, but to preach the gospel.

21. *1 Cor.* vi. 11. But ye are washed.

22. *1 Cor.* 12, 13. For by one Spirit are we all baptized into one body*.

23. *1 Cor.* xv. 29. Else what shall they do that are baptized for the dead?

24. *Gal.* iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

25. *Eph.* iv. 5. One baptism.

26. *Eph.* v. 26. That he might sanctify and cleanse it with the washing of water by the word.

27. *Col.* ii. 12. Buried with him in baptism, wherein also ye are risen with him.

28. *Titus* iii. 5. According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

* This intends, as some suppose, the baptism of the Holy Ghost.

29. *Heb. vi. 2.* The doctrine of baptisms*.

30. *Heb. x. 22.* Our bodies washed with pure water.

31. *1 Peter iii. 21.* The like figure whereunto even baptism doth now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ.)

These, I believe, are all the texts in the New Testament which have a plain and obvious reference to either the baptism of John, or of Christ. They afford us the sum of all the knowledge which we can have of either the mode or subjects of christian baptism. What these passages say, we may believe: what they do not countenance, we may not believe. I will now set before you those passages where washing is mentioned, and the Greek words which are used.

1. *Matth. vi. 17.* But thou, when thou fastest, anoint thy head, and (*νίψαι, nipsai*) wash thy face.

2. *Matth. xv. 2.* Why do thy disciples transgress the tradition of the elders? for they (*νίπτονται, niptontai*) wash not their hands when they eat bread.

3. *Matth. xxvii. 24.* When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and (*ἀπενίψατο, apenipsato*) washed his hands.

4. *Mark vii. 2.* And when they saw some of his disciples eat bread with defiled, that is to say with (*ἀνίπτοις, aniptoïis*) unwashen hands.

5. Verse 3. For the Pharisees, and all the Jews, except they (*νίψωσιν, nipsōntai*) wash their hands oft, they eat not, &c.

6. Verse 4. When they come from the market, except they (*βαπτισώσιν, baptisōntai*) wash, they eat

* It is not certain that this hath any reference to christian baptism. If it have, it must refer not to that only. See *Doddridge in loc.*

not; and many other things there be which they have received to hold, as the (*βαπτισμοὺς, baptismous*) washing of cups and pots, brazen vessels, and of tables.

7. Verse 5. But eat bread with (*ἀνίπτοις, aniptois*) unwashen hands.

8. Verse 8. For, laying aside the commandments of God, ye hold the tradition of men, as the (*βαπτισμοὺς, baptismous*) washing of pots and cups.

9. Luke v. 2. And they (*ἀπέπλυναν, apeplunan*) were washing their nets.

10. Luke vii. 38. And stood at his feet, behind him, weeping, and began (*βρεχεῖν, brechein*) to wash his feet.

11. Verse 44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she (*ἐβρέξε, ebrexe*) hath washed my feet with tears.

12. Luke xi. 38. And when the Pharisees saw it, that he had not first (*ἐβαπτίσθη, ebaptisthē*) washed before dinner.

13. John ix. 7. And said unto him, Go, and (*νίψαι, nipsai*) wash in the pool of Siloam; he went his way therefore and (*ἐνίψατο, enipsato*) washed.

14. Verse 15. Then again the Pharisees also asked him how he had received his sight: he said unto them, He put clay upon mine eyes, and I (*ἐνίψαμην, enipsamēn*) washed and do see.

15. John xiii. 5. After that he poured water into a bason, and began (*νίπτεω, niptein*) to wash the disciples' feet.

16. Verse 6. And Peter said unto him, Lord, dost thou (*νίπτεῖς, nipteis*) wash my feet?

17. Verse 8. Peter saith unto him, Thou shalt never (*νίψῃς, nipsēs*) wash my feet. Jesus answered

him, If I (*νίψω, nipso*) wash thee not, thou hast no part with me.

18. Verse 10. Jesus saith to him, He that is (*Ολελουμένος, oleloumenos*) washed, needeth not save (*νίψασθαι, nipsasthai*) to wash his feet, &c.

19. Verse 14. If I then, your Lord and master, have (*ἐνίψα, enipsa*) washed your feet, ye also ought (*νίπτειν, niptein*) to wash one another's feet.

20. Acts ix. 37. And it came to pass in those days, that she was sick and died, whom when they had (*λούσαντες, lousantes*) washed.

21. Acts xvi. 33. And he took them, the same hour of the night, and (*ἐλούσεν, elousen*) washed their stripes.

22. Acts xxii. 16. And now, why tarriest thou? arise and be baptized, and (*ἀπόλῦσαι, apolousai*) wash away thy sins.

23. 1 Cor. vi. 11. But such were some of you, but ye (*ἀπελουσασθε, apelousasthe*) are washed.

24. Eph. v. 26. That he might sanctify and cleanse it with (*λουτρῶ, loutrō*) the washing of water by the word.

25. 1 Tim. v. 10. If she (*ἐνίψεν, enipsen*) have washed the saints' feet.

26. Titus iii. 5. By the (*λουτρῶ, loutrou*) washing of regeneration.

27. Heb. ix. 10. Which stood only in meats and drinks, and (*διαφόροις βαπτισμοῖς, diaphorais baptismois*) divers washings.

28. Heb. x. 22. Having our bodies (*λελουμένοι, leloumenoi*) washed with pure water.

29. 2 Peter ii. 22. But it is happened unto them according to the true proverb—and the sow that (*λουσομένη, lousamenē*) was washed, &c.

30. Rev. i. 5. Unto him that loved us and (*λούσαντι, lousanti*) washed us from our sins in his own blood.

31. *Rev. vii. 14.* These are they who came out of great tribulation, and (ἐπλυναν; *eplunan*) have washed their robes in the blood of the Lamb*.

Those passages which make mention of *sprinkling*, with the Greek words used, now call for your attention.

1. *Heb. ix. 13.* For if the blood of bulls and goats and the ashes of an heifer (ραντιζουσα; *rantizousa*) sprinkling the unclean, &c.

2. Verse 19. He (Moses) took the blood of calves and of goats, with water, and scarlet wool and hyssop, and (ἐρραντισε; *errantise*) sprinkled both the book and all the people.

3. *Heb. x. 22.* Having our hearts (ἐρραντισμένοι; *errantismenoi*) sprinkled from an evil conscience.

4. *Heb. xi. 28.* Through faith he kept the pass-over and the (προσχυσιν; *proschusin*) sprinkling of blood.

5. *Heb. xii. 24.* And to the blood of (ραντισμῶ; *rantismou*) sprinkling.

6. *1 Peter i. 2.* And to the (ραντισμὸν; *rantismon*) sprinkling of the blood of Jesus Christ.

Lastly. You will now give attention, for a moment, to those passages of scripture where the word ΔΙΠ is mentioned.

1. *Luke xvi. 24.* That he may (βάψῃ; *bapsē*) dip his finger in water.

2. *Matth. xxvi. 23.* And he answered and said, He that (ἐμβάψας; *embapsas*) dippeth his hand with me in the dish.

3. *Mark xiv. 20.* And he answered and said unto them, It is one of the twelve, that (ἐμβαπτόμενος; *embaptomenos*) dippeth with me in the dish.

* *Plunō* properly signifies to wash clothes; as *louō* the body; and *niptō* the face and hands.

4. *John* xiii. 26. And he answered, He it is to whom I shall give a sop when I have (*βάψας, bapsas*) dipped it; and when he had (*ἐμβάψας, embapsas*) dipped the sop, &c.

5. *Rev.* xix. 13. And he was clothed with a vesture (*βεβαμμένον, bebammenon*) dipped in blood.

A few remarks on what we have passed over will close the present discourse.

1. We see that all the words, which appertain to the ordinance of baptism, signify the same which they would provided immersion were the scripture mode.

2. We see that the subject of baptism is very repeatedly mentioned in the New Testament. It is brought to view expressly in about threescore passages.

3. Whenever baptism is mentioned, and neither the word *βαπτίζω* (*baptizō*) nor *βαπτισμός* (*baptismos*) is used, the word substituted plainly intimates that bathing, or washing the body all over, is the mode; for this is the signification of *λούω* (*louō*), which is the word, and the only word, which the scriptures employ in the room of *βαπτίζω*, (*baptizō*.)

4. Whenever *βαπτίζω*, (*baptizō*) or *βαπτισμός* (*baptismos*) is translated washing, a ceremonial and not a common washing is manifestly intended.

5. We find that in all the places where sprinkling is mentioned, the original words, *ραντίζω* (*rantizō*) and *πρόσχυσιν* (*proschusin*) are very different from *βαπτίζω* (*baptizō*) and *βαπτισμός* (*baptismos*.)

6. You will please to observe, that wherever we find, through the New Testament, the word, to dip, it is from the same theme whence *βαπτίζω* (*baptizō*) comes.

7. We see that every thing looks as though *immersion* might be the *mode*; and, as for *sprinkling*, there is, to say the least, nothing which *looks* like it.

SERMON II.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

THE business which we are now upon depends very much upon the definitions of certain words, and principally upon the definition of the word *baptize*, and upon the certain evidence of such definition, or definitions, being accurate and just. For we can no otherwise understand what God the Lord saith unto us, than by knowing the import of the words by which he is pleased to communicate his will. The Great Teacher, who came from God, hath doubtless communicated his mind so explicitly that the humble in heart may know the common matters which relate to faith and practice. If we devoutly search the scriptures, and seek wisdom as silver, and search for her as for hid treasures, God will make us to understand knowledge, and to serve him with acceptable practice. The Spirit of the Lord hath, most certainly, chosen acceptable words, words of definite meaning. We are to search out their signification, and to be obedient. I cannot judge of their signification for you, nor can I answer for the judgment which you shall make up, nor can you for me.

I am, by my office, obliged to exhibit, so far as I can, all those divine truths which relate to faith and

practice. I am obliged to believe and practice according to the best light which I can gather, or have in any way afforded me. You are under similar obligations.

Whilst we proceed, I wish you to believe, fully, two things; one is, that truth, if believed and practiced, will not, on the whole, harm you. The other is, that the most sure way to acquire truth is, to be of a humble and obedient mind, ready to receive the truth. For God resisteth the proud, but giveth grace to the humble.

In the preceding discourse, we attended to the definition of certain words which appertain to the ordinance of baptism; and then collected the scripture account of baptism, together with some other texts, which are supposed to throw light upon the subject under consideration. In this discourse we are—

III. To produce the more direct evidence, that my definitions of baptism, and to baptize, are accurate and just.

The definition, which I gave of baptism, was, a *washing*, a *sacred*, a *ceremonial* washing. I will now add to this definition, that it is immersion, or dipping one all over in water.

The definition which I gave of the word *baptizō* is, to dip all over, to wash. I will also add, that the word signifies, to wash the body, or any thing, all over. What I mean is, that these are the significations of the words *baptisma* and *baptizō*, which are rendered baptism and to baptize.

I am now to produce evidence, that this is a just and accurate definition of the words.

You will observe, that this is quite different from the *subjects* of baptism; that is another subject, which must be attended to in its place.

The evidence which I have to offer, in order to fix precisely the just sense and meaning of the words

baptism and *to baptize*, is contained in the following facts. The

1st Comprises what the Greek Lexicon, Concordance, and two English Dictionaries, testify of the words.

Schrevelius's Lexicon testifies, the import of *baptism* is *lotio*, washing. Also that *to baptize* signifies *to wash*, to put under water, or under any other liquid thing; to sink, dip in, duck or plunge over head, to immerse.

Butterworth's Concordance says, baptism is an ordinance of the New Testament, instituted by Jesus Christ, whereby a professed believer in Christ, is in the name of the Father, and of the Son, and of the Holy Ghost, immersed in and covered with water, and then raised up out of it, as a sign of his fellowship with Christ in his death, burial and resurrection, and a sign of his own death to sin, and resurrection to newness of life here, and to life eternal hereafter. The same Concordance defines the word *to baptize*, thus—to dip, immerse, or plunge.

Entick's Dictionary says, that—*Baptism* is a sacrament that admits into the church.—*Baptizer*, one who christens, or dips.—*Baptistry*, the place of baptizing at, a font.—*Baptize*, to christen; plunge, overwhelm.—*Baptized*, admitted to baptism, dipt, &c.

Bailey's Dictionary, speaking of baptism, or rather the place in which persons were baptized, says, *Baptistry* is either the place or vessel, in which persons are baptized. In ancient times, this being performed by immersion, the persons so initiated went into a river and were plunged; but in the time of Constantine the Great, chapels, or places on purpose to baptize in, were built in great cities, which was performed in the eastern and warmer countries by dipping the persons; but in process of time, in the

western and colder countries, sprinkling was substituted in place of dipping; which was the origin of our fonts in churches.

2. I will repeat some of the attendant or circumstantial facts, which have relation to the ordinance of baptism, that you may look at them, and judge for yourselves, whether the preceding definitions appear just.

John baptized IN the river Jordan:

He was baptizing in Enon because there was much water there.

The name of the place, where baptism was administered, is *baptisterion* or *baptistery*, which signifies a place in which to wash the body all over.

Baptism signifies to dip, plunge, immerse, or wash the body all over in water.

Baptizer signifies one who dips, plunges, or washes the body all over in water.

To baptize signifies to plunge under water, to dip, or to wash the body all over.

To be baptized is to be plunged, immersed, or washed all over in water.

Does this whole matter, taking so many of the words, and some circumstances, and finding them all so well agreeing together, help you, in any degree, to the definition of the word *baptize*? Supposing these things be facts, and you had never had any prejudice for, or against, the word *baptize*, would you be able to gather the meaning of it from what hath been said?

There is an objection starting in the minds of some of you, which should be now obviated, lest it prejudice your minds from the truth.

The objection is, Do not the words signify some other things, as well as those which have been mentioned?

Ans. I have thought they did: but I have searched in several dictionaries, and read many authors upon the words, yet have not found one dictionary which has given a definition of the words different from what I have given; nor one author who has been able to show, that the true meaning of the words is any otherwise than what I have mentioned. Besides, the very course of argumentation which Dr. *Lathrop*, Mr. *Cleveland* and others have taken, by which to prove that *baptizō* hath some other signification than to dip, immerse, to bury or overwhelm, is an implicit confession that they were not able to prove any such thing. It is also a strong presumptive argument, that no different signification can be found.

Their argument is this: *Baptō* signifies, in one instance, in the Old Testament, to wet with the dew of heaven. *Baptizō* is the offspring of *baptō*, and consequently may be taken in the same sense. This argument is of the same weight with the following: My father believes in sprinkling, as being baptism; I am his offspring, and consequently I believe the same; when the fact is, I am largely convinced that it is no such thing. Would gentlemen employ such an argument, did not their cause labour? Such an argument, when it stands, as it does, at the front of all their supposed evidence, is an implicit confession that they cannot prove what they wish to*.

* Since writing the above, I have met with *Cole's Latin Dictionary*, which gives one English of *baptizo*, to *sprinkle*. It hath, indeed, been matter of no little surprize, that all modern dictionary compilers have not given one definition of the word baptize, to sprinkle; for it, indeed, is one signification, which the practice of many christians, for two or three hundred years past, has given to the word.

Had all lexicons, and all dictionaries, for the twolast centuries, borne united testimony, that one sense of the word *baptizo* was to sprinkle, it would not have been half so unaccountable as it now

This matter will have farther attention in another place.

3. The words *baptismos* and *baptizō* have two, and only two translations, in the New Testament. These two are *baptism* and *washing*. They are very generally rendered *baptism*, or *to baptize*. This is their usual translation. But several times in Mark, Luke, and in the epistle to the Hebrews, they are rendered *washing*. As the washing of pots, and cups and brazen vessels and tables, or seats on which they reclined, when they ate meat; and *diaphorais baptismois* in Hebrew is rendered, *divers washings*.

In the law given by Moses, the people were, on many occasions, to bathe their bodies, and wash their clothes in water; and also to put their pots and cups and brazen vessels into water, that they might be cleansed from ceremonial uncleanness. To these legal ceremonies the Pharisees had added traditional ones, which were, no doubt, observed in the same manner as those appointed by the Lord. If so, then the washing of pots, &c. in Mark, was putting them into water, as the command was to do, Levit. xi. 32. The divers washings in Heb. ix. 10. were ceremonial washings, or bathings, in which the body was washed, or dipped, Numb. xix. 19. This being the case,

is that they have so generally retained the ancient and primitive significations, and refused to adopt the modern one, which prejudice, convenience and modern practice have given to it. Indeed, could a thousand modern lexicons and dictionaries be found, which should say, to *sprinkle* is one sense in which *baptizō* is used, it would all come to nothing, unless they should testify that this is one of its ancient and primitive significations: and even then, it would come to no more than this, that the word is less determinate, than it is now supposed to be. Could they do this, it would be still nothing, unless they prove the scriptures use it in this sense, which they cannot do. But if they could, it would not be fully to their point, unless they can show, that it is thus used in application to the ordinance.

does not this matter go to confirm, or determine, what is the definition of baptism?

4. We will now mention a few noted witnesses, who have given their testimony as to the meaning of the word *baptizō*.

Calvin, a very warm opposer of the Baptists, shall, as a witness in this cause, speak first. His testimony is, "Howbeit, the very word of baptizing signifieth to dip."

Zanchius, as brought forward by the Rev. Mr. Butterworth, shall be my next witness. He says, *baptizō* is to immerse, plunge under, to overwhelm in water.

I could quote, or bring forward, a multitude of witnesses, and all from our own order, the Pædo-baptists, to prove the same point. But in the mouth of two or three witnesses, if they be good ones, every word shall be established. We will therefore produce but one more; that shall be good Doctor Owen. "For the original and natural signification of it, (*baptizō*) it signifies to dip, to plunge*."

5. I will mention to you a Greek word, which Paul repeatedly uses, as signifying the same thing as *baptizō*, and where he means the same thing, namely, baptism.

In 1 Cor. vi. 11, Paul, speaking to the Corinthians of divers kinds of vile sinners, says, "And such were some of you; but ye are washed," &c.

Eph. v. 26. That he might sanctify and cleanse it [the church] with the washing of water, by the word.

Heb. x. 22. Let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

* Ancient Dialogue.

The Pædobaptists acknowledge that *washing*, in these text, means *baptism*, and I know not that any of them deny it. Baptism and washing appear to be used as synonymous words, or as words signifying the same thing. If this be the case, then the two words, *baptizō* and *louō*, which are translated, one to baptize, and the other to wash, mean the same thing, and are thus intended by the apostle. Then, provided we can determine what *louō* means, we can also determine what is the signification of *baptizō*. This word, *louō*, signifies to wash, and to bathe the body in water, for thus it is generally, if not universally used, and from it is *loutron*, a bath, or place to wash the body in. Besides, the word *louō* is never used in the New Testament, nor any where else, to my knowledge, to signify either sprinkling or common washing. Its appropriate sense appears to be, bathing or washing any thing all over; as you may see, Acts ix. 37, and xvi. 33; 2 Peter ii. 22; which are the only places where I recollect the word *louō* is used, save where the ordinance of baptism appears to be referred to. This being the case, the matter appears just as it would, provided the ordinance included the bathing of the body in water. This is letting scripture interpret itself: and the interpretation which it gives is, baptism is bathing, or washing the body in water. This, therefore, may help you a little towards determining in your minds what is the signification of *baptizō*. For *louō* is repeatedly used in scripture, as importing the same mode of washing which is commanded in the ordinance of baptism.

6. Paul's description of the mode of baptizing, or of what is done to those who are baptized, may afford you farther light upon the subject.

Paul brings this matter up to the Roman and Colossian christians, as a matter well known to them. To the former he says, Rom. vi. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. To the other he says, Col. ii. 12. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.

Upon these texts, Dr. Doddridge has the following note: "It seems the part of candor to confess, that here is an allusion to baptism by immersion, as was most usual in these early times." Here the good Doctor says, "as was *most usual*:" this I shall, by and by, explain to you.

In the mean time, you will please to pay due attention to what was done to those who were baptized, and which appears to be familiar to the Roman and Colossian christians. The apostle makes no remarks, and explains nothing to them, but speaks to them as though they would and did well understand what he meant, when he said, "We are buried with him by baptism into death;" and, "Buried with him in baptism." It is plain fact, that Paul thus speaks, and it also appears very plainly, that he had no apprehension but that he should be understood.

Bishop Hoadly's declaration appears to be much in point: 'If baptism,' says he, 'had been *THEN*,' *i. e.* in the apostles' days, 'performed as it is *NOW* among us, we should never have so much as heard of this form of expression, of dying and rising again in this rite*.'

These things I have thought it my duty to lay before you, that I might assist you, by a number of

* Ten Letters.

plain facts, to form a judgment, each one for himself, what the meaning of baptism is, and what the word to *baptize* signifies.

I have still more light upon this subject, and shall, in the next discourse, lay it within your view. It will perhaps be, to some of you, more convincing than any thing which I have as yet exhibited. But previously I will make one observation, and it is this: all the evidence which we have been exhibiting, we have on one side of the question; and, if I mistake not, none on the other to counteract it: for, if my memory and judgment be correct, the wisest and best of men, of our own denomination, have asserted, that these things are so. I do not say that all good men have; but the most learned have, and some who have appeared very pious.

But you will say, Why have they not practiced differently, if they have thus believed? I am not answerable for their practice; but, if the Lord will, I shall, ere long, give you the reasons which they assign.

I shall only add, for the present, two or three consequences, and then leave the subject for your consideration.

1. The Baptists have, against our practice, and for theirs, that kind of evidence which is, perhaps, in all cases but the present, considered the most unequivocal and certain. This evidence is given in by a cloud of witnesses, who, whilst they are bearing their testimony, condemn themselves every sentence they utter. If these men, who are confessed by both sides to be both pious and learned, may be believed, the cause will most certainly be determined against us; for there was never a clearer case. They unitedly testify that the scripture mode of baptism is immersion, but omit the practice. In this they condemn themselves.

2. The scripture sense, and, for aught appears, the only sense, of baptism, is, dipping, immersion, burying in water, being overwhelmed, and the like.

3. We are brought to this dilemma, either to commence Baptists, as to the mode, or do as our fathers have done, confess the truth in theory, and neglect it in practice.

SERMON III.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

MEN, brethren, and fathers, we are still upon a very important subject—a subject which highly concerns us as christians—a subject in which our feelings, our reputation, and our peace too, may not be a little concerned: Many things, not to say every thing, call upon us not to go too fast; and, at the same time, obedience to our common Lord forbids all backwardness, in pursuing where his truth and Spirit lead us.

All which I request of you is, with candor hear, with readiness obey, what truth shall dictate.

Should we, after long and serious deliberation, be obliged to believe and practice differently from what we have heretofore done, we shall be much exposed to two things: one is, to be reviled; the other, to revile again. What we shall need is, patience to bear the one, and grace that we may avoid the other.

Perhaps human nature is more inclined to nothing than to an overbearing spirit. It is perfectly consonant with human nature to make ourselves, and not the scriptures, the standard of both faith and practice. The natural consequence of this is censure against all who dare to think, or act, as we do not. To guard you against unreasonable and common prejudice, I will, for your consideration, suggest a thought, which we may do well to remember; and it is this: many, who shall believe and practice as we have long done, may be as honest and faithful as we then were. This being true, the following consequence is plain, that the line of conduct which the Baptists ought to have practiced, in months and years past, towards us, the same, if we be Baptists, will it become us to pursue with relation to others. It requires not much foresight to discover, that we shall need much of that wisdom which is profitable to direct.

Whilst it may be indispensable with us to use every prudent mean to diffuse that light which God may graciously afford us, it will be our wisdom to do every thing in such a manner as not to heighten, but, if possible, to lower, the prejudices of good people.

Whilst you, my dear friends and people, know that light chaseth away the darkness, and that truth will ultimately prevail against every error; I solicit your candor and prayerful attention, that error may not be retained, or prevail against any of us, to our wounding.

Our attention hath already been called to the definition of a number of words, which relate to the ordinance of baptism, to the scripture account of baptism, together with some other texts, which were supposed to throw light upon the subject, and also to some evidence in support of the given definitions. As the great question turns upon what is commanded,

and as that cannot be otherwise known than by making sure the import of the words used, we shall therefore search for additional light and certainty, by inquiring—

IV. How the apostles and primitive christians understood this matter, and how they practiced.

If this can be made plain, then, perhaps, your mind will be satisfied, and your judgments made up.

I proceed to lay the evidence before you.

There appears no necessity of spending time to produce evidence that the apostles understood the matter to be as I have proved to you that it was: for they, no doubt, understood the words which Christ spake, and the commands which he gave; besides, if the apostles and primitive church practiced thus, it is evident that they thus understood it; for doubtless they, especially the apostles, were honest men, and practiced as they understood Jesus Christ to have directed them.

I will here make two observations to you; and I wish you to remember them.

The first is, no person should, especially in important matters, make up his judgment, that any particular subject is true, till he has evidence of its truth.

The other is, the best proof which the nature of any case admits of, may and ought to be considered as evidence, and so received by us, as to those things we are called to believe and practice.

There are different degrees of evidence: the highest kind produces knowledge. When the evidence is small, it produces a weak and dubious belief. But where it is such that, on supposition the thing be true, the evidence could not be greater than it is, there we are obliged to yield our assent, and we do violence to our reason if we will not believe.

The evidence, which we have with respect to the practice of the apostles in the matter of baptizing, differs in degree, and, in some measure, in kind, from the evidence which we have respecting the practice of the church in later ages as to the same matter. But if we have, with respect to the practice of both, the best evidence which the different cases admit of, we are under obligation to believe the evidence good, and the facts true which are supported by it.

We have much the same kind of evidence with respect to the practice of the apostles, which we have as to the practice of the church for many ages after them. Mr. Baxter, Bishop Hoadly, and others, testify, that the apostolic practice was, immersion. We have, moreover, as to their practice, a much higher kind of evidence. In support of their practice, I shall produce the best kind of evidence, and afterwards, whilst speaking of the practice of the church in succeeding ages, may occasionally bring forward some of the other kind of evidence, in support of the apostles' practice.

As to the practice of the apostles, in the administration of baptism, I observe, we have in the scriptures four distinct sources of evidence. The

1st Is this. When baptism is mentioned by the disciples and apostles, and the common word is not used, they uniformly employ one particular word, and this word is of very determinate signification, and expresses the bathing, or washing, of the body in water, as Heb. x. 22: Having our bodies (*loulomenoi*) washed with pure water. Acts xxii. 16. Arise and be baptized, and (*apolousai*) wash away thy sins. 1 Cor. vi. 11. But ye are (*apolousasthe*) washed. By the determinate signification of this word, their practice appears to be immersion.

2. The apostles were commanded to dip, immerse or plunge all over in water the persons whom they admitted to this ordinance. This is evident from the determinate signification of the word to baptize. Says the command, Go ye, therefore, and teach all nations, baptizing them, &c. We have before proved what is the signification of this word, and consequently what Christ commanded his disciples, when he sent them to baptize.

I do not now say that the apostles immersed any; but this is what I say, they were commanded thus to do. I leave it for you to determine, whether they did, or whether they did not.

3. I observe to you, that the New Testament, wherever it speaks of the apostles baptizing any, says they immersed them, or dipt them all over in water. For this is the plain, literal and common, if not the only, signification of the word. I still leave it with you to determine whether the apostles did, or did not, practice thus.

Left some of you may have forgotten what I have before proved to you, and consequently entertain some doubt, whether baptism may not sometimes signify the application of water in a different way; we will make two or three observations.

1. The plain, literal and common signification of the word is to immerse, overwhelm, dip, or to plunge all over.

2. There appears to be no evidence, that it is ever used, so much as once, in any part of the Bible, to signify the application of water in any other sense. Even in those passages where I have, in time past, supposed that the meaning might be, and probably was, *washing*, without immersion, the sense appears to be, putting into water or immersion, and not what we commonly understand by the word washing.

Of this you may be convinced, by considering the treatment to which the Jews were accustomed with respect to those vessels which were ceremonially unclean. They were to baptize them, or put them into water, as you may see, Levit. xi. 32: "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack; *whatsoever vessel* it be, wherein any work is done, it must be *put into water*, and it shall be unclean until the even; so it shall be cleansed."

3. I will observe to you, that it would, most visibly, be a reflection upon the Great Teacher, who came from God, to suppose that he should, when appointing a positive institution, use words aside from their plain and commonly received sense, that too without giving any intimation of his using the words in any sense differing from the common, especially when he was setting up a new institution, about which his most faithful followers could, in all succeeding generations, know nothing but from the words used in, and about, the institution. Does not all this appear plain and reasonable?

Now the Bible, in the plain, literal and common sense of the words which it uses, says, the apostles dipt, plunged or immersed, all such as they admitted to baptism. You will judge for yourselves whether the apostles practiced thus, or whether they did not.

4. The practice of the apostles is farther illustrated and confirmed by what Paul tells the Roman and Colossian christians, with respect to what took place when they received the ordinance of baptism. He says to the former, "We are buried with him by baptism into death:" To the other he says, "Buried with him *in* baptism." Paul speaks of this matter as a thing perfectly understood by christians

in his time, and used it as an argument to promote their weanedness from the world, and growth in sanctification. But have not you either passed over these and similar passages, without noticing them, or considered them rather hard to be understood? But how easy is it to understand them, provided the apostles practiced as the scriptures say they did! I still leave it with you to determine for yourselves, how the apostles practiced.

This is the best evidence which the nature of the subject admits. This matter, the apostles' practice, was transacted many ages since. We have the testimony of the scriptures as to what it was; this is evidence enough: however, we shall occasionally add the testimony of men.

We shall now attend to the practice of the church, and discover, if we can, how it was for ages after the apostles. The best evidence which this part of my subject admits is that of human testimony*. I by no means rest the merit of the cause on this evidence. At the same time, it may weaken the prejudices of some, and be a mean of confirming others in the belief of the truth.

It appears so plain a case, that we can hardly refuse assent to it, that as the church hath, for a series of ages, practiced, so have they believed. When we shall see what their practice hath been, we shall the more easily concede that their belief hath been similar.

* Christ's promise to his apostles, to their successors, and to the church, may assure us, that the ordinance of baptism, by which his people should be distinguished from the world, would ever continue. Therefore could we know what the church hath always practiced, especially that part of it which hath been most separate from the world, then their practice would afford a strong argument in favor of what the institution intended.

What is now before us is to produce and to receive evidence relative to the practice of the primitive church. It is the following:—

1. This evidence consists in the united testimony of both those who practiced the administration of the ordinance by immersion, and those who used sprinkling, and called it baptizing.

Mosheim, a very noted church historian, and not very friendly to the Baptists, bears direct testimony, that John, Christ's forerunner, and the church, in the first ages of christianity, practiced immersion as the mode of baptizing. The following you may take as a sample of his evidence. "The exhortations of this respectable Messenger (John) were not without effect, and those who, moved by his solemn admonition, had formed the resolution of correcting their evil dispositions, and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of immersion, or baptism*."

Speaking of the church in the second century, he says, "The persons that were to be baptized, after they had repented the creed, confessed and renounced their sins, and particularly the devil, in his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son and Holy Ghost, according to the *express command* of our blessed Lord†."

The Doctor, speaking of some inferior sects of the seventeenth century, and particularly of a sect called Collegiants, says, "Those adult persons, that desire to be baptized, receive the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, even by *immersion*‡."

* Century I. chap. iii. sect. 3.

† Century II. Part ii. chap. v. sect. 12.

‡ Vol. v. p. 488. American Edition.

Mr. Bailey, in his *Etymological English Dictionary*, says, “In ancient times, this (baptism) being performed by immersion, the persons so initiated went into a river, &c. and were plunged.”

John Calvin, in his *Institutions*, book IV. chap. xv. sect. 19, says, “It is certain that the manner of dipping was used of the old church.”

Here are three substantial witnesses. These might be sufficient, seeing there is not one to be found who will, or dares, give direct and positive testimony against the truth of what these affirm. But since there are an host who stand ready to give in their testimony, even against their own practice, we will hear what two more of them will testify, relative to the important cause now on trial.

These two shall be Dr. Cave and the famous Mr. Baxter.

Dr. Cave, a great searcher into antiquity, says, “That the party baptized was wholly immersed, or put under water, which was the *common, constant, and universal* custom of those times; whereby they did significantly express the great end and effects of baptism, representing Christ’s death, burial and resurrection, and, in conformity thereto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life*,” &c.

Most remarkable is the testimony which Mr. Baxter gives to this truth, in the following words: “It is commonly confessed by us to the Baptists (as our commentators declare) that in the apostles’ time, the baptized were dipped over head in water, and this signifieth their profession both of believing the burial and resurrection of Christ, and of their own dying unto sin, and living, or rising again, to newness

of life, or being buried and risen again with Christ, as the apostle expoundeth baptism, Col. ii. 12, and Rom. iv. 6. And though (saith he) we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it; so then he that signally professes to die and rise again in baptism with Christ, doth *signally* profess *saving faith* and *repentance*; but *this* do all they that are baptized according to the apostolic practice*.”

As these witnesses testify, so do all learned and pious men who have critically attended to this subject, and afterwards given in any direct and positive evidence upon the matter.

2. The evidence, as to the practice of the primitive church, consists in the testimony of men to this truth, that the church did for thirteen hundred years practice immersion, some extreme cases excepted.

The only evidence which I purpose to give in support of this, for the present, is the testimony of the author of *Ten Letters* to bishop Hoadly upon the mode and subjects of baptism, and the confession of Dr. Lathrop that it was even so.

The author of the *Letters* asserts that this was the practice of the church for thirteen hundred years after the commencement of the christian era. Dr. Lathrop asserts that this was the fact; as you may see, by reading his four sermons on baptism, where he gives these letters a particular attention, and is supposed to assent, where he makes no objection.

3. All the churches in Europe, Asia and Africa, ever have done, and do now, practice immersion, save those who are now, or have been under the jurisdiction of the pontiffs of Rome.

* *Ten Letters.*

The same witnesses, who bore their testimony to the last particular, give in their evidence in support of this, and in the same way; the one asserting the fact, the other assenting that it is even so.

4. The very reasons which have been given, and which are still given, to justify the contrary practice, are a plain confession that immersion, or burying the subjects under water, was the practice of the apostles and primitive church in the ordinance of baptism, and what Christ commanded to be done.

The reasons which are alledged why sprinkling may be substituted for immersion, are, the want of health, in some instances where they suppose baptism to be necessary; the weakness of constitution with respect to some, and the coldness of climate with respect to many, and as to all in northern climes in the wintry season. Here is a silent acknowledgement, that it is not the institution, that it is not the permission, of Christ, but mere accidental and local circumstances, which make it lawful to lay by the command of Christ, and to receive in its stead the precepts and commandments of men.

Mr. Bailey says, in his dictionary, that baptism was performed in the eastern and warmer countries by dipping the persons all over, but in process of time, in the western and colder countries, sprinkling was substituted in the place of dipping.

Dr. Lathrop, in his Sermons, implicitly confesses the following extracts to be both true and genuine.

Mr. Baxter, in his *Paraphrase on the New Testament*, observes on Matth. iii. 6, "We grant that baptism then was by washing the whole body; and did not the difference of our cold country, as to that hot one, teach us to remember, 'I will have mercy and not sacrifice' it should be so here."

The author of the *Letters to bishop Hoadly*, in the twenty-third page, writes thus: "Mr. Baxter, we have already seen, excuses the matter by the coldness of our climate. Calvin, the celebrated reformer of Geneva, observes in his Exposition of Acts viii. 38, 'We see here what was the baptifinal rite among the ancients, for they plunged the whole body in the water.' Now it is the custom for the minister to sprinkle only the body, or head, and he too excuses this sprinkling; but how, I cannot well recollect, not having his book at hand."

Bishop Burnet, though he thus describes the primitive baptism, "With no other garments but that might serve to cover nature, they at first laid them down, as a man is laid in the grave, and then they said these words, I baptize, or wash, thee in the name, &c. Then they raised them up again, and clean garments were put upon them; from whence came the phrases of being baptized into Christ's death, of being buried with him by baptism into death, of our being risen with Christ, and of our putting on the Lord Jesus Christ; of putting off the old man, and putting on the new;" and though he justly observes, that sacraments are positive precepts, which are to be measured only by the institution, in which there is not room left for us to carry them any farther; yet forgetting his own measure of the institution, viz. the party baptized was laid down in the water, as a man is laid in the grave, he says, "The danger in cold climates may be a very good reason for changing the form of baptism to sprinkling*."

I propose, for the present, to note but one quotation more, and that shall be in the words of Dr. Wall, as quoted in the *Letters*. The Doctor in

* Burnet's Exposition of the Thirty-nine Articles.

giving the reasons why, in Queen Elizabeth's reign, the custom of dipping was laid aside, observes, "It being allowed to weak children to be baptized by affusion, many sound ladies and gentlemen first, and then, by degrees, the common people, would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in the water*." Now,

v. It may be easy for you to gather what is the outward and visible part of the ordinance of baptism.

It is to immerse proper subjects in water, in the name of the Father, and of the Son, and of the Holy Ghost. This is the outward and visible part of baptism, the scriptures being judge; this literal and plain meaning of the command being judge; the practice of the apostles being judge; the practice of the church for more than a thousand years being judge; and even if we appeal to those who refuse to practice thus, they add their testimony, that this is what was commanded. They pretend not to say, that any new command hath been given, or that the old one hath ever been changed. What shall we say to these things!!!

I conclude, by submitting a question, and a few inferences, for your consideration.

The question is, If immersion be from heaven, and sprinkling from men, by what authority do we continue the practice?

The inferences are—

I. We, who call ourselves Pædobaptists, are as a house divided against itself. To say the least, we appear thus. Our champions will look us in the face, and assure us, that the Baptists have plain scripture for their mode, and yet we have a right to

choose on the score of convenience, &c. what mode is pleasing to us. Thus say Calvin, Hoadly, Owen and others : whilst in their practice they have been, in this instance, like the servant who knew but did not his lord's will. These good men have confessed rather too much for the credit of their practice, and our comfort while copying it. Many, however, have risen up in defence of our father's practice and ours. They invent many ingenious hypotheses to prove it from heaven, but not one affords a solid conclusion, which shows it to be so.

2. According to the light which for the present appears, we cannot but conclude, that our definitions of baptism and to baptize are scriptural, accurate and just. If we will do the will of God, we must practice what he commands.

3. It appears that it is not left with us to choose what mode we will practice in administering or in receiving the ordinance of baptism ; for we find but one mode to it : and we must practice this, or none. We may sprinkle a person in the name of the Father, &c. and we may wash the face, or any part of a person, in the same sacred name ; but it is not possible to baptize a person in this way. For sprinkling, or any small, partial washing, never was, is not now, nor ever will be, what the scriptures mean by christian baptism.

4. That a person must be greatly unacquainted with the plain, literal, scripture account of baptism, or extremely prejudiced, not to say perverse, to affirm, that the Bible says nothing about immersion, or burying in water, for baptizing. For it speaks of this mode and no other, in the application of water as a gospel ordinance.

The Baptists have for their mode the broad *basis of scripture*, antiquity, and the uninterrupted, and somewhat universal, practice of the church,

5. It appears that for well informed Pædobaptists to oppose the Baptists, as to their mode of baptizing, is very great wickedness. For the Baptists have the advantage of plain and express scripture on their side, and the learned, critical and candid Pædobaptists know it.

Ignorance is the best and only excuse which we can make for ourselves for any opposition which we have made against the ancient and primitive mode which the Baptists have practiced in the administration of the ordinance. Our contention in this matter hath not been against the Baptists merely, but it hath been against their Lord and ours.

Dr. Lathrop appears generously to grant the truth, that immersion is scripture baptism, and only contends that sprinkling be also allowed; which every candid mind would readily do, were there one text of scripture to support it.

6. No true christian, if he knew what he did, would ever make light of immersion, which the Lord commands, and the Baptists practice, as the mode of baptizing, or more strictly, as baptism itself.

SERMON IV.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy-Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

WHILST discoursing to you upon these words, I have, as I suppose, proved to you what is the outward and visible part of baptism. You have,

to appearance, given a serious and solemn attention, and, I hope, a candid one, to what hath been said.

All which I ask of you in this matter is, that you, in the spirit of meekness, hear the whole, and then judge and practice, in such a manner, as you cannot refuse to do, without doing violence to your reason, and without disobedience to the command of Heaven.

Some of you may be afraid of discord; but whence, I pray you, will discord arise among brethren? Will a candid, prayerful and self-denying attention to truth cause this feared discord? Hath truth a tendency to produce discord among the faithful followers of the Lamb of God? I know that once, when Christ preached the doctrines of the cross, multitudes of professing disciples went back, and followed no more with him. I hope it will not be thus with any of you. But, my brethren, however it may be with any of you, one thing is clear—I ought, I must, declare to you, so fast as I profitably can, all those truths of God, which appear necessary to build you up in sound faith and holy practice.

As I have said before, so say I unto you again, that all which I ask of you is, to give truth a candid hearing, and yield your assent, when facts are plainly proved.

Nothing should, by me, be thought too much to be done, to clear away from your minds the darkness of prejudice, together with an erroneous belief and practice which you may have imbibed, in part, by my means. I shall, therefore, in this discourse, after having attended to the purport, end or design of baptism, answer some objections, which may for the present obstruct the force of truth.

Before we proceed to the particular business of this discourse, you will, if you please, attend for a minute to a few questions and their answers.

1. Is it not a plain case, that it is my duty to deliver to you the whole counsel of God, according to the best light it may please him to afford me?

2. Is it not equally plain, that your duty is to yield, not to me, but to the truths which I deliver, an obedient ear?

3. Should you, from an uncandid and prejudiced mind, refuse to be converted by the truth, will the fault be mine?

4. Should I exhibit full evidence, as to the subject on hand, and exhibit that evidence clearly too, or should it be that I have done this, and yet great difficulties arise, will you be justified should you lay the blame to me?

5. Should I teach you the truth, and produce all the evidence which you can ask for, and you should, all, like faithful christians, believe it, where or whence will arise any difficulty among us? Should any of you refuse to believe, will you charge your difficulties to my account?

6. Are not all of you determined that you will hear candidly, and believe upon evidence?

You will please to give a christian and judicious answer to each of these questions, and let your practice be conformed with the gospel of our Lord Jesus Christ.

Having laid before you the principal part of the facts and evidence, which I intended, as to the visible and outward part of baptism, now—

Lastly, The purport, end or design of the baptismal institution may call for some attention.

The purport, end or design of this christian ordinance, or institution, appears to be—

1. For a dividing line between the kingdom of our Lord, and the kingdoms of this world.

John was Christ's forerunner : he was sent before his face to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just : to make ready a people prepared for the Lord* ; and that Christ should be made manifest to Israel, therefore, says John, am I come baptizing with water †. John's mission comprehended a double purpose, to make ready a people, prepared for the Lord, and to manifest Him unto Israel. The people which he instrumentally made ready, and prepared to receive the Lord, he baptized ; and it appears from his rejecting many of the Pharisees and Sadducees, that he intentionally baptized none other ‡. The whole discourse which he had with them, Matt. iii. 7 to 12, is good evidence that he admitted none to baptism but such as brought forth visible fruits of repentance. Such persons he admitted among that people which he was making ready for the Lord. This people were, when prepared, to compose that kingdom, or the beginning of that kingdom, which shall never be destroyed, and which is an everlasting kingdom, which shall stand forever : Daniel ii. 44, and vii. 27. This kingdom Christ calls the kingdom of heaven, and says, it is not of this world.

It appears to be this kingdom which was now at hand, almost ready to be set up, of which Christ speaks to Nicodemus, when he says, John iii. 5, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

All this does, for substance, meet the sentiment of Baptists and Pædobaptists on this subject. Both suppose, that none can belong to this kingdom without being born of water, or baptized. Both suppose that men may professedly, or visibly, belong to this kingdom, without being born of the Spirit : but,

* Luke i. 17.

† John i. 31.

‡ Matt. iii. 7.

perhaps, neither the Baptists nor Pædobaptists, would say, that any do, strictly speaking, belong to this kingdom, except they have been born of water and of the Spirit. Our Lord saith, Verily, verily, except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven. If a man cannot enter into this kingdom but in this way, he cannot belong to it in any other.

Both sides grant, that baptism, or to be born of water, is the only way of admittance into this kingdom. They are not so well agreed as to what it is to be born of water, whether it be to be sprinkled, washed, or immersed. Concerning this matter you must judge for yourselves.

This being a given point, that the design of baptism is, that it should be for a dividing line between that kingdom, which the God of heaven was to set up in the latter day, and this world, I would suggest for your consideration—Which draws the line of separation most clearly between this kingdom and all other kingdoms on earth; to enter it by being sprinkled; or by being visibly and actually buried in water, and rising as it were from the dead, to join this kingdom?

I will also suggest one thing more for your consideration: Which hath the most direct and natural tendency to cause Christ's kingdom to appear to be, as it really is, not of this world? to have almost all admitted into it, in infancy, and so in unbelief, and all by sprinkling, or by a little water put upon the face, and the greater part of them living in open wickedness, or manifest unbelief, and unnoticed by the church to which they are supposed to belong; or, to have none admitted but professed believers, and these admitted in a way which significantly says, that they turn their backs upon the world; yea, that they are dead to the world, and are risen with

Christ? I only suggest, this for your consideration. I hope to attend to it in its place, but not to-day.

2. The purport, end or design of baptism appears to be for a manifestation, that the subjects of it have forsaken all, yes, their own lives, for Christ's sake and the gospel.

How can this be more visibly manifested, than by being buried with him in baptism? How can a man more visibly forsake all, than he does when buried? How can any one more manifestly forsake his own life for another, than by voluntarily submitting himself into the hands of another to be buried alive?

Is not this agreeable to what Christ saith, Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple?

3. It appears to be for a representation of our being washed from our sins in the blood of the Lamb.

John, the revelator, saith, speaking of Jesus Christ the faithful witness, "Unto him that loved us, and washed us from our sins in his own blood." This is a figurative expression, showing at once the procuring cause, the blood of Christ, and the gracious effect, our souls purged from dead works to serve the living God. Can any natural sign represent this more fully, than does baptism, in which our bodies are washed with pure water?

4. The purport, end or design of this christian ordinance appears to be for the promotion of piety in individuals, and purity in the church.

What can have a stronger tendency to move the heart of a christian to piety and weanedness from the world, than has the institution of baptism? seeing at every remembrance of it, he is put in mind, how Christ died *for sin*, and how every one who hath believed and been baptized, has by the ordinance signally died *to sin*, been buried from the world, and

raised again to newness of life. Hath not this ordinance also an equally strong tendency to preserve the purity of the church, should it be administered as we have proved it ought to be, by immersion only? and should another thing be found to be true, that visible believers only should be admitted to it, what a world of unbelievers would this shut out of the church! How differently would the professed church of Jesus Christ appear from what it now does!

If my information be correct, every natural born subject of the crown of England is, according to the laws of their national church, to be baptized, and immediately considered as a member of the church. This is, indeed, consistent, if all the parents have, in any past period, been proselyted to the christian religion, and if baptism have come into the place of circumcision, and to be administered to children and infants, as that was.

Not only so, but probably nine-tenths of the inhabitants of New England, if not of our nation, belong to the church, according to the professed belief of the Pædobaptists. Upon the same principle I presume that more than three-fourths of all the adults in this and the neighbouring towns belong to the church, and have, if the principle be according to the gospel, a right to require admittance to the Lord's supper, and baptism for their children. Then, upon the same principle, would their children be members of the church, and entitled to all the privileges of God's house, as they come to years, and nothing short of gross immorality could justify their exclusion. Does this look as though Christ's kingdom were not of this world?

5. The purport, end or design of baptism appears to be well described by Dr. Goodwin, in the following words: "The eminent thing signified and represented in baptism is not singly the blood of

Christ, as it *washes* us from our sins, but there is a further representation therein of Christ's death, burial and resurrection, in the baptized: and this is not in a bare conformity to Christ, but is a representation of a communion with Christ in his death and resurrection; therefore it is said, We are buried with him in baptism, and wherein we are risen with him, &c. And moreover, here it is that the answer of a good conscience, which is made the inward effect of this ordinance, 1 Peter iii. 21, is there also attributed to Christ's resurrection, as the thing signified and represented in baptism; and as the cause of that answer of a good conscience, even baptism doth now save us, as it is a figure of salvation by Christ."

6. The purport, end or design of the ordinance appears to be to point out, or shadow forth, the forgiveness or remission of sins, and the being cleansed from them. Hence the propriety of scripture expressions, which are like the following: The baptism of repentance for the remission of sins, Mark i. 4. Arise and be baptized, and wash away thy sins, Acts xxii. 16. Here it is worthy of the critical reader's notice, that the word translated, *wash away*, is *apolousai*, which signifies to wash clean, or to wash out a stain, as well as to wash away. It is also worthy to be observed, that the word *louō*, whence this is derived, is the only word, or theme, save *baptizō*, which, in the New Testament, signifies to wash the body. This being well considered, it cannot be doubted, but baptism is a most significant representation of the remission of sin, or cleansing from it.

Lastly, The purport, end and design of the ordinance of baptism appears to be, for an open and manifest declaration that those who receive it, do heartily, and of a ready mind, put on Christ, enter into his service, receive him to be their Prophet,

Priest and King, and covenant to be for him, and for him only. Accordingly it is said, As many as were baptized into Christ, have put on Christ: they have put on his name, his self-denying profession, his suffering, despised, but glorious cause.

Is the purport, end and design of baptism as hath been now stated, then the mode is immersion; and those who change the *ordinance* from *dipping* to *sprinkling*, and apply it to unbelievers, *pervert* the *ordinance*, lose its import, and make it quite another thing. This we have, for years, ignorantly done.

We will now attend to the arguments, which the late Rev. John Cleaveland hath left us in support of *sprinkling*, as being authentic baptism. This Mr. Cleaveland was, and I believe justly too, esteemed as one of the most pious and faithful servants of Christ. Whilst I was favoured with a personal acquaintance with him, he stood very high in my estimation, for his unaffected piety, and fervent simplicity, as a preacher of the everlasting gospel. I still retain the same opinion of the good man. But great and good men are not always wise. In any instance where their wisdom hath failed them, we should be careful how we follow. The Bereans would not take Paul for a guide, without first bringing him to the standard of divine truth. The Bereans were justified. Should we treat Mr. C. in the same way, he could not, and I am inclined to think he would not, though he were living, condemn us. I might let his works and arguments in support of sprinkling sleep, were it not, that some of you, my people, and perhaps others, may by them, in one particular, be kept from beholding Christ, as in an open glass.

The good man's object was, to prove that baptism by sprinkling is authentic, or is scriptural; or that sprinkling is baptism.

I will now lay before you his supposed strong arguments by which he supports the validity of sprinkling for baptizing. After stating the principles of the Baptists, as to the ordinance now considering, his

1st Argument is, "Their learned men know that the word *baptizō* in Luke xi. 38, and *baptismous* in Mark vii. 2—5, are used to signify the same as *niptō* is, i. e. proper washing, or making clean by the application of water, in cases that do not necessarily require dipping as the mode of washing." The answer to this is: That neither the learned men among the Baptists, nor the learned among any other class of men, know any such thing. Besides, *baptisthē* in Luke, and *baptismous* in Mark, have reference to, and mean, a ceremonial, a religious, or rather, as may be more properly called in these instances, a superstitious washing. What is meant by a ceremonial washing you may see by looking into the ceremonial law: Levit. xi. 32, and in Numb. xix. 19, where you will find that this ceremonial washing was, to put into water, or to bathe one's flesh in water. You hence see that these two passages, with which Mr. Cleaveland lays the foundation of his support of sprinkling for baptism, utterly fail him, and come in as auxiliaries to confirm immersion as the only scripture baptism. I will not say that *niptō* is never used to signify ceremonial washing, and so intend the washing, or putting the hands into water, (*pugme*) with abundance of exactness, as Dr. Doddridge expounds it; or up to the elbows, as L'Enfant renders it. But one thing is evident to all who will examine the texts, and compare them with the ceremonial washings of the ceremonial law, in conformity with which the Jewish doctors meant to have their traditional ceremonies, that *baptizō* and *baptismos* are not

used in the sense in which *niptō* generally is. In every point of view, Mr. Cleaveland's texts utterly fail him, and go to destroy the custom or tradition he brought them to support. Besides, I do not find that *baptizō* is used, in any place, for washing the hands, or for washing or dipping a part of the body, or any other thing. Mr. Cleaveland's

2d Argument is built upon Hebrews ix. 10, where the apostle speaks of (*diaphorois baptismois*) divers washings. Here, where the apostle is speaking of divers ceremonial washings, or bathings, Mr. Cleaveland, without the least possible evidence, concludes the apostle means divers sprinklings.

The same answer which was given to the first argument belongs to this, as Mr. Cleaveland has produced no evidence, that (*baptismois*) washings, or bathings, means sprinklings, save that in the 13th and 21st verses. The apostle makes use of the word sprinkle, when speaking of the application of blood, and speaking of the unclean, says, they are *rantized*, and adds, almost all things are by the law purged, *catherized*, not *baptized*, with blood. It is not a little surprising that a man of Mr. C's good sense should say, and that Dr. Lathrop, and other men of erudition, should follow him, in saying, these different sprinklings, in the 13th and 21st verses, refer to *baptismois*, when, had they looked three words farther, they would have found them to be, *kai dikaiōmasi sarkos*, the literal English of which is, "The ordinances of God concerning the ceremonial rites of bloody sacrifices!" Had they looked into their Greek Testaments, they might, with ease, have seen that their argument would not bear examination. Surely, had these gentlemen had the right of the question, they never would have compelled the apostle to explain by the sprinkling of blood, what he meant by bathings

or washings with water. Perhaps a more forced exposition of scripture is seldom heard. Besides, the apostle told them, by placing what is translated, carnal ordinances, between divers washings in the 10th, and sprinkling in the 13th and 21st verses, that he intended no such thing as they supposed. If I mistake not, Mr. C's

3d Argument is an attempt to prove that *baptō* and *baptizō* are used to signify something more than to dip, put into water, &c. When the good man brought forward his argument he forgot—&c.—which belongs to his quotation from Dr. Gale, and which includes immersion and overwhelming, and which comprises the whole which Mr. C. has proved that *baptizō* signifies. But, waving his forgetfulness, we will attend to what he says. All which he appears to do here is, to show that *baptō*, or *baptizō*, are used to wash, dip and wet with sprinkling the dew from heaven, and to overwhelm. That is, *baptō* signifies to dip, put into water, wet with the dew of heaven, &c. and *baptizō* signifies to dip, put into water and overwhelm. What is the consequence? According to Mr. C. it is this: Because *baptō* is sometimes used to signify one's being wet with the distilling dew of heaven, &c. therefore *baptizō* signifies the same thing: Because *baptō* signifies in one place to wash without dipping, therefore *baptizō* signifies to wash without dipping; and because *baptō* is sometimes used to signify to colour, or stain, by aspersions or the like, therefore *baptizō* is used in the same sense; therefore sprinkling is authentic baptism. What evidence, I pray you, my hearers, is there in all this? Yes, what show or appearance of evidence is there in all this? Would ten thousand such arguments afford you the least conviction, or gain your assent, where you had a cent to lose?

Every person of sense, who is acquainted with the Greek, would, generally speaking, allow Mr. C's premises, that *baptō*, in different places, signifies the application of water in different ways; and that *baptizō* sometimes signifies overwhelming. But no person, who understands the matter, will allow his conclusion, for it hath no connection with the premises.

His argument, in plain English, is this: The verb to wet, sometimes signifies to sprinkle, as in a heavy dew we say it sprinkles or wets; the verb to overwhelm sometimes signifies to cover all over with water, as is the beach, by the flowing of the tide. Of consequence, to overwhelm is to sprinkle; therefore to sprinkle is authentic overwhelming, or baptism. The fallacy of this argument is easily detected, and with the same ease may any one who knows the different significations of *baptō* and *baptizō*, uncover the fallacy and complete inconclusiveness of Mr. C's argument.

The plain truth is, he hath done his side a disservice, for by searching he hath found, and implicitly acknowledges, though not intentionally, and (I suppose) without knowing it, that no instance can be found where *baptizo* signifieth the application of water by sprinkling, or any other way, which does not imply overwhelming, or washing, that is, a ceremonial washing, which is bathing, or putting into water. But—

4. There is another argument upon which Mr. Cleaveland chiefly dwells, and upon which he appears greatly to rest the defence of his whole cause. It is his strong hold against immersion, and for sprinkling; and it is this: Baptism with water, or baptism as a christian ordinance is to signify Christ's baptizing with the Holy Ghost. I have no where found that

he hath proved that this is the great and principal thing which baptism signifies ; nor do I by any means obtain conviction that the mode of baptizing is to be determined, with certainty, from this particular thing, even should it be granted that one important design of baptism is to signify Christ's baptizing with the Holy Ghost. But, as Mr. C. seems to depend more upon the strength of this argument than he does upon the strength of any other, we will grant, for the present, that baptism with water was appointed particularly, if not mainly, to set forth the mode in which Christ baptizeth with the Holy Ghost.

Now the great question is, In what manner, or mode, by sprinkling, or overwhelming, did Christ Jesus baptize with the Holy Ghost? Mr. C. in his treatise, replies abundantly, by sprinkling, certainly. We will put this subject to the test, by instancing the most remarkable season which ever was, in which Christ, in a most remarkable, public and astonishing degree, was baptizing with the Holy Ghost. I presume, were Mr. C. now alive, he could not, with any face of propriety, object against taking as a sample for the whole, the most remarkable instance which ever hath been, and, perhaps, which ever will be, exhibited of Christ's baptizing with the Holy Ghost. I am willing to submit the strong argument of Mr. C. to this great sample of Christ's baptizing with the Holy Ghost. Are not all you, my hearers, willing to leave the weight of his argument to such a decision? I am persuaded, you all say, Yes.

We will then bring his argument to the proposed test.

The instance which we will take, for surely it is the most astonishing one, is that which Christ foretold, as related, Acts i. 5 : " John truly baptized

with water, but ye shall be baptized with the Holy Ghost, not many days hence." The accomplishment of this prediction and promise we have related in the four first verses of the next chapter. It is thus:—When the day of Pentecost was fully come, they were all with one accord, in one place. And suddenly there was 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. And they were all filled with the Holy Ghost.

Here was, truly, a wonderful instance of Christ's baptizing with the Holy Ghost.

Here, 1. All the house was filled with the sound, wind or Spirit from heaven. 2. Cloven tongues, like as of fire, and it sat upon each of them. 3. They were all filled with the Holy Ghost.

We here see that they were all overwhelmed, for all the house, where they were sitting, was filled, and not only were they all overwhelmed, but they were also filled.

It is left with you to determine, what becomes of Mr. C's argument, upon which he lays so much stress, and of which he speaks with so much confidence, and not unfrequently with an air of triumph. Is there a word about sprinkling in any part of it? or is there any thing which looks like it? Does it not look considerably like immersion, or overwhelming? At least, does it not favor immersion, or overwhelming, as much as it does sprinkling? If so, then it proves nothing for sprinkling. It is left with you to determine which side it favors.

It is possible, however, that some of you may suppose, that Mr. C. might intend *that* baptism, if it may be so called, which the Holy Ghost ministers, when it creates the soul anew. To this supposition,

I will just observe, "The wind bloweth (saith Christ) where it listeth, and thou hearest the sound thereof, but canst not tell *whence* it *cometh*, or *whither* it *goeth*; so is every one that is born of the Spirit." Would it not be extreme folly to suppose that water baptism represents the *operations* of the Spirit, when none can know whence it cometh, or whither it goeth? It may represent the effect of the Spirit's operations, and it is called, a being born, not sprinkled, of the Spirit.

5. In reading Mr. C's defence of sprinkling, as being authentic baptism, I noticed but one more distinct argument, and it is this:

"*Niptō, baptizō, louō, brechō, plunō, or apeplunō*, all signify to wash." The conclusion which he draws from this is, in short, the following: To baptize is not to immerse, but to sprinkle. I see no connection between his premise and conclusion. Besides, Mr. C. tells us, page 80, that the Jews, by adhering to the tradition of the elders, observed the washing of hands, and divers other things, as a religious ceremony. Now, if all the words, which Mr. C. mentions, signify to wash, and yet some of them signify common washing, and another, and that *baptizo* signifies ceremonial washing, and that be to put into water, as is the case, what does his argument prove? It proves just nothing to his point. Had he proved, what he hath not even attempted, that they all signify the same kind of washing, and that the washing signified was not immersion, but sprinkling only, then his conclusion would have followed, that sprinkling is baptism.

If the above arguments will not support Mr. C's theory, it must all come down, for they are the substance, if not all the arguments, which he hath adduced, and I presume better cannot be found.

I thought to have taken Dr. Lathrop's arguments upon the same subject into consideration; but upon re-examining them I find there is no material dissimilarity between his and Mr. C's; they therefore both stand or fall together. A word or two however may be here added.

Dr. Lathrop assures us that Cyprian, who wrote within about one hundred and fifty years of the apostles, speaking of sprinkling, says, "In the sacrament of salvation (that is baptism) when *necessity compels*, the shortest ways of transacting divine matters do, by God's grace, confer the whole benefit." The Dr. adds, "The ancients *practiced immersion**."

By this quotation of the Doctor's from Cyprian, and confession of his own, being put together, it appears, at once, that all his preceding arguments are erroneous. For Cyprian does not intimate that sprinkling was from heaven, but says it was from necessity. Besides, his calling baptism the sacrament of salvation, shows us the error, whence the necessity of sprinkling came, namely, a belief that the ordinance of baptism was necessary to salvation. This being the case, and it also being true, as the Doctor acknowledges, that the ancients practiced immersion, save when necessity compelled, as they erroneously supposed, the consequence is fairly this, that immersion is from heaven, the ancients being judges; and that sprinkling is from men, from necessity, or rather from error.

I thought to have added no more upon the Doctor's mode of christian baptism. However, one argument ought to be taken out of his hands, lest it misguide some of his readers. He tells us that *baptizō*, in Mark vii. and Luke xi. is used to signify

the application of water to the hands. The only answer needed is, It is not thus said in Mark, or Luke, or in any other part of the Bible. When the Doctor shall re-examine the passages, he will, probably, see the mistake.

Will gentlemen, and christians too, forever contend against *immersion*, the institution of heaven, and for sprinkling, which hath nothing but *error* and *convenience* for its support!

SERMON V.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

I HAVE confidence in you, brethren, that ye will keep the ordinances, as I shall deliver them to you, and prove them to be from the word of the Lord.

One thing I would still know of you, my brethren, whether you, like the more noble Bereans, will receive the word with readiness, searching the scriptures, daily, that you may know the truth of what you hear.

You will bear in mind, that whosoever loveth father or mother, house or lands, wife or children, more than Christ, is not worthy of him. If, through affection for any of these, you should refuse to obey Christ, it will be too evident that you love them more than you do him, and so are not worthy of him.

Should you love any erroneous belief and practice more than you do the truths of Christ, you will, so far as you manifest it, prove that you are not worthy of him.

Should you despise me for delivering and vindicating the truths of Christ to you, you will, at the same time, despise him. You will therefore give good heed to what you say, and to what you do, in this matter; for if it be of God, it will stand, and none can overthrow it. It is hoped none of you will be found fighting against God.

This discourse may contain a review of what we have passed over, together with some application. In my first discourse to you on the subject, which we have still before us, the following are the principal things, to which we attended.

I. I proposed a number of plain truths, considered to be as first principles, for your attention.

1. Baptism is a positive institution, about which we can know nothing, as to its being a christian ordinance, but from Christ, and those inspired by his Spirit, have taught us.

2. All, which we are required to believe and practice, with respect to the christian ordinance of baptism, is declared to us by Jesus Christ, and by his forerunner and apostles.

3. When Jesus Christ first instituted the ordinance of baptism, he no doubt delivered his mind so clearly and fully upon the subject, that his disciples and immediate followers understood and practiced, as he would have them.

4. Every thing which hath, by the precepts and commandments of men, been added since, is aside from the ordinance, and makes no part of it.

5. No man, or body of men, hath any more authority to add to, or diminish from, this ordinance,

than they have to institute a new one and call it Christ's.

6. Whenever, and wherever, the ordinance of baptism is so changed, as to lose the intent of the institution, then and there the ordinance is lost, and becomes no christian ordinance at all.

II. I defined for your information a number of words which appertain to the ordinance of baptism.

We found all these to be just as we might expect to have found them, provided immersion be baptism, or the mode in which it is administered.

Baptisterion, a place in which to wash the body. *Baptism*, immersion, or dipping one all over in water. *Baptizō* signifies to dip, or wash, the body all over in water. *Louō* (a word several times used in reference to, or signifying the same, as baptism) is, to wash, to rinse, to bathe, &c. Then,

III. I set before you all the texts in the New Testament which relate either to the baptism of John, or to that of our Lord Jesus Christ. In the next place, I proposed for your meditation the passages of scripture where washing is mentioned, and the Greek words which are used. I then called your attention to those passages in which sprinkling is mentioned, and to the Greek words which are made use of. Lastly, I read to you those scriptures where to dip is mentioned, and also the Greek words which are rendered to dip.

In not one of the places, where the ordinance of baptism is brought to view, do we find one word about sprinkling, or any thing which looks like it. In every place, where to dip is mentioned, we find a near relation to baptism; every word which is used, coming from the same *root* or theme, from which *baptizō* comes.

As to the word *wash*, we find no relation between the words which signify to wash, and those which signify to baptize, save in those few instances where the meaning is to wash the body, or put into water, or wash a thing all over. When we come to the Greek words which signify to sprinkle, we find no similarity, or likeness, between them and the word to baptize.

In all the places where baptizing is mentioned, not a word is used which looks like sprinkling; where sprinkling is mentioned, there is not a word used which appears like baptism.

In my next discourse, I produced my evidence, that my definitions of baptism and to baptize were accurate and just. I dwelt largely upon this evidence; for the merit of the whole subject depends greatly, if not entirely, upon the determinate meaning of the words, which our Lord used in the institution of the ordinance, and when speaking of it. When we know the determinate signification of his words, we know what he says, and what we ought to understand by the words which he uses. The evidence which I produced, was, in short, the following.

1. The Greek Lexicon, Butterworth's Concordance, Bailey's and Entick's Dictionaries, bear their united testimony, that the plain, literal and common, if not universal, signification of the words *baptism* and *to baptize*, is immersion and to immerse, bury in water, to dip, or to plunge, a person all over in water. Here are four learned and positive witnesses to the same thing. Indeed, they give no other signification, save it be to wash, which we have seen intends a ceremonial washing, which is to put into water, or to bathé.

2. I repeated some of the attendant or circumstantial facts, which have relation to the ordinance

of baptism. John baptized IN the river Jordan. He was baptizing in Enon, near to Salim, because there was *much water* there. The word *baptistery* signifies a place in which to wash the body all over. *Baptism* signifies to dip, to plunge, immerse, or to wash the body all over in water. *Baptizer* signifies one who dips, plunges, or washes the body all over in water. *To baptize* signifies to immerse, plunge under water, or under any other liquid thing, or to dip, or to put into water. To be *baptized* is to be plunged, immersed, or washed all over in water.

These things being true, is it not easy to determine what the ordinance of baptism signifies?

3. The words *baptismos* and *baptizō* have two, and only two, translations in the New Testament. These two are *baptism* and *washing*. Where their meaning is washing, or where they are thus translated, it is a ceremonial washing, which is to put into water, or bathe the flesh in water, as you may see, Levit. xi. 32, Numb. xix. 19. When they are translated *baptism*, or *to baptize*, the thing intended is the baptism of water, of fire, of sufferings, or of the Holy Ghost.

4. I brought forward several noted witnesses, to bear their united testimony, that I had given a just definition of the word *baptizō*; these were, John Calvin, Zanchius and Dr. Owen.

In the next place I mentioned to you that Paul repeatedly uses the word *louō*, where he means the same thing as where he uses the word *baptizō*; that he uses these words as signifying the same thing. Whereas, *louō* signifies to wash and to bathe the body in water, and consequently *baptizō* means the same.

Lastly, I brought forward Paul's exposition of the word *baptism*, and showed you, that he expounds it as being buried with Christ in baptism, or immersion.

In my discourse, which I next preached to you, I produced evidence, that the apostles and primitive christians, not only understood the matter as I have described it, but practiced accordingly.

In support of the apostles' practice, I observed, that the word *louō*; of determinate signification, which they used to signify their practice, or what was done by them in baptism, determines or fixes their practice to be immersion. I farther observed, that they were commanded to practice baptism, or to baptize, as I have described it; and that the scriptures testify, that they thus did; and also that the apostles say, the mode of baptizing in their day was, by burying the subjects in baptism.

For witnesses that the primitive church practiced immersion, we have Mosheim, Bailey, Calvin, Baxter, and many others, all agreeing in this one point, that the mode of baptizing, or baptism itself, among the ancients, was immersion. We have also evidence that the church thus practiced, for thirteen hundred years, some extreme cases excepted. Moreover we have evidence that all the church, in Europe, in Asia, and in Africa, save that part of it, which is now, or hath been, under the bewildering power of the popes, do now, and ever have, practiced immersion.

Besides all this, the very reasons which the Pædo-baptists assign, why they have laid aside immersion, show that sprinkling is not commanded by the Lord, but is taught by the precepts of men.

You see we have an ocean of witnesses and evidence against us; and all, or nighly so, from our own denomination of christians. What a world of evidence might we reasonably expect that the Baptists would be able to bring for themselves and against us and our practice, would we hear them, when our

own side bring so much against their own practice and for the Baptists! Besides, this evidence appears to stand in its full force against us, there being no opposite evidence to weaken its force. Indeed we are, in this matter, much like criminals, who plead, at least the leaders of them, guilty to the whole indictment. However, some have made a full plea of not guilty, but in part. At the same time, numbers of them, in their plea, have convicted themselves of being guilty throughout.

In the last discourse, after holding to your view the purport, end and design of baptism, I examined one of their pleas of, not guilty. But what evidence did the good man give of his innocence? Can the largest stretch of charity allow more than this, *he knew not what he did?* Was truth ever brought to such straits as to require to be supported by such arguments?

APPLICATION.

FROM a review of the whole subject, the following appear to flow as necessary consequences.

1. Whether we allow immersion to be the scripture mode of baptism, and the only one which it requires, or not; one thing is clear, that we have as much evidence of its being so, as we could have, on supposition that it were.

The scriptures declare, in various ways, that this is the mode, and mention no other. The scriptures expound themselves to mean immersion, or burying.

We find not a single trace, in all the scriptures, where the ordinance is spoken of, of any thing short of immersion being mentioned.

Good men, who are skilful in the true import of words, have agreed, that the plain, literal and accurate meaning of the word, to baptize, is to immerse

or bury in water, &c. Nor have any been able to show that in any part of God's word it hath any opposite meaning or application.

The church of Jesus Christ have, in all ages, understood the matter of baptism as I have explained it. We must, however, except, for the last three or five hundred years, many of those branches of the church, which have been, or are now, under the jurisdiction of the church of Rome. The purport, end and design of baptism also intimate to us, that this is the manner of baptizing.

Indeed, if there be any words in the Greek language by which the Lord of the Baptismal Institution could have told us what he intended, the words used do this. For there are no two words in the language, or, at least, none which have come to our knowledge, which so literally, so uniformly, and so expressly, signify to immerse, or wash, or bathe the body in water, as do the words *baptizō* and *louō*. Hence, if immersion be baptism, the Lord, if I may so say, could not have told us of it in the New Testament, if the words chosen by the Holy Ghost, do not afford this information. If baptism be immersion, then the two most suitable words have been chosen to express it; but if sprinkling be baptism, two words which were farther from the point could not have been found. We find no instance, in the Bible, where they are thus used. In short, no two words, which mention the application of water in any way, are farther from the idea of sprinkling, than are those two which are used when baptism is intended. It therefore appears that whilst we have used sprinkling for baptism, we have departed from the plain and primitive import of the words used, as far as we could without a complete omission of water. None can be at farther remove from the instituted, scripture

baptism, than we have been, without denying it in whole.

2. Error is very insinuating and deceiving. Surely it hath proved thus in the subject of sprinkling.

Cyprian, who wrote within about a hundred and fifty years of the apostles, speaking of sprinkling, says, as quoted by Dr. Lathrop, "In the sacrament of *salvation* (i. e. baptism) when *necessity compels*, the shortest ways of transacting divine matters, do, by God's grace, confer the whole benefit." Here we see the origin of sprinkling for baptism.

It was an early error in the church, that baptism was necessary to salvation. Hence, when it was judged, that life would be endangered by immersion, the person must either lose his life by baptism, or lose his soul for want of being baptized, or some other mode must be invented. Or, if the sick person was nighly dying, he must be baptized without immersion, or probably lose his soul, before he could be conveyed where the ordinance might be administered. Under these circumstances, man's fruitful invention devised sprinkling as a substitute for baptism. Here is the origin of sprinkling, as the ancients have told us.

In process of time, sound ladies and gentlewomen wished to have sprinkling substituted for baptism in their behalf; afterwards others, till at last, it became a general custom in many of the European nations. In the mean time, the Baptists, and many others, objected against the practice, as being contrary from the command of Christ. Hence arose the necessity of defending it, or else have it considered as a departure from the faith. Matters being thus, the invention of many was in full exercise to defend sprinkling, as being of divine origin. A number of ceremonial rites of the Levitical law were pressed into

this service; several passages of the New Testament were wrested from their natural meaning to a forced interpretation; and out of the motley mixture were formed what were stiled arguments; but such arguments can stand no longer than while prejudice lives to support them.

However, the most disagreeable part is, a good number of very pious and learned men have been carried away in this whirlpool of deception. Their being deceived has deceived others; and we are, or have been, among the deceived.

3. Sprinkling is not from heaven, but of men. This too, If I mistake not, by the fully and fairly implied concession of those, who have written in its defence.

If from heaven, why, in the first place, use it only when necessity compelled! as was supposed to save souls from hell? If from heaven, why, afterwards, use it only in cases of less urgent necessity? If from heaven, why bring in the coldness of the country as an excuse for using it? If from heaven, why not mentioned in the institution of the ordinance, or in some passage where mention is made of baptism, or in some other place in all the writings of the Evangelists and Apostles? If from heaven, why not intimated as being so, by those who first introduced it? If sprinkling be from heaven, why so many *inconclusive* arguments in its support? Is the word of God deficient in this particular, and hath it revealed what cannot be supported by it? If from heaven, why not commanded, enjoined, required, or so much as once hinted, as being the mode of a gospel ordinance, in any part of that revelation which we have received from heaven?

4. Another consequence is, That the scripture mode of baptism is immersion, and for aught we

know, the only mode, and necessary to the administration of the ordinance ?

This is the plain, literal, scripture sense of baptism, therefore this is the plain, literal, scripture mode. The scriptures mention no other mode, therefore this may be, and is, for aught appears, the only scripture mode.

5. From what we have gone over, one thing appears certain : That Christ never commanded any of his followers to administer any gospel ordinance by sprinkling, and, at the same time, to say, *I baptize*. For to do thus would be to command them to do *one thing*, and to say that they did *another*.

To *sprinkle* is to *rantize*, which hath no visible connection with baptism. To say, Christ commanded his disciples to rantize, and, at the same time, to say, We baptize, is what no christian would, knowingly, be willing to say. This would, if I mistake not, be making Christ the minister of sin. But what I have long, implicitly, though ignorantly, done, others may still do.

6. Another consequence is, custom hath great influence upon the human mind. It surely hath upon us. For, even after we have full evidence that sprinkling, for baptism, is not from heaven, but was the offspring of error, and fostered by the dark ages of papistical usurpation, we are hardly persuaded to renounce it. But, my brethren, my expectation is, that after you have searched your Bibles through and through, and find nothing of it there, you will give it up.

Should the Lord enquire of us, why we substitute sprinkling for baptizing, and say unto us, Whence is this substitution, from heaven, or of men ? Would there not be great reasonings among us what answer to return ? Should we say, From heaven ; He might

reply, How do you prove it? Should we say, Of men, then might he ask, Why do ye practice it?

7. Another consequence is, we have the same kind of evidence, and perhaps more of it, that baptism is to be administered by immersion, or dipping, or putting into water, than we have to support any other gospel precept, or practice. The evidence which we have, in either case, is the signification of the words which are used to point out the thing to be believed, or practiced.

Were it not for the influence of habit, or custom, you would as readily and naturally conclude, from the very words used, that immersion, or dipping, or washing the body in water, was the meaning of baptism, as that a religious eating of bread, and drinking of wine, in commemoration of our dying Lord, was the way to observe the Lord's supper.

8. We appear to be brought to this dilemma: We must either embrace the tradition of the elders, for the rule of one part of our practice; or we must no more sprinkle, and call it baptism.

9. Another consequence is, Those who first introduced sprinkling for baptizing, had no more right so to do, than they had to institute a new rite, or ordinance, and call it Christ's.

What authority have we to follow their erroneous and hurtful practice?

10. We have another consequence worthy of consideration, and it is this: The christian ordinance of baptism is a most solemn and significant ordinance, and of very high importance.

I speak not of the visible, or actual, administration of it, in particular; for I never saw it administered, as Christ hath delivered it to his people. But I refer to the purport, end and design of it. It is, among many other things, the great dividing line,

which heaven hath appointed to be drawn between the visible kingdom of Immanuel, and the men of this world. Doubtless there are a large number who belong to Christ's invisible kingdom, who are not, strictly speaking, or regularly, in his kingdom visibly, having not submitted to this ordinance, which is the great and important line of distinction.

11. It appears that we are, truly, in a trying state. We must depart, in one instance, from a long habit, or continue to do as we have done, and yet not be able to vindicate, by the scriptures of truth, our own conduct.

Lastly, We come, at length, to the answer of this old and difficult and perplexing question: Where, and when, did the religious sect, called Baptists, arise? The answer is, plainly, this. They arose in Judea, at the time when John came, preaching in the wilderness the baptism of repentance. I mention this consequence with considerable assurance, because the New Testament abundantly favors it, and no man is able to contradict me. Should any attempt it, he will fail for want of evidence. I should, not long since, have been gratified, could I have found their origin any where in the dark ages of popery, or at the commencement of the reformation, among the famous enthusiasts of Germany, Holland, Switzerland, or Westphalia. But, after having long pursued the perplexing research, I found their *origin* where I least of all expected it, in Enon and Jordan.

A few questions are now to close the present subject.

1. Is not immersion the scripture baptism?
2. Is sprinkling a mode of baptizing warranted by scripture? If so, where?
3. Are Old Testament rites to explain New Testament ordinances? Is Moses to correct what Christ hath left incomplete? Is it so?

4. Will Christ approve of that practice of men, which so changes his positive institution, as to lose, greatly to lose, the purport, end and design of it?

5. Was it ever right, and is it now, for men to change what Christ hath commanded to be in perpetual observation? Did the supposed *extreme cases* justify this change at first, and will trifling inconveniences justify us now?

6. Will it be wise and safe for us continually to forsake the commandment of Christ for the precepts of men?

7. Do you, my brethren, or can you, blame me for wishing you to keep the ordinances of Christ as he hath delivered them to the saints?

8. Should I have manifested myself your friend, or Christ's, if, after having found such a precious, new and old *treasure* in his word, as is the christian ordinance of baptism, I had not ventured my life, or in other words, my reputation, my ease, my property, and my every worldly consideration, to bring it forth to your view and acceptance, that you might more fully walk in all the statutes and ordinances of the Lord blameless?

One request, my brethren, I pray you to grant me, and it is this: Search the scriptures devoutly, and follow me so far as I follow Jesus Christ, your Lord and mine,

SERMON VI.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

I HAVE already observed to you, that Christ Jesus, the head of the church, and Lord of all, was now constituting his present and succeeding disciples to be apostles unto all nations. My text is their commission, and general and particular orders. In it they are directed—

I. To go and disciple all nations.

II. To baptize them in the name of the Father, &c.

III. He directs these newly constituted apostles, and all their successors, to teach their baptized disciples to observe all things whatsoever he had given in commandment.

Lastly, For their encouragement and comfort, he adds, and, lo, I am with you alway, even unto the end of the world. *Amen.*

What I purposed to say to you, particularly, upon the second proposition, I have said. I now recur to the

I. Which contains Christ's command to *his disciples* to go and *disciple* all nations.

I have already showed you what baptism is, and the design of it. I am now, if the Lord will, to lay open what is commanded to be done, before baptism be administered, also the evidence which the Lord

may afford me to prove to you that my instruction is of him.

Your feelings, my brethren, and people, have no doubt been highly wrought up, whilst I have opened before you one of the laws of Christ's kingdom amongst men. I have still more things to say unto you, respecting the rules and regulations of this kingdom. I pray the Lord, that your minds may be so prepared to hear, that you may not forsake me, and flee, as many of Christ's professed friends did, when he preached on a subject which greatly crossed their prejudices and carnal expectations.

Your busy minds, no doubt, will, before you are aware, be enquiring what great and good men, in our days and in the days of our fathers, have said and thought of these things; but we should look farther back than to our forefathers. The man Christ Jesus, and his inspired prophets and apostles, should be the men of our counsel. Should I speak according to these, you may hearken to me with safety; if contrary, convict me by the word and testimony of Jesus Christ; for I appeal to these, for by them I ought to be judged.

One request, my hearers, I pray you to grant me, namely—Lay prejudice aside, and let scripture, reason and common sense be heard for a few minutes.

Surely you must consider my case more trying than any of yours. For it is, perhaps, as difficult for me to combat my own prejudices and carnal feelings, as it is for any of you to contend with his: Besides this, I have to look your prejudices in the face, while I venture to bring any of your old practices to the scriptures for trial. Yes, more than all this, I have many trials to encounter, which you have not, nor can have.

I should not have made the attempt to bring our former practice to the standard for trial, had not my difficulties been so great, that I durst proceed no farther, without proving my works. One of my practices hath been weighed in the balance, and is found wanting. I am now, if my heart deceive me not, willing to lead another of my works, or the subjects on which some of my works have been, to the bar for trial. If this shall be found of wood, hay, or stubble, may the fire of truth burn it up, and may the fire of love cause me to rejoice while it shall be consuming.

The proposition which will bring this other of my works to the trial is—

Christ commands his ministers to go and disciple all nations. I have engaged to be one of these ministers. The command is, therefore, binding upon me. I have gone forth, that I might obey. The great thing to be determined is, whether I have understood what it is to disciple, or to make disciples, and have practiced accordingly.

The important question to be decided is just this: If I disciple any of you, who are parents, do I, as a necessary consequence, disciple all your children and households?

The only difficulty, in this question, relates to children and households. What it is to disciple the master of a family, is a thing in which christians generally agree.

I ought just to remark to you, that *matheteusate* to teach, is, in its literal and genuine sense, to disciple, or so teach as to make disciples.

To bring the question before you as fully as I can, I wish you, each one of you, to fix his attention upon some one family in this town, in which family

not a christian is to be found. If each one have his mind fixed upon such a Christless household, I will now put the question:—

Suppose I, instrumentally, disciple the father of this family, do I, as a certain consequence, make disciples of the whole family?

Before you determine the question, it may be well to fix in your minds what a disciple is. Let the scriptures speak. The *disciples* were called christians first at Antioch: Acts xi. 26. The commission which Christ gave to the first ministers, and to all succeeding ones, as recorded Mark xvi. 15, 16, is, Go ye into all the world, and preach the gospel to every creature; he that *believeth*, &c. Here a believer is the same as a *disciple*. Here we see, a disciple, in the sense of my text, is a believer, a believer in Christ, a christian. This is the idea which the New Testament, from beginning to end, gives us of a disciple. There is, however, mention made of disciples, who were so but by profession, or who were visible disciples only; not having the love of God in them.

Now try the question with respect to both sorts of these disciples.

Suppose I, instrumentally, disciple the father of a Christless family, do I, as a necessary consequence, make christians of all his house? You will please to make up your minds, on this question, decidedly.

Suppose, again, that I, instrumentally, disciple the father of a Christless family, do I, as a necessary consequence, make *visible* disciples of all his family? Let your minds be clearly determined as to the answer.

Once more, suppose I, by delivering the Lord's message, convert, or make a disciple of the father of a Christless family, do I, of necessary consequence,

make any one of his household besides himself a disciple*?

Let scripture, let reason, let common sense, let any thing, speak, which will speak the truth, and determine these questions. Consider, take advice, and speak your minds.

Can you suppose, or can you not, that to make a father of a family a disciple, his wife, his servants, and his children, are all disciples of course, or of necessary consequence?

Is not this a clear case? and yet the great and momentous subject before us turns, altogether, upon the answer of this question.

If discipling the father of a family renders all his house disciples, they are all subjects of baptism, they have the scripture qualification for it; if it do not, then they have not the qualification which my text requires to be in those who are baptized.

You will judge for yourselves whether households do thus become disciples; as for the rest, the scriptures determine: if they be disciples, they are to be baptized; if not, they are not to be.

I know what your answer must be, for by incontestible facts, in this town, the discipling of a father of a family does not disciple his household; it does not even make them visible disciples, or give them even the appearance of being so.

The following is for evidence, that persons must be made disciples, before they are baptized.

1. John made his hearers disciples before he baptized them. He required, in order for baptism, that they should bring forth fruits meet for, or as evidence of, repentance: Mat. iii. 8, and Luke iii. 8.

* Prejudice may reply, You are to disciple the household by baptizing them. This contradicts my text, that says, disciple them first.

2. Christ's disciples baptized none but such as were made disciples first: John iv. 1, 2.

3. Christ, in my text, gives no liberty to baptize any but such as are first discipled. Yes, he commands his ministers to disciple before they baptize.

The account which Mark gives us of the apostles' commission, and of the Baptismal Institution, is confirming evidence in this matter: xvith chapt. 15th and 16th verses: 'Preach the gospel to every creature: He that believeth and is baptized,' &c. Here, believing is put before baptism. The way adopted by some to avoid the force of this text is, if they be baptized, say they, no matter when, before or after believing. This way of getting clear of the difficulty appears neither wise nor candid; for it injures the plain meaning of the text, and makes Matthew's and Mark's account of the commission to disagree.

What remains are a number of plain truths, facts and consequences, which have a more near or remote relation with the subject on hand, and may serve to throw light upon it.

In the FIRST place, we may take notice of two particulars, which, perhaps, have not been sufficiently noticed.

One is, the ceremonial law, and the covenant of circumcision which was annexed to it, appear to be disannulled and past away.

The following may make this matter plain: The disannulling or abolishing of the law, we see, Heb. vii. 18. 'There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.' Also, Gal. iii. 19. 'Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made.' What seed this is, to whom the

promise was made, we are told in the 16th verse of the same chapter: "Now to Abraham and his seed were the promises made: He saith not to seeds, as of many; but as of one, And to thy seed, which is Christ." We hence see, that Christ was the seed to whom the promises were made, and that the *law* (the ceremonial law) was added because of transgressions, till the seed, i. e. Christ, should come. It is hence plain, that the ceremonial law was to continue no longer than till Christ came.

The covenant of circumcision appears to be annexed to this law. For says Jesus Christ, John vii. 23, If a man on the sabbath day receive *circumcision*, that the *law* of *Moses* should not be broken, are ye angry at me? &c.

That this covenant of circumcision, or the Sinai covenant, which includes it, hath passed away, or is disannulled, see Heb. viii. 13. 'In that he saith a new covenant, he hath made the first old: now that which decayeth and waxeth old is ready to vanish away.'

Besides, circumcision is, evidently, a very important part of that law, which is disannulled; for saith Paul to the Galatians, chapter v. 2, 3, If ye be *circumcised* Christ shall profit you *nothing*. For I testify again, says he, to every man that is *circumcised*, that he is a debtor to do the whole law.

It is hence plain, that the ceremonial law is no longer binding; and that the covenant of circumcision, which was incorporated with it, hath vanished away.

The other particular is this: the promises, which were made to Abraham and his seed, were not made to him in *circumcision*, but in *uncircumcision*; and the covenant which was confirmed of God, to Abraham, in Christ, was while he was in *uncircumcision*,

and about twenty-four years before the *covenant of circumcision* was given. Rom. iv. 8, 9, 10.—Gal. iii. 16, 17.—Gen. xii. 3, 4, 7, and xvii. 10. 17.

Moreover, When Paul speaks of the covenant which was confirmed of God in Christ, he points out the exact year, when this was made known, or confirmed with Abraham, as though he had a foresight, as certainly the Holy Ghost had, of the contention which should be long continued, for want of judiciously understanding what covenant should be disannulled, and what covenant the law could not disannul. He tells us, Gal. iii. 17, That this covenant, which cannot be made void, was four hundred and thirty years before the law: whereas the covenant of circumcision was about four hundred and six years before the law, with which circumcision was united.

Seeing matters are thus, what, I pray you, my hearers, have we to do with the covenant of circumcision? If we keep it, Christ shall profit us nothing: if we observe something which we substitute in its place, Christ may profit us as little in such observance.

I know it will be asked, Is not the church the same now, that it was in Abraham's day? I answer, yes, and the same that it was in Noah's, Enoch's and Adam's, and the same that it ever will be. It will be asked again, is not the covenant the same, which it was in Abraham's time? Yes, the covenant which was confirmed of God in Christ is unchangeably the same; but the covenant of circumcision, which God made with Abraham, renewed with Isaac and Jacob, and solemnized with Israel in the wilderness, (Deut. xxix. 10, 11, 12, 13) is far from being the covenant, the *new covenant*, which God makes with the house of Israel in our day. The covenant of circumcision was, more than seventeen

hundred years ago, decaying, waxing old, and ready to vanish away. But you will again say, is not the church composed of parents and children, and of households, now, as it was in Abraham's day? Let Paul answer how it was (as touching the gospel) in Abraham's day and after. Rom. ix. 6, 7, 8. 'They are not all Israel which are of Israel, neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called.' That is, they that are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Just so now. The children of God, the children of the promise, are counted for the seed, and compose the church; and of those who appear thus should the visible church be made up, and of none else. But, if by the question be meant, Does not church membership descend from parents to children, and from masters to servants, as it appears to have done under the old covenant of circumcision? the *answer* is, The New Testament no where acknowledges, nor does it know, any thing about a church thus made up. I would that all good men would consent to take New Testament directions and examples by which to constitute and guide New Testament churches.

But it will be asked once more, Hath not baptism come into the place of circumcision, and to be applied to similar subjects? *Answer*, Circumcision was a positive institution, and so is baptism. Abraham and the Israelites knew nothing to whom circumcision should be administered, but as they received direction from the Divine Institutor; just so it is with respect to the administration of baptism. The christians at Antioch, the elders at Jerusalem, the church of Galatia, and Paul and Barnabas, knew nothing of baptism being substituted for circumcision. Acts xv.

1 to 35; Gal. iii. and v. chapters. We know nothing, and can know nothing, as to whom baptism is to be administered, but from what Christ hath told us as to the subjects. Now—

Secondly, I ask what evidence have we from the Bible that infants are to be baptized?

You may reply, they are included in the covenant. What covenant? In that of circumcision? Surely not, for that hath vanished away. If you say, in the covenant that was confirmed of God in Christ, I answer, it was not this covenant which entitled Abraham's household to circumcision, therefore, though your children be in this covenant, that does not, of itself, entitle them to baptism; whether baptism be in the place of circumcision, or not. You will then say, What can entitle our children to baptism? *Answer*, Their being disciples, and so coming within the compass, or pale, of the baptismal institution.

As we can know nothing of the subjects of baptism, any more than Abraham and Israel could of the subjects of circumcision, but from what we are informed in the institution, and in what is said upon it, we will inquire what the Bible saith of this matter.

If the Lord, in his word, hath not given us sufficient instruction upon this subject, we must practice in the dark, for we have no where else to go.

We will begin with John. 1. Did he baptize any children? We have no evidence that he did. Besides, he told the multitude, which attended his ministry, not to plead Abraham, or Abraham's covenant, as a title to baptism. Matth. iii. 7, 8, 9, 10.

2. Did Christ's disciples, whilst he was with them, and whilst they *made* and *baptized* more *disciples* than John, baptize infants, or any visibly unbelieving children? No evidence that they did.

3. Is there any evidence from my text, which contains the words of the institution, that infants, or unbelieving households, were to be baptized? None: but the contrary.

4. Is there any passage in the New Testament, which commands, or says so much as one word, that infants are to be baptized? Not one.

5. Is there any example, which shows, that the apostles baptized any upon the faith of parents, or masters, or upon the faith, or promises, of any others?

I know, my brethren, there are three instances, which are supposed, by some, to favor the affirmative of the question. I have rather been of the same opinion. If it be so, may facts convince us.

We will look at each of these examples separately.

The first supposed example we find at Philippi. Here was a woman, named Lydia; she appears to have been a woman of business. She belonged to Thyatira, but was now at Philippi, probably selling her merchandise, with several attendants. The history is thus related, Acts xvi. 13th, 14th, and 15th verses. "On the sabbath day, we (Paul and other disciples) went out of the city, by a river side, where prayer was wont to be made, and we sat down, and spake unto the women that resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there."

This is all we know of the matter. She belonged to another city. She worshipped God: She was,

on the sabbath day, by the side of a river, where prayer was wont to be made. The Lord opened her heart to attend to what Paul said. Her servants were with her. She had a house, either her own, or one taken for the time. She was baptized, and her household. As to her having infants with her, you can tell, as well as I. Moreover, whether her servants believed the words of Paul, you can, if you attend to the circumstances, form as correct a judgment, perhaps, as any other can make up for you.

The things to be considered are, 1. Lydia was a godly woman. 2. She attended meeting. Paul found her where prayer was wont to be made, where religious women had been accustomed to meet. 3. She, like other religious people, took her household to meeting with her. 4. It appears that Paul baptized none of her household, but such as were with her at the female praying meeting. 5. The strong probability is, that Lydia, being a pious woman, one who worshipped God, would select, for her attendants, maidens or servants who also were worshippers of God. In verse 40, we are told, the apostles entered into the house of Lydia, comforted the brethren, &c. You will weigh these circumstances, and make up for yourselves, so far as you can, a righteous judgment.

The next example is recorded in the same chapter, and appears to be in the same city. The history of the matter is contained in the 25th verse, and to the 34th. The noticeable facts, and on which we must make up our judgment, are—The jailor says, Sirs, What must I do to be saved? Paul and Silas answered, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he was baptized, he and all his,

straightway—and rejoiced, believing in God with all his house.

Here are three things to be put together. 1. The word of the Lord Jesus was spoken to them all. 2. They were all baptized. 3. They all believed in God. Whether here be any example of infant baptism, you will judge, each one for himself.

As some have supposed that this passage, and a few others of similar import, afford an argument in favor of sprinkling, it may be well to give it a moment's consideration. Here we are told, that the keeper of the prison brought out Paul and Silas. Where he brought them to seems plainly enough to be gathered from the 32d verse, in which we find them speaking to the jailor the word of the Lord, and to all that were in his house. In the next verse we are informed that the jailor and all his were baptized. Where they were baptized, we are not told. One thing however is plain, it was not in the house, for in verse 34 it is said, When (i. e. after the household were baptized) he had brought them into his house, ~~is~~ set meat before them, and rejoiced, believing in God, with all his house. From these observations, the following things appear:—

1. That Paul and Silas were in the jailor's house, when they spake the word of the Lord to all that were in his house.
2. That when the ordinance of baptism was administered, they were not in his house.
3. That the mode of baptizing then in use rendered it inconvenient to be performed in the jailor's house.
4. After the ordinance was administered, they went into the house. How this favors sprinkling I see not.

The other supposed example is in 1 Cor. i. 16, where Paul says, I baptized also the household of Stephanas. In the xvth chap. 15th verse, we have a short history of Stephanas's household; it is thus,

“Ye know the household of Stephanas, that it is the first fruits of Achaia, and that *they* have addicted themselves to the ministry of the saints.” Whether there is here found any evidence of infant baptism, you will determine for yourselves.

6. Are the encouragements which are given to parents, in behalf of their children, made to their having them baptized; or are the blessings connected with their dedicating them to the Lord, and with their bringing them up in his *nurture* and *admonition*? With which, your Bibles will inform you.

7. Do we, or do any, pretend, that there is any certain evidence, from either precept or example, for the baptizing of infants? Indeed there is none. Probably not many suppose it.

8. Is there, as some have affirmed, the same evidence for baptizing infants, that there is for observing the Lord’s day, for admitting females to communion, and which there is for family prayer?

There is a day called the Lord’s day, and religious things were to be observed on it. Are there infants, who are called baptized infants, and are they to be attended to as such?

Females and males are declared to be all one in Christ, and so fit subjects for the communion of saints. Are infants unequivocally declared to be fit subjects of baptism?

We have examples of family prayer, and are commanded to pray with all prayer. Are there scripture examples of infant baptism, and are we commanded to baptize all; and so are infants included?

9. Ought I to teach you infant baptism, if our Lord Jesus Christ hath no where directed me to do thus?

10. Hath Jesus Christ spoken one word of baptism as being substituted for circumcision? Hath he any where commanded his ministers to teach this substitution?

Thirdly, Shall we go, and are we under the necessity of going, to the law and covenant of circumcision to prove infant baptism, when both this law and covenant have long since waxed old, been repealed, and have perished? Heb. vii. 18, 19, and viii. 13.

But you will ask, Are not the blessings of Abraham come on the Gentiles? *Ans.* Yes. You will then say, Are not our children included in the promise? *Ans.* If they be Christ's, then are they Abraham's seed, and heirs according to the promise. Gal. iii. 29. Abraham's children, after the flesh, were not included in the promise, as the Pædobaptists of our day would have theirs. But you will say again, Are not our children included in the covenant? In what covenant? In that of circumcision? Surely not. For though that covenant was often renewed, yet it hath long since passed away. Is your question this? Are they not included in that covenant, which was confirmed of God in Christ, twenty-four years previously to the covenant of circumcision? I answer, No man knoweth, nor can know, but as your children give evidence, that they possess the Spirit of Christ. But as I have observed to you before, so I say again, even were your children included in this covenant, and saints; this does not of itself give them any right to baptism, any more, than Abraham's being included in the same covenant gave him a right to circumcision. This covenant determines nothing as to the one, or the other. The covenant of circumcision determined who were to be circumcised. So the ordinance or

institution of baptism, determines who are to be baptized. One determines no more who are to be admitted to the other, than does the covenant of an everlasting priesthood (Numb. xxv. 13) determine who shall be ministers in gospel days. In short, there is no arguing from one to the other in this matter. They are both of them positive institutions, and nothing can be known of either, but what is revealed in its particular institution.

While viewing this subject you will inquire, What will become of our children? I answer, God only knoweth. You may rejoin: But what shall we do for them? Ans. Dedicate them to God, and, like faithful christians, bring them up for him.

Fourthly, We will now attend to some legitimate consequences which follow, upon supposition that the subjects of baptism are to be determined from the subjects of circumcision.

1. One consequence is, every man who is converted to the christian religion is to be baptized, and all his household, though he may have three hundred and seventeen training soldiers born in his own house. Not only are these soldiers to be baptized, but their wives, children, and all other servants, who belong to this great man's house. A thousand infidels are to be baptized, because one great man, their master, is christianized.

2. These soldiers, with their wives, children and servants, are all to be considered and treated as church members, or a being in covenant. I confess this does not look to me gospel-like.

3. Another consequence is, the adults among these, and among all others, who are baptized, are not only to be admitted to the communion, but required to come. I ask, could such a communion be called the communion of saints?—one great and good man, with hundreds of unconverted servants.

4. All who have been baptized, and have not, for misdemeanor, been expelled the church, have a right to baptism for their children: and no man may forbid them.

5. Another consequence is, notwithstanding Christ saith, My kingdom is not of this world; yet the regulations were such, especially the mean of admission into it, as strongly, and of infallible consequence, tended to make it of this world, and that abundantly so.

6. Another consequence is, many learned and pious ministers of New England are inconsistent with themselves, in requiring of persons baptized in infancy a profession of experimental religion, as a term of communion. It was not so done in Israel.

7. Another consequence is, many of the same pious and learned ministers are very inconsistent with themselves, in refusing baptism to the children of such as are, by their baptism, in regular church membership, or in covenant, as it is termed.

I have taken, as you observe, for granted, what I do not believe to be true, that sprinkling, or a very partial washing, is baptism.

Lastly, Another consequence is, it doth, so far as it hath its *perfect work*, destroy the very idea of the gospel church, contradict the prophets, and make Paul, and others, speak not the truth; and it throws us back to the state of the Jewish church.

Jeremiah, prophesying of the gospel church, saith, chap. xxxi. 31 to 34, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with your fathers, in the day that I took them by the hand to bring them out of the land of Egypt;—But this shall be the covenant that I will make with the

house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them, unto the greatest of them, saith the Lord.

If this means any thing, it certainly means that the gospel church shall exceed in purity the Jewish church; that it shall, at least, be composed of professing saints. Isaiah says, chap. liv. 13, All thy children shall be taught of the Lord. The latter of these passages, our Lord applies to the gospel day, John vi. 45: The former is applied to the gospel church by Paul, Heb. viii. chap.

Moses says in Deut. xviii. 15, 19. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

This, and much more, Peter applies to gospel days, and to the gospel church, Acts iii. 22, to the end. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet, shall be *destroyed from among the people*. Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Unto you first, God, having raised up his son Jesus, sent him to bless you in *turning away every one of you from his iniquities.*

Through the New Testament, the gospel church is, or appears to be, spoken of as a society, nation or church of saints; and as being greatly different from the nation of the Jews. But the subjects of baptism being determined by the subjects of circumcision brings the gospel church as to its constituent materials, to the same condition with the church under the law of carnal ordinances. Indeed, what is now, generally, called the gospel church is hardly to be distinguished by its members from the old Jewish church.

Do not these things look as though the twelve hundred and sixty years of antichrist's reign were not wholly past? Is there not, my brethren, some defiling error at the root of all this? Can such streams as are these consequences, flow from a pure fountain? Indeed many good ministers of our land have long since discovered some of these evil consequences, and have laboured hard to rectify them. President Edwards, and many others, made a noble stand against this flood of *corruption*; yet they discovered not the fountain, whence these streams flow, and will flow, till it be removed. Putting or mistaking the covenant of circumcision, for the covenant which was confirmed of God in Christ to Abraham, twenty-four years before circumcision was known, and substituting baptism for circumcision, and determining the subjects of one by the subjects of the other, without any authority thus to do, have produced all this corruption, deception, and world of evil. Would good ministers be persuaded to lay the axe at the root of the tree, as John did, the evils would be soon rectified.

The subject, on which we now are, is of such high concernment to the church of Christ, generally, and your conviction of the truth of it, being almost, or quite, essential to our future peace and union together, I would willingly omit nothing which might chase away your darkness, and cause the true light to appear. I will, therefore, add here the history of infant baptism. Should we find that infant baptism is of men, as we have already found sprinkling to be, it is hoped that you will either give it up, or practice it as being of man's device, and not, as Mr. Dickinson would have it, as belonging to infants by divine right.

The first information which we have of infant baptism is about the middle of the second century; about which time Irenæus, in one of his epistles, has the following sentence: "The church received a tradition from the apostles to administer baptism to little children or infants*."

The next account we have of this matter (if we except Tertullian, who opposed the practice) is given us by Origen, in about the middle of the third century. His words are, "Little children are baptized for the remission of sins." For the remission of original sin, or pollution, for of this he is speaking. Again he says, "The church had an *order* from the apostles to give baptism to infants."

Another part of the history of infant baptism we have in a quotation from the decisions of the famous council at Carthage, in the year 253. It is this: "From baptism and the grace of God *none* ought to be *prohibited*; especially infants *need our help* and the divine mercy." We have a farther account from Augustine, who flourished about the middle of

* President Dickinson on Baptism.

the fourth century. His words (writing of infant baptism) are, "Let none, therefore, so much as *whisper* any other doctrine in *your ears*; this the church hath always had, has always held."

The next we hear of infant baptism is, that the practice was confirmed, and so put beyond dispute, by pope Innocent the First.

Now fire and sword were the all-conclusive arguments used for the conviction and reformation of all who refused to practice, or dared to call in question, infant baptism. We will pass over the horrid persecutions, which now began to be, and have ever since been practiced, at intervals, upon those who would not submit to the divine right of infants to baptism, as conferred on them by the ghostly popes of Rome.

Luther, the famous German reformer, says, "that infant baptism was not determined till pope Innocentius;" and Grotius, in his annotations on Matth. xix. says, "It was not enjoined till the council of Carthage*."

We ought, however, to trace the history of infant baptism one step farther, and notice Calvin, and a multitude since, who were unwilling to acknowledge their dependence on the Mother of Harlots, for their authority in this matter; and therefore with great ingenuity have discovered infant baptism, as a gospel ordinance, or the right of infants to it, in the law of Moses. Indeed they have supposed that this doctrine is implied in a number of passages of the New Testament. Yet, I believe, none who practice it, are willing to venture this New Testament ordinance upon New Testament evidence.

Here you see that *tradition* is the foundation of infant baptism; *error*, the belief that *baptism washes*

away *original sin*, the nurse of its tender age; the church of Rome, the confirmer and strong defender of it; and the long since repealed, ceremonial law of Moses the evidence for it. You see, the introduction of infant baptism was tradition. Upon this foundation hath it manifestly rested ever since. All the ingenious arguments of learned and pious men, can, in fact, add no strength to its first foundation. The first we hear of it is, it was placed upon tradition, and there it hath rested, or been standing uneasily, ever since.

Besides, this *tradition*, as well as the practice which followed, is doubtless the offspring of error, and man's invention. At best we have but one witness for it, in the mouth of whom nothing can be established. Origen says, "The church had an *order* from the Apostles." Still we have but one witness. Moreover, the very expressions of the Pædobaptists show that they were from the beginning opposed by the Baptists. Irenæus says, "We have a tradition." Origen says, "We have an order." The council of Carthage say, "Infants ought not to be *prohibited* from baptism." Augustine saith, "Let none so much as whisper any other doctrine in your ears." Does not every syllable indicate the dispute which the Baptists had with the inventors and supporters of this anti-evangelical principle and practice?

It is worthy of a moment's consideration, that not one of the most ancient fathers makes the least pretension that infant baptism is supported by so much as one passage in either the Old Testament, or the New; and they mention no authority but *tradition*, and an *order* from the Apostles, &c. which, at best, are very uncertain things.

Whoever can fix their faith, continue their practice, and venture their responsibility, on such a traditionary

foundation, I cannot. Upon this foundation for our practice, have both we and our fathers ventured to oppose the Baptists; with greater or less degrees of virulence; whilst, by our tradition, we have greatly injured the ordinance of Christ, if not, in this instance, made void the law of God.

In fine: Was not infant baptism first introduced to escape the offence of the cross? Is it not, with many, unknowingly continued for the same end? It bringeth the church to its former state as under the law. If I yet preach *circumcision*, why do I yet suffer persecution? then is the offence of the cross ceased. Gal. v. 11.

SERMON VII.

MATTHEW XXVIII. 19; 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy-Ghost; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. *Amen.*

I HAVE already set before you the principal part of what I intended under the two first propositions in my text. What remains is to bring forward—

III. Christ's command to all his ministering servants to teach all nations, or those who should be disciplined among them, to observe all things whatsoever he had commanded them. And then—

Lastly, His comforting and strengthening promise, which is, And, lo, I am with you alway, even unto the end of the world.

To these propositions your serious, christian attention is requested. The first is—

III. Christ's command to the ministers of his gospel to teach all nations, or those who should be disciplined among them, to observe all things whatsoever he had commanded them.

Here you see the extensiveness of my orders received, and which I must carefully observe, would I be obedient unto the Heavenly Teacher, who came from God.

Christ Jesus, when personally on earth, gave a new edition of his own and his Father's mind and will. In this new edition, he abrogated or left out, many ceremonies of the old, as being no longer useful. Under the old edition, the church was in its childhood, and therefore under such tutors and governors as were not needed in her riper years. In this new edition, Christ hath pointed out what is to be preserved of the old. The sum of the moral law, and the prophets, were to continue in force. These are, indeed, in the very nature of things, binding on accountable creatures. But when Christ, the anointed, and expected Messiah, was come, then all those rites, sacrifices and typical institutions, of the ceremonial law, which were, together, as a school-master to lead the observer to Christ, were disannulled, being no longer of use.

You see what ministers have authority to teach, for both doctrine and practice. It is what Christ hath commanded them, and nothing which is contrary from it.

In time past I have taught you the precepts of Christ, somewhat largely. As I have taught them, so you have, as I believed, received them to the saving of your souls. The ordinance of the supper, I have taught in its simplicity, and so have you

received it. You have also been informed, that Jesus Christ appointed baptism, as an ordinance to be observed in his church. But what that ordinance was, and who were the subjects of it, you have not been particularly told, till of late. Nor had I, till a short time since, a clear understanding of either. I, no doubt, ought to have known them before, but till I did, I could not teach them to you. When I came to the knowledge of them, it was no longer in my power to be faithful to Christ, and refuse to teach them. In the simplicity of my heart have I taught you what is baptism, and who are to be baptized.

Whether these things be, or be not, agreeable to my former notions of them, is nothing to the point. One thing I am settled in, I have, of late, taught them to you, as Christ hath commanded me.

Not only was it my duty to teach you these things, but I am commanded to teach you to observe them: for then are you Christ's disciples, when you do all things whatsoever he hath commanded you.

To observe these things, is like obedient children to receive instruction, and then to search the scriptures, that you may know how these things are. It belongs to me to teach you—

1. To observe these things till you understand them, and then—

2. To observe them in your practice.

1. Would you walk in all the statutes and ordinances of the Lord blameless, you must observe these things till you understand them.

You and I have been unreasonably prejudiced against light and truth in these matters. If I do not misjudge, the Lord hath, in answer to prayer, afforded me the needed light and knowledge upon the subject. It was not in a day, nor in a month,

after my prejudices received a shock, and my mind partial conviction, that I obtained satisfaction. Nor can I expect that you will, all of you, possess such a ready mind, as to give up your long, and almost inveterate, prejudices, and receive the light at once. It is by little and little, that anti-christian errors must be destroyed from the church, and from your hearts, as well as from mine.

You may expect to find me ready, at any time, and at all times, to afford you every instruction, and to answer any objection which may occur to your candid minds. You should have your Bibles always nigh you, and possess, continually a prayerful, teachable spirit. Be determined to hearken to none but Christ, and to be obedient to all his commands.

Be careful to avoid all bitterness and evil speaking. Wisdom will not dwell with strife; nor will the wrath of man work the righteousness of God.

2. It belongs to me to teach you to observe the ordinance of baptism, and the proper subjects, in your practice. You must understand these things before you can acceptably practice them. Some of you, no doubt, sufficiently understand them to proceed to practice. But I have not thought it duty, to hasten your practice, or to lead you by example, lest the minds of others should be injured. It is a time to weaken prejudices, and not to increase them. Wisdom dwells with prudence. Many of your minds, as well as mine, are, with pleasing expectation, looking forward to the time, when we may, with nighly, or quite, all our brethren with us, keep all the ordinances of the gospel, as Christ hath commanded us.

When you shall understand these things, happy will you be if you practice them: for all gospel obedience gives pleasure in the practice.

As Moses had much to do in Egypt, before God said unto him, 'Speak unto the people that they go forward,' so, my brethren, I may have much to do before things shall be in readiness, and before the Lord shall bid me speak, saying unto you, **GO FORWARD.** But, if the Lord will, I would live to see that day.

After Israel went forward, and were baptized unto Moses, in the cloud, and in the sea, they had a tedious wilderness to pass; so it may be with us. But, should we observe the pillar of cloud and of fire, we shall come to the promised land; and, it may be, with much safety and speed, should we hearken to the good counsel of Joshua.

You know, my brethren, as it is my duty to teach you to observe all things whatsoever Christ hath commanded me, so it is your duty to receive instruction, and be obedient. Your obedience is not to be rendered to me, but to Jesus Christ, and to the word of his testimony.

It will doubtless occur to your minds, Whom shall we hear? One minister teaches us one thing, and another teaches us differently. You are to hear no man any farther than he shall teach you as the man Christ Jesus hath commanded him. Ministers have no authority, any farther than they receive it from him. He hath given them no power to teach, but what He hath commanded. When they transcribe out of the old into the new edition of God's word and will, and tell us that the rite and covenant of circumcision are to explain to us the observance of a New Testament ordinance, we are not obliged to believe them, unless they point us to the place where Christ hath so commanded. You are to obey them who have the rule over you. But even Paul was not to be followed any farther than he followed

Christ. So it ought to be with you, in hearkening to what your teachers say. Ministers are but men, and they have proved themselves to be so, by changing the ordinance of baptism into quite a different thing, and by administering their new rite to subjects to whom Jesus Christ never commanded it. It surely is a surprising thing, and not to be accounted for, but from the relics of human depravity, that so many good men should, unknowingly, do and teach things which are quite aside from what Christ hath commanded them.

It is too late for you, my hearers, to cloak yourselves under what great and good men have said; for the truth of the Lord hath already been told you. Had I not come and spoken to you this word of Christ, you would not have had sin; but now have you no cloak for disobedience. We now come—

Lastly, To consider Christ's comforting and strengthening promise to his ministering servants; which is, And, lo, I am with you alway, even unto the end of the world.

Christ Jesus hath been with his ministers: and he will be—

1. In preparing them for their office. He was personally with his first gospel heralds, for the space of three years, or more; after this he left them for a short space; in this short interval they passed a severe trial. He was with them again, at times, for forty days. Soon after this he sent his Spirit upon them, and filled them with it to a remarkable degree. Then they were prepared for their office. They speedily filled it remarkably, and the effect was wonderful. Three thousand were converted in a day.

Christ is as really, though not so apparently, with all his gospel messengers in preparing them to go

forth into his harvest. Those, who have not Christ with them, to prepare them for their office, are but as wolves in sheep's clothing, when they go forth into the ministry. They preach for *filthy lucre*, and frequently have their *reward*. It is too often the case, that those, whom Christ hath prepared, are obliged to go into the field, or make tents for their support, whilst such as run, not being sent, swim in luxury.

2. Jesus Christ will be with his ministers in bringing divine things to their remembrance.

It is the Lord's Spirit which causeth divine truth to occur to the minds of his servants. Truths, which have been forgotten for months, and it may be for years, or passages which before were not understood, may be, and not unfrequently are, fresh and plain in the minds of his servants, for their comfort, or for the comfort and instruction of others, or for the comfort and edification of both.

3. Christ will be with his ministers in affording them wisdom, fortitude and faithfulness.

The entrance of his word giveth light. He maketh light their paths, and ordereth all their steps. He maketh their feet like hind's feet, and causeth them to be swifter than the eagle, stronger than lion's, wise as serpents, and harmless as doves. With what wisdom did Stephen speak! With what fortitude did Peter, Paul, and a thousand others, address their auditories! With what wisdom hath he made his servants to speak! With what fortitude to bear, with what faithfulness to endure, for his name's sake! How remarkably hath it been thus, in times of persecution! And when will you find a time, when they that are born after the flesh do not persecute those who are born after the Spirit? How often is it the case, when ministers, like Paul, wax bold;

and testify that Jesus is the Christ, and what are his word and institutions, that they are persecuted, openly or more secretly!

4. Christ is and will be with his ministering servants, whilst they are reproached and suffering for his name and truth sake.

He says to them all, If the world hate you, ye know that it hated me before it hated you. When Christ's ministers are reviled and suffer for his sake, his truth and Spirit bear their spirits up. He gives them to believe and know, that though they weep now, they shall soon rejoice; that their light afflictions, which are but for a moment, are preparing them for, and working out for them, a far more exceeding and an eternal weight of glory.

5. Christ Jesus will be with his faithful ministers in giving them to see their desire upon his enemies.

This appears to be particularly implied in my text. They are commanded to go and disciple all nations. Their desire is to see disciples multiplied. They go forth, Christ goes forth with them. Many of Christ's enemies submit to his yoke, which is easy, and to his burden, which is light. In this are they gratified, and their desire on them is accomplished.

6. Christ is with his ministers in explaining and defending his truth.

How did Peter, Paul and others in the first ages of christianity, explain and vindicate the truth, to the confounding of both Jews and Gentiles! Whenever, in ages since, he hath spoken the word, great hath been the company, or force, of those who have published, explained and defended it. Martin Luther, John Calvin, and a number more in the reformation, were like flames of fire: nothing could stop them from publishing, explaining and defending the truths of the Saviour, for he was with them.

You will ask, How is it that Christ is with his ministers when they contradict one the other, and themselves too? *Answer*, It is not said, that Christ is with his ministers in explaining and defending error. Error is human; truth is divine. When ministers undertake to support error, they go without Christ's blessing and presence in this their labour. Hence it is that they are so contradictory and inconsistent; and are obliged to wrest the scriptures from their plain and easy sense, to support a beloved prejudice. But when they take up for truth, plain scripture supports them, and they have plain and pleasant work, and their subjects supported with ease, as you have seen whilst attending to the several truths in my texts.

Besides, it may be the case, that some very good men may mix truth and error, the commands of God and their own traditions, together; and, whilst practicing accordingly, they may enjoy a comfortable frame of mind, and hence conclude that their beloved compound is all from heaven. This may be illustrated by the following example. Mr. S. finds it to be a truth, that his infant offspring, as well as every thing else, should be devoutly given to God. He hath received and holds a tradition from the fathers, that his infants should be baptized. He publicly gives them to the Lord, and solemnly promises to instruct them in the way of truth and duty. He, at the same time, hath the ordinance of baptism administered to them, or administers it himself. During the whole transaction he possesses much comfort in his mind. His consequence, is the whole matter is according to truth, just as God would have it. Is not this going a little too much by sense, and not quite enough by scripture? Does it not contain a *spice* of enthusiasm? Would not the

good man have had the same mental satisfaction, had he possessed the same spirituality, and yet had omitted that part which is enjoined by tradition only?

Lastly, The Great Captain of salvation is with his ministers, to teach, lead and comfort them, in all their trials, in all their straits. Whosoever will leave them, he will not. Though he, the Great High Priest of our profession, when suffering for his people's sins, was left alone—all forsook him; yet, whenever his friends are afflicted, he kindly calls, saying, Lo, I am with you. This hath been the stay of good men in all ages, in all circumstances. Those who have wandered about in sheep skins and goat skins, who have been afflicted, tormented, of whom the world was not worthy, have found their refuge here. There is nothing like this to support the feeble, distressed soul. When godly ministers have been obliged to leave their people, yes, and their families, and sometimes their native country, for the truth sake, this hath sustained them—Christ was with them. President Edwards, for a noble attempt at partial reformation, was constrained to flee his beloved charge: but Christ was, no doubt, with him. Should I, for laying the axe at the root of the tree, be obliged to leave you, though, for the present, I see no particular reason to apprehend such an event, yet I trust this will be my hiding place—Jesus, who will be with me.

APPLICATION.

FROM what hath been said in the preceding discourses, it appears—

1. That the two sides of the controversy between the Baptists and the Pædobaptists stand thus.

Before I state the two sides of the controversy, it is but reasonable that I define those whom it respects.

By the Baptists, on one side, I mean the regular Calvinistic Baptists. By the Pædobaptists, on the other, I now intend the Calvinistic Congregationalists among them. I give this definition, that I may be clearly understood.

You see both sides are Calvinists, that is, they are agreed in what are stiled the doctrines of grace. They are both of the congregational order, as it respects the government of the churches.

Now for the controversy, and it is this: The Baptists hold immersion only to be baptism. The Pædobaptists hold that sprinkling may be substituted for immersion, and may answer just as well.

The Baptists hold that the scriptures know nothing of a christian ordinance of baptism for unbelievers and infidels. The Pædobaptists hold that, if a great man, who hath a thousand slaves, should become a disciple, then all his household are to be counted disciples, and are to be baptized.

The Baptists hold that the church of the New Testament is composed of visible or professed saints. The consistent Pædobaptists hold, that this great man, his thousand slaves, together with his wife and children, all belong to the gospel church, though he only be a believer in Christ.

The Baptists hold that none have a right to partake of the Lord's supper, but those who are his friends. The consistent Pædobaptists hold, that all the adults in this great man's household, if they be not guilty of gross immorality, have a right to come.

The Baptists plead New Testament authority for the defence of their principles and practice, where they differ from their brethren of the Pædobaptists. The Pædobaptists in support of their sentiments plead convenience, and the covenant and rite of circumcision, which were decaying, waxing old, and

ready to vanish away, more than seventeen hundred years ago.

The Baptists bring nighly threescore texts of scripture, which are plainly and fully to their point in favor of immersion. The Pædobaptists mention three or four texts, which, at most, are but very doubtfully in their favor; and, when rightly understood, appear fully against them.

What advantage, my brethren, have the Pædobaptists over the Baptists? and with what crime, or error, in this matter, do they stand convicted?

2. It appears that gospel ministers have no authority to teach christians, that their children and servants should be baptized, because Abraham's were circumcised.

Christ hath no where commanded them to teach thus. Christ hath no where commanded them to teach infant baptism at all, or baptism upon the faith of another; much less, that they are to be baptized because Abraham's were circumcised.

3. It appears, that many of the pious and learned clergy of New England have made some noble and promising advances towards truth in this matter; yet in this they are inconsistent with themselves.

They will receive none to the communion but such as profess faith in our Lord Jesus Christ, as well as repentance for sin: and they will administer baptism to the children of no other. Here, in two instances, they refuse to follow the law of circumcision. One, in refusing to admit to the supper impenitent, though civil, baptized persons; the other, in not admitting to baptism the children of all those who have been baptized. This is consistent with truth so far as it goes; but inconsistent with the notion that the subjects of baptism are to be determined from the subjects of circumcision.

These good men, so long as they possess their present light, must come over to the true Baptist ground, or submit to the imputation of inconsistency. I wish them to come over. For myself, I expect to, though my carnal nature hates the name of a Baptist, as much as theirs does. But my better judgment tells me, that the Baptists are on the gospel ground.

4. It is a matter of lamentation, that pious and learned ministers have not a little more self-denial: then they might be consistent with themselves and with truth too. Could I be with them, and ask them this plain question, Do you not find a little backwardness from searching critically into the primitive meaning and practice of baptism? I fear they would answer with some reluctance.

To me, I confess, it appears an hard case, that the Baptists should suffer so much reproach, merely on account of their sentiments, when many of our best old divines have given them the ground, and confessed, that their sentiments, as to the mode, are from heaven, and ours from convenience. Our opposition to them, on account of the subjects, appears but little better, being but poorly supported by scripture: they having the plain word, and full current of all the prophets from Moses to Malachi, so far as they have spoken of the gospel church, together with the New Testament, in *their* favor; whilst for us, in this particular, nothing better can be alledged, than the antiquated rite of circumcision. If the Baptists be right, why not join them, and suffer small inconveniences? If wrong, why not prove them so? It is pitiful that great and good men should be dallying with inconclusive arguments, when the time is long since come, that the *highway* of holiness should be so *plain*, that *wayfaring men*, though fools, should not err therein.

5. We see why good men have been so divided among themselves, as to infant baptism.

The reason is, they go without Christ, in this matter. He is not divided.

Some baptize all. Others will baptize only the children in the households of communicants. Some baptize upon the half-way covenant. Some will baptize all who are under age. Again, others will baptize all under seven. Others still will baptize upon the good promises of godfathers and godmothers. You will observe I use the word baptize in a sense which I believe to be improper, but I would not offend you with a word, when my meaning may be understood. But what propriety is there in all this inconsistency about the subjects of baptism! Does not the matter look as though there were no rule to go by, or as though none understood what it was!

6. We see why good men, when writing or speaking of baptism, are left to speak untruths.

It is doubtless because they will follow their own prejudices, and not the truth. Error hath divided them, and Christ is not with them in what they say. Some good men, not many, dare assert, in opposition to the Baptists, that there is not a word about immersion for baptism, in all the Bible. For *laymen* to say thus is *presumption*, and for men of *learning* to make the assertion, is *almost unpardonable*. For they know, or ought to know, that the word, to baptize, is not once mentioned in all the Bible but immersion is mentioned, unless they mean to play upon the word; and then it is a truth, when *baptizō* is mentioned, immersion is, if they will give it its plain literal English.

If the Baptists have the plain, literal and unequivocal sense of the scripture, in their favor, is

it not enough, that they are despised and persecuted, by the wicked of every class, and not helped by any; but, must we add to their affliction, by falsehood, or equivocation! O prejudice, what wilt thou not do, even in a faint!

Besides, our good brethren, who are so warm against the Baptists, and will not allow them a word for their mode, do not agree together to inform us what the mode should be. One tells us, it is sprinkling, another says, pouring is the mode, a third contends for washing the face, a fourth is for putting water on the back of the neck, as the Swiss are said to do; whilst others affirm, that all these are right. Now, suppose the Baptists are wrong, who shall we say are in the right, or is there no right in this business? Does not all this look just as it would were there an error at the bottom? Hath the Great Teacher, who came from God, left matters thus, at loose ends? Does the Bible thus differ, whilst pointing out the mode? No. Its language is pure and determinate.

7. It appears, that, in infant sprinkling for baptism, the intent of the institution is lost, and becomes no christian ordinance at all.

Both the thing itself and the subjects of it are changed. It is quite a different thing from what the Institutor hath appointed. Neither this mode, nor these subjects, are known in the institution, nor in any passage of the Bible, where baptism is mentioned. This mode is of man's device, and the subjects of it have, at best, but a traditional right. For good men to do thus, whilst they think it consistent with truth, appears to be a sin of ignorance; but, if any do thus, while they know what the scriptures enjoin, their practice deserve a harder name.

8. It appears that dipping, immersion, or burying, in the name of the Father, and of the Son, and of the Holy Ghost, is baptism.

No man of real piety, and solid learning, ever doubted it. Whereas, sprinkling hath been doubted by many, denied, continually, by a large class of christians, and been proved by none to have been ever appointed as the christian ordinance of baptism.

9. We see, that every plea which hath been made, for a general, or partial neglect of the scripture mode of baptism, is an indirect, though unintentional, charge of negligence, or want of benevolence, or of foresight, in the Divine Institutor. Let every man of candor and common sense examine this matter. Did not the Lord, who made our northern climes, know how cold they are?—Did he know them to be too cold for his disciples who might live in them, to be separated from the world by being visibly buried and raised again to join his kingdom? Why then did he not mention an exception in our favor? and not leave us to suffer this inconvenience, or be in perpetual uncertainty, and continual dispute, to defend our, at best, but doubtful practice? Did he not perfectly know all the *compelling necessities*, which Cyprian and others would, in their erring judgments, find to break over the bounds of the baptismal institution? Why then did he make no provision for these extreme cases? By doing thus, he would have saved the Pædobaptists a world of anxiety, contention and censure. The fact appears to be, that our Lord intended, that the way of admission into his kingdom should be uniform, and that those, who would not submit to it, should suffer the inconvenience of darkness, error and strife.

10. From what hath been said in the preceding discourses, is not the following a fair and undeniable

conclusion? That I and other Pædobaptist ministers, so far as we have spoken a word against the Baptists, and especially that those, who have publicly warned their people to avoid the Baptists and flee from them, as from a dividing and dangerous heresy, have in this matter acted the part of the old scribes, Pharisees, hypocrites—who would not go into the kingdom of God themselves, and those who were entering, they hindered.

I by no means suppose that all who have done thus, are indeed hypocrites, save in this particular. No reasonable doubt can be entertained, but many of them are learned, pious and very useful men; men, whom the Lord hath greatly honoured as labourers, in gathering in the harvest of souls. Many of these have been, in measure, bold, zealous and faithful, like Peter; yet when they dissemble, or teach and practice contrary from the truth, they are to be blamed, yes, they are, in this instance, worthy to be rebuked.

It would, indeed, be very injudicious in me to contend, that all which the Baptists have said and done is justifiable. It would be equally injudicious to justify myself, or my brethren, where we have both said and done things contrary from the church and name of Jesus of Nazareth. It is time for both ministers and people to look to this matter, lest the Lord send leanness into our souls.

11. From a review of the whole subject, the following inference appears natural, and at the same time worthy of much consideration. The divinely constituted method by which any of the fallen race are to enter the kingdom of heaven below, remarkably sets to our view the way by which we are to commence perfect members of the kingdom of

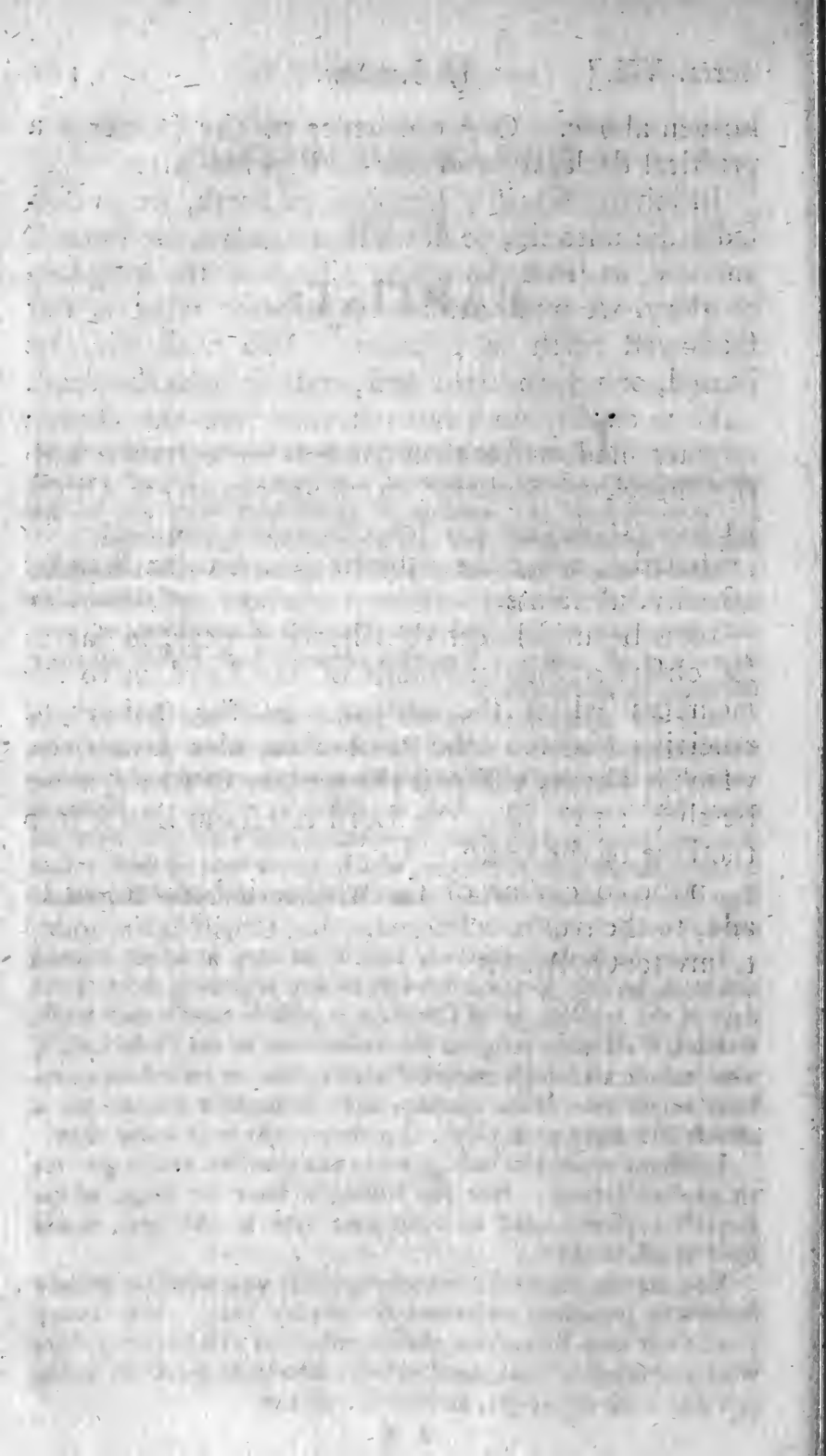
heaven above. Our obedience to the former is a practical declaration of our faith in the latter.

In joining Christ's kingdom on earth, we professedly die unto sin, go down to the grave, are buried, and rise, as from the dead. To join the kingdom of glory, we must actually experience what is but shadowed forth in baptism. We must die, be buried, or return to the dust, and rise from the dead.

How exactly doth our entrance into the church militant shadow forth our hoped for entrance into the church triumphant! It also appears that Christ hath directed, that the subjects of the one should be professedly, what the subjects of the other shall be actually, all saints.

How beautiful doth the church appear, so far as she observes the commands of her Lord, as to the members which she admits, and the manner of receiving them! She thus resembles Jerusalem, which is above, which is the mother of us all, if we be christians. May the Lord direct our hearts into the love of the truth.

In the conclusion of the whole, it becomes us to add, to the truths delivered, what Christ Jesus added to my text: AMEN.



A MINIATURE HISTORY

OF THE

BAPTISTS.

IT may be pleasing to some of my readers to be presented with a brief account of the Baptists. I shall extract this account from the writings of those who were not of the Baptists' denomination, but rather prejudiced against them.

Here it may be observed, that the religious sect called Baptists, have caused the learned world more perplexity and research to decypher their origin, than any other sect of christians, or, perhaps, than all others. Yes, this research hath baffled all their erudition in ancient story.

It is not difficult to fix the period when one sect of this denomination was first called Petrobrussians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to ascertain the time, place and medium, by which Christ's disciples were led to adopt the peculiar sentiment, which is now held by those called Baptists, and which distinguishes them from all other denominations.

It may be farther observed, that if no one, however learned and wise, be able to trace this sect to any beginning short of the days of the apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the Pædobaptists, who include all which are not Baptists, can be traced to a probable origin short of the apostles, and the Baptists cannot be, it affords still more probability, that they might have arisen then.

I wish my readers to indulge me in one question, and to give me an explicit answer. Are you willing to have the origin of the Baptists explored, and to open your eyes to the light, should light be afforded?

You cannot, my christian readers, unless your minds be unduly swayed by prejudice, do otherwise than say Yes. For, though you be not very friendly to the Baptists, you will not deny them what you grant to your worst enemy, liberty to speak the truth, and that truth its weight, at least in measure.

It ought to be particularly noted, that my object is not to give the history of a name, but of a principle. I shall not contend who were first called Baptists, Anabaptists, Mennonites, or the like; but who have held the peculiar sentiment which is adopted by those who are called Baptists. Wherever we find this principle, there we find the men, the christians, who, had they lived in our day, would be styled Baptists. Nor is the present controversy this, whence came that *mode* of baptism, which is practiced by all, who are known by the name Baptists. For this mode is granted, generally, if not universally, by all learned and honest men, to be as ancient as John the Baptist and the apostles. This mode is, indeed, not peculiar to the Baptists, for the Pædobaptists, for many centuries, practiced this mode; and many of them do, to this day, practice immersion.

The peculiar characteristic of the Baptists is this: They hold, that the ordinance of baptism is to be administered to adults, or to visible believers only.

One natural consequence of this principle is, when any one who was baptized, or sprinkled, in his infancy, comes over to the Baptists' sentiment, they require him to be baptized. Hence they are called Anabaptists. Another very natural consequence is, this sentiment constrains the Baptists to oppose the baptism of infants. Hence they are distinguished by the name of Antipædobaptists.

I shall add one observation more, and then proceed to give you a succinct history of the Baptists. The observation is this: Whenever and wherever I find persons, who hold the peculiar, characteristic, sentiment of the Baptists, I shall call them by that name. Their history now follows.

I. The origin of the Baptists can be found no where, unless it be conceded, that it was at Jordan, or Enon.

Dr. Mosheim, in his history of the Baptists, says, "The *true origin* of that sect, which acquired the denomination of the Anabaptists by their administering anew the rite of baptism to those who come over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is *hid* in the *remote depths* of *antiquity*, and is of consequence extremely difficult to be ascertained."

Here, Dr. Mosheim, as learned an historian, though not so candid a one, as the science of letters can boast, bears positive testimony, that the origin of the Baptists is hidden in the *remote depths* of *antiquity*. Nothing is more evident than this; the Dr. either knew not their origin, or was not candid enough to confess

it. At least, we have this conclusion, that he could find their origin no where short of the apostles.

II. A large number of the Baptists were scattered, oppressed, and persecuted, through many, if not through all, the nations of Europe, before the dawn of the reformation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the overgrown usurpations of the church of Rome, the Baptists also arose from their hiding places. They hoped that what they had been long expecting and praying for was now at the door: the time in which the sufferings of God's people should be greatly terminated: but God had not raised Luther's views of reformation to nigh the height the Baptists were expecting. Their detestation of the Mother of Harlots, owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favoured above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumentally effecting. It was as might have been expected; the Lutherans and the Baptists fell out by the way; and Calvin, if not Luther, warmly opposed them. See *Mosheim, Cent. XVI. Chap. iii. Sect. 3, Part 2.*

Mosheim, vol. IV. page 427, speaking of the Baptists, says, "This sect started up all of a sudden, in several countries, at the same point of time, and at the very period when the first contests of the reformers with the Roman pontiffs drew the attention of the world." From this we have one plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the Enthusiasts under Munzer and Storck, or at that time; or at Munster.

III. The Hussites, in the fifteenth century, the Wickliffites, in the fourteenth, and the Petrobrussians, in the twelfth, and the Waldenses, were all Baptists. To this fact Dr. Mosheim bears the following testimony*. "It may be observed that the Menonites (i. e. the Baptists of East and West Friesland, Holland, Gelderland, Brabant, Westphalia and other places in the North of Europe) are *not entirely mistaken*, when they boast their descent from the Waldenses, Petrobrussians, and other *ancient* sects, who are usually considered as *witnesses* of the *truth* in times of universal darkness and superstition. Before the rise of Luther and Calvin,

* Vol. IV. pages 428, 429.

there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons, who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained; some in a more disguised and others in a more open and public manner, viz. *That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors.* This maxim is the true source of all the peculiarities, that are to be found in the religious doctrine and discipline of the Mennonites, (or Baptists in the North of Europe) and it is most certain that the greatest part of these peculiarities were approved of by many of those who, before the dawn of the reformation, entertained the notion already mentioned relating to the visible church of Christ."

From this testimony of Dr. Mosheim we may remark—

1. That the Mennonites were Baptists, or Anabaptists, for these different names he uses to express one and the same thing.
2. That the Petrobrussians were Baptists; for the Baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in his history of the twelfth century, part II. chap. v. sect. 7, he expressly tells us, that one of their tenets was, *that no persons whatsoever were to be baptized before they were come to the full use of their reason.*
3. That the Waldenses, Wickliffites and Hussites were Baptists; for as Mosheim says, they all held to the great and leading maxim which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites. These several denominations of christians were not known by the ancient, modern and appropriate name, Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living, they would be thus called. In other words; just so far as they were consistent with their great and leading maxim, and just so far as the modern Baptists are consistent with their great and leading maxim, just so far these ancient and modern Baptists are alike the one to the other.
4. That in the sixteenth century the Waldenses, Petrobrussians and other ancient sects (i. e. of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this would and do many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists in our day, and were, of necessary and fair consequence, of the same denomination.

IV. We have already traced the Baptists down to the twelfth century. We have also found that they were scattered over almost all the countries of Europe, and were in the dark ages of popery, the witnesses of the truth: or have been usually thus considered. Besides, we have found that the Waldenses were, in principle and practice, Baptists; or in other words, we have found that the Waldenses were Baptists. We will now see to what origin we can trace the Waldenses.

Dr. Maclaine, who translated Mosheim's church history from the original Latin, gives us, vol. III. pages 118, 119, under note, G, the following history of the Waldenses. His words are, "We may venture to affirm the contrary (i. e. from what Mosheim had just said of the Waldenses taking their name from Peter Waldus) with Beza and other writers of note; for it seems evident, from the best records, that Valdus derived his name from the true Valdenses of Piedmont, whose doctrine he adopted, and who were known by the names of Vaudois and Valdenses, before he, or his immediate followers, existed. If the Valdenses, or Waldenses, had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the cotemporary and chief counsellor of Berengarius. But the truth is, that they derive their name from their vallies in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name: Hence Peter, (or as others call him John) of Lyons, was called in Latin Valdus, because he had adopted their doctrine; and hence the term Valdenses and Waldenses, used by those who write in English, or Latin, in the place of Vaudois. The bloody Inquisitor Reinerus Sacco, who exerted such a furious zeal for the destruction of the Waldenses, lived but about eighty years after Valdus of Lyons, and must therefore be supposed to know whether or not he was the real founder of the Valdenses, or Leonists; and yet it is remarkable, that he speaks of the Leonists as a sect that had flourished about five hundred years; nay, mentions authors of note, who make their antiquity remount to the apostolic age. See the account given of Sacco's book by the Jesuit Gretser in the Bibliotheca Patrum. I know not upon what principle Dr. Mosheim maintains that the inhabitants

of the vallies of Piedmont are to be carefully distinguished from the Waldenses, and I am persuaded that whoever will be at the pains to read attentively the 2d, 25th, 26th and 27th chapters of the first book of Leger's *Histoire des Eglises Vaudoises*, will find this distinction entirely groundless.—When the papists ask us *where our religion was before Luther*, we generally answer, *in the Bible*, and we answer well. But to gratify their taste for tradition and human authority, we may add to this answer—and *in the vallies of Piedmont.*”

To the above we may add, one of the Popish writers, speaking of the Waldenses, says, “*The heresy of the Waldenses is the oldest heresy in the world**.”

It is here worthy to be particularly noticed.

1. That Reinerus Sacco speaks of the Waldenses, or Baptists, of his day, as a sect that had, at that time, flourished for about five hundred years; which brings the history of the Baptists, as a religious sect, down to the fifth century.

2. That this same Reinerus Sacco mentions authors of note, who make the antiquity of the Waldensean Baptists to remount to the apostolic age.

3. That the Baptists are the most ancient of all the religious sects, who have set themselves to oppose the ghostly powers of the Romanists.

4. That if there be any body of christians, who have existed during the reign of antichrist, or of the man of sin, the Baptists have been this living church of Jesus Christ.

5. The consequence of the whole is this: The Baptists have no origin short of the apostles. They arose in the days of John the Baptist, and increased largely in the days of our blessed Saviour, when he showed himself unto Israel, and in the days of his apostles, and have existed, under the severest oppressions, with intervals of prosperity, ever since.

But as to the Pædobaptists, their origin is at once traced to about the middle of the second century; when the mystery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptism was essential to salvation; yes, that it was regeneration. Hence arose the necessity of baptizing children. Now comes forward Irenæus, and informs that the church had a *tradition* from the apostles to give baptism to infants. We are told in the Appendix to Mosheim's Church History, that one of the remarkable things which took place in the second century was the baptizing of

* President Edwards's History of Redemption, p. 267.

infants, it being never known before, as a christian ordinance for them.

What a pity it is, that good men, who have renounced the error, which was, as church history informs us, the progenitor of infant baptism, should still retain its practical and erroneous offspring, to the prejudice and marring of the church of God! Not a single sect of the Pædobaptists can find its origin nearer to the apostles than the second century. We hence conclude, that their origin was there, and that they then and there arose in the mystery which was then working. May the Father of lights open the eyes of my brethren, that they may come out of this, perhaps, the last thicket of gross error and darkness.

I will now add—

V. The testimony which President Edwards bears in favor of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of popery. It is the following.

“In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France, Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony.

“Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome, through all this dark time. The place where they dwelt was the Vaudois, or the five vallies of Piedmont, a very mountainous country, between Italy and France. The place where they lived was compassed with those exceeding high mountains, called the Alps, which were almost impassable. The passage over these mountainous, desert countries, was so difficult, that the vallies where this people dwelt were almost inaccessible. There this people lived for many ages, as it were alone, where, in a state of

separation from all the world, having very little to do with any other people; they served God in the ancient purity of his worship, and never submitted to the church of Rome. This place, in this desert, mountainous country, probably was the place, especially meant in the xii. chap. of Revelations, 6 verse, as the place prepared of God for the woman, that they should feed her there during the reign of antichrist.

“Some of the popish writers themselves own that that people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves to this desert, secret place among the mountains to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great, and thus the woman fled into the wilderness from the face of the serpent, Rev. xii. 6; and so verse 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent. And the people being settled there, their posterity continued there from age to age afterwards, and being as it were by natural walls, as well as by God’s grace, separated from the rest of the world, never partook of the overflowing corruption.”

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men, Dr. Mosheim, Dr. Maclaine, and President Edwards. The testimony of the first is, that the Waldenses and many others who are *usually considered as witnesses of the truth* in the times of *universal darkness and superstition*, were essentially agreed with the Baptists of modern date, as to *principle and practice*, or as to the great maxim whence flow all the peculiarities of that denomination. His testimony, in short, is this; the Hussites, the Wickliffites, the Petrobrussians, and the Waldenses, with other witnesses of the truth, scattered over Europe, in the dark ages of popery, were essentially the same with the Baptists of later times: or that they all were what we call Baptists.

Dr. Maclaine testifies that the Waldenses flourished as early as the fifth century: yes, he informs us that some authors of note carry their antiquity up to the apostolic age.

President Edwards informs us that these Waldenses were the main body of the church, in the dark ages, and have been, together with their scattered brethren, the pure church of Jesus Christ, during the reign of antichrist, and, of certain consequence, were successors of the pure church, from the days of Christ and his apostles.

The fair consequence of all is this, that the Baptists have been the uninterrupted church of our Lord from the apostles' day to ours.

I may, indeed, exclaim, What have I been believing, what have I been doing, with respect to the Baptists, all my days!

I know, and I confess, that the history of the church assures me, that the denomination of christians to which I have belonged, and to which I do still visibly belong, came through the church of Rome, and was broken off from the mother of harlots, and it is not greatly to be wondered at, if all her filth should not be yet wiped away. At the same time, the same history assures me, that the Baptists never have submitted to her superstitious and filthy abominations.

I am somewhat surpris'd at my own long continued ignorance, and at the yet remaining darkness of my brethren, as to this matter. But above all, what shall I say at the hard opposition which some good men yet maintain against their brethren, the Baptists? Surely, they might with great propriety be addressed in the words of Gamaliel; "Take heed to yourselves what ye intend to do, as touching these men." If ye will not favor them, "refrain from them, and let them alone; for, if their counsel or their work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

All the power, craft and cruelty of the wicked, though practiced for nighly one thousand eight hundred years, have not been able to prevail against them. Surely the misguided zeal of good men will not.

In this short History of the Baptists, we see the continued accomplishment of one of Christ's promissory predictions, which is, Matt. xvi. 18. The gates of hell shall not prevail against the church. That denomination of Christians which are called Baptists, are the only known society of professing christians, against which Satan hath not prevailed, either in point of doctrine, or discipline, or both. This church, or old and inveterate heresy, as satan would call it, he acknowledges, by the mouth of his servants, the Romanists, that he could never subdue. It is true, satan hath joined many of his legions to it, as he did many false brethren to the disciples in the days of the apostles. But he hath never, no, not for an hour, prevailed upon this ancient and primitive church to give up the doctrines of grace, or the administrations of the ordinances as Christ delivered them to his people. That which she first received, she still holds fast, and will. In all the history of the church, we read of no other body of

professing christians, after which satan hath cast such a continual flood of waters; but hitherto the earth hath helped the woman, and the flood of persecution hath not prevailed. Satan's future efforts will be equally without effect.

My Fathers and Brethren in the ministry, and my brethren among the professed disciples of the Lord Jesus Christ, suffer a word of exhortation.

If you will not take up the cross, and so increase the number of Christ's continually preserved, yet always suffering, little flock, be ye careful how ye set yourselves in array against them. For more are they who are for them, than are those who are against them. With you is an arm of flesh, in all your oppositions, but with them is the Lord their God to help them, and he will help them; and by and by he will help them right early.

I shall be very pleasingly disappointed, should I not be, by many of you who are rulers in Israel, set at nought, for coming over to the help of the Lord against the mighty. But, if I may but know the truth, and please the Lord, it is, with me, but a comparatively small thing to be judged of you, or of man's judgment. I do, indeed, wish for the continuance of your good opinion and friendship, but I cannot possess them at the expense of truth. That I might testify unto you these things, I have risked every thing which the world calls valuable. I am now determined, and through the grace of our Lord Jesus Christ I hope that to the end of my life I shall be determined, to venture every thing in defence of the doctrines and ordinances and church of the Son of God. I beseech all of you, who know the grace of our Lord Jesus, that ye do not as did many of the chief rulers in Israel. They believed on Christ, but did not confess him, because of the Pharisees, lest they should be put out of the synagogue; for they loved the praise of men, more than the praise of God. John xii. 42, 43.

You have now heard me, and now know what I do. You will therefore now make up your judgment. But, I pray you, remember one thing: With what judgment ye judge, ye shall be judged.

I am, Reader,

Thy Servant, for the Gospel's Sake,

DANIEL MERRILL.

EXTRACT

FROM THE BAPTIST MISSIONARY MAGAZINE, NO. 4.

ACCOUNT

OF THE

BAPTIST CHURCH,

Lately Constituted at Sedgwick, District of Maine.

THE Rev. DANIEL MERRILL, graduated at Dartmouth College, 1789, was ordained over the Congregational Church in Sedgwick, in September, 1793. His labours have been very much blessed among his people, who have experienced several precious seasons of revival under his ministry, particularly in the years 1798, and 1801.

Several circumstances occurred to lead Mr. Merrill, in the course of the last year, to review, with more critical attention, the grounds on which he had practiced *infant baptism*. The result of his inquiries may be learned from the preceding Sermons on Baptism, and from the following account of his baptism, &c.

At a meeting of the church (or covenanted brethren) Feb. 28, 1805, they voted unanimously to send for a council of Baptist ministers to come and assist them in the following particulars, viz. 1st. To administer christian baptism to them; 2d. To constitute them into a church upon the primitive Baptist

platform; 3d. To set over them in the Lord, the Rev. Daniel Merrill, to be their minister.

Agreeably to their request, Messrs. Pitman of Providence, Baldwin of Boston, and Williams of Beverly, accompanied by a number of brethren, took passage at Salem, at 8 o'clock on Thursday evening the 9th day of May, instant, and arrived at Sedgwick the Saturday following, at one, P. M. Lord's-day, half past 10 o'clock, Mr. Pitman preached from Acts v. 20. After an intermission of half an hour, Mr. Baldwin preached from 1 Cor. iii. 9. After another intermission of a few minutes, Mr. Williams addressed the people again from Prov. xxv. 25. At 6, Mr. Baldwin preached again, from Sol. Song, i. 8.

Monday, May 12, at 2, P. M. the council formed, and adjourned until the next day. At 3, assembled in the meeting-house, and Mr. Williams preached from John xiv. 21. After which proceeded to an examination of the candidates for baptism, until the day was spent.

Tuesday, 13th, examined a number more candidates. At half past 10, Mr. Williams preached particularly on the institution, from Acts ii. 41. Immediately after, we repaired to the water's side. The place fixed upon for the administration of this solemn ordinance was in the tide waters of Benjamin's River, about one mile from the sea. A more beautiful or convenient place is scarcely to be imagined.

The land adjoining was sufficiently elevated to accommodate spectators with the best possible prospect; and yet sloping so gently to the margin of the river, that those at the farthest distance might see as plainly as those who stood nearest.

As soon as the people were assembled at the water's side, solemn prayer was offered up to that

God whose ordinance we were going to attend. A profound silence reigned through the assembly, when Mr. Baldwin took Mr. Merrill by the hand, and walking slowly into the water, repeated these words, *And they went down both into the water, both Philip and the Eunuch, and he baptized him.* When they had gotten to a suitable depth, the ordinance was performed. Mr. Merrill, rising from the watery grave with a very pleasant, smiling countenance, could not refrain expressing the heart-felt satisfaction he enjoyed in this act of obedience. As they ascended out of the water, Mr. Williams went down with Mrs. Merrill, repeating these words, *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.* In this way the baptizing was conducted, until all the candidates present were baptized. Here, we beheld sixty-six persons buried in baptism by these two administrators, in forty-two minutes! The candidates, both females as well as males, descended into the water with the greatest calmness imaginable; and in general they came out of it rejoicing in such a manner as we have seldom seen. Numbers of them could not refrain giving glory to God our Saviour, who by his own example marked out this humble, blessed way. The spectators behaved with the utmost propriety. They were not only solemn, but many of them were in tears. A heart must be adamant not to have softened at such a moving scene. The service was concluded by prayer and singing.

At 5 o'clock the people assembled again at the meeting-house, and Mr. Pitman preached to them from John xii. 26.

Wednesday morning the Council met and arranged the business of the afternoon. Then examined and baptized nineteen candidates more, in the same place

and manner as described above. At 1 o'clock assembled again in the meeting-house; when the baptized members, having, as we hope, first given themselves to the Lord, now gave themselves to one another by the will of God. After thus covenanting with each other, the Rev. Mr. Case, by the appointment of the council, addressed them in a few words, and gave the right hand to them, in token of our fellowship with them as a sister church of Christ; and by solemn prayer, *commended them to God and the word of his grace, which is able to build them up, and give them an inheritance among all them that are sanctified.*

The council immediately proceeded to ordain Mr. Merrill.—Mr. Baldwin introduced the solemnity by prayer; and then addressed the people in a well-adapted, and very impressive discourse, founded on part of the 3d verse of the epistle of Jude: *Earnestly contend for the faith once delivered to the saints.* The ordaining prayer was made by the Rev. Elisha Snow of Thomastown; the charge, by the Rev. Abraham Cummings of Vinal-Haven; the right hand of fellowship, by the Rev. Elisha Williams of Beverly; and the concluding prayer, by the Rev. John Pitman of Providence.

JULY, 1805.

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