

But these disciples of John who contend so strenuously for immersion, say with triumph, why did John baptize in Enon? because there was much water there. And for what purpose did he make choice of such a place? that he might immerse all who came to his baptism—but not quite so fast, what you now take for granted is the very thing to be proved; might not John have made choice of that place for other and quite different reasons, namely, that the great multitudes who attended upon his ministry might be accommodated with water to quench their thirst, &c. in so warm a climate? And indeed the words rendered much water, properly signify many waters, and may be understood of various rivulets or springs, none of which might have been deep enough for the purpose of immersion. And is it said that he immersed any person in those waters? not one word about it. Where would such multitudes find change of raiment, or were they baptized in a state of nudity? shocking to suppose! Immersion as practised by our Baptists is very unseemly, but delicacy forbids saying much about it. Indeed some are foolish enough to say that nothing but pride hinders people from becoming Baptists! If a sense of decency and modesty hinders any, I cannot but rejoice that there is so much decency and modesty remaining. That pride causes many to be immersed, I have little doubt. People are fond of ostentatious pharisaic parade, they wish to make a fair shew in the flesh, to do which this mode of baptism, affords a plausible opportunity, and flatters their religious vanity not a little. Indeed some think it an easy way to heaven; others, through ignorance or weakness fall into the snare. But I ask, is it pride which prevents a christian from renouncing the baptism of Christ, and submitting to the baptism of John. Is it not rather a knowledge of his Christian duty which teaches him that there is but *one baptism* under the Gospel, and that having once received christian baptism, it would be a profanation of that holy sacrament to repeat it. O christian stand fast in thy christian *duty* and *privileges* that no man take thy crown. That Baptists turned christians appears from Acts 19, by which step they found the way of salvation; but who can shew from the scriptures that any christian ever turned Baptist to find that way—O my God open the eyes of these deluded souls that they may see and forsake their many errors, and lead them in the way everlasting. Put a stop to the progress of false doctrine and teachers, who destroy their own souls and the souls of those who hear them.

Before I conclude this point, I ask if baptism is not held to be a saving ordinance, why is a mode of it so strenuously contended for, except it be to mislead the unwary and to promote the interests of a party? Indeed the Baptists contend for immersion as if their salvation depended upon it, and they sometimes discover their real sentiments and tell their hearers, "except you are plunged into this liquid element, you shall be plunged into the liquid flames of hell, &c. &c." Of which their *re-baptizing* by immersion, all whom they admit into

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