

simple reader imagine, that those men designed to plead for the exclusive system of immersion, or at least,—that they deemed immersion the more Scriptural mode of practicing the rite. Now this would be a false and misleading impression—for these writers believed just as we do, in regard to the Scriptural propriety of baptism by *aspersion* or *effusion*.

Ingenuousness demands, that as frequently as our opponents cite such concessions they should also fully state the sentiments which the contributors entertained upon the point. When Mr. Booth ranged together his host of Pedobaptist concessions,—to save his credit, he was compelled to prefix to them the following:—"N. B. To obviate mistakes, the reader is desired to observe, that many of the following quotations are to be considered as concessions, made by these learned authors; no inconsiderable part [indeed all] of them asserting, notwithstanding what they here say, that the word baptism signifies *pouring* and *sprinkling* as well as immersion."^{*}

In order however more effectually 'to obviate mistakes', we think it will not be amiss to allow a few of the most eminent of the learned authors, whose words Mr. Crawley has adduced to favour his side, to answer for themselves on a fair cross-examination. It will thus most satisfactorily appear how very inadequately and unfairly the meaning and design of a writer may be represented by a detached sentence, or—at times, when it serves our opponents—even by the detached *part* of a sentence, which to the reader appears a *whole* one. The concessions which Mr. Crawley has produced I place on the left hand—and the corrective decisions of the same authors on the right:

ALSTEDIUS.

"To baptize signifies only to immerse, not to wash."—Lexicon. Theol. c. 12. p. 221.

CALVIN.

"The word baptize signifies to immerse and the rite of immersion was observed by the ancient Church."—Inst. Chris. Relig. L. 4. c. xv. 19.

WITSIUS.

"It cannot be denied that the *native* signification of the words *baptizein* and *baptizem*, is to plunge to dip."—Econ. Ped. L. 4. 116. 13.

ALSTEDIUS.

"The term baptism signifies both immersion and *sprinkling*, (aspersionem) and of consequence ablution."—Encyclop. lib. xxv. sec. 3. loc. 40.

CALVIN.

It is no consequence at all (minimum refert,) whether the person baptized is totally immersed, or whether he is merely *sprinkled* by an affusion of water. This should be a matter of choice to the Churches in different regions; although—

N. B.—Mr. Crawley's quotation completes this sentence.

WITSIUS.

"We are not to imagine that immersion is so necessary to baptism, that it cannot be duly performed by pouring water all over, or by *aspersion*."—Econ. Ped. vol. p. 392.

^{*} Pedobaptist Exam. Chap. 11. Lond Ed. 1801.