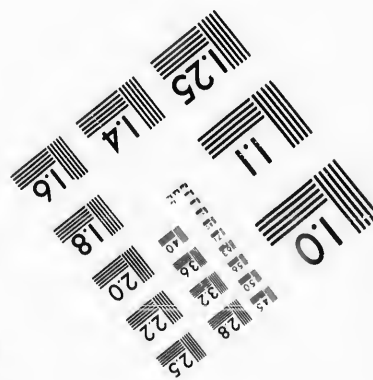
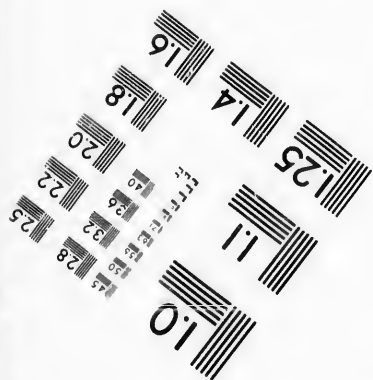
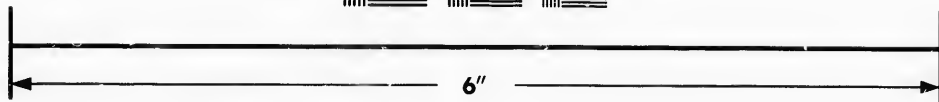
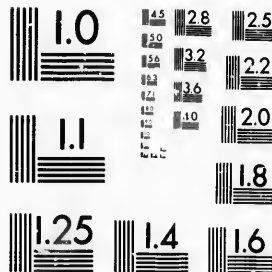


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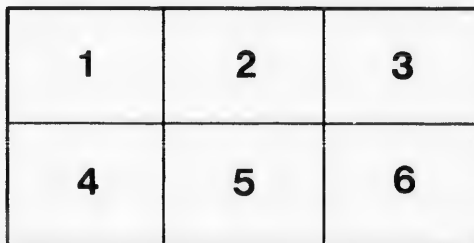
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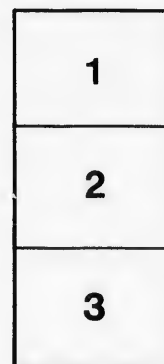
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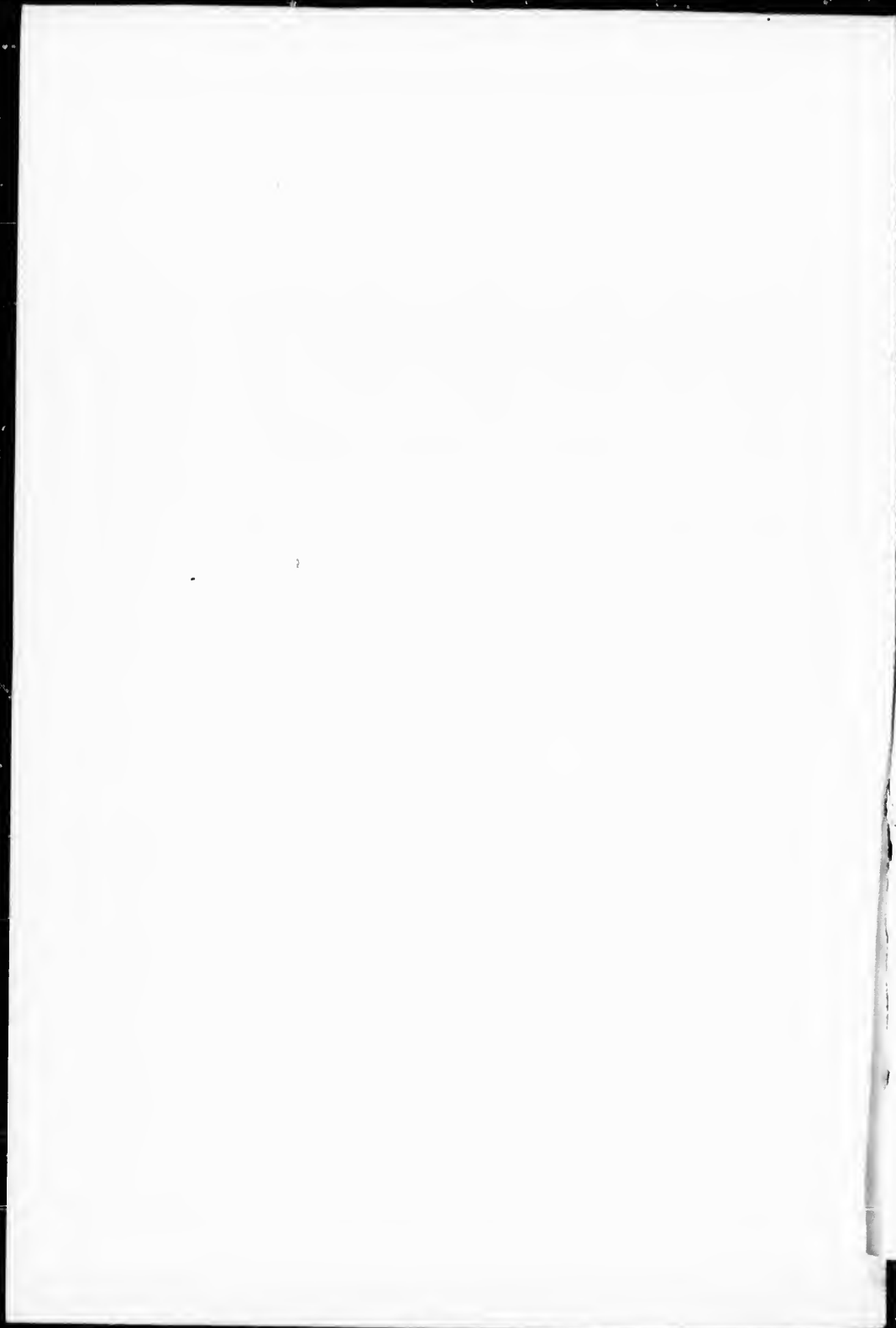
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**WHAT THE SCRIPTURES SAY**

ON

**CHRISTIAN BAPTISM,**

BEING

**A REPLY**

TO THE

**Rev. Matthew Richey's**

**SHORT AND SCRIPTURAL METHOD**

WITH

**ANTIPEDOBAPTISTS.**

*BY WILLIAM JACKSON.*

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." **JESUS.**  
In vain do they worship me, teaching false doctrines the commandments of men." **CHRIST.**

**HALIFAX.**

Printed by **EDMUND WARD**, at the Temperance Recorder Office.

1835.

*Presented by Dr. W. W. Ward  
to the Unit. Coll. in Acad. College  
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## INTRODUCTION.

### CHRISTIAN READER.

WHEN any man brings forward strong claims and great pretensions, it is absolutely necessary that he should show the foundation on which these are built. If this is not done his conduct may justly be charged with folly and presumption. And in the same proportion as those claims relate to matters of importance, should his evidence for their truth be clear and decisive. When any man, for example, contends for a small earthly property, he must prove that he is entitled to it, before the law decides in his favour; but should any one declare himself to be the lawful heir to the throne of a kingdom, his pretensions would be most carefully examined before they would be considered just and valid. This observation holds good in the concerns of the SOUL; for as its salvation is of far greater importance, than the gaining of the whole world,—Matt. 16. 26, we are bound to examine *carefully* every doctrine connected with it, before we receive it as true.—John. 5. 39. Acts 17. 11.

There have been within about five months, two publications in this Province in favour of infant baptism; one by the Rev. WILLIAM ELDER, author of "*INFANT SPRINKLING, weighed in the balance of the sanctuary, and found wanting*;" the other by the Rev. MATTHEW RICHEY, to which this professes to be a reply. I shall not attempt to follow Mr. Richey's "*Strictures*" through that intricate maze, into which they are admirably adapted to lead the simple enquirer after truth: as I design the following pages for those persons only who allow: 1st, That the *only* revealed will of God is contained in the Scriptures of the Old and New

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Testaments, as given to us ; 2nd, That whatever God has enjoined on his people in that word it is their bounden duty to perform ; 3d, That no man or set of men, are at liberty in any respect to *alter* the appointments of God ; 4th, That in the New Testament we find *but two* positive institutions, or ordinances, namely *Baptism* and the *Lord's Supper* ; and that all christians are solemnly bound to observe them, in *that way* which CHRIST has authorised us to do, both by his *word* and *example*.

BAPTISM is one of these ordinances ; and supposing that you are desirous of knowing the will of Christ respecting it, and for that purpose you have been consulting the only infallible Directory, viz, the *word of God*, my design in this little pamphlet is to assist you all I can, by bringing before you *every* passage of Scripture that relates to this ordinance, with the *chapter* and *verse*, that you might not have to depend on the word of *man*, but of *God*. Under a sense of my own insufficiency, I have humbly endeavoured in a few notes, which I have at their commencement marked—NOTE—to point out, what I conceive is plainly taught in the passages of scripture which I have here transcribed ; but at the same time I would exhort my reader, to allow his mind to be influenced by the *word of God ALONE*.

If human *traditions* and men's *notions* are to be depended upon, in preference to the *commandments of God*, I must acknowledge that I have engaged in an unequal combat : for Mr. Richey has brought forward a host of "*fathers, professors, doctors,*" &c. &c. to prove what I could never find within the lids of the BIBLE. (But as I am not acquainted with any one of them, neither can I find their names in the *Bible*, I am therefore not bound to believe them : any farther than what they say corresponds with the written *word of truth*.) While I have to reply upon the plain and simple evidence given by—MATTHEW, MARK, LUKE, JOHN, PAUL and PETER ; so that you see I have but *six* witnesses to examine, and *only one* REVEREND referred to by them.—Psalm 111, ver. 9. And while we examine this important and all concerning subject, let the solemn idea of eternity be much impressed upon our minds. May God of his tender mercy remove. and keep far from our



## INTRODUCTION.

minds, all prejudice and unholy feelings, and give us liberally of that wisdom that cometh from above!

I should not have known that it was necessary to make an apology for defending *the TRUTH*, had I not learned it from Mr. R's preface; as I never appeared before the public as a writer, but once before. And as he with all his "intelligence" so reasonably "claims his reader's indulgence, on account of his being "the production of little more than a fortnight," may I not as reasonably expect the same "indulgence," seeing that *this* is "the production of little more than a WEEK?" especially so, when I can assure him, that *I* had no access to *Mr. Richey's* manuscripts! My reader will find in this little work I shall refer him to no *Author* but *GOD*, who is the *AUTHOR OF OUR SALVATION*.

Without detaining you any longer, we will proceed to examine all those passages of Scripture that will give us any information, either as to the *subjects* or *mode* of *BAPTISM*: and will take them up in the order they stand before us, in the "*unmutilated* word of God," and which we shall take as our "*only adequate guide*."

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## What the Scriptures say on Baptism.

### SECTION I.

As the Scriptures give us no earlier information on this important subject, we shall begin with the mission, preaching, and baptizing of John, the forerunner of Jesus Christ. And as all the evangelists are prepared to give us some account of John, and the method he pursued, we will hear each one in the order in which they stand in the New Testament, and get all the information we can.

FIRST, *What the Scriptures say of John's divine mission, and the design of it.*

MATTHEW.—“This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”—chap 3, ver. 3.

NOTE.—According to the statement here given, it would seem as though John's office was somewhat like that of a pioneer, whose business it was to clear the way for his commander, and the army who were to follow after.—Luke 1. 17.

MARK.—“As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”—chap. 1, ver. 2. NOTE.—The evidence here given, exactly corresponds with the former one: and he assures us, that *John* was a messenger sent by *God*, to prepare the way for *Christ*; and refers us to the prophets for a proof of it.—See Isa. 40, 3. and Mal. 3. 1.

LUKE.—“The word of God came unto John the son of Zacharius in the wilderness.”—chap. 3, v. 2. “And many of the children of Israel shall he turn to the Lord their God. And he shall go before him—to make ready a people prepared for the Lord.”—chap. 1, ver. 16, 17.

NOTE.—This evidence also declares, that *John's* mission was to go before the *Lord*: and that he should be the honored instrument of preparing the *Jews* to receive the gos-

pel of Christ. Let us next hear what John the evangelist says of him:

JOHN.—“There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the Light, that all men through him might believe.”—chap. 1. ver. 6, 7.

NOTE.—It is evident that John came not without his credentials, neither did he without his *instructions*; for he got both his mission, and his message from God; and therefore all he says may be relied on.

SECONDLY. *What the Scriptures say of John's preaching, as to the matter of it.*

MATTHEW. 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.”—chap. 3, v. 1, 2.

LUKE.—“And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins.”—cap. 3, v. 3. John preached the baptism of repentance to all the people of Israel, Acts 13, 24, saying unto the people, “That they should believe on him which should come after him, that is, on Christ Jesus. Acts 19. 4.”

NOTE.—The statements given by the four Evangelists may, yea, ought to be depended upon as being *infallibly* true; and they assure us that John was sent of God, to “Prepare the way of the Lord” Jesus Christ among the Jews, whose piety had decayed, and whose religion had been awfully corrupted by the traditions of men, by “turning many of Israel to the Lord.” Observe, my Christian reader, John began preaching, and not *baptizing*: and though he began in a *wilderness* it was not in a *desert*. See Joshua, 15, ver. 11–62. He preached that men should “*repent*” and “*believe* on him who should come after him, that is, on Christ Jesus.”

I shall now suppose that you, my reader, are desirous of knowing from *Scripture*, what description of persons were admitted to Baptism in those days; and in what manner this ordinance was performed, whether by *sprinkling*, *pouring*, or *immersion*. I shall therefore, for your information, set before you

THIRDLY, *What the Scriptures say of John's baptizing.*

MATTHEW.—“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O

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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.  
And now also the axe 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. I indeed baptize you  
with water unto repentance: but he that cometh after me  
is mightier than I, whose shoes I am not worthy to bear:  
he shall baptize you with the Holy Ghost, and with fire."—  
chap. 3. ver. 7 to 11.

MARK.—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."—chap.  
1. ver. 5.

We are now brought, my christian friend, to that part  
of this important subject on which (perhaps) hundreds of  
volumes and pamphlets have been already written, and by  
far the greater part of them worse than useless, tending  
only to fill the *head* full of *men's* notions, and the *heart* full  
of prejudice: and each one serving for another to quote  
who writes on the same subject after him. Ought we not  
to believe the *Scriptures*, rather than what *men say* of the  
scriptures?—Are not the *Scriptures* the *word of God*?—  
Are they not able to make those *wise* who believe them?  
—Are they not *profitable* for *doctrine*? 2. Tim. 3. 15. 16.  
Is it not our duty to obey *God* rather than *men*? Acts 5.  
29. If so, let you and I, while others are consulting the  
"*fathers*," endeavour to obey *Christ*, by searching the  
*scriptures*. John. 5. 39.

With your permission, we will now briefly examine  
"what the scriptures say" in the passages already refer-  
red to. They tell us, that John preached "*repentance*,"  
and here allow me to ask, could *INFANTS* *repent* of their  
sins before they knew what *sin* was? The word of God  
says he preached, "That they should BELIEVE on him  
which should come after him, that is, on Christ Jesus."  
Were *infants* capable of *believing* before they had got *un-  
derstanding*? if not, and the scriptures are to be our  
guide, we must conclude, that as not one word is said a-  
bout infants or little children being brought, or coming to  
him, that he certainly baptized *none*, or some one of the

evangelists would have said something about it : and God would never have suffered us to be left in the dark on a subject of so great importance. And we need fear no contradiction in saying, that we are neither bound to believe nor obey what God has neither made known nor commanded. Rom. 4. 15.

And it is evident also, if we believe " what the scriptures say," that John did not baptize *all* who applied to him for baptism : for though Matthew and Mark both say that on their "*confessing their sins*," John baptized all Jerusalem and Judea, &c." that is to say, great numbers not only from the city, but from every part of the surrounding country, of all sorts of persons rich and poor, pharisees and publicans, men and women :

Matthew assures us in substance, that he baptized none but humble penitents; for when he saw "*many of the (self-righteous and high-minded) Pharisees and (cavilling) Sadducees come to his baptism*," instead of baptizing them as they expected, he gave them a very harsh reproof, in calling them a "*generation of vipers!*" And why did he refuse to baptize *them* in particular; because it is evident, he admitted *none* to his baptism, but on a profession of their repentance : and that he required an evidence of it from every applicant, (Christ alone excepted.) Hence he commanded them to "*bring forth therefore, fruits meet for repentance*," as a profession with the lips is not sufficient : for if the *root* of repentance be in the heart, its *fruits* will be seen in the *life*.—Mat. 12, ver. 33. Had the Baptist required more from those "*Pharisees and Sadducees*" than what he did from *all* others, we can hardly suppose they would not have told him of it, after so severe a reproof; but their silence goes to prove, that they knew *ALL* who were baptized of him, came, "*confessing their sins*."

We shall in the next place, examine "*what the scriptures say*" as to the manner by which the ordinance of BAPTISM was administered, whether by *sprinkling*, *pouring*, or *immersion*. But unless we firmly adhere to what they *do say*, and not what Mr. R—— and others, say they *ought* to say, we shall be benefited nothing by them. If men will not believe and be satisfied with what God has revealed, they must forever grope about in the dark, and be lost in endless conjectures, some fancying one thing,

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while others imagine another. Can we suppose that God would ever give us his will in such obscurity that we could not understand it, and then punish us for not performing it?—Is no man able to understand the bible, or read it correctly, unless he is well acquainted with ‘Greek’?. If not, will Mr. Richey be kind enough to tell us whether we had better attend to *his* reading of it, or to those “Greek scholars,” who so widely differ from *him*? And till we receive *his* answer, we shall attend to “what the scriptures say,” as to the manner of baptizing.

The evangelist MARK tells us, “they were *all* baptized of him *in the river of Jordan*.” You will do well, my reader, to notice particularly those FOUR words, transcribed from the scriptures, and which I have put in italics, that you might the more readily distinguish them. The first of them is *a ll*, and I suppose it would be a difficult task for any one to persuade you was *p a r t*, while you retain your sight. We must believe then, that it means what it says: that without exception, those whom John baptized, “were *all* baptized of him *in the river Jordan*.” The next is a very small word with a very great meaning, and is formed of two letters *ix*: and if it were to save me from being called “crazy,” I could not make them to spell either, *at*, *by*, or *with*. And am therefore compelled to believe that John baptized *ALL*, whom he did baptize on that occasion, *in the river Jordan*.

But why did he take them *in the river*, if he only wanted to *sprinkle* them, seeing he might have done it with greater ease and expedition by *the side* of the river, than he could have done *in it*?—for surely it is not necessary for a man to understand “Greek”, before he can know, that it is much easier to walk when *out* of the water, than it is when *in* it. And had his commission been to *pour* the water on those he baptized, we can hardly suppose he would have taken, or led, the inhabitants of Jerusalem so far from home as the river JORDAN, while there was water sufficient for that purpose quite close to Jerusalem: for the scriptures assure us that the *brook* Cedron was there, and that our *Lord* and his disciples crossed it in the night he was betrayed. John 18. ver. 1. But as we do not read of their going either *over* a bridge, or *in* a boat, we must conclude, that there was not water sufficient for John to baptize *ix*: and feeling himself bound to follow

his Lord's directions, (and not his own inclinations) he resorted to the large river JORDAN, where he had water enough to immerse, or bury, or plunge the WHOLE BODY IN. I call the river a large one, because the scriptures give me to understand it is. See Joshua, chap. 3; and appears to be a very plain reason why John led the people so many miles to baptize them.

From what has been said, my reader may infer in what manner the forerunner of Christ administered the ordinance of baptism.

## SECTION II.

### *What the Scriptures say, On the Baptism of JESUS CHRIST.*

**MATTHEW.**—"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 fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, 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."—chap. 3. ver. 13, 16.

**MARK.**—"Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Chap. 1. ver. 9.

**LUKE.**—"It came to pass, that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age."—chap. 3. ver. 21, 23.

**JOHN.**—"And John bare record; saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him the same is he which baptizeth with the Holy Ghost.—And I saw: and bare record that this is the Son of God."—chap. 1. ver. 32, 34.

**NOTE.**—After reading these passages of scripture on the subject of baptism, what more can we say? Surely no

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stitution was ever more highly honoured! What a mighty stoop on the part of the Saviour! He who made the waters, is buried in the waters! We need not be surprised on reading "John forbid him;" for though John was the greatest ever born of woman, he did not think himself great enough to baptize his Lord; till he insisted upon it and said, "Suffer it to be so now, for thus it becometh US to fulfill all righteousness." We cannot find a passage, wherever the Saviour spoke of himself in the plural number; and therefore must conclude that by US, he meant John also, and not only him, but all his own faithful servants. It became Christ as our surety and example, "to fulfil all righteousness:" and surely it becomes all of us to obey all Christ's commandments without exception. John. 13. 15, 17. Christ did not preach one thing and practice another, he preached *humility* and gave a most striking display of it in *practice*: for though he knew *no sin* he submitted to be baptized of John.— Would the *Saviour* have been baptized, if it had been an useless unmeaning ceremony? Would GOD the FATHER have declared himself "*well pleased*" on seeing his SON do that which was unnecessary? Or would the SPIRIT have testified his approbation, *immediately* on Christ's submitting to this ordinance? No, my pious friend, we are taught to think otherwise. Observe, Jesus would not be put off by John, but would be, and was, baptized by a *servant*. What is it then that makes men cavil at, and refuse to come to the *baptism of the Lord*?— The circumstance of our Lord's *coming up out of the water*, certainly implies that he *went down into the water*; and was he not *buried* under, or *immersed* in it, as an emblem of his future death and resurrection, I should certainly feel obliged to Mr. R. if he would condescend to tell me in *English*, what brought him *IN the river*? for I can nowhere find that he ever did any thing that was useless, or unnecessary. I shall now leave my reader to exercise his own judgment, for I think it may easily be determined, whether Christ was an example of *sprinkling infants*, or the *immersing of believers*; and as nothing can make any duty more binding than example, there can be no excuse for the omission of that which our *Lord* has not only commanded us to do, but given us an example, which was imitated by his Apostles.—Let us take it for our pattern.



## SECTION III.

*What the scriptures say, On CHRIST baptizing, by his disciples.*

Three of the Evangelists have nothing to say about our Lord's baptizing or of his disciples doing so, while he was with them: we shall therefore pay particular attention to what the one has to say.

JOHN.—“After these things, came Jesus and his disciples into the land of Judea: and there he tarried with them and baptized. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him. John answered and said, a man can receive nothing except it be given him from heaven. He must increase, but I must decrease.—chap. 3. ver. 22, 23, 26, 27, 30. “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,) he left Judea, and departed again into Galilee”—chap. 4. ver. 1, 2, 3.

NOTE. We have no particular account of Christ's sermons, in the verses just read; but it is plain that he made disciples, and that he made them before he baptized them; that is, he prevailed with, and persuaded many to embrace his doctrine, and to follow him as their instructor;—admitted them by baptizing them; not himself, but by his disciples. Jesus is said to have baptized more disciples than John; (“though Jesus himself baptized not,”) but he did it as a Master; he employed his disciples to do that part of the work, that he might apply himself to the more important part of preaching, and making disciples; while John baptized only as a servant. It is evident also, that though the disciples did the work, it was called the Lord's baptism; showing, that what his ministers do according to his direction, he acknowledges as done by himself.—Our Lord's direction and practice too, was to “Teach”—“Preach”—“Make disciples”—and then “BAPTIZE.”—Can Mr. Richey inform us, what part of the scriptures can authorize any one to act contrary to the command and EXAMPLE of our LORD and his disciples?—And, how any man can be a disciple of Christ, who follows himself and the “fathers,” instead of Christ?—Matt. 16, 24. And when

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her Christ will call that man "Faithful," who does not obey him? Many cavil and make a *great noise* about infant baptism, but I think all must acknowledge, that our Lord is very *quiet* about it: and that nothing in his *practice* or *precept* can, in any way, be truly said to support

## SECTION IV.

*What the Scriptures say, on John's last baptizing.*

JOHN.—"And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized."—chap. 3, ver. 23.

NOTE. The passage just read, though a very short one is sufficient to prove, that John did not think the *water* in Jordan the better, on account of his having baptized our Lord in it; but as occasion required, removed to other waters. And if *Scripture, reason, and present custom* are to guide us, we are at once led to the conclusion, that he baptized by *immersion*. The *Scriptures* say, he "was baptizing IN Ænon,—because there was MUCH water there." *Reason* says, there could be no necessity for going INTO MUCH water for the purpose of sprinkling. And, *present custom* says, that those who practise sprinkling, invariably make choice of *little* water, because they must have it *all* in a very small vessel: not to put the child in, but the ends of their fingers *only*. How can we believe in this *new-fashioned* way of baptizing, while the scriptures so plainly tell us, that John was IN Ænon baptizing, because there was MUCH water there?

## SECTION V.

*What the Scriptures say, Of John's success, in general.*

LUKE.—"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. But wisdom is justified of all her children."—chap. 7, ver. 29, 30, 35.

NOTE. The words now before us, show the contempt that was put upon John the Baptist and his proceedings; but by whom?—not by the common "*people*"; no, for they "*heard him*" and regarded him. Neither was it the *publicans* that treated him and his proceedings with such

contempt; though they were men of ill fame and bad morals: No, for they also "*justified God,*" and approved of John's conduct, as plainly appears in their being "*baptized with his baptism;*" and these, tho' mean in the sight of men, were striking monuments of the grace of God.—But the *Pharisees* and *lawyers* rejected the counsel of God.—And for why?—because the former stood so high in the church, and had got so much religion in their *heads*, that they could not think of submitting to John's baptism, as it was not likely to make them any better. But this arose from the want of religion in their hearts; for *true grace* always makes those who carry it to *stoop* under it. And the latter, who were famed for their *great learning*, and especially for their knowledge of the scriptures, could not think of submitting to John's instructions. But let it be remembered, that tho' they "*rejected the counsel of God,*" in refusing to be baptized, it was "*AGAINST THEMSELVES!*"

SECTION VI.

*What the Scriptures say, On Christ's representation of his own sufferings.*

MATTHEW. "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.—chap. 20, ver. 22, 23.

MARK. (He bears the same testimony as Matthew.—chap. 10, ver. 38, 39, 40.

LUKE.—"But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" chap. 12, ver. 50.

NOTE.—My reader will perceive, that these passages of scripture now read, must be understood in a figurative sense, as our adorable Redeemer is comparing his great sufferings to a *baptism*. And if we only reflected on the nature and extent of his sufferings, it would not take us long to determine which would the most fully represent them; whether it would be by the sprinkling a little water on him; or the plunging of the *whole body in it!* Let

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as remember, that, he was suffering for a guilty world : —he had thrown himself into a *sea of sorrow*, to prevent us from drowning in an *ocean of wrath* ! He cast himself into the *floods* to keep us out of the *flames* ! He was *plunged in deep distress*, to keep us from sinking in *dark-despair* ! Look at him in the ‘ garden ! ’ see him stretched on the cold ground bathed in sweat ! yea, a bloody sweat ! for the ponderous weight under which he groaned, had crushed the blood in every part of his body ! Hear him *groan* ‘ Father if it be possible let this cup pass from me ! ’ and then judge ye, whether this looks like sprinkling, or *overwhelming—burying in sorrow*, or *drops of grief* !

## SECTION VII.

*What the Scriptures say, on the Commission given by CHRIST to his APOSTLES.*

MATTHEW.—“ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him ; but some doubted. And Jesus came and spake unto them, saying, All power is given unto 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. Amen.’ chap. 28. ver. 16, 20.

MARK.—“ 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 ; but he that believeth not shall be damned.”—chap. 16. ver. 15, 16.

NOTE.—When our Redeemer had this interview with his disciples, he had undergone the baptism of his sufferings, —had been in the arms of death—buried in the grave—risen again—and was now about to ascend to glory. He met his disciples in the place where he himself “ *had appointed* ; and there solemnly charged them, saying, “ Go ye therefore and *teach* all nations ; ” that is the part of their work that must be *first* done : and till that is done they have no authority from Christ to do anything else ; but when that is done, then they are to perform the second part of their duty, namely, “ *baptizing them* : ”—those they have *taught*, must be *baptized* in “ in the name of the Fa-

ther, and of the Son, and of the Holy Ghost." Their business was to *teach* "them to observe *all things* whatsoever (Christ) had commanded" them to *teach*. There can be no doubt about there being many infants in "all nations; but were those infants then, or are infants now, capable of receiving those doctrines that Christ commanded his disciples to teach? He bade them to "Go—into all the world, and preach the gospel to *every creature*," but no one can for a moment be led to suppose, that, because he said "*every creature*," he included *irrational creatures*! How can we suppose then, that he would send his disciples forth with a strict command to *teach infants*, that which he well knew they could not understand? He farther adds "he that *believeth* and is *baptized* shall be saved." He does not say, he that is *baptized* and *believeth*;—No,—if he did there would certainly be one passage in favour of infant baptism; but it is quite the reverse, "He that *believeth* and is *baptized*." Can infants *believe* the gospel to the saving of their souls?—we know they can not; and have therefore no authority for *baptizing* them, until they *can* and *do believe* it. For our Lord does not say, he that is *baptized* not,—but, "he that *believeth* not shall be damned"; for he well knew that *baptizing* would avail nothing without *believing*,—and appointed the latter, as an outward evidence of the former. But we will next see how the Apostles understood it.

With the permission of my reader, I will state, that Luke the Evangelist is generally acknowledged to be the writer of the Acts of the Apostles, and that his design in writing them was, to furnish the church with the certain knowledge of facts therein contained, that our faith might not have to rest upon the uncertain reports of those who were pretenders to truth. And as the pious and faithful historian wrote under the influence of the HOLY SPIRIT, we may safely depend on the correctness of the information given. And we shall find that the Apostles perfectly understood the nature of the commission which they received from their divine Lord, and went forward doing as he had commanded them: and that he made his promise good, "in being with them alway," to strengthen, encourage, and support them in their arduous undertaking. And having made these remarks, I shall only state, that

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when referring you to the Acts of the Apostles, I shall call my evidence forward by the name of LUKE.

## SECTION VIII.

*What the Scriptures say, Of the Baptism on the day of Pentecost.*

LUKE.—“ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? 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: 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.

“ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles’ doctrine and fellowship; praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” Acts, chap. 2. ver. 37, 38, 39, 41, 42, 47.

NOTE. Whatever might be the mistakes that men make *now*, about the commission given by Christ to his Apostles, it is certain that *they* well understood it; and that they begun at the right end of it, by *preaching* first; and such was the effect produced by a plain scriptural sermon, that when the Lord’s death was charged upon them “ they were pricked in their heart,” and earnestly enquired, “ *What shall we do?*” Peter then, speaking for the rest as well as himself, said, “ *Repent,*” which was the doctrine John the Baptist and *Christ* had preached to them before, though they did not receive it. They were again called upon to *repent* and make a *public* acknowledgment of their repentance: for he adds, “ And be baptized every one of you in the name of “ *Jesus Christ,*” whom you have so shamefully denied and put to death; “ and *ye,*” as well as us, “ shall receive the Holy Ghost.”—“ For the promise” (of the Holy Ghost, the effects of which you now see and hear) is unto you and to your children.” &c.—Read the 16, 17 and 18th verses of this chapter, and then see the prophecy Peter refers them to—Joel, chap. 2, ver. 28 and 29, and then I think it must appear plain, that it is the “ *promise*” of the *Holy Ghost* to which the Apostle alludes;

and which infants were not capable of receiving. It is next said, "Then they that *gladly* received his word, were baptized." If I am not becoming too troublesome, Will Mr. Richey be kind enough to inform me, whether 'word' in *English*, means BREAD in *Greek*?—for if it *does*, I must agree with him, and say the Apostles baptized *infants*; but if it *does not*, and means what it says, I must still be compelled to believe there were *no* INFANTS among the number they *baptized*, because they could not "*gladly receive the word*," and we have no account of their baptizing any other than those who did *GLADLY receive it*.

## SECTION IX.

*What the Scriptures say about Philip Baptizing at Samaria.*

LUKE. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things that Philip spake, hearing, and seeing the miracles which he did. And there was great joy in that city.

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, he continued with Philip, and wondered, beholding the miracles and signs which were done."—Acts. chap. 8, ver. 5, 6, 3, 12, 13.

NOTE. Philip here spoken of, was not an apostle, but having used the office of a *deacon* well, he was advanced to the degree of an *evangelist*; and sent forth to proclaim the gospel. And his conduct, as well as the success that attended his ministry, fully proves that he well understood the nature of his mission; for, as Christ and John the Baptist had done; and the Apostles then did, he began by *PREACHING CHRIST*. The Samaritans were expecting Christ *would come*, (John 4, 25) and Philip "*preached Christ*" as being already *come*, and that they were welcome to him, as their Prophet, Priest, and King; and to convince them of the truth of what he said, and that he had his commission from heaven, he wrought "*miracles*," which removed those objections that some might have made. "But when they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized;" and not till *then*, for not one word is said about

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ing. It is baptizing till AFTER believing. "But when they BELIEVED, they were BAPTIZED, both men and women." Children are not so much as named; and how can we even suppose that they had a right to this ordinance by virtue of their parents becoming believers, when Philip says nothing about them? To believe this, we must also believe, that the Evangelist omitted one important part of his duty, in not reminding the parents he baptized, of their duty to bring their children forward that he might baptize them also;—and that the inspired penman has given an imperfect account, and consequently the Scriptures are not a sufficient rule of faith and practice! "Let God be true."

## SECTION X.

*What the Scriptures say, On Philip Baptizing the EUNUCH.*

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LUKE.—"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 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 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, that the eunuch saw him no more; and he went on his way rejoicing." Acts, chap. 8. ver. 35, to 39.

NOTE.—These verses are so very plain in themselves, that one would be ready to think it impossible to mistake their meaning. My pious reader, by reading this chapter from the twenty sixth verse, will find that Philip was directed by an angel to go the way in which he met with the eunuch, and when in that way the *Spirit* told him what to do. When they were brought together, Philip heard him reading the scriptures that spoke concerning Christ, but found him ignorant of Christ, notwithstanding he had been to Jerusalem where the Apostles were preaching Christ, and multitudes had believed on him. The preacher began at the same scriptures, (Isaiah 53) and preached unto him Jesus: but not a word is said about baptism till this is done, and done effectually too; for



when they came to a convenient place and the eunuch desired *baptism*, Philip would not administer it until the candidate had professed to believe on the "*Son of God*." It was not a mere *saying*, or *assenting* to the truths he had heard preached that would do for the evangelist, he therefore puts the matter home to him, "*If thou believest with all thine heart thou mayest*." He immediately declares "*I believe that Jesus Christ is the Son of God*."—And this was just such a *belief* as the Son of God required. John 9. 35. And on this the profession of his *faith* "*they WENT DOWN BOTH INTO the water, both Philip and the eunuch; and he baptized him*." If Philip did not baptize him by *immersion*, why did they both *go down into the water*? It would have been paying "respect to whom respect is due," to have baptized the eunuch as he sat in his carriage, if it could be done by sprinkling, seeing he was one of "*great authority*," and from that circumstance we may suppose had plenty of vessels in his baggage, in which a little water might have been carried to him; if not, a little in the hand would have done. But it admitted of *no dispute* in Philip's day: so 'they went down both INTO the water,' and came "*UP out of the water*." And if children and servants are entitled to *baptism* on account of their parents and masters becoming believers in Christ, is it not something very strange, that the "*Spirit of the Lord*" should have "*caught away Philip*" before he had finished his work! for he did not allow him to baptize the Eunuch's servants, nor even give him time to inform him that it was his duty to have them baptized.

Why does Mr. Richey treat with so much contempt, this *truly pious convert*?

## SECTION XI.

*What the scriptures say, On the Baptism of PAUL.*

LUKE.—And Annanias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even Jesus* that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.—And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts, chap. 9. ver. 17, 18. "And he said, The God of our fathers hath chosen thee; that thou

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shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard.— And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”—chap. 22, ver. 14, 15, 16.

NOTE.—According to the account Paul gives of himself before his conversion he was “*mad*,” ver. 11, but the Lord knew how to bring him to his senses: though it appears, that he had to *blind him* before he could *tame him*, or make him to *see*. I believe all are agreed in Paul being a proper subject for baptism, seeing he was a “*chosen vessel*” of God’s; and that though the *Lord* had called him, he did not attempt to be *baptized* till he had first been *taught* by Ananias; but some have thought it very improbable that he was baptized by *immersion*; and have urged as a reason the scarcity of water in those parts.— But surely they ought to recollect that Paul was then at DAMASCUS, and that they had *good rivers* there; or why did Naaman the leper want to wash his body by dipping in them? He asks, are not Abana and Pharpar, rivers of *Damascus*, better than all the waters of Israel? may I not wash in them, and be clean? 2. Kings, 5. 12. And would not *immersing the whole body* in water, more fitly represent the *washing away of his sins*, than sprinkling a few drops on him would? He did not stumble at the cross, but immediately, on being convinced that it was his duty, he *arose* and was baptized. Let *all* who bear the name of Christ, keep the command of Christ.

## SECTION XII.

*What the Scriptures say, Of the Baptism of Cornelius and his House.*

LUKE.—“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard

them speak with tongues, and magnify God. Then answered Peter, 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. Then prayed they him to tarry certain days."—Acts, chap. 10. ver. 42, to 43.

NOTE. We learn from these verses also, that the Apostles strictly adhered to their commission, for there is not a word spoken on the subject of *baptism* till after *preaching*; and the Holy Ghost had fallen on the hearers in such a manner as to enable them to "speak with tongues, and magnify God." And how it can appear that these were infants, or that there were any present, I am at a loss to know, for nothing is said about Cornelius having any children.—But as he had sent for, and, consequently expected Peter at his *house*, "he called together his kinsmen and near friends" ver. 24; and they with those who accompanied Peter, seem to have formed the congregation. But be that as it may, it is certain that Peter pleads for their baptism, on account of their being evidently the children of God, "having received the HOLY GHOST as well" as they had. "*Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*" What a grand thing is great learning! "The intelligent reader," Mr. Richey, by virtue of his wonderful learning, reads Peter's question, "Can any man," &c. thus, "Can any man forbid water being brought into the room for the baptism of those persons," vide p. 44. What a surprising interpretation! If it is not too much trouble, will Mr. R. be kind enough to explain those two verses in the last chapter of revelation, which an "unlettered reader" might mistake for awful threatenings upon those who *add to, or take away* from the word of God.—Rev. chap. 22. ver. 18, 19. Does it seem likely, that Peter would have water brought to *him*, and then command *others* to baptize them while he might have done it himself in the same time? To the "intelligent" it may appear probable; but surely Mr. Richey ought to know that Peter was "unlearned," (see Acts, chap. 4. ver. 13.) unless that passage also says one thing and means another; and if Peter had a failing it was being *too forward*, which makes the "unlettered" conclude that they were baptized in the usual manner, *in the water*.

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## SECTION XIII.

*What the Scriptures say, Of the baptism of Lydia and her Household.*

LUKE. "And we were in that city abiding certain days. And on the sabbath we 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 which resorted *thither*.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which 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*. And she constrained us."—Acts, chap. 16 ver. 12 to 15.

NOTE. None can dispute Lydia's right to baptism, seeing she had first *believed*, and it was agreeable to Christ's command to baptize all believers.—Mark 16. ver. 16.—But as Mr. R. has engaged to enquire from the "*unmutilated word of God*" who are the "*subjects of baptism*," Mode p. 15, I should take it as a great favour if he would enquire, whether Lydia had at this time, or *ever*, had a husband?—and if she had, whether she had children,—and then in infancy;—and if that be the case, whether those children were then with her,—and really *baptized* along with their mother? For in consequence of being "*unlettered*" I have never been able to read a word about her *husband*; and have been led to believe she was a woman in active business; and think it very strange, that the disciples should go so often to her house and never once mention her *husband*. And if she had a husband, does it follow that she must have children who were then infants?—if it does, she must have had a troublesome task to travel with them; for she was then about three hundred miles from Thyatira! Does it always happen that there are young children in every house?—If these things cannot be proved from the "*unmutilated*" word of God, and not by "*traditions*,"—"*doctors*," and "*fathers*," I must say that Lydia's house is a very poor foundation to build infant baptism upon.

But what are all the reasonings and opinions of men to us? Let us hear what the *unerring* word of truth says

about Lydia's household, in the last verse of this same chapter—(chap. 16, ver. 40.) “And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed.” Is it not plain that Paul and Silas “came out of prison and went into the house of Lydia?”—Is it not equally plain they saw “the BRETHREN?—and COMFORTED them?” Are *infants* called *brethren*?—Could not a MOTHER “comfort” an infant better than Paul and Silas? Was not the place where they were assembled, by the “river-side, a very convenient place for immersion? A man may have much learning in his head, and no true grace in his heart.

SECTION XIV.

*What the Scriptures say, Of the Baptism of the Jailor and his House.*

LUKE.—“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 they spake 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 straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house.” Acts, chap. 16. ver 29 to 34.

NOTE.—Paul and Silas were put into prison to keep them from *preaching*, but that did not keep them from *praying*, they prayed and God heard;—their prayers reached the heavens,—the heavens shook the earth, and the earth shook the Jail, and the Jail shook the Jailor; and he seeing the prison doors opened, and the prisoners loosed, would have killed himself through fear, had not Paul prevented him. He became convinced that Paul and Silas were servants of the *living God*, and that he himself was a sinner in danger; and in the bitterness of his conviction cried out, “*What must I do to be saved?*”—He knew there was something to be done, and desired to know what it was; and meets with a direct answer, “*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*” There is no doubt but this awful event had alarmed the whole of the Jailor's house, or family, who

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had probably run to his assistance, knowing the dreadful consequences of letting the prisoners escape: and if so, when Paul commanded one to "*Believe on the Lord Jesus Christ;*" ALL might have took it to themselves, seeing it must have suited ALL of them as well as ALL of us, for I think, it would puzzle an "*intelligent reader,*" yea, Mr. Richey himself, to prove from scripture, that, there were *infants* in his house. "They spake unto him the word of the LORD *and to all that were in his house.*" I hope Mr. R's "*intelligence*" will not lead him to think me more "*unlettered*" than what I really am:—but I am desirous of knowing whether it is a minister of the gospel's duty, to preach "*the word of the Lord*" to all the *infants* he finds in every *house* he enters,—knowing at the same time that they cannot understand him?—For if the scripture is to be depended upon, we are bound to believe that Paul and Silas, preached or spake the word of the Lord to ALL in the Jailor's house; and that they ALL understood, as well as him, is evident: for to every candid reader it appears, the Jailor "*rejoiced BELIEVING in God with ALL his house.*" So that, my reader may see, let their ages be what they would, ALL *rejoiced*, and ALL *believed*; and not one refused to be *baptized*: for "*he took them—and was baptized:*" It does not say where "*he took them,*" but he did take them somewhere and *washed* their stripes: and was baptized, he and ALL his." And *after* they were baptized "*he brought them into his house;* and as they had refreshed *his soul*, he endeavours to refresh their *bodies*. Had they needed nothing more than sprinkling, could it not have been done without taking them out to do it? As it is said, he "*he took them,*" is it not likely he "*took them*" to the river Strymon, where they had before baptized Lydia? for we learn from scripture, that that river was near. See ver. 13.

### SECTION XV.

*What the Scriptures say Of the Baptism of Crispus and his House.*

LUKE. "And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that Jesus was Christ.* And Crispus, the chief ruler of the synagogue be-

lieved on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.”—Acts, chap. 18, ver. 4, 5, 8.

NOTE.—Although many persecuted Paul, while at Corinth, and rejected the doctrines he preached, we learn from these verses, “that many of the Corinthians BELIEVED and were *baptized*. What a striking difference between Mr. Richey’s “method,” and the Apostles’ method! Mr. R’s “method” is to “*sprinkle infants*,—the Apostles’ method—to *baptize BELIEVERS*: and I fear no contradiction from scripture, when I say *them ONLY*. *Believing*, here as in every other case, goes before *baptizing*. We learn also, that Paul’s manner was to “*reason and persuade* the Jews and Greeks,” and not to *sneer* at and *ridicule* them to bring them to his way of thinking.

Among those who were converted to christianity at Corinth, we find “Crispus—with all his house” are mentioned: and there is no room to doubt about their being *ALL baptized*, as they were *ALL BELIEVERS*, and speak nothing in favour of infant baptism. The opinions of men may be *good* and we may respect them, but the commandments of God are *better*, and must outweigh them: for to bring the opinions of men to illustrate the Scriptures is like bringing a *candle* to add lustre to the Sun. The word of God is a *lamp* that all the wind of men can never blow out. Ps. 119. 105.

PAUL.—Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say I 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.”—1. Cor. chap. 1, ver. 13 to 17.

NOTE. Paul laboured at Corinth for about eighteen months, and like one who had souls lying near his heart, he strove hard to bring them to Christ. “He reasoned and persuaded the Jews and Greeks,” so that “many believed and were baptized;” and a Church was formed there, to which he afterward wrote two epistles. In the first he appears grieved to find them so divided among themselves, each contending for their favourite minister as though their *servant* had been their SAVIOUR, and they had been baptized in their name. Did Paul wish them to

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think him more "intelligent," than his "unlettered" brethren?—Did he strive to build him self up on their ruins?—No!—but the contrary, and argues, "Was Paul crucified for you?" &c. And as a proof that baptizing is not making disciples, he says: "I thank God that I baptized none of you,—for Christ sent me not to baptize but to preach."—that is more than those can say, who baptize without preaching.

The household of Stephanas, is the last household said to be baptized: and though a description of the persons is not here given, let it not be thought the Holy Spirit has left us in uncertainty, about there being infants in it: for I have a witness ready to come forward and prove there were not. And as he happens to be an "intelligent reader," yea and writer too, I hope Mr. Richey will have no very great objections to hear what he has to say. Here he is.

PAUL. 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."—1. Cor. chap. 16. ver. 15.

NOTE. They were the "first fruits of Achaia;" that is, they were the first converts to christianity,—the first that obeyed the preached word, hearing, they believed:—"and addicted themselves to the ministry of the Saints;" that is, they helped—assisted—and supplied the wants of the saints: Could this be done by infants? Surely not, unless their children differed very much from children in our day.

## SECTION XVI.

*What the Scriptures say, Of the Twelve baptized at Ephesus.*

LUKE.—"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain 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 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. When they heard *this*, they were baptized in the name of the Lord Jesus.—And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve.”—Acts chap. 19, ver. 1 to 7.

NOTE. I shall leave it for the “*intelligent reader*” to determine whether these persons were baptized twice: and lead the *pious reader’s* attention to what is more important. Were they *proper subjects* of baptism?—If that be the question, we hesitate not to say *they were*: and the description given of them proves they were; for they were “*disciples*,”—they had “*believed*,”—they received the “*HOLY GHOST*,”—they “*prophesied*,” they were “*men*” their number was “*about twelve*.” If I thought *Mr. Rich-ey* would not take it amiss, and think me “*unlettered*,” I should like to know whether, in all his search after “*intelligence*,” he ever met with “*twelve*” such *infants* as these.

I have faithfully endeavoured to lead my reader’s attention through all the Acts of the Apostles: and after having carefully examined every instance, where the administration of baptism is recorded, I am constrained to say, that I have not found *one solitary passage* or *place* that either *implies* or even *intimates*, that infants *ever* had been, or were ever intended to be baptized. And now it remains for us to examine the *EPISTLES* on this subject: and which with my reader’s permission, we will at once proceed to do.

## SECTION XVII.

*What the Scriptures say, in allusion to the Mode of BAPTISM.*

PAUL.—“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*.—Rom. chap. 6, ver. 3, 4, 5.

“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.—Colos. chap. 2, ver. 12.

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NOTE.—In these passages, and those connected with them, the Apostle designs to show the necessity there is for those who are called Christians, to live like Christians; and shows that holiness consists in a dying to sin, and living to righteousness. Hence he reminds them of the profession they made in their baptism, "*Know ye not, that so many of us as were baptized into Jesus Christ, that is, into a profession of the religion of Jesus Christ, were baptized into his death?*" Do not all christians agree, that Christ died, was buried, and rose again? In our baptism we profess to be dead to sin, and alive to God: and does not our being buried in the water and our rising again out of the water, represent the burial and resurrection of Christ, more strikingly than sprinkling a little water on the face can do? If we make a new profession, we are reasonably expected to "*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." The "intelligent" Mr. Richey, can "clearly see" that "the sign of the cross" upon a child's forehead, has a "far better" allusion to immersion, than "*planting!*"—Mode, page 47.

What a great blessing it is to have good eyes! But I suppose after studying something, which he calls "*Biblical and Theological*," for fifteen years," he has forgotten how planting is performed; but then he ought to have learned in the same time, that it signifies to unite men to Jesus Christ, and fix them in a state of union and fellowship with him, that they might become fruitful members of his church. Psalm 92, ver. 13. And does not the baptizing of a believer show, that he is by the grace of God removed, or brought out of the forest of the world, and "*planted in the vineyard of God*"; see Psalm 1. 3. Isa. 5. 7. Luke 13. 6, 7: a situation far more favourable to a growth in holiness.

We are said also, to be "*buried with him in baptism.*" Will Mr. R. be so kind as to inform one, who does not profess to "*see clearly*," which looks most like "*burying*," whether sprinkling, or immersing?

Be careful to have your heart sprinkled from an evil conscience, and your body washed with pure water. Heb. 10.

## SECTION XVIII.

*What the Scriptures say, On different occasions of Baptism.*

PAUL. Moreover 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 baptized unto Moses in the cloud and in the sea." 1. Cor. chap. 10. ver. 1, 2.

NOTE. If my Christian reader will carefully peruse the fourteenth chapter of Exodus, he will the better understand the meaning of this passage: for then it will appear that the Jews' ancestors, or "*fathers*," were "under the cloud, and all passed through the sea." The cloud, when contracted like a *pillar*, served to give them *light*, when spread out it screened them from the burning heat.—See Psalm 105. 39. "*And were all baptized unto Moses in the cloud and in the sea;*" the cloud that hung over their heads differed but little from water, and while the divided waters stood on their right and on their left, they were "*in the sea;*" which proved like a lane to them, but a *grave* to their enemies. Their's was a figurative baptism, which brought them under obligation to the law and covenant of Moses, as we by *baptism* profess to be brought under the law and covenant of Christ. Is there any thing here in favour of infant sprinkling?—Does it not look more like the being covered with water?—Judge ye. A man may look at the sun, and walk into a pit, unless he looks under his feet.

PAUL.—For by one spirit we all are baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one spirit." 1. Cor. 12. ver. 13.

NOTE.—These words and their connexion plainly show, that Christ and his church make *one body*: and that *every believer* in Christ is a member of that body, and hence the Apostle here recommends peace and unity. It was "*by one Spirit, they were all baptized into one body;*" and surely that could not be said of infants who cannot understand,—for how could *they* drink of the spirit?

PAUL.—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1. Cor. 15. ver. 29.

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ROWS" will recollect that I am "*short-sighted,*" and, as Mr. R. can "*clearly see,*" I shall leave this passage for him to find out its meaning: and after he has done so he may condescend to inform us, whether it alludes to infant baptism.

PAUL.—"For as many of you as have been baptized into Christ, have put on Christ."—Gal. chap. 3. ver. 27.

NOTE.—As a servant engaged to a master, puts on *his* livery, which distinguishes him as *his* servant, so the believer having in *baptism* professed his faith in: Christ, and thereby declared himself to be *his* servant, he may be said to have "*put on* the livery or profession of *Christ.*" At any rate, in *baptism*, he professes to have put off the *old man* of sin and corruption, and to have "*put on*" the *new man* of regeneration: and while he has Christ *in* him, he has his name and righteousness *on* him. Col. 1. 27. Rev. 3, 12, Phil. 3, 9. Jer. 23, 6. How lamentable it is to see so many who wear Christ's livery, do the devil's drudgery.

A man may look, talk, read, pray, and preach like a christian, and not be one.

PAUL.—"One LORD, one faith, one baptism."—Eph. chap. 4. ver. 5.

NOTE. There are *many* christians in the world, and called by *many* names, but *all* true christians have *ONE LORD*, that is *Christ the LORD*. There are *many* notions, creeds, views, beliefs and opinions, but only "*ONE faith,*" that will ever benefit the soul: and that is a *true* and *living* FAITH in *Christ*, whereby *ALL Christians* are saved. John 3. 36. Mark 16. 16. There are *many* different ISMS, while there is but "*ONE baptism,*" by the which we profess our *faith*; and that is a sacramental covenant, whereby in the most solemn manner we engage ourselves to Christ the Lord. And how is it possible for *infants* to partake of this solemn ordinance!—or how can any one else do it for them!—or what scriptural authority have they for so doing? O, my reader, let no man, or set of men, ever cause you to think lightly of this ordinance, which our adorable Lord has so highly honoured by going *into the water* himself, that all the truly pious may follow his example.

PETER.—"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 baptism doth also now save us (not the putting away

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1. Pet. chap. 3, ver. 20, 21

NOTE. From these words we learn that Noah and his family, were saved *in* the ark upon the waters, which seems to have prefigured the salvation of all believers *in* the church by *baptism*. None were saved but those who *believed* the preaching of Noah, and entered the ark with him; and if Noah's ark was *water-proof*, Christ is an ark that is *fire-proof*; but none will be saved *by* him but those who *believe in* him. Baptism is a sacrament, and, if rightly received, is not only a means, but a pledge also of our salvation; for God is pleased in and by his ordinances to convey his blessings to us, see Acts 2. 38. and Acts 22. 16. 'The apostle says, "*Baptism doth also now save us,*" that is, providing we have "*the answer of a good conscience toward God:*" and to show, that baptism unto salvation depends not on what *we* do, he adds, "*by the resurrection of Jesus Christ,*" which of course supposes his death; and is the foundation of a *believer's* hope.—How can infants have "*the answer of a good conscience toward God?*"—These verses do not appear to make any allusion to the *mode*, but merely the *design* of baptism: but admitting they do, I certainly must believe that Noah's having the great deep, with its fountains broken up, under him, and a mighty deluge of waters over him, looked more like an *immersion*, than a light sprinkling: but judge ye.

CHRISTIAN READER Agreeably to our Lord's command, I have humbly endeavoured to "*Search the Scriptures,*" which testify of Christ; and under a solemn sense of my responsibility to God, have impartially examined, and faithfully quoted, and laid before you in this little pamphlet, *EVERY passage of scripture* from which I believe; any information could be obtained, either as to the *SUBJECTS* or *MODE* of *baptism*; and have not been able to find *one* passage were sprinkling or pouring, in the ordinance of baptism, is even alluded to.

You no doubt expected at the commencement, that I should have replied to Mr. Richey's pamphlet, in a manner quite different from what I have done; but this I could not do, for he had no sooner soared above the *written word of God*, than I had lost sight of him. It is true he would sometimes condescend to come down again: but then his

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visits were so short, that before I could well see him he was off again, either after the "talented" "Watson"—"Dr. Adam Clarke," or some one else, whose names are not once mentioned in the bible. And as Christ has nowhere told us anything about searching *their* writings, but on the contrary has assured us that the *Scriptures testify of him*; and supposing that you would rather know what God says, than what either Mr. Richey or any other man, or set of men say, I have kept to HIS WORD *alone*, which is able to make us wise unto salvation, 2. Tim. 3. 15.

What a contrast between Mr. R's sentiments and those of the Redeemer! Mr. Richey represents the BIBLE as a dark and mysterious book, that can be understood by those *only* who understand HEBREW and GREEK! Christ points to it as *our light*, see John 5, 39. Mr. R. upholds tradition and the improved assertions of *men*.—Christ condemns them both, and declares that they make void the law of God.—See Mark, 7. 7, 8, 9.

What benefit can the writings of the "Fathers" be to the "unlettered reader?" Is it not much easier to read the *one inspired volume of truth*, than to hunt through an immense number of large volumes of the "*fathers*?" and which in consequence of being written in the dead languages he cannot understand; and even to the "intelligent reader" prove a mass of contradictions. Can we suppose that an all-wise and holy God, would ever write his laws and give them to us in a language we could not understand? Is he a partial or an unjust Lord? Is heaven to be opened to the learned and shut to the unlearned? This certainly savours of awful presumption. For we believe that the way to heaven is marked out so plain, that a "wayfaring man though a fool need not err therein:" and that "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted of him."—Acts 10. ver. 34, 35.

Here I might have closed my remarks, but supposing you to have been brought up a pedobaptist, you may be desirous of asking me a few questions for your farther information: you are at liberty to do so; and you may depend upon having them candidly answered: for my only design is the good of my fellow men and the glory of God. Allow me then to suppose that the questions you would ask are the following:

Question. How is it that the children of christian parents have not the same right to baptism, as the children of Jewish parents had to circumcision ?

Answer. A child born of Jewish parents was *by birth a Jew*, being a descendant of Jacob, and as such had a right to circumcision, as an outward evidence of his being *born of the seed of Abraham*.—see, Gen. 17. 10, 11, 12. But a child born of christian parents, is not *born a christian*; and has therefore *no right to the sign of his being in covenant*, until he is “*born again*,” and by *faith* has entered into that covenant which *baptism* represents; for to baptize one who is not a *believer*, is to represent him to be what he *really* is not; as it is certain that none are the *spiritual children of faithful Abraham*, but those that *believe in Jesus Christ*, and do the *works of Abraham*; and *infants* can neither *believe* nor *work*, see the following passages.—John. 3. 39. Rom. 4. 16. and Rom. 9. 7. Gal. 3. 7, 29.

Question. If children are not to be baptized, what does this passage mean, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven.”—Mark. 10. 14.

Answer. It *means* just what it *says* in the sixteenth verse, “He took them up in his arms and *blessed them*;” they brought them to him to *bless them*, and not to *baptize them*; for it is certain *he never baptized any*. See John 4. 2. And had he at any time commissioned his disciples to *baptize children*, they certainly would not have rebuked those who brought them.—See ver. 13. Men may infer that they were baptized, but the word of God declares that *they were not*, for he *baptized none*.

Question. But does not the baptizing of children make them members of Christ’s Church, and entitle them to its privileges ?

Answer. I am not quite certain that I understand your question; but if you mean the whole body of christians as united under *Christ* their head, as spoken of in Col. 1. 18, or any particular branch of that church who worship God in *Christ*, as described 1. Cor. 1. 2. you will readily perceive from the passages quoted, it is impossible: for all the members, of what the scriptures call the Church of Christ, are such as are “*sanctified*,”—*saints which call upon the name of Jesus Christ our Lord*”; and if by *baptism* they were

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made members of that church they would certainly have as good a right to the Sacrament of the Lord's supper, as the Jewish children had to the passover, so that to be consistent, if we establish *infant* baptism, we must also establish *infant* communion, seeing we have no more scriptural authority for one than the other.

Question. But have not infants as great a claim to the ordinance of BAPTISM as *females* have to the LORDS SUPPER; and seeing there is no express authority in the word of God for either, ought *you* not, to be consistent, to have the same objection to the one as the other?

Answer. To object to female communion would be to make a distinction to which the New Testament is opposed: for the gospel makes no difference in SEX, as is evident from the following passages, "*For ye are ALL the children of God by faith in Christ Jesus—there is neither MALE nor FEMALE: for ye are all ONE in Christ Jesus.*"—Gal. 3. 26, 28. It is the *character* and not the SEX, that the gospel requires; and all such children of God must be admitted to the LORD's table, because they answer the *character* required, and because the same book that requires the *character*, distinguishes neither *sex* nor nation. And if, thro'out the whole range of scripture we could find an example of one infant being baptized, from that example *all* infants would be baptized without any distinction of sex, or any other difference.

Question. But do not the scriptures say that the children of believers are *holy*? 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 are they holy."—1 Cor. 7. 14.

Answer, "*To the pure all things are pure,*" Tit. 1, 15. Marriage is a divine institution, and a compact for life appointed by a *holy* God; and the apostle being convinced of this, is here endeavouring to remove a doubt which some of the christians at Corinth entertained, whether it was lawful for a believer to abide with the husband or wife who was not a believer; as, in a similar case under the law they were commanded to separate. The Apostle gives them to understand, that they are as much *husband and wife* as they were before the one became converted; the one being sanctified by, or to the other;—"else were your children unclean," being born of unlawful intercourse.



“but now,” ye being husband and wife, and consequently your children *lawfully* begotten, “are they holy.” It is impossible for the *faith* of the *parents* to change the *nature* of their *children*; for if holiness could be propagated from parents to children, then would they need *no* conversion; and in consequence of their nature being “*holy*,” the merits of Christ’s blood would not be needed by them—much less would they need *baptizing*, which is a figure of *cleansing* from sin.—See Acts 22, 16. David was shapen in iniquity, and *conceived in sin*, and so are *all* children.—Psa. 51. 5. We were “*by nature the children of wrath, even as others.*”—Eph. 2. 3.

Question, Will you allow me for my own satisfaction, to ask you a few plain questions about Mr. R’s book, to which your’s professes to be a reply.

Answer, If you will promise to let them be short; for I am in haste and must shortly take my leave of you,

Question, Your conditions are accepted; and my first question is, do you think that Mr. Richey’s “*Short and scriptural method with antipedobaptists,*” sustains its title?

Answer, It certainly does not; but that may be owing to a *typographical error*; for if the letter “D” was struck out of the second word, and TI inserted in its stead, it would then *strikingly* sustain its title.

Question. How can Mr R. truly say that his work was “*the production of little more than a fortnight,*” if he had access to Mr. Crawley’s manuscripts?—See preface.

Answer. You must bear in mind that I am “*unlettered*,” and your question would take a man of Mr. R’s “*intelligence*” to answer it.

Question. Why does Mr. Richey unblushingly deny, that “*the New Testament is the only rule of christian ordinances,*” and bring forward the “*talented Wesleyan*” to prove his assertions, if he has *no* authority from the word of God for so doing?—p. 13.

Answer, You must remember that Mr. R. is an “*intelligent reader,*” and therefore he *well knew*, that if he admitted that Christ and his Apostles had left us a *perfect rule*, his labours to prove INFANT baptism would be *all lost*, because *there* he can find neither precept nor example to support it. But this supposed defect is happily made up by substituting Wesley’s *rules*,—Watson’s *assertions*,

Clarke’s *commentaries*,—men’s *notions*.

Question.—Mr. Richey, I am content when you refer to his reference.

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Clarkes *commentary*, his *own*, and a whole host of other men's *notions* and *opinions*, See John chap. 5. ver. 44.

Question.—My next question, is the one proposed by Mr. Richey, p. 15.—“Without an appeal to the Old Testament where shall we find—an authoritative appointment in reference to the Christian ordinance of the Sabbath?”

Answer. In the NEW TESTAMENT; for there we learn, that, as the *sacrament* is called the *Lord's supper*, 1. Cor. 11. 20. so is the Christian Sabbath called the *Lord's day*: Rev. 1. 10. because the end of its institution was the remembrance of the *Lord's resurrection*, Mat. 28, 1—8. as the end of the *Lord's supper* was the commemoration of his death. 1. Cor. 11. 26. And that the Apostles and disciples of our Lord understood the “*first day of the week*,” to be the christian sabbath there can be no room to doubt, while we credit what is written in the *New Testament*; because they employed that day in his worship and service: see Acts 20. 7.—1. Cor. 16. 2. and although my answer is short, I have no doubt but you will feel better satisfied with one *scripture proof*, than with ten thousand of *men's conjectures*.

Question. Who told Mr. Richey that when our Lord instituted the ordinance of the Sacrament, or Lord's Supper, with his disciples,—“they kept it with *unleavened bread*,—drank the wine of *Palestine*, and *reclined upon couches or tricliniums*?”—p. 18.

Answer. That is a question which will require a better scholar than I am to answer: but I can assure you, that neither the *Old*, nor the *New Testament* scriptures ever told him any such things. But it is more than probable, unless some of the “*fathers*,” told him so, that after fifteen years—*Biblical*, and *Theological research*,” he has discovered, that it ought to have been written, though it is not so.—Preface.

Question. What does Mr. R. mean when he says p. 19, “I shall present a true and faithful account—in a POPULAR FORM,

Answer. He must certainly mean some “*form*” *contrary* to a *Scriptural form*; for I have never heard of the Scriptures being “*popular* :” and we have cause to lament their want of popularity, even in this town, although we have been so long favoured with Mr. Richey's explanations of them.

Question. Can you answer this question;—“*Whether*

the *MODE* of baptism is determined by the sacred writers? Mr. R. declares, "I am unable to find in them any thing which appears to settle this question."—p. 24.

Answer. You must be very careful what questions you ask, or I shall not be able to answer them; more especially when you know that Mr. Richey, with all his "intelligence" has not been able to answer them before. But you will look at Mat. 3. 6, you will find their "*MODE*" was in *those days* to baptize IN JORDAN; and MARK says, "IN THE river OF JORDAN;" and that "JESUS WAS BAPTIZED OF JOHN IN JORDAN." Mark. 1. 5—9; while LUKE says, they WENT DOWN BOTH INTO the water, and came UP OUT OF IT," Acts 8, 38. 39. Surely if *all this* is not "*any thing*," it must be a very large *nothing*? And if the Scriptures do not *mean* what they say, they *mean nothing*.

Question. Does PAUL ever make use of an expression like the following? "Which stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed until the time of reformation."

Answer. Never!—and when I first saw it placed between two inverted commas, as a quotation, and Heb. 9. 10, attached to it, in order to make the reader believe it was the Apostle Paul's language, I could scarcely refrain from crying out, it is a *forgery*! see p. 28 at bottom, and 29 at top. But it is very likely he thought that his readers were all like many of his hearers; and that whatever he said or wrote, would ever be taken as unquestionably good without any examination.

Question. Why does Mr. Richey object to *immersion* on account of the *indelicacy* of the ordinance as administered to females?" p. 40.

Answer. I believe he makes this objection for the want of a better one; for it is certainly not a scriptural one: and had he lived under the Jewish dispensation, he no doubt would have found great fault with the "*indelicacy*" of circumcision; but more especially with the "*indelicacy*" of many things which the law required the Jewish "*females*" to submit to; but *delicacy* makes me forbear referring you to them. (Well may the Redeemer say, "My yoke is easy, and my burden is light."—Matt. 11. 30.) And still he says, "It cannot be denied that those honoured persons themselves, had as great a sense of *delicacy* as we have."—p. 41. Strange logic indeed!

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Question. How came Mr. R. to know, that *John* baptized one-tenth of 2,000,000 persons, and that to do this his garments must have rotted" and "his flesh have peeled from his bones."?—p. 41.

Answer. He refers to a Mr. "Thorn," as his authority; and of course he believes *him* in preference to the *scriptures*, of truth or he would not have listened to *him* instead of them.

Question. If what Mr. Richey says be true, namely, That neither from the precepts of the New Testament, nor from the forms of expression employed in it, in reference to baptism, can the original mode of its administration be with precision or indubitable certainty gathered,"—How dare he so awfully ridicule the *mode* of an ordinance, he himself acknowledges the *scriptures* do not forbid? p. 52.

Answer. It may be that when he "*assumed the sword*," p. 40, it was with a determination to cut his way through every thing that opposed him, whether human or divine; and by so doing make "*our enemies laugh among themselves*." Psal. 80. 6. But I wish you would change, or end, this subject.

Question. Allow me to ask you one question more from Mr. R's book which I had almost forgotten. Who is "*Jeremy Taylor*?" that he speaks of in p. 23.

Answer. Really your question "is calculated to extort a smile from the face of gravity;" but I cannot tell who he is, unless he is a reverend gentleman, with whom I was conversing a few days ago, and who when defending Mr. Richey's views on baptism, which were then in the press; without a blush declared that *he* would rather believe Dr. Adam Clarke, or any of our modern commentators, than the BIBLE!—And on my advocating the cause of that *blessed book*,—he boldly asserted, though in the presence of two of his own church-members, that the Scriptures we have, are not the *word of God*, but of *man*; and that they did not *mean* what they *said*; which Mr. R. would prove from the Hebrew and Greek! If the teaching even of *Angels* or *Apostles* was to be examined before received, Gal. 1. 8. how carefully ought we to examine the doctrines taught by *men* like these,—who had rather deny the truth of the written word of inspiration, which condemns *their* doctrines, Matt. 16. 12, than they would give up their prejudices! Col. 2. 22. Matt. 15. 3. Rev. 22. 18, 19. "*Search the Scriptures.*"

Question. Your last answer having made me to feel more than ever serious on this subject, I am desirous of knowing, whether by not having our children baptized we do not endanger their salvation?

Answer, Certainly not: for the "*little children* which were brought to our Lord in the days of his flesh had not been baptized; and we may be sure the Saviour knew they had not, when he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."—Mark 10. 14. "And he took them up in his arms, put his hands upon them, and *blessed them*," without baptizing them himself, or telling any one else to do it; ver. 16. which makes it appear evident, that it is not baptizing a child, that makes it fit for Christ to receive it. If infants, or others, die, who were never capable of exercising faith in the merits of the Redeemer, we can have no room to doubt of their salvation, so long as it is written, 'The blood of Jesus Christ cleanseth us from all sin.' 1. John 1. 7. To suppose that the "kingdom of heaven" is shut against children, till a little water has been sprinkled on their faces, is to deny the Saviour's declaration, "*Of such is the kingdom of heaven.*" And having no scripture to inform me upon this subject, I am at a loss to know; what part of the performance it is, that can open heaven to the child, if it was once locked against it. Unless I may be allowed to suppose, that when the minister puts his fingers into the bowl, that may be considered as putting the key into the lock, and the turning his wet fingers on the child's face as the turning of the key, while at the naming of the child the door flies open. Baptism was designed for believers in Christ, as an *outward sign* of an *inward change*: and, reason and scripture both prove that infants are not capable of believing what they are utterly incapable of understanding. Rom. 10. 17. Heb. 11. 1.

Question. If this be admitted, what must we do for our children?

Answer. Do all that God has required you to do for them; but never do what he has *not* required. Endeavour all that in you lies, both by precept and example, to bring them up in the nurture and admonition of the Lord.—See Eph. 6. 1. Teach them as early as possible to know themselves, their ignorance, helplessness, guilt and depravity. To know God, his nature, attributes, and the relations in

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which he stands connected with his creatures. 'To know Christ, in his person—offices—*love* and *sufferings*.—To know the way of salvation, as marked out to us in the *Scriptures of eternal truth*. Encourage them all you can to perform their several duties, reward them when they merit it, or you have promised it, and correct them when they need it. Show them constantly a good example, in all respects, pray with them and for them, and impress upon their minds, the necessity of praying for themselves, and whenever it is practicable, have them with you in public, private, social and family worship. Show them how important it is, that they become acquainted with the BIBLE above all other books: See 2. Tim. 3. 15, 16, and Psalm. 78. 1—3, and having done what the word of God requires, you may with safety venture to leave the event, with him who is the wise disposer of all events, and without whose aid we nothing good can do. And always bear in mind that "SIN is the transgression of the LAW;" See 1. John. 3, 4, and "where NO LAW is there is NO *transgression*."—Rom. 4. 15.

Question. As the thought has just occurred to my mind allow me to ask, is it not very probable that there were children in those churches to which the Epistles were addressed?—and especially as children are so frequently named throughout the New Testament?

Answer. If you mean *INFANT children*, it is very *improbable*: but this mistake grows out of our being too apt to affix the idea of *infancy* to *children*; whereas if we did but examine those epistles, we should soon find, that *children* there spoken of were such as had understanding, and who had once been sinners, but were then professed saints. And here I will give you a *few*, out of many, examples. When Christ was reproving the *Scribes and Pharisees*, he calls them "the *children* of them which killed the prophets.—see Matt. 23. 31. When he showed himself to his *disciples*, after they had been *fishing* through the night, he asked, CHILDREN, have ye any meat?" see John. 21. 5. It is evident, they were not infants, which he addressed on either of those occasions.—PAUL, in his address to the Romans, calls them "SAINTS," and thanks God, that their "FAITH is spoken of throughout the world;" see Rom. 1. 7, 8. and in chap. 8. ver. 16, 17. he calls them "CHILDREN of God."—When writing to the church at Corinth, he addresses them as being "sanctified

in Christ Jesus, called to be *saints*.”—see 1. Cor. 1. 2.—And in chap. 14. ver. 20 of the same epistle, he calls them “BRETHREN,” and exhorts them to be “CHILDREN” in malice, “but in understanding to be men.” At the commencement of his epistle to the Galatians, he says, “I marvel that ye are so soon removed from him that called you into the grace of Christ into another gospel.” See Gal. 1. 6-3. And in chap. 4, ver. 31, he calls them “CHILDREN” not of the bond-woman but of the free. See also ver. 19. He calls the Ephesians “*saints*,” and “*faithful in Christ Jesus*,” See Eph. 1. 1. And in chap. 5, ver. 1, he exhorts them to be “followers of God as dear children.” The manner of his address to the Philippians is, “To all the SAINTS in Christ Jesus at Phillippi.” See Sec. chap. 1. ver. 1. To the church at Colosse he writes, “To the SAINTS and FAITHFUL BRETHREN in christ which are at Colosse.”—Col. 1. 2. When writing to the church of the Thessalonians, he speaks of their “*work of faith, and labour of love, and patience of hope*,” and calls them “BRETHREN BELOVED.” See 1. Thess. 1. 3, 4. And in chap. 2. ver. 11, reminds them how he had “*exhorted and comforted*” and charged every one of them as a father doth his children.” In beginning his epistle to the Hebrews, he says, “God—hath in these last days *spoken unto us by his Son*,” See Heb. 1. 1, 2. And in chap. 12. ver. 5, he says, “Ye have forgotten the exhortation which speaketh unto you as unto CHILDREN.” James addresses them as brethren, chap. 1. ver. 2.—PETER, when writing to the christians who were scattered abroad, declares that they, with himself, were “BEGOTTEN AGAIN to a *lively hope* by the resurrection of Jesus Christ from the dead,” See 1. Pet. 1. 3, 5. And in ver. 13, 14, exhorts them to “*hope to the end*,” &c “*as obedient children*.” The Apostle JOHN in writing, says, “I write unto you, *little children because your sins are forgiven you for his name’s sake*.”—1. John. 2. 12.

I hope my reader, that the passages I have referred you to, and which I hope you will read with attention, are sufficient to convince you, that the churches to whom the Apostles wrote, were composed of true and real *saints*; that is to say, *real believers*, or at least those who professed to be such. But where *infant baptism* prevails, how vastly different is the case! As we walk through our streets, how often are our ears offended on hearing the awful

gaths and in our hearts coming through as we walk on seeing of SABBATH-KEEPERS and Quakers these!

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oaths and imprecations of *baptized* SWEARERS! And how are our hearts constantly pained on beholding, lying in, or reeling through the town, so many *baptized* DRUNKARDS!! And as we walk to the house of God, how are our souls grieved on seeing our streets infested with such swarms of *baptized* SABBATH-BREAKERS!!! Surely the children of Baptists and Quakers, who are *not* baptized, can be no worse than these!

Question. But would not the extremity of the cold in some parts of the world, and the scarcity of water in others render it impossible for persons to be baptized by *immersion*?

Answer. Assuredly not.—And although those are frequently considered very strong objections by our pedobaptist brethren, *reason* tells us, that they are entirely without foundation. For we believe, that there is no part of the world inhabited by man, but where, if a physician were to assure his patient, that unless the whole of his body was *immersed in water* a recovery was impossible, water might be obtained. If they had no other resource in ICELAND they would be led to discover that *fire* will melt either *ice* or *snow*; while in the hot countries they would soon find out, that *rain* was *water*; and there would be but little more difficulty in obtaining water for a whole family, than for a single individual. And it is evident, that if *men* were as willing to obey the *Saviour*, as they would be to obey the *Doctor*, in extreme cases, they would never make such *childish* objections.

Question. As you have so candidly answered all my questions, allow me to state candidly to you, that I profess to be a believer in the Lord Jesus Christ; and as I hope I have received the baptism of the Holy Ghost, which is the *thing signified* by water baptism, can you show any reason why I should now be baptized, after being so long a *believer*; seeing it can make me no better?

Answer. None are proper subjects of baptism, but those who have received "*the washing of regeneration, and renewing of the Holy Ghost*;" Titus, 3. 5; and your having received the *thing signified* is the strongest of reasons why the *sign*, by you should be observed. You will no doubt recollect, that *Peter* urged this *powerful reason* why Cornelius and his house should be baptized. "Can any man forbid water that these should not be baptized, which **HAVE RECEIVED THE HOLY GHOST** as well as **WE**?"

Acts 10. 47. *Without a substance there can be no shadow.* And as it regards baptism making you any better, you certainly must allow that it could make our gracious Redeemer no better; for he who "*knew no sin*" could have none to wash away;—he who had "*all power in heaven,*" could not be made better *on earth*:—yet he would be baptized; and when the Baptist from humility would have refused him, he said of himself and of his people, "*thus it becometh US to fulfill all righteousness.*" And admitting that baptism can make "you no better," much less save the soul, it is certain that Christ observed it himself, and commanded it to others; and if the authority of Christ is not sufficient to answer all your objections, I have none stronger to give. See John 14. 15.

I would also further state that *Christian Baptism*, being an institution of JESUS CHRIST is an ordinance which no christian ought to neglect, much less treat with contempt, as too many who call themselves christians are apt to do. I am aware that it is a cross—and to many a very heavy one, but it must be taken up in obedience to the command of Christ, who has said, "*If any man will come after me, let him deny himself, and take up his cross, and follow me*;" Matt. 16. 24, and we must certainly understand his meaning to be, NO CROSS NO CROWN. He has commanded us to *learn of him*; Matt. 11. 29; and if we allow him to be our TEACHER, both his EXAMPLE and PRECEPT must *teach us*, that it is important every *believer in him* should be *baptized*: for the "*WISDOM OF GOD*" could do nothing unimportant.

Question. As I am desirous of obtaining all the information I possibly can upon this subject, and as I have but one question more to ask you, I would take it as a favour if you would tell me, whether you always believed in baptism as you now do?—and if not, how you came to change your former, for your present views?

Answer. Your question is certainly a very plain one:—but believing you to be sincerely enquiring after *truth*, you may depend upon having an answer as plain as your question, if you will but have patience to hear me, as my answer must of necessity be more lengthy than common.

Your question appears to contain two parts, and to the first of which, I answer, I did not always believe in baptism as I now do. For I was born, and brought up, of a godobaptist parents: and at an early age was sent to the

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Wesleyan Methodist Sabbath School, where with cate-  
 chisms and teachers I was instructed in all the leading  
 doctrines and beliefs of that church : and which made so  
 deep an impression on my mind, that for years after I had  
 experienced the pardoning love of God, I looked upon all  
 other denominations of christians as being a deluded, tho'  
 well-meaning people. And consequently never went near  
 any of them, no, not even to try to put them right. And  
 as for the Baptists, the thought never came into mind that  
 perhaps they were right : for I believe I should have pro-  
 ferred going to a Jews' synagogue to one of their churches  
 and for that reason never went to hear them for myself,  
 but believed all that the different preachers said of them ;  
 and as they all told one tale, being all Methodists, I of  
 course believed all were right, especially when they told  
 me, that John Wesley said so : for that made it unques-  
 tionably true. I continued unmoved in all those doctrines  
 taught by the pious and learned, but *fallible* founder of  
 Methodism, till after I believed it to be my duty to preach  
 the gospel of Christ to others ; and then in consequence  
 of having none of John Wesley's works to go to, and be-  
 ing unable to purchase any, I was of necessity compelled  
 to examine my *bible*, in order to obtain what I needed to  
 preach to the people. On examining the Scriptures, I  
 found it impossible to prove from them, the truth of all  
 those doctrines I had been taught to believe were the *only*  
 true doctrines of the *bible* : and consequently had to give  
 them up, for others which I considered were plainly taught  
 in that book. And thus my sentiments became changed  
 on points of doctrine.

But *baptism*, was a thing that did not appear at all to  
 concern me, as I considered the baptism of the Holy Ghost  
 was all that was required: and believing I had received  
 that, the other I looked upon as a "nonessential," not worth  
 looking after.

To the second part of your question, I answer, while li-  
 ving in Alexander, D. C. in the United States, I formed a  
 slight acquaintance with the Rev. S. — C —, the Bap-  
 tist minister of that city, who informed me that on a certain  
 day, he was going to baptize some persons "in the river,"  
 and requested me to attend. I promised him to do so; but  
 had it not been for my word's sake, I should not have done  
 it, for many-a-time before the day arrived, did I repent my  
 bargain. The day and hour came—I bent my course to-

ward the water-side,—the people were collecting in great numbers, from almost every quarter.—I pitied their weakness, and my own folly in being there. The preacher began the service—I kept far enough out of the way, that I might not hear what he said: But as soon as they began singing and praying, a wonderful change took place in my feelings and views,—it reminded me of the primitive christians worshipping God by the “*river-side*”;—Acts 16. 13. But when I saw the candidate’s whole body *buried in the water*, and then rise up *out of the water*, a solemn conviction seized my mind—that it was not that insignificant thing I had taken it to be; and therefore I resolved upon searching the *scriptures* on *that* subject, which I accordingly did. And began first, by examining the different “*households*” to see if there really were any infants among them, as I had been taught to believe there were; but not being able to find *one*, I concluded that I must be wrong, and for all that I knew, the BAPTISTS might be right. In like manner, I carefully examined all the different passages with which I had been furnished, to see whether they were what I had taken them to be: when, after long—serious—and prayerful examination, I became convinced that there was *not one* instance recorded in the word of God where any were, or were ever designed to be, baptized but BELIEVERS in *Jesus Christ*: and that it was the *duty* and *privilege* of ALL who BELIEVED, to be baptized—and consequently *mine*.

After I became convinced of its being my duty, I went and requested a Baptist minister to baptize me, but this he could not do unless I joined their church; and as I was at this time a minister in the Methodist Protestant church, I could not do so: for to give up preaching for the sake of being baptized, was more than I considered myself required to do.

What I was called to suffer on this account, I have stated in my “*MAN OF SORROWS*.”—p. 255. &c.

On my arrival in Nova Scotia, before I once preached, I enquired of a Baptist Minister, whether they would baptize one, (not naming myself) without joining their church, and from whom I received an answer in the negative.—I commenced preaching, and baptized many others, before kind Providence sent a Minister this way who would baptize me; but when one came who would do it, I cheerfully took up my cross actually, which I had virtually long

borne. But it continued to baptize feelings; till that on a Sabbath I publicly threw more children from the word who ought to be baptized, and sat regularly ever since I

CHRISTIANITY leave of you, before you “also, I have which I could of baptism: say about M. but sufficient er after truth it has no res and his *Apos*

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borne. But in consequence of the discipline of the church to which I still belonged imposing it upon me as duty, I continued to baptize infants, though strongly against my own feelings; till at length I grew so weary of the burden, that on a Sabbath evening before a crowded congregation, I publicly threw it off, by declaring I could baptize no more children, unless some one would give me authority from the word of God for so doing. And though some, who ought to proclaim different things, say I have "turned baptist, and changed my doctrines," others who have sat regularly under my ministry know, if I have, it has not been since I have been in Halifax.

CHRISTIAN READER. I am now about to take my leave of you, having fulfilled my engagement, in laying before you "what the scriptures say on baptism;" and also, I have endeavoured to answer all those questions, which I could naturally suppose you to ask on the subject of baptism:—And though we have had but little to say about Mr. Richey's book, there is no doubt, I believe but sufficient has been said to convince the sincere inquirer after truth, that though *he* calls it a 'scriptural method' it has no resemblance to the METHOD pursued by CHRIST and his *Apostles*.

And as it regards the observations I have made, I hope you will not allow them in the least degree to influence your mind, as the present is a subject too sacred and important, to suffer our minds to be biased by the false, or to say the least, uncertain reasonings of men. But I would advise you to read attentively all the passages of scripture as well as those referred to, again and again; and then exercise your own judgment upon them independently of what I have said; for I may have made many mistakes, but it is certain the *unerring word of inspiration* can make none.

And believe me, my pious friend, my *only* design is your good, and God's glory;—for I am in every other respect quite disinterested, as I have no *party* to please, no  *creed* to establish—and am at this time dependant on no body of christians for a support: neither am I in any way whatever connected with that body of christians called "*Baptists*," nor even countenanced, that I know of, by any of its Ministers, nor do I feel myself to be accountable to any man, or set of men, but to *God alone* for my conduct. Neither am I influenced by any one to defend what

Mr. Crawley has written, having neither had or read the book, and you may therefore depend upon the sincerity of my heart; even should you consider me mistaken in my views. It is also well-known to the Searcher of hearts that at this time I may be said to be suffering the loss of all things; but it is in, and for, the cause of God that I am called to suffer: and I had rather offend *all the world every day*, than offend God *once on one day*.

Take the word of God, for your *rule*, pray him to grant his holy Spirit for your *guide*, and so shall you be led into "*all truth*." The word of God will stand, when the writings, and doctrines of men are burned up.

If you see it your duty to follow the example of your divine Redeemer in being baptized, take up your cross cheerfully,—"*arise and be baptized*;" and instead of considering it a *burthen laid upon you*, look upon it as an *honour conferred upon you*. And when you look at the ordinance of baptism *simply in itself*, be careful not to attach any thing of a *saving nature unto it*. Neither should you look upon it as an act of *submission on your part*; but keeping your eye of faith fixed upon Christ, look upon it as an *exalted privilege* that you are permitted to tread in his steps.

Do not put it off on account of your not being *fit*, or *worthy*, the Saviour requires no other fitness than to feel *your need of*, and *faith in*, him. And having thus publicly professed yourself to be a christian, endeavour in all things to *live like one*; and if other christians differ from you consider it nothing strange: but remember that though as Christians, we cannot all *think alike*, it is our duty, and privilege to love alike.—See. John 13. 35. A *christian without love*, there cannot be any more than a *man without a soul*; for *love is the soul of religion*.

Some Christians are contending *all for faith*, and others *all for works*: but do you *strive for both*.

A Christian lives to *love and work*, though he does not *work* that he might *live*. "Let no man deceive you," Christ's people are a *loving, praying, and working* people, and all this grows out of their being a *believing* people. Tit. 2. 14. 1. John 3. 3. Endeavour to serve God, and you may depend upon God serving you.—Isa. 41, 10. Nothing can *harm* you but *sin*, and nothing can *save* you but *grace*, "And now, (reader,) I commend you to *God*, and to the *word of his grace*." FAREWELL.

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