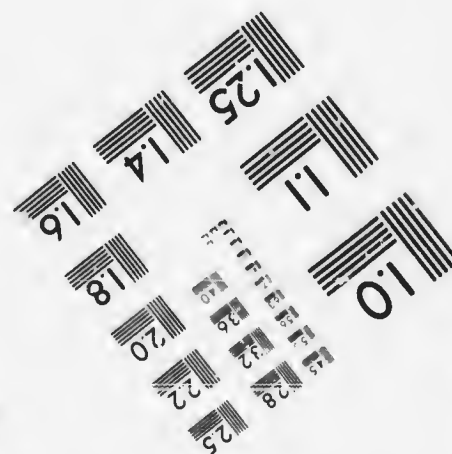
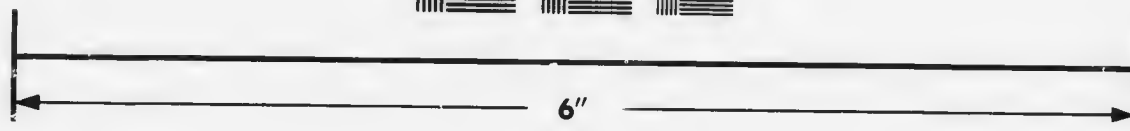
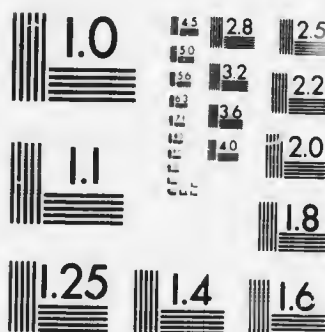


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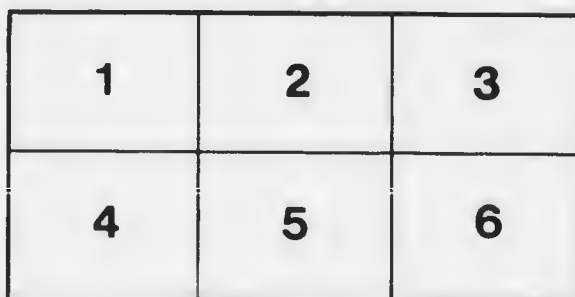
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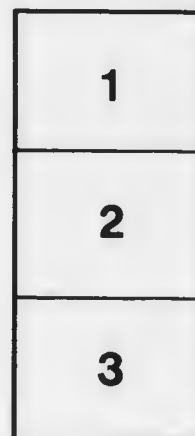
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THE  
**Baptist Commentator Reviewed.**

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**TWO LETTERS**

TO THE

**REV. WILLIAM JACKSON,**

ON

**CHRISTIAN BAPTISM;**

WITH OCCASIONAL NOTICES OF THE REV. E. A. CRAWLEY'S

TREATISE ON BAPTISM:

**And an Appendix,**

CONTAINING

*Strictures on an Article entitled the*

**"BAPTISMAL CONTROVERSY"**

IN THE

NOVA SCOTIA BAPTIST MAGAZINE, JULY, 1835.

BY

**THOMAS TAYLOR.**

---

"I withstood him to the face, because he was to be blamed."—Paul.

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HALIFAX:

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## A LETTER.

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REVEREND SIR,

AFTER seriously perusing your seven-days pamphlet, although I said not with David, "All men are liars," yet in my haste, I had nearly exclaimed "All men are knaves." And only that your ephemeral production is before me, and that I have abundant evidence, that I am not labouring under an optical deception, or I should not have believed, that in this enlightened age, such vapid, puerile remarks, could have been palmed upon the public—remarks, which a comparative child might refute, and even glory in detecting their fallacy.

In the present glorious era of the world, when the press is teeming with excellent publications—when science is developing her boundless resources, and literature achieving her mightiest triumphs—when universal man is restlessly enquiring after every avenue leading to the temple of knowledge—it did require a greater stretch of belief than I possessed, to conceive, that even you could have bantered and despised any persons, for the notorious evil of possessing intelligence. Your opponent is the "intelligent" Mr. Richey, and that is the head and front of his offending—besides, he has a considerable portion of "*biblical and theological*" lore, which is a lamentable consideration—moreover, he quotes from "Commentators, Professors, and Doctors," which is beyond all dispute, unpardonable—above all, he knows "Greek," and that Mr. Jackson is not able to brook.

Among the innumerable things that transpire on the real stage of life, some partake very largely of the marvellous. A noble poet has remarked, that

"Truth is strange—stranger far than fiction."

Of the accuracy of this sentiment, your seven-days performance affords a striking illustration. In *romance*, it might have been tolerated—in *fable*, it might not have excited disgust—but in a work professedly *scriptural*, and coming from the pen of one, whose employment it is to *teach* others, such fuming and vapouring, against those detestable things, *learning* and *intelligence*, will receive the unbounded contempt, they so richly deserve.

You must be well aware, Sir, than when a work is not answered, some are ready to conclude that it *cannot* be answered. To interrupt these individuals in their loud acclamations of victory, and also, that you, who have sounded the trumpet of defiance, and girded yourself to the battle, may not vainly suppose, that you have put to flight the army of the *aliens*, I have thought proper to trouble you with this reply. I have taken up my pen, to show that your effrontery is not wit;—that your abuse is not gospel;—that your bare assertion is not solid argument;—and that your assumptions are not strong, as proofs of Holy Writ.

But, Sir, these are the least powerful motives that have impelled me to the present undertaking. When I see an absent friend treacherously wounded by your ruthless sword, the dictates of affection, imperiously summon me to the task. When I beheld, the greater part of Christendom smitten by your merciless arm, it was not possible for me to refrain; and when in your mighty malice, you stigmatized me as an infidel, to have remained silent under the awful charge of “denying the truth of the written word of inspiration,” would not have comported with my character as a *man*, much less as a minister. Yes, in the rancour and bitterness of your feelings, you have anathematized (or if you wish a plainer word) undisciplined all the Pedobaptists on the face of the globe—you have impeached the veracity of my friend Mr. Richey, and you have publicly denounced me as a baptized infidel. Now, Sir, after giving expression to so much spleen and acrimony, you must not look for mild treatment at my hands. You must not expect from me, soft words, smooth expressions, or indeed any thing in the form of compliment or flattery.

On this occasion, and under all the circumstances of the case, you will not surely, presume to ask,

“That mercy I to *others* show,  
That mercy show to me.”

Justice is all that you can demand. You, Sir, it is, that have drawn the sword, and thrown away the scabbard. Blind and bold, you have laid about you without fear or shame, without any regard either to truth, justice or mercy. As an individual whose great talent consists, in the low arts of calumny, falsification, and buffoonery, you have well sustained your character. As a general dealer in abuse, you have presented us with some choice samples from your ample store; and as one, who lives and moves, and has his being, in strife and contention, you have nobly scattered abroad, firebrands, arrows and death. In the portrait you have so kindly given the world of your “Man of Sorrows,” you have most satisfactorily proved, that your hand, has ever been against *every* man; that the hand of every man should be against *you*, must not therefore, excite your astonishment. For many years it would seem, it has been your honourable employment, to stir up, as you would term it, *hornet’s nests*; to be tormented and even maddened with

their continual buzz, and sometimes even pierced with their sting, is what you must naturally expect.

But Sir, in the name of our common christianity, let me ask you, why, in the sketch of your life, and in this your second public exhibition, you should have manifested so many marked symptoms of ill feeling, of previshness, and revenge. Could you not have written a plain narrative of the various steps of divine goodness in your pilgrimage, without employing it as the vehicle of slander—without stopping to thrust a deadly wound here—to fling a sarcasm there—and on the heads of almost all, to pile a load of abuse. And if you wished to show *your opinion* also, on the baptismal controversy, could you not have done so with christian meekness, and yet with christian firmness, and adopted as your motto, “*soft words and hard arguments*,”—without sneering at intelligence—uttering your verdict of untruth and infidelity against others—running down with so much violence, so many great and good men, to whose instructions, as I shall presently show, even you are deeply indebted. What harm have these christians done you? Who hath required this at your hands? And think you, that you will receive praise for such an abusive publication? And from whom? Not from the intelligent christian—not from the “unlettered” disciple of Christ—and most certainly, not from the man of God, who has learned of his Master, to put on bowels of mercies.

Nor can I, nor will I believe, that the Baptists, whose cause you have *now* espoused, will utter many plaudits of favor, for this, your seven days performance. My candid opinion of them, is far too high, to suppose this for a single moment. Among that excellent body of christians, there are those, who can easily distinguish base alloy, from sterling coin—they want argument and not ranting—and merely because you have assumed a martial air of defiance, and have thrown down the gauntlet, they will not *therefore* regard you as their Champion.

As a writer, Sir, I deem you unworthy of any notice; but knowing with what untiring industry, you will endeavour to circulate your work, I have considered it my duty, though against the advice of some of my friends, to furnish the antidote to your poison. Nothing merely personal, be assured, has prompted me, to enter the lists with a person of your standing and character. What you have perfidiously insinuated in reference to me, no person acquainted with me, will for a moment believe. Mistaken indeed have you been, if you suppose, that you have in the least annoyed me; any thing from your lips, or from your pen, does not give me the slightest uneasiness. And though in close combat, you always appear to keep in view, the words of Cesar to his army “Soldiers strike at the face,” yet, fully expecting the boisterous manner in which you will return to the charge, I will here tell you, that your quiver does not contain a single arrow that can reach me—your scabbard does not hold a sword that can wound me—nor does

your arm possess the muscular power to wield a lance that can pierce me. All your darts will be counted as stubble.

As you use no ceremony towards any man, so neither shall I use any toward you ; but will point out to you, the inaccuracies, the inconsistencies, and deeply sorry am I to add, *untruths*, contained in your *notes* on Scripture, in your charges against others, and in the abusive remarks with which your work is so richly interlarded.

## Title-Page. The Retort.

In your plan of aggression, you seem to lay peculiar stress, upon a little harmless sarcasm ; hence, I find you carping at the *title* of Mr. R.'s publication. Allow me however to introduce you a third time to the public.

Question. 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 *T I* inserted in its stead, it would then *strikingly* sustain its title.\*

Take breath, Sir, for this flourish must have sadly wearied you. No doubt you regarded this, as a fine stroke of wit and having written it, congratulated yourself on the prowess of your pen ; and having obtained so signal a victory, you triumphed to think, that the large letter *D*, and the formidable *T I*, would "extort a smile from the face of gravity." You have stated positively, that the work does not sustain its title. I shall very soon show from your own testimony that you are incompetent to judge in the affair ; but forgetting this for a moment, I will give you credit for the sincerity of your assertion ; let me, however, state for your satisfaction, that while you may not think that Mr. Richey has touched Mr. Crawley's leading arguments on the mode of Baptism, there are some "*intelligent*" readers, who not only think that he has touched them, but that the touch, is like that of Ituriel's spear. Having animadverted so freely on the title of Mr. R.'s work, you will not I hope, demur, if I slightly examine yours. It is called a *reply* to Mr. R.'s work.

Now, Sir, by your own words, I shall prove it is no such thing. In your introduction you plainly tell us, that "you will not attempt to follow Mr. R.'s 'strictures' through that intricate maze" &c. Marvellous ! Your title page informs us, that you will give "a reply" ; we turn over, and lo ! your preface informs us, that you will not even *attempt* a reply. What, Sir, am I to understand that you can perform a thing, without attempting to do it ? Again, "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

\* Christian Baptism, p. 86.



[ *could not do* ] for he had no sooner soared above the *written word of God*, than I had lost sight of him." No doubt your readers did look for *quite a different* reply; how could they do otherwise than expect, that what you had publicly promised, you would publicly perform; but this you "*could not do*," for in Mr. R.'s eagle soarings you lost sight of him. What a concession! Before you pleaded unwillingness, now you plead inability. I will give you credit for both these acknowledgements, and especially the latter. But, if you could not follow Mr. R. in his flight, the fault must lie in *your* weakness of wing, and not in *his* strength of intellect.

You will perhaps remember, that it is related of Dr. Samuel Johnson, that when he was once engaged in a dispute, his opponent said to him, "I do not understand you, Sir,—“ Perhaps not” replied the stern combatant, “I can give you *arguments*, but I cannot give you an understanding to comprehend them.”—No one, Sir, will blame you for inability; but knowing that you could not reply to Mr. R.'s book, why did you pledge yourself to do so? You seem, however, to have had some misgivings, about your title-page—hence you tell us, near the conclusion, “We have had but little to say about Mr. R.'s book.”† True. Little indeed in the shape of a reply; little indeed in the way of argument; but an abundance of invective, insolence, and reproach. But perhaps, you forgot “that it was Paul's manner to *reason* and *persuade* the Jews and Greeks, and not to *sneer at* and *ridicule* them to bring them to his way of thinking.”‡ But why, I ask, did you burlesque so much as to dignify your work, by calling it “a reply.”—In your second edition, it would certainly be advisable to blot out that term. A reply it *cannot* be, for you have not grappled with a single difficulty—or removed one objection—much less *refuted* the many powerful arguments of your giant antagonist.

### Human Traditions. Singular Fact.

A considerable portion of your work, is a violent tirade, against what, with so much delight, you term, “human traditions,” “mens notions,” “opinions of men,” “wind of men,” “fathery, professors, and doctors,” “names not once mentioned in the Bible,” “mens conjectures,” with various other flowers of rhetoric. All this is very grand. To heap together such epithets is not a herculean task. Having, however, pronounced your verdict against “the false or to say the least, uncertain reasonings of men,” it was not to be expected, that you would *retail* the opinions of others. In showing “What the Scriptures say on Christian Baptism,” you, of course, would go to the pure fountain of inspiration, and not to earthly cisterns, destitute of water. Your weapons, of course, would be spiritual, and not carnal. Having in

\*Christian Baptism, p. 32.

†Christian Baptism, p. 47.

‡C. B. p. 26.

your rage, scattered the writings of men, as chaff before the whirlwind, you of course, would not pollute your paper, by copying their precise words.

Allow me now, Sir, to *remind* and not *inform* you, of a work, named "PENGILLY'S SCRIPTURE GUIDE TO BAPTISM." Lest your memory should have failed you, I will endeavour to refresh it, by stating that opposite the title-page of that work, there is an "*engraving of the Eunuch's baptism.*" If you cannot yet recall the work to mind, perhaps you will, when I remind you of the terrified appearance of the horses standing by the water's edge, as represented in the plate. If this is not enough, I will remind you, that the work alluded to, is divided into eighteen sections, the exact number of yours,—that with scarcely the alteration of a word, the headings of your sections precisely agree with Pengilly—that the passages of Scripture you have cited were already collected for you by that author—that where he has omitted the middle of a verse, and only inserted the beginning and end, you have adopted the same course—and that some of your questions agree almost verbally with his. But fearing, that you will still forget "Pengilly's Scripture Guide," I shall furnish you with some citations, which I will place opposite to yours in parallel columns, so that others may know, not only that you have *happened* precisely to fall into his plan and order, but that you have quoted pretty freely from his work.

## PENGILLY.

"This little work, Christian Reader, is designed for such persons, and such only, as readily admit the following important sentiments:—

1. That the Scriptures of the Old and New Testaments contain the only revealed will of God.

2. That whatever God enjoins on his people in his word, they are bound by irresistible obligations to perform.

3. That men are not at liberty to *alter*, in any one respect, the appointments of God.

4. That Baptism and the Lord's Supper are the *two only* ordinances, or positive institutions, of the New Testament; and that it is consequently the bounden duty of all who profess to be the disciples of Christ, solemnly to observe them, and to observe them in *that way* which the word and example of Christ authorize."

## JACKSON.

"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 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; 3th, 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."

"In a few notes, printed in a smaller type, I have humbly endeavoured to point out what I conceive to be taught us in the passages here transcribed. The Reader is exhorted, however, while he *peruses* the notes, not to allow his mind to be *influ-*

"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

enced, or his practice governed, by any human authority, but by the word of God alone, which shall here be plainly and fully laid before him." the same time I would exhort my reader, to allow his mind to be influenced by the word of God ALONE."

"The first place of Scripture where the ordinance of Baptism is found, describes the mission, preaching, and baptizing of John, the harbinger of Christ. As all the four evangelists have given us some account of John and his practice, I shall take the fullest information from them all, and present it to the reader in its proper connexion." "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."

"There are two inquiries which I will suppose you, my reader, are desirous to have answered by every place of Scripture laid before you.

I. What description of persons were admitted to Baptism in those days; and,

II In what manner was this ordinance administered. Whether adults only, professing to be awakened to their spiritual concerns, or with them also their infant children;—and whether they received this ordinance by sprinkling, pouring, or immersion."

"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 have now advanced as far as your sixth page, and have produced five quotations, so nearly agreeing with Pengilly, that they do look like children of one family. But, let these examples suffice at present, to bring to your remembrance, Pengilly's Scripture Guide. Other specimens, in the course of the letter, I shall have to exhibit. But, is it not inconsistency with a witness, after condemning so loudly the opinions of men, and making so much blustering about Mr. R. quoting from "*Fathers, Professors and Doctors*," that at the same time you should be servilely copying from a "*fallible*" publication.

Not in a very *reverend* or proper manner, do you tell us, that you have but one REVEREND to refer to, whereas, we scarcely open your book, but the Reverend Mr. Pengilly's words are evidently copied. You have not read indeed, the "*talented*" Watson or Dr. A. Clarke, for "*Christ has no where told you any thing about searching their writings.*" Pray who told you to search Pengilly's writings? Or if you are allowed to quote, may not another enjoy the same liberty. You know that to Mr. P. you are largely indebted; indeed but for his work instead of your pamphlet being "*the production of little more than a week,*" I am doubtful whether you would have presented it to us in a YEAR. A great deal of the best portions of your work is from the American Scripture Guide—all the calumny is yours—all the abuse is your own.

## Biblical and Theological---New Commentator.

Nearly allied to this course of procedure, is your palpable inconsistency, in snarling at Commentators, and indeed at any thing "Biblical and Theological," and yet supplying the public with *your* **NOTES** on Scripture. *The great despiser of Commentators, turning Commentator himself!* What a piece of absurdity! Having collected and transcribed the various passages of Scripture on the subject of Baptism, why did you not stop there? Oh, that would not have answered your design. The word of God is not sufficiently plain, hence you must by *spelling*, and interrogatories, and bold assertions, intermingled with plenty of sarcasm and banter, endeavour to make it plainer. It needs interpretation and lo! you turn interpreter. To be sure, we must not read any thing written by the "talented" Watson, Dr. A. Clarke, or any of our modern commentators, for they know "Greek"; but any thing penned by William Jackson, any thing emanating from this latest, this *most modern commentator*, we may peruse. How great the privilege! I must beg pardon, Sir, for taking this opportunity of addressing others through this medium, but certainly the occasion demands it. "O Novascotians! haste to embrace the present proffered favour. Matthew Henry, and Clarke, Scott and Gill you must not touch. If you do not find it in your heart to consume their works, yet they must lie by wormeaten and neglected, for if you read their writings, you only obtain "men's notions;" but you may, Oh yes you may read the *notes* of William Jackson—they of course are not "human traditions"—they of course, will stand "when the writings and doctrines of men are burned up." And last, though not the least recommendation, they can be purchased for twelve pence."

I now return again to you. Perhaps you will endeavour to ward off this blow, by informing us that you recorded your declaration, that any thing you wrote was but "human." Admitted; and in much stronger terms than any you have employed, do all our Commentators testify their inability. But such inconsistency we had a right to expect, when but a few Sabbaths ago, before assembled multitudes, in what you designated your *farewell sermon*, you cried out against Doctors and Commentators, and then, will it, *can* it be believed, informed the congregation that you had for sale Dr. A. Clarke on the New Testament, Dwight's Theology, &c. After this we were fully prepared, for similar traits of inconsistency in your conduct.

## Things not to be found in the Bible.

Passing strange is it, Sir, that you should condemn Mr. R. for introducing facts, of which you are pleased to declare "neither

the Old, nor the New Testament Scriptures, ever told him any such things, while you bring forward an abundance of *such* in things in your scriptural work. Permit me, Sir, to put your finger upon a few of these things, neither found in the Old nor the New Testament. By turning to page fourteen of your work, (and you will not surely demur, to read your own cheap commentary) you state that "the Pharisees stood high in the church, and that the Lawyers were famed for their *great learning*." I do not dispute the correctness of the remark, but will you please to point out the chapter and verse where this is written, or will you tell us from what *Father* or *Professor* you obtained it? You add, that the Lawyers "were especially famed for their knowledge of the scriptures," and you assign this as a reason why they rejected the counsel of God. Monstrous evil! knowledge of the scriptures a hindrance to our acceptance of the wise and gracious counsels of the Almighty!

On page the sixteenth of your book, you have craved permission to state, "that Luke the Evangelist is generally acknowledged, to be the writer of the Acts of the Apostles." I ask, and where is this written? In what part of the Old or New Testament? What "*Doctor*" gave you this information? Whose "*Biblical and Theological*" Dictionary supplied you with the knowledge of this fact? In the creed of what man or set of men did you find it? Hem! In what creed? Yes: in what creed, catechism or confession of faith did you find it? Hem! If you are determined to extort it from me, I must confess it was from the "*Assembly of Divines*" as quoted by Pengilly. Here is a confession with a witness! Thus, after so much railing at Divines, after speaking so flippantly of the notions "of any man or set of men" you have quoted from a whole body of them. You could not find the names of Mr. Richey's "fathers, professors, and doctors," within the lids of the Bible, pray did you find Mr. Pengilly's Assembly of divines there? It may be well, however, to compare notes and pages on this subject.

## PENGILLY.

"The Penman of this Scripture," the Assembly of Divines in their argument to it, assure us, was Luke the Evangelist. "*His purpose*," they add, "in writing this narrative was, as he intimates in his first preface, that the Church might have the *certain knowledge* of Christ, his gospel, and kingdom; that our faith might not be built on the *uncertain reports of pretenders to truth*." Hence, admitting the writer to be a *faithful and pious historian*, and writing purposefully for the direction of the people of God ever after, and, above all, under the influence of the Spirit of God, *we may safely rely &c.* p. 16."

## JACKSON.

"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.*" p. 16.



With what consistency I ask, do you condemn that in others, which you exemplify in practice yourself. Mr. Richey gives a quotation with a reference to its author, which is egregiously *wrong*. Mr. Jackson copies from another without any acknowledgment, which is perfectly *right*.

Of a multitude that might be introduced, I shall notice but four other things, neither found in the Old nor the New Testament. In your *note*, concerning the baptizing at Samaria, you speak of Philip being advanced to the degree of an Evangelist.—And where is this written? I do not mean what has Pengilly written, about “Philip being raised to a more important office” but I mean, in what chapter and verse of Holy Writ is it recorded? But perhaps you *infer* it from the fact of his preaching—but is your *inference* apostolical authority? The Church of Jerusalem which was scattered abroad, I read, went every where preaching the word. Will you therefore infer, that the men and women composing that Church, were all Evangelists?

I pass on to the thirty—eighth page of your work, where you assume that Paul is the writer of the epistle to the Hebrews, and that that epistle, is divinely inspired. From whence let me ask you, did you derive all this information? Was this knowledge within the lids of your Bible? No: but for it you are indebted to Ecclesiastical History, and to the Greek and Latin Fathers. Do not be amazed, Sir, at this declaration; be assured we will not charge you with so black a crime, as that of reading the Fathers. We know well that “you have not hunted through an immense number of large volumes of the “Fathers” but others have done it for you, and finding that St. Paul was referred to by many of them as the author of this epistle, and that the early christians received it as the word of God, therefore they have admitted it into the canon of the Sacred Scriptures.

In reference to Lydia, you tell us that she was three hundred miles from Thyatira. Really Sir, your knowledge of Ancient Geography must be very profound. But I must refer to Pengilly, and now the secret is out: he gave you the distance mentioned, and put you in possession of all the inquiries you propose. Once more, when speaking of the Jailor’s baptism, you have made mention of the river *Stramon*,—That there was a river at Philippi we learn from the Scriptures. But who told you the name of that river? And you must answer, Doctor Doddridge as quoted by Pengilly. The above specimens I trust, will suffice to show you the great absurdity of raising so much dust, about things not to be found in the Bible.

### **Ridicule of Greek. Curious Dialogue.**

Your ridicule of the knowledge of the Greek language, is really insufferable. Why you should manifest so much waspishness, because an individual can peruse the Sacred Writings, in those

languages, in which the wisdom of God, has conveyed the records of salvation to the world, is utterly a mystery. With your permission Sir, I will introduce to you an "unlettered" friend, who having read your book, is desirous of obtaining from you some "farther information."

Friend. Will you allow me to ask you a few plain questions?

Mr. J. Certainly, "if you will promise to let them be short."

Friend. "Your conditions are accepted." What is that Book now lying before you?

Mr. J. The Bible.

Friend. In what language is it written?

Mr. J. In English.

Friend. Can you inform me by whom it was written?

Mr. J. By Moses and the Prophets, by Matthew, Mark, Luke, John, Paul, and others.

Friend. Were these persons, Englishmen, for you say it is written in English?

Mr. J. O no, my child, they were Jews I believe.

Friend. Then they did not write it in English.

Mr. J. Certainly not, but in Hebrew, Chaldee, and Greek.

Friend. Indeed. Can you then inform me by whom it was written in the English language?

Mr. J. I believe it was accomplished by fifty four "letter learned" men, who knew "Greek," in the reign of James the First—some were "Bishops," some "Archdeacons," some "Professors," some "Doctors," and the whole of them "college bred" men.

Friend. Do you understand Hebrew, Chaldee, or Greek?

Mr. J. Not I—not even a syllable.

Friend. Then if these "college bred" men, had not translated what Moses, the Prophets, and the Evangelists had written, you would not have known a syllable of the word of God.

Mr. J. Why, that certainly would have been the case.

I am sorry, gentlemen, to be under the necessity of interrupting you, in this very interesting dialogue; but I must proceed with my work. It appears Sir, from your own admission, that you are indebted to "letter learned" men, for all your knowledge of the way of salvation, and that, had not those excellent persons, translated the scriptures, "the all wise and holy God would have written his laws, and given them to you, in a language you could not understand." These facts being admitted, does it appear seemly in you, to write so tauntingly about Greek knowledge? Are you the proper person to hector an individual for his Biblical and Theological research? Fie upon you! To disclaim against learning in others, when all your information on divine things, depends entirely on the knowledge of others.

You have had enough humility, to inform the world that you are "fallible." And were not our translators fallible men, and liable to err; if so, may they not have given some word or sentence, which is not the exact transcript of the original word in the Hebrew or Greek languages. It is gratefully acknowledged on all hands, that our present translation is most excellent. A great monument it is, of human effort nobly exerted in the cause of God. But it must not be forgotten that it has been considerably altered and improved, since it was first published in 1611 by those "letter



learned" men, of whom just now you spoke to my friend. It was corrected in 1683—again in 1701—and afterwards in 1769. And will any man undertake to say, that every sentence *now* found in our translation of the Bible, is the precise language of God? And yet upon this senseless supposition, upon this poor foundation, you rest your whole cause. You seem to exclaim. "I have the word of God—away with your Hebrew and Greek—it is enough for me that I have a translation."

Before passing from this subject, I will *inform* you, and doubtless the information will afford you much satisfaction, that in reading *your* Bible, you have some *little* to do with the "Fathers." The translators of James—had certain rules laid down, by which they were to be governed in their arduous work. One of these rules was the following, namely; "when any word hath divers significations, that is to be kept which hath been most commonly used by the most eminent Fathers."\* Having tended this piece of information, do not, I beseech you Sir, sling away your present translation, because the Fathers have had to do with it; for I do not think, upon the whole, that you will meet with one elsewhere, more faithful and accurate.

### Solemn protest against Ridicule.

"How dare Mr. Richey" you ask, "so awfully ridicule the *mode* of an ordinance, he himself acknowledges the *scriptures* do not forbid" *How dare he!* Is this the language of the Grand Turk, or of William Jackson who teaches us "that though we cannot all *think* alike, it is our duty and privilege to *love* alike." *Which he himself acknowledges the Scriptures do not forbid.* Hold Sir! the sentence upon which you found this, is incorrectly printed. Instead of "washing, which does necessarily imply immersion," it should have been, "washing, which does not necessarily imply immersion." I have ascertained this by a reference to Mr. R's manuscripts. When Mr. R. embarked for New York, a part of his manuscripts had not been forwarded to the printer, and it devolved upon me, to attend to the correcting of the press. In this instance I have allowed a very material error to escape my notice. It had been well however, had you given some specimens of Mr R's raillery, for many who have read his masterly performance, are not aware that he has so awfully ridiculed.

But surely, having uttered in such menacing terms, your protest against ridicule, it was strangely inconsistent for you, to indulge so freely in that *awful* crime. You Sir, seem to luxuriate in raillery. It is the only soil in which you flourish. Wit and banter are the very strength of your battle, your tenth legion. Extract all the ridicule from your bool., and there is only left, "a very large nothing."

Not unfrequently do you, with perfect good humour of course,

\* Fullers Church History, book 10. p. 44.

contemptuously write, about "*sprinkling infants*," "*sprinkling a little water*," "*new fashioned way of baptizing*," with other rare and pretty expressions. But your choicest specimen of railery shall now be introduced.

"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." p. 40.

After so fine a piece of declamation, you have good cause to clap your wings. Truly Sir, this is an original thought. We will not "hunt through an immense number of large volumes of the *Fathers*," nor will we examine *Pengilly* or the *Assembly of Divines*, to ascertain whether or no, it is borrowed. We will most cheerfully concede, that it is all your own. But though stamped with originality, it is pointless and harmless; if it injures not yourself, it will not harm any person. It has in the present instance no *force*, for the individual against whom you have hurled so soft a missile, does not believe that the "kingdom of heaven" is *shut* against a child, "till a little water is sprinkled on its face."

But, Sir, instead of such playing upon words, instead of allowing *your hand* to write such preposterous nonsense, it would have been much more seemly for *you*, who *not long since* was seen "putting *your* fingers into the bowl," and then "putting *your* wet fingers on the child's face";—who not long since was found practicing this "new fashioned way of baptizing," and *against your conscience* too, to have uttered the exclamation of Cranmer in the flames "THAT UNWORTHY HAND" You seem vastly grieved, that owing to the prevalence of "*infant baptism*" you have to meet with so many *baptized* swearers, &c. O Sir, are you not affected to think that, perhaps *you* have added to the number of such wretched characters—that perhaps *your hand* has done the deed. O that unworthy hand!

## Professions of Love. Awful Anathema.

Then Sir, compare your professions of love, with the viperism you have displayed in this attack. "Love is the soul of religion." "A christian without love there cannot be"—True: but does love consist in railing accusations, in bitter words, in pointing the finger of scorn at an individual, because he differs from you in opinion.

You significantly tell us, that "a man may have *much learning* in his head, and no *true grace* in his heart;" that "a man may look, talk, read, pray, and *preach* like a christian, and not be one." After having referred us so frequently to the "intelligent" Mr. R., these little innuendoes cannot well be mistaken in their object, and those persons, best acquainted with your manner of *stabbing in the dark*, will immediately recognize the individual to whom you refer. Some "intelligent" readers I *know*, have thus considered the *mark* at which you aimed, But Sir, let me assure you that that individual is perfectly invulnerable to your darts: he will not be affected by your slanderous pen, though dipped in wormwood and gall, any more than the royal lion of the forest, would regard the puny whining and mighty rage of a mouse. Sir, he will not *come down* to notice you.

"Mr. Richey, (you also tell us) upholds tradition and the improved assertions of *men*.—Christ condemns them both and declares that they make void the law of God."\* This is flat and plain. However, it will serve to interpret the following passages. "Can Mr. R. inform us how any man can be a disciple of Christ, who follows *himself*, and the "*fathers*," instead of Christ."† Again: "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"‡ Are you prepared Sir, for the consequences of these anathematizing expressions? Are you serious, in thus "dealing damnation round the land"? Do you really wish with a dash of your pen, to put your *Anathama Maranatha*, upon all those who do not follow your interpretation of Holy Writ? Oh, Sir, where is justice, where is mercy? After having spoken of Mr. R. following man and the Fathers, and adding to the word of God, then to hurl at this person, the most fearful woes of the Almighty, is, I should hope, without a parallel in any protestant controversy.

Perhaps you will testify you did not mean any thing of this kind. I should charitably hope not and yet when viewed in their connexions, (I now adopt your phraseology) "surely if *all this*, is not 'any thing' it must be a very large *nothing*? And if you do not mean what you say, you mean *nothing*?"‡||

## Rash Expressions.

A few of your rash and hasty expressions, you will now permit me to review. In your introduction, in language most clear and distinct, you state that Mr. R. has introduced a host of "*fathers*." Mistake all over. Not one "father" is introduced by Mr. R., much more a "*host*." But your most preposterous language is

\* Christian Baptism p. 33. † p. 12. ‡ p. 22.

|| Christian Baptism, p. 38.

where you present us, with the following notable question and answer.

"Q. 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.'

"A. 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." p. 28.

What a cloud of dust you have here raised ! *Never!* Yes he did in Heb. 9. 10. *I could scarcely refrain from crying out it is a forgery!* Perhaps not : but your *crying out* does not make it a forgery. Had you *cried out* till your lungs had been wasted away, in the word of God it would have remained as a perpetual witness to condemn your folly and precipitancy. But you will say, "in *my Bible*, it is *washings*, and not *baptisms*." Very well : but in *THE BIBLE* it is baptisms, or anglicised, *baptisms*. So much for *your cry* of forgery. You have no doubt shaken Mr. Crawley's nerves, for I find that he also is involved in the horrible crime, of *endeavouring to make the reader believe* it was the Apostle's language. What you say so sneeringly of Mr. R's *hearers*, is perfectly gratuitous and uncalled for. It is worthy of your pen. You must drag them also to the pillory, and then, like a valiant person, in your night, you commence pelting them with mud.

I have not yet done with your rashness. You ask page thirty seven of your work, "who told Mr. R. that when our Lord instituted the ordinance of the Sacrament, with his disciples, that they kept it with *unleavened bread*—drank the wine of *Palestine*, and *reclined upon couches or tricliniums*."—In reply, you assure us, that for want of scholarship you cannot answer—that such wonderful knowledge is not in the Bible—and then, after a touch at the ludicrous, with respect to *Biblical and Theological* research you gravely tell us, that probably Mr. R. "has discovered that it OUGHT to have been written, though *it is not so*." What a splendid triumph you have gained. You have challenged, you have fought, you have conquered.

I must beg pardon, Sir, if I examine this flourish sentence by sentence. "*Who told Mr. R. that they kept it with unleavened bread?*" Sir, I sincerely pity your ignorance of the Scriptures. In *my Bible* I learn by Matt. 26. 17. that the Eucharist was instituted on the "first day of unleavened bread." *Who told him?* Sir, I will inform you, who will tell you. You seem to have some little predilection for a Jewish Synagogue ; the next opportunity you have, resort to one of these, and to the first stripling you meet, propose this question:—Pray my little fellow can you tell

me if the Jews of old during the days of unleavened bread, either had or *dared* to keep in their possession any leavened bread. I will promise you that the child will open his Hebrew Bible, will put your finger on Exodus xii: 15, 19, 20. xiii: 7. xxxiv: 18, and will inform you that to have possessed any unleavened bread at the particular time referred to, would have endangered the transgressor from being cut off from the congregation of Israel. One would have thought that the language of St. Paul on this subject, would have saved you the trouble of protruding upon the public such silly remarks. "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth" 1 Cor. 5. 8.

"Who told Mr. R. that they drank the wine of Palestine?" Sheer nonsense. Do you think that they drank the wine of the *Moon*, or that it was the real blood of our Lord, and not as he himself designates it "the fruit of the vine?"—"Or that they *reclined* upon *couches*." If you doubt the *fact*, that the Jews took their meals in a reclining posture, will you be so obliging as to solve a few problems for my "unlettered" friend, to whom you have already been introduced. He has read your positive assertion that this knowledge is not in the Bible, and having referred to some Scripture passages on the subject, his mind is sadly bewildered. He wishes particularly to know, how according to our plan of *sitting* at meals, the woman with the box of ointment, could, while Jesus *SAT* at meat, *stand at his feet* BEHIND HIM—how, if like us his feet were on the floor under the table, and consequently *BEFORE* him and not *behind* him, she could, unless a dwarf, stand under the table and anoint his feet—how above all, she could while *standing* be *kissing* his *FEET*. Luke 7. 36. He wishes farther to know, whether you believe that when Mary anointed the feet of Jesus, with the costly ointment of spikenard, she crawled under the table to perform that act. John 12. 3. He is desirous likewise to know, how John while at supper table could "lean on Jesus's bosom" or "lie on his breast" John 13. 23. 25. Since you have asserted so plainly that the Bible does not inform us any thing in reference to a reclining posture at meals, to my unlettered friend, these various passages have been absolutely reduced to *nonsense*.

Sir, the Scriptures do inform us of the oriental custom of reclining at meals on the left hand; and the feet of a person being recumbent, were *outermost*. Mr. R. had read, as you might have done, of the Jews stretching themselves upon their couches, and eating the *lamb* out of the flock, in Amos. 6. 4, and I "have no doubt but you will feel better satisfied with one *Scripture proof* than with ten thousand of *men's conjectures*;" and I will add than with the foolish and unwarranted assertion, of one individual. But I am only wasting my paper in noticing such "*childish objections*."

## Popular.

I cannot pass by the slur, you endeavour to cast upon Mr. R., because he had innocently said in reference to the meaning of the Greek word *baptizo*, that he would present the general reader with a true and faithful account of it, in a *popular* form. Upon this, you immediately sound the alarm. The trumpet is blown! You prepare yourself to the battle! In the meantime what is this holy crusade about? Down with the word **POPULAR**! It is rank heresy, it must be slain! I must believe Sir, that you are very "unlettered," or you could never have raised such an outcry, upon the word popular.—What idea did Mr. R. intend to convey by its use, but that he would write so plainly, as to suit the comprehension of all his readers. "You have never heard of the Scriptures being '*popular*.'"\* Will you tell us *what* Book is more popular in Christendom than the Bible? I mean, what book is more widely circulated, or more extensively read than the Sacred volume. Your pertness and rancour in referring in the particular way you have, to Mr. R.'s, explanations of the Scriptures in this town, I leave just as it is. You play off the character of a buffoon so well and nobly, that it is folly for any person to attempt to gain the palm from you. You shall wear it as your due.

But Sir, I hope you will not consider me too prolix, if I say something more of this hideous word "*popular*," It grates no doubt, most harshly upon your ear. What does it mean? O it cannot mean any thing *Scriptural*. Very well. Then Sir, as a false prophet, and as an unscriptural preacher, "out of thine own mouth will I condemn thee." Thou art the man! I convict you thus openly of heresy. In page 302, of your former work, while blowing the trumpet of adulation very modestly to your own praise and glory, you present us with this horrible piece of information: "I became from this time **MORE THAN EVER POPULAR**." Sir, you are a most obliging disputant; you so ably confute yourself. Your sword is two-edged, slaying yourself as well as others. You produce a piece of stark, staring nonsense, and then, doubtless entirely to your own satisfaction, with your mighty pen, you dash it as a thing of nought, into oblivion for ever.

## Great Evil of Intelligence.

For what cause, you, in the language of a distempered flagellant, should be so furious about Mr. R.'s intelligence, and indeed against knowledge generally, is to me perfectly incomprehensible. Great learning has not done you *much* harm, nor is it probable, that it will ever materially injure you. "*What a grand thing*" you exclaim "*is great learning!*" What a grand thing is a *little* modesty! Had you possessed but a scanty stock of that excellent article, you would not have tantalized a person for his education.

\* Christian Baptism, p. 37.



nor would you have published to the world such a jumbling of dissonant notes and ideas. After this, "any scribbler with a middling share of low wit, not incumbered with good nature or modesty, may raise a laugh on those whom he cannot confute, and run them down, whom he dares not look in the face."

For my own part, I cannot conceive, why knowledge should appear such a bugbear to your imagination. And yet it seems to affect you greatly—you almost appear angry at the bare thought of an "intelligent" reader. We all know that "unlettered" men have been useful in the vineyard of the Lord—they have humbly explained to their fellow men the knowledge of salvation, and they have been made an abundant blessing. But, if some persons without even the rudiments of education, have accomplished much in the church of God, shall we condemn those who with a liberal education, have accomplished infinitely more? Because I have but *one* talent, shall I indignantly, rail at him who has *ten*? What is this but virtually to bring a charge against my Maker. I do sincerely hope, that before you publish a second edition of your work, you will have seen the folly of your conduct, and will be ready to make reparation, by a public recantation of your error.

### Illiberal and False Charges.

I now proceed to notice those statements of your work, which are grossly at variance with the truth. To me, this task is exceedingly unpleasant. I take no pleasure in detraction. To be obliged to implicate your moral character is peculiarly painful. But Sir, you have compelled me to take the present step. Justice to an absent friend, justice to my own character, and justice to the public, demand from me, a fair and open investigation of the pretended facts you have alleged.

In your introduction, in a sentence loaded with emphasis, you inform us; that *you* had no access to Mr. R.'s manuscripts. The moment I read this, having heard of your calumnious reports, the bait was swallowed. You call your work the production of little more than a *WEEK*, and you have the countenance to claim some indulgence, for you had not had access to Mr. R.'s manuscripts. Sir, I know you had not; but you had access to Mr. Pengilly's Book, and from it you very largely copied. Let any impartial person examine the two works, and he will find such a sameness in plan and order, and such an agreement in thought, as will excite not a little astonishment. He will wonder how you could, "without a blush," have played off so deeply, the part of a mean and despicable plagiarist. But of what importance was it, whether you had Mr. R.'s work or not. Only that you have so frequently embellished your page with the name of your opponent, and have furnished a few allusions to his work, or it would never have entered into the heart of any person to conceive, that yours was



intended as a reply to Mr. R.'s publication, any more than to some work written by one of the inhabitants of the planet Jupiter. Sir, as to any thing you have said in *reply*, it would have answered your purpose full as well, had you had lying before you, instead of Mr. R.'s book, only the renowned histories of Tom Thumb, or of Jack the Giant Killer.

Your allusion to Mr. R.'s crime in your introduction, was but distant. Lest, however, the public should not understand your general tactics of stabbing in the dark, you very wisely endeavour to remove the film from their vision.

"Question. How can Mr. R. truly [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." p. 36.

One knows not, in this rodomontade, which to admire most, the ignorance, the insolence, or the wilful untruth. *The ignorance!* And really Sir, it is perfectly unnecessary for you so frequently to aver that you are unlettered. No asseveration is needed, to set our minds at rest for ever on that subject. Twice you write of access to *manuscripts*; you mean, I presume, the sheets as they passed through the press: for that printer must be remarkably clever, who could print a work without the author's manuscript. I have been informed, however, though I do not state it as fact, that Mr. Crawley, gave the strictest charge to his printer (as most writers do) not to allow any sheets to go from the office, until the work should be completed.

*The insolence!* "It would take a person of Mr. R's intelligence to answer it: Indeed! But unlettered as you are, you are well able to convert it into ribaldry. You gravely insinuate that a servant of Jesus Christ has spoken *untruly*, and then, with the next breath, you act the part of a buffoon. O Sir!

"What should be great, you turn to farce."

*The wilful untruth!* You have not had the manliness to state positively that Mr. R. had published a falsehood. Not in this perfidious way did Mr. Crawley act towards his opponent: in large characters, he stated "Mr. E's charges ungenerous and untrue." But Sir, the public will consider this as an impeachment of Mr. Richey's veracity; and with your intimate acquaintance of scripture phraseology, you must know, that the interrogatory form of speech is paramount to a simple, but emphatic affirmation. You charge then, my absent friend, with having published, what is not truth.—Here Sir, I meet you. I do most distinctly state that your assertion, or if you please, insinuation, is utterly false. It has no foundation in truth—It is a figment of your own imagination—it owes its origin to a disposition, which induces you "to throw plenty of dirt that some may stick."

Being on intimate terms with Mr. R. and especially conversant on this affair, I can without the least hesitancy state, that until my esteemed friend, read the notice of the contents of Mr. C's work, he had had no intention whatever of engaging in the controversy. That notice did rouse him from his lethargy; and unexcitable materials indeed, had entered into his composition, if that had not moved him. He obtained the complete work and deeming it peculiarly dogmatical, he determined to reply; the result of which determination is now before the world.

Sir, you tell us, that in asking a few plain questions, and in candidly answering them, you design only the good of your fellow men and the glory of God.\* This declaration, has completely staggered my "unlettered" friend, with whom you held so interesting a dialogue. He has been pestering me with such questions as the following: How does backbiting promote the glory of God? In what way do rash and false allegations subserve the interests of man? And on these subjects, I have not been enabled to silence his doubts.—But perhaps you will attempt to excuse yourself by replying, that you heard that Mr. R. had access to Mr. C's work, previous to its completion. *Heard!* And is hearsay evidence to be allowed—would it be admitted in any of our courts of justice—and yet, on *hearsay evidence*, you would "without a blush," endeavour to blast the character, of a Minister of the Gospel of Christ. "Tell it not in Gath, publish it not in the streets of Askelon." But Sir, you will not be allowed to pass off so easily. The public have Mr. R.'s declaration—now they have mine—and unless you produce *witnesses* in proof of your allegation, you will lie under the blame, not only of being the **MAKER, BUT THE LOVER OF A LIE.**

### Jeremy Taylor---Thomas Taylor.

Another specimen of your sad want of veracity, has now to be exhibited. As a *Reverend* friend, I had the honour to be admitted into one the niches of fame, in *your* "Man of Sorrows."† There Sir, you give me a distorted likeness. Not a syllable do you mention, of the kindly prayer I offered up in your presence; but you *basely* insinuate, that in conjunction with the Editor of the **FREE PRESS**, whom poor man! you describe in most affecting terms, he having roused your ire, by designating you a houseless wanderer, I was engaged in the "*job* of ridiculing you to the public." That Sir was false, it was mere fiction. One thing, however, was true. I did charge you plainly with ingratitude. And believing in *your* testimony, indelibly recorded in one of the

\* Chris. Bap. p. 38.

† I beg leave to assure the public, that it is with extreme reluctance, that I use the sacred appellation "*Man of Sorrows*," a term which belongs so exclusively to our adorable Redeemer, and which perhaps, never was employed in reference to any mere human being, until Mr. J. published his life.

American publications, "that the people here overwhelmed you with love," and understanding that lately you declared, that your sufferings had been greater while at Halifax, that all you had endured previously in your life, which you are to unfold in a second edition, I see not how I can retract the charge. And there are other persons, I know, who have even robbed themselves to supply your necessities, and have given you more than verbal demonstrations of kindness, who also think that ingratitude blackens your brow. But Sir, this is not a *new* charge, and strong as is the language in which it is couched, yet it hardly competes with what I had furnished to my hands. In one part of your former book, you do not scruple to proclaim: "I was almost every where *branded* with the black mark of ingratitude."

But let that pass. Before, having been by you so highly honoured, I had no right to expect that a second time, my name would be enrolled on your page of worthies. The public must now be informed, that the reverend gentleman of whom you speak so complaisantly, on the thirty ninth page of your work, is the writer of this review. The infidel there portrayed is THOMAS TAYLOR. And now for the portrait itself.

"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."

Now Sir, I shall presently show, that this is nothing but a tissue of base and notorious falsehoods. When I first perused it, involuntarily I exclaimed, and nearly in your own language, 'What a lamentable thing it is to see children of the *light*, doing the works of *darkness*!' Sir, has your implacable hatred to me, quite extinguished your reason? Otherwise how is it possible that you should so cruelly and maliciously, advance charges of the highest and blackest nature? If you can produce evidence to show, that the sentiments attributed to me, ever escaped my lips, I will allow you to call down fire from heaven, and to sling at me as at Mr. R. the exterminating judgments of the Almighty. This scandalous flourish, I undertake to prove, contains not a particle of truth. For your assistance I will now carefully dissect it.

"Who is *Jeremy Taylor*?" I reply, if you wish particularly to know, ask Mr. Crawley, for as he introduced him into the contro-

versy, he is undoubtedly the most proper person to furnish you with the very important information. "I cannot tell who he is." Sir, you utter a shameful untruth. Not long since you possessed a portion of his writings, which was presented from your house, to a friend of mine. Deny this, and you shall have name, date, and every other attendant circumstance. "Unless he is a reverend gentleman with whom I was conversing a few days ago"—And so, you know not the difference between the names, JEREMY and THOMAS. Then Sir, never more attempt to give lessons in orthography. You could not make *all* spell *part*, or *in* spell *at*, *by* or *with*, but in an instant you could make *Jeremy* spell *Thomas*. Blush Sir, if you can, at your folly and recklessness. "He declared that he would rather believe Dr. A. Clarke, or any of our modern commentators than THE BIBLE." And do you deliberately, publicly assert, that I would rather trust to human than to divine wisdom, rather believe man than God? O Sir! O Sir! has truth utterly forsaken you? Has your pen so long been saturated with the waters of bitterness, that it is impossible for you to write any thing that bears the least resemblance to truth? Happily your statement carries with it, its own refutation. It is generally known that I am not a Socinian, and that I am at an immeasurable distance from the tenets of Calvinism, is also notorious. But there are modern commentaries Socinian and Calvinistic, and you represent me as believing *these* before the word of God. If you will produce the man, who will credit this, I will consider him a prodigy, and he immediately shall be classed with the hundred wonders of the world.

"He boldly asserted that the Scriptures we have, are not the word of GOD, but of man." Sir, you boldly assert another positive falsehood. But it serves to explain, the old adage, One lie requires many to support it. As groundless, as shamelessly false is the following assertion: "he boldly asserted that the Scriptures did not mean what they said." Then it follows as a consequence, that I believe them to be a mere forgery, a book of lies, a cunningly devised fable. Lest, however, your readers should not put an interpretation black enough, upon these different charges, you help them very considerably in your closing remarks. "How carefully ought we to examine the doctrines taught by men like these."

*By men like these!* Like whom? Like him you so highly extolled before assembled multitudes at the close of your farewell sermon! Like him unto whom you so cheerfully committed your little flock!! Like him who helped to assuage your grief, and to heal your broken heart, in the certain prospect of a removal to another land. "for you knew that he would break unto the people 'the bread of life'!!!! Surely Sir, your memory must have failed you, or you would not write any thing disrespectful of men like these.

"Who had rather deny the truth of the written word of inspiration, which condemns *their* doctrines, than they would give up their prejudices.—Which condemns *their* doctrines! The essence of modesty and humility, lies in this profound remark! I might return the compliment, but who would consider me the wiser for such arrant presumption? Although fully persuaded in my own mind of the correctness of the doctrines I have embraced, yet I have never considered it to be my duty to rave against my fellow christians, or dogmatically to assert, that the Scripture condemns their doctrines. "*Had rather deny the truth of the written word of inspiration!*" Here Sir, is your home-stroke. This is the deadly thrust. It is emphatically *the* climax. If this remark were not placed here, to explain the meaning of your previous charges, why was it introduced at all? This, and this only, must have been your design. As if you had been in company with a notorious Deist, you speak in a most pious strain of advocating the cause of that *blessed* Book the Bible, and then, to *compel* others to affix such an interpretation to your words, you conclude by informing us, that this Deist, rather than give up *his* prejudices, denies the truth of the Sacred Scriptures.

Let any candid, unprejudiced reader, consider this broad and unqualified remark, in connexion with the above statements, and he will find that I am directly charged with entertaining principles of infidelity. On this charge Sir, I put you to the proof. I demand evidence to corroborate your testimony. And if vouchers for the truth of your declaration be not shortly forth-coming, the public will very justly consider, that you have the poison of asps under your tongue. Thankful do I feel, that not only can I conscientiously repel all your charges, and meet all your statements by denial, but that the moment you contradict me from the *press*, the two witnesses to whom you have referred, will sign a document, unequivocally denying the whole charge.

Sir, you well knew when writing this cruel and malicious statement, that you were not giving the truth, the whole truth, and nothing but the truth. I admit that we had a discussion in reference to the *English translation* of the scriptures. THE BIBLE, as to its inspiration, was not in question, any more than the Koran of Mahomet. Will you affirm that I questioned the divine authority of the word of God? It is true, I did contend that our English translation was the word of God, only so far as it agreed with the Hebrew and Greek originals—that *where* the translation was incorrect, it was but the word of man—that to suppose otherwise, was to believe in a double inspiration, that of our fallible translators, as well as the inspired writers—and that though learned men, on minor points, had discovered a multitude of errors in our present version, yet that, with respect to the great and fundamental doctrines of christianity, for its faithfulness to the original, they had eulogized it in the highest terms. You, very ignorantly attested, that you believed every word in our English version was from



God, and in your usual obstreperous manner, you scouted the idea that God would have permitted our translators to fall into any errors. I replied to all this senseless jargon, by pointing out an universally acknowledged mistranslation. But Sir, as to the expression of a belief, that on any question connected with the present controversy, (which is the precise point at issue,) I doubted the truth of the BIBLE, I protest, I uttered not a word. More than the above explanation I did not say,—less than this consistently, I cannot now maintain. But Sir, even *with* this explanation your account is shamefully false; *without* it, it is nothing but a base, and scandalous fabrication.

Sir, you was to reply to Mr. R.'s work, but what has all this stuff to do with his splendid defence? You promised to inform us "what the Scriptures say on Baptism," but is this a part of the Scripture testimony? Admitting your *pretended* facts, yet what have they to do with your promise? How do they illustrate the subject of baptism? And above all, how are they compatible with the glory of God and the good of your fellow men? Sir, you have had some other object in view, and what that *object* has been, every day is developing more and more. But I spare you. I freely and fully forgive you. God be merciful to thee a sinner: and show thee compassion though thou hast none for thy fellow servants! I leave you Sir, to your own reflections, begging permission, first, to propose the solemn inquiry:—"Shall not the Judge of all the earth do right?"

But Sir, I will forget what you have said and written unkindly of me, while I proceed to notice those arguments you have advanced against infant baptism. The Scripture passages you have quoted, we shall show, do not contain one word against the church-membership of infants, any more than against their eternal salvation. They prove without a doubt, that no *adult* should be baptized unless he believe in the Messiah, but they do not prove that an *infant* without this faith, should not be baptized. In plain-er words, they prove *adult baptism*. To the authority of Holy writ, every Pedobaptist desires, reverentially to bow: the word of God is his delight, his glory, and his defence; and it is certainly idle (to use no stronger term) in any Baptist, to suppose that his love to the plain and unsophisticated word of God, is greater than that of his differing brother. Every syllable of inspired writ you have introduced, I reverence. My earnest desire and prayer to God is, that in all things I may be taught by his word, and ever, gladly submit to the decisions of his infinite wisdom.

### Difficulties of the Controversy.

The arguments *pro* and *con* on the baptismal controversy, have long since been completely exhausted. Many great and good men have written against infant baptism, while others equally pious

\* Christian Baptism, p. 33.

and learned, and in no respect inferior to their opponents, have promptly stood forth in its defence. They have marshalled their forces, and as I believe, sacredly protected the infant's font. That considerable difficulties exist on both sides, is not to be concealed. This, I should suppose, must be clear to every reflecting mind. The pious and amiable Dr. Doddridge, after epitomizing in his lectures on the subject of baptism, the substance of the argument on both sides of the present controversy, makes this candid acknowledgment: "Since there is so great an obscurity on the question, and so many considerable things may be advanced on both sides, it is certainly very reasonable, that christians whose persuasions relating to infant baptism are different, should maintain mutual candour towards each other, and avoid all severe and unkind censures on account of such difference."—Not farther distant is East from West, than is the confident tone you have assumed, from the candour and good sense of the above citation. In reference to its bold and positive language, your work is the very antipodes of the excellent Doctor's mildness. With you, every thing is as plain as if written with a sun-beam. It is all mathematical demonstration. No obscurity is for a moment allowed to exist: it is all the effulgence of noon day splendour. Not once do you stop to inquire "Who shall roll us away the stone?" with your magic wand, you do but touch it, and the difficulty is instantly gone.

To the sensible and well informed reader, however, all your empty vaunts, and bold assertions, will avail nothing. In his estimation, your cause will not appear the stronger, for the positive and dogmatical language you introduce. And yet it is in this, and in this only, that you excel. Any person capable of appreciating the merits of the question, cannot read your book, without perceiving, precisely where your force lies. You cite a passage of scripture, and then you shout, "Here it is—how plain—nothing can be plainer—they must be near-sighted who do not discover it—he must be crazy who does not so consider it—yes, he follows men and the fathers, clings to human traditions, and adds to the word of God, who does not adopt my interpretation." At this rapid and conclusive rate you run. And if you were an inspired apostle, and gave us demonstrations of your apostleship by your miraculous powers, such dictation and assumption might be permitted, but from a mortal man, they must be regarded only as vanity and less than nothing. But surely Sir, you must be aware that in all such rant and bombast, there is not a grain of sound argument. The logic of calling names, and condemning others, is not very difficult. Any person without reading Locke on the Understanding, Watts, Duncan, or Hedge on Logic, can produce in bulk of this poor kind of commodity, more than all "the large volumes of the Fathers, put together." Let him come to the task clothed in all the panoply of self confidence, and his work is effected. For one, I had not read many lines of your work, before I perceived, how



competent you were, to write *folies* in this strain. I discovered also your great lack of sound argument to support your views, and was strongly reminded of those words spoken on another occasion, "Sir, thou hast nothing to draw with, and the well is deep."

## The Unmutilated Word of God.

Following in the path prescribed by all the Baptist writers, you give us plainly to understand that in reference to baptism, it is not the unmutilated word of God you desire to take as your only adequate guide, but merely a part of that word. On this subject the Old Testament Scriptures must not be examined. If we search those venerable and inspired records of salvation, we shall be charged on the one hand, as being destitute of "common sense," or on the other, we shall be denounced as having "no authority from the word of God for so doing." You seem to be afraid lest the law and the prophets should shed any light over this christian ceremony. Hence you appear greatly concerned that Mr. R. should have "unblushingly denied that the New Testament is the only rule of christian ordinances."\*

Now Sir, had you instead of jeering at Wesley's rules, Watson's assertions, and Clarke's commentary, produced one passage of Scripture to prove that the present inquiry must be confined to the New Testament, it would have been something to the purpose. You have not produced it, you cannot produce it. And without the authority of inspiration it is not to be supposed, that we shall be greatly moved, by the sneers or threats of any baptist brother in the world.

But Sir, if you will not bring forward a syllable of inspiration in favour of your dogma, from your own book I shall bring a *little* to condemn it. On page thirty, you have a section entitled "On different occasions of Baptism." Of course these will be confined to the New Testament. No such thing; for one is the baptism of the Israelites unto Moses in the cloud and the sea spoken of by St. Paul; the other, in reference to the flood of Noah by St. Peter. In the former case you direct your reader to the book of Exodus in order, fully to comprehend this "*figurative baptism*;" in the latter, you inform him, that "it seems to have prefigured the salvation of all believers in the church by *baptism*;" moreover, you testify, that it alludes to "the design of baptism". Here then you admit that the Holy Apostles, did refer to the Old Testament to elucidate the subject of baptism. Certainly then, with such examples before us, we shall not be deterred from an examination of those ancient records, even on pain of your sore displeasure.

But why this outcry against the Old Testament? Surely to search it upon any subject, is not very sinful and grievous. But we contend, and we conceive on just principles, that it is conso-

\*Christian Baptism, p. 36.

nant with the dictates of wisdom, upon this subject, to examine it most carefully, and attentively. The Jews had been accustomed to consecrate their children to God by a religious rite; no mention is made of the abrogation of that privilege, by Christ or his Apostles, and therefore, it is proper to consider the precious covenant, which God made with Abraham respecting infants, in order to ascertain whether it is to be considered perpetual, and still binding upon us in all its great principles.

### **The Scriptures silent on Infant Baptism. Female Communion.**

For having introduced into your book, the subject of female communion, I almost feel inclined to tender you my thanks. It has furnished to my hands a pair of balances, with which to weigh many of your reasonings, and has, very materially assisted me to estimate the strength of those arguments, you have preferred against infant baptism.

The intelligent reader will remember, that you admitted in your introduction, that there were but *two* ordinances, or positive institutions in the New Testament, namely; Baptism and the Lord's Supper. I do hope Sir, that you will allow that evidence of the same *kind* and *degree* is as necessary to establish a right to the Lord's Supper as to Baptism. You will not, I trust, require more explicit proof in favour of infant baptism, than for female communion.

Consistency will, surely, compel you to concede this. For the Lord's Supper is as much a positive institute as Baptism, and unless you could produce a passage of Holy Writ, which plainly taught, that less evidence was sufficient for one than the other, it would certainly be presumptuous in you, to demand of me stronger evidence on behalf of infant baptism, than for female communion.

With this concession, I will examine your great axiom, the explosion of which was to shatter to its foundation the whole scheme of infant baptism, and even to disperse its fragments to the four winds of heaven. What is this potent argument with which you was to accomplish the demolition of Pedobaptism? It is not original. It is precisely the same as that adopted by the whole phalanx of Baptist writers.

In your own language the argument is this; "Not one word is said about infants or little children being brought to be baptized, *therefore* none were baptized. Children are not so much as named. The word of God declares that they were not baptized, *he* baptized none." To support this scheme, you quote a multitude of passages on the subject of baptism, and as the term infant is not found in any of those accounts, you conclude that infant baptism is unscriptural. In short, it is clear that the great baptist argument is this: It is not said in so many words "Thou shalt baptize infants"—it is not related expressly, that infants were bap-

tized—*women* as well as men are declared to have been baptized; but in every account, the term infant is omitted; and therefore, infant baptism has no foundation in scripture.

The unprejudiced reader will particularly observe that you have not quoted a passage of scripture, decisive against infant baptism. In the volume of inspiration, not one such passage can be found. This to the Fedebaptist is certainly cause for exultation. But in the place of scripture authority, you urge against us a dictum of your own. You produce a human notion wrought up in the crucible of your own mind, "There is no express command for baptizing infants"; What then? "*The baptism of infants is wrong.*" How does this follow? Do you obtain your conclusion from the page of inspiration? No. I ask one word from the book of God to support this notion, and you are instantly silent. Bring one passage of Holy Writ to uphold this idea, and the controversy is at once and for ever concluded.

Sir, this chief and leading argument of the Baptist system I reject, because it is utterly unsupported by Holy Scripture—it is not within the lids of your Bible—because it plainly amounts to a dictation to the infinitely wise God, as to the way in which he shall teach mankind the knowledge of his will—if he give other intimations of his will, on this scheme it is nothing, unless he inform us plainly, "thou shalt baptize infants"—because it is so wretchedly contracted, and goes on the supposition that we cannot comprehend the will of God, but in one particular way—because, above all, **THE PRACTICE OF EVERY BAPTIST IN THE WORLD OVERTHROWS IT.**

You will have no objection, I presume, to consider this last reason more at large. That the Lord's Supper is an institute of christianity you admit; that there is no express command for females to partake of it, neither any express mention in the New Testament of their having ever received the Lord's Supper, are facts which cannot be denied. Now, and mark this well, you allow that females without an express command or example, have a right to the one institute, the Eucharist, and yet for the same reason precisely, the want of an express command or example, you reject as foolish the right of an infant to the other institute, Baptism. Hence, your argument, that the silence of Scripture is against infant Baptism, I fearlessly assert is uprooted and destroyed by *the practice of every Baptist in the world.* "They admit women to the table, though they forbid water to little ones; and yet it is quite certain, that the Scriptures are no more express for female communion, than for infant baptism."

Will you be so kind as to reconcile this inconsistency to the world? Will you show, why more evidence is required to justify a right to Baptism than to the Eucharist? Will you "in particular explain why a precept or precedent is necessary to entitle an infant to baptism, though neither be necessary to entitle a woman to participate in the Supper?" As soon as you attempt to do this, the

absurdity of your own argument will be made abundantly manifest. You will then accomplish what I am now endeavouring to do, namely; to show the extreme folly of building an argument upon the mere silence of Scripture.

You argue, as do all Baptists, that infants should be excluded from baptism, because in a positive institute, the right of a person must be distinctly named, expressly mentioned. I oppose it, because your argument proves too much, and is therefore of no avail. To demonstrate this, I will put your argument against infant baptism, in a logical form as exhibited by others, opposite to the same argument applied to female communion. By this means, the most unlettered person will detect the fallacy of your boasted axiom.

MR. JACKSON'S ARGUMENT  
AGAINST INFANT BAPTISM.

Whoever has a right to a positive ordinance, must be *expressly mentioned*, as having that right; but *infants* are not so mentioned, with respect to baptism; therefore infants are not to be baptized.

THE SAME ARGUMENT APPLIED  
TO FEMALE COMMUNION.

Whoever has a right to a positive ordinance, must be *expressly mentioned*, as having that right; but *females* are not so mentioned with respect to the Lord's Supper: therefore they are not to partake of the Lord's Supper.

Thus Sir, your specious argument melts away. Your grand engine, with which you was to have demolished the rights of little ones to baptism, is plainly shown, to be only a gingerbread toy, a mere bagatelle, a thing of nought. Do not forget Sir, that you have not, and that you cannot, advance one scripture proof which expressly prohibits the baptism of infants. Do not forget also, that the great argument you adduce, is as plain and express against the just rights of females, as of little children. Thus your reasoning on the silence of scripture, and inferring that because in no account of baptism, is the name infant mentioned, it is therefore antisciptural, when examined, proves to have no better foundation, than the baseless fabric of a vision.\*

The darling argument, and the most plausible one of the Baptists, is that, I have now unravelled and exposed. Like you they collect a number of scripture quotations, like you they rejoice to testify that in all these passages, the word infant is not to be found, and like you, they exult in the idea, that by this means, they have proved to a demonstration, that an infant is not a fit subject for baptism. Unfortunately, however, they also prove to a demonstration, that females should not be admitted to the Lords Supper. The same weapon that destroys the *just rights of infants*, also destroys the *just rights of females*—its edge is no keener against little ones than women—if it has no force in the one case, neither

\* "The objection of our brethren founded upon the want of the word *infant* among the precepts and precedents, is a mere quibble:—you may raise just as much dust against the baptism of a person in any other stage of life, except he be about thirty, since no other age is ever connected with the ordinance; and you will be just as much puzzled to find the words, youth, adult, young man, or old man, as the word infant." ISAAC.

has it any in the other. If it be a good argument that infants have no claim to Baptism, because in no scriptural account of the ordinance are they expressly mentioned, then, as an unavoidable consequence, it follows, that since females are *never once mentioned* with respect to the Eucharist, neither can they have any claim to it.

With you Sir, I am aware, this strain of reasoning will avail nothing. But as I am not writing for your benefit merely, I shall present the reader with a few other ideas on this subject, so that he may be well fortified, against this insidious notion of the Baptist scheme, that because infants are not mentioned, infants were not baptized.

The folly of arguing from the silence of scripture against baptism, will be apparent, if we consider, that had the scripture narratives neglected to give a single instance of the baptism of a *female*, we should not therefore, have concluded that no females were baptized. And yet according to this plausible argument, we must have entertained this monstrous notion. If we except the case of Lydia and the women at Samaria, no other notice is taken of female baptism, in all the New Testament; and in the latter case, as we shall show in its proper place, there was a special reason, unconnected with the ordinance of baptism, why females were named.

But, had these two cases of female baptism been omitted, would it not have been palpably absurd, to have argued that none were baptized? According to this foolish scheme, we must have argued also, that no women were baptized on the day of Pentecost, because they are not particularly named: we must have concluded likewise, that in connexion with Cornelius and his friends, the Jailor and his house, and Crispus and his house, since females are not mentioned, they were not baptized. The gross absurdity of this is obvious, and yet in the same way precisely, do you attempt to overthrow the baptism of infants.

In the Acts of the Apostles, which is but a "brief journal of parts of the proceedings of a few of the apostles," it was hardly to be expected, that infants would be expressly named. The great object of the inspired writer was plainly to show the progress of the gospel, and the immediate effects of the ministry of the apostles, in a few places where they preached Christ, and the resurrection. But as the baptism of infants merely, would not have evinced their success, therefore, they are not named. To make this yet plainer, let us look to heathen countries in the present day, where the servants of Christ are sowing the seed of the word. From these men of God we receive frequent communications; but, do we expect, that in briefly detailing the success of their ministry, they will give us particular accounts of the baptism of infants? Certainly not:—and it is matter of fact that Pedobaptist Missionaries but seldom mention any but the baptism of adults, and for this plain reason, to write frequently and



explicitly of the baptism of infants, would not be direct proof of their success in the conversion of souls to God.

"In proof of the evil consequences which must follow our arguing from the silence of the divine writers, and drawing general inferences to the exclusion of infants, (which is always done by the Baptists,) I would refer to the history of the circumcision of the Jews, prior to their entrance into the promised land. What could induce the historian to omit an account of the circumcision of the infants? We can see no reason for silence, and yet though we know they were circumcised, they are not mentioned. They who were circumcised are simply called "all the people," and are said to have "abode in the camp till they were whole." Josh. 5. 8. Infants could not leave the camp; and were we to argue from the silence and expressions of the historian here, as some of our opponents have done on the relations in the New Testament on the subject of baptism, we must conclude, in opposition to the facts of the case, that the Jewish infants were not circumcised."\*

On the silence of Scripture with respect to infant Baptism, Mr. Crawley has given us a long note at the conclusion of his late work. He refers us to the usage of scripture in other cases, but observe, never once with regard to circumcision. This surely was an oversight. Mr. C. knew well that his opponent believed that infant baptism had taken the place of circumcision. It would have been therefore, directly to the point, to have shown that infants were always mentioned in relation to the rite of circumcision; but this could not be done, and therefore it was wisely passed over in perfect silence. Instead of this, Mr. C. has introduced some other accounts where infants are mentioned. Let any person carefully consider these narratives and he will see, that there is a special reason why they were distinctly named. Now we contend, that this silence of Scripture respecting the *baptism* of children, is analogous to the fact, "that the circumcision of children on the eighth day, is scarcely mentioned for a *thousand* years before Christ."

The silence of Scripture with regard to infants, ought to suffice to *silence* our baptist friends on this head; for, as infants from the time of Abraham had been consecrated and admitted into the church of God, it is singular, if the christian religion had abolished their rights in this respect, that no mention should be made of such alteration. On this subject, we will introduce the words of Professor Woods, who for many years, in the earlier part of his life, had a decided prepossession in favor of the peculiar sentiments of the Baptists, but who, has long since abandoned their narrow and exclusive views.

"If Christianity had cut them off from this relation to God, and had deprived them of the sign of being consecrated to him, and had treated them as having no part or lot with God's people; can

\* Christian Baptism, by George Jackson. p. 63.



we think that such a change as this could have been made, without occasioning some animadversion among the Jews? Can it be, that neither the friends nor the enemies of Christ would have made any complaint? How earnestly, did they object to giving up circumcision, although baptism was introduced in its place, as a mark of discipleship? And yet there is not the least appearance of there having ever been any complaint, or any controversy on this subject in the time of Christ, or his apostles, or in the period succeeding. Now I cannot but regard this as utterly unaccountable, on the supposition that Baptism, the initiatory sign appointed by Christ for his disciples, had been withheld from their children."

A second extract I will give from another person, who also, once ranged on the side of the Baptists, but who, perceiving the fallacy of the two great Baptist arguments, the silence of Scripture, and the want of faith in infants, deserted their body, and afterwards published a splendid and irrefutable work, against what he terms, their "two poor sophisms."

Mr. Peter Edwards, after having remarked, that the privilege in reference to infants had been a practice of two thousand years standing—and that the Jews were strongly attached to their forms and ceremonies—that they would wrangle for a right, quarrel for a fast, and struggle hard for a new moon—proposes the following questions—"Now is it possible, that such a change could be brought about, and among such a people, in a manner so still and silent, that in all the New Testament we do not read, that they ever said a word about it, for or against? No priest nor publican; no pharisee, lawyer, or libertine; neither zealous, moderate, or lukewarm, oppose a single sentence, or ask a reason why. But since this must have been a change so remarkable; and they, among whom it is supposed to have happened, not the most modest; how came they to be so silent, so shy? What made them so passive, so peaceable, so complying? Nothing.—They were neither complying, passive, nor peaceable, nor slow to speak, nor slow to wrath, when any old forms were invaded; but they were very much so about the change in question: And the true reason of it is, it never took place."

We now come to your argument in favour of female communion. I beg pardon Sir, for terming it *your argument*? I should have said, the argument of Mr. Pengilly. You have not pretended that there is any express command, or clear precedent for females partaking of the Eucharist, but instead of scripture proof, you adopt the exposition of another man. You INFER (the very thing you disapprove of in regard to infants) that, as in the christian religion in reference to its privileges, "there is neither male nor female, but all are one in Christ Jesus," they are entitled to the Lords Supper. See Pengilly p. 38.—Mr. Jackson p. 35.

This certainly "is explicit enough for females being in Christ, but not a word, nor hint respecting the holy supper;—their right

to that is *inferred* from their interest in the Saviour." Precisely in this way, do I prove that little ones are entitled to Baptism. By your special permission Sir, I will demonstrate with the same argument, that you ought not to forbid infants to be baptized. In your work you admit, that infants are of "the kingdom of heaven" and you teach us, that it is "the blood of Jesus alone that cleanses them from sin." Plainly then, infants are in Christ, and interested in the covenant of grace. Here then are the two arguments.

MR. JACKSON'S ARGUMENT FOR THE SAME ARGUMENT APPLIED  
FEMALE COMMUNION TO INFANTS.

Whoever has an interest in Christ, is entitled to the Lord's Supper: but pious females have an interest in Christ—therefore pious females are entitled to the Lord's Supper.	Whoever has an interest in Christ is entitled to Baptism: but infants are in Christ and of the kingdom of heaven—therefore infants are entitled to Baptism.
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Sir, I believe that these arguments are good, and that they establish the rights of both infants and females: the one, however, for female communion, the Baptists extol, the other, respecting the poor infants, they treat with scorn and contumely. This has ever been cause for marvel with the Pedobaptists; again and again we have solicited a reason for this inconsistent conduct in our differing brethren, but all to no purpose: we have asked for bread, and they have given us a stone. In *their* argument, they can find the perfection of wisdom; in the same argument applied to infants, they can discover nothing but folly and idiocy. A Baptist *may* prove by inference that females should partake of the Supper, but a Pedobaptist must not attempt by inference, to establish infant baptism. In other words, the Baptists are a privileged class of people. They can conduct a controversy, just as they please, and without the least regard to justice and consistency. If we do not see as they do, it follows according to your logic, that we are either blind or crazy—and according to the logic of Mr. Crawley, expressed in no doubtful terms, we are either wanting in common sense, or we are insincere—that is, we are fools and hypocrites.

As to the argument founded on the fact that infants are not expressly mentioned in the New Testament, we assert again, that "the Baptists themselves do not countenance it; for though they have written whole books on the strength of it, they are compelled to desert it, and do desert it the moment the subject is varied. For when they affirm, that there is 'no express law—no explicit warrant for infant baptism—infant baptism is no-where mentioned in Scripture;' let any one put it to them to prove the right of women to the supper, and I will answer for it he will hear no more of express law on that head. He will find that all this hollow sound will die away, and each will shift for himself the best way he can, and fly for aid to analogy and inference."

"I have been the longer on this argument, because, as it is very frequently urged, so it contains precisely one half of the Baptist

strength. This argument, therefore, being destroyed, just half their strength is gone. And if any one be inclined to cry out, 'There is no explicit example—there is no express law for infant baptism,' &c. any person has it in his power to quiet him almost in an instant, should he only ask him to produce his explicit law, &c. for female communion."\*

## The Christian Sabbath.

You have had the assurance to state, that without any reference to the Old Testament, you can produce an authoritative appointment in reference to the christian ordinance of the Sabbath. And you have certainly, a most expeditious way of settling the question. You put your pen in the ink, then to the paper, and without rhyme or reason, it is demonstrated. We must look at your demonstration. "The first day of the week is called the Lord's Day, and there can be no room to doubt that it was the Christian Sabbath, because the disciples employed it in the worship and service of God.† Thus, if the Old Testament had made no mention of a Sabbath, because a day is called the Lord's Day, we should have known that it was to be wholly devoted to God. Can absurdity go beyond this? Again, because we are informed that the Apostles and disciples *sometimes* met together to BREAK BREAD, we should have had an abundance of evidence that *the entire day was to be sanctified*,—that all secular pursuits were to be given up, and that it was to be kept as a day of "holy resting"—Sir, if I had no better proof for infant baptism, than you have here adduced for the Christian Sabbath, I should be utterly ashamed to take up my pen in its defence.

From the *recorded* facts of the case, it cannot be proved that the disciples *uniformly* on the first day of the week, met together for the purposes of divine worship. We find St. Paul and his company at Antioch, on the *seventh* day of the week worshipped with and preached to the Jews. Sir, you tell us that we have no express command or precedent for infant baptism. I retort, and tell you, that you have no express precept for the observance of the Christian Sabbath, and that you have not one indisputable example, that the first christians employed it as a regular day of rest and worship as with us.

Do you inquire *my* reasons for its observance? They are very similar to those which fully confirm my mind on infant baptism. From the seventh day of the creation, till the time of the Apostles, I believe, *one* day in seven had been consecrated to God. When, therefore an alteration was to be made as to the particular day, there was no necessity that God should come forth again as on Mount Sinai, and utter in the hearing of the Apostles, "Six days shalt thou labour and do thy work; but the *first* day is the

\*Edward's Antipedobaptism, p.p. 17, 18.

† Chris. Bap. p. 37.

Sabbath of the Lord thy God." And though I find no *express declaration*, that the Apostles *uniformly* kept the first day of the week as a Sabbath, yet from certain things in the Acts and Epistles, I INFER that they did employ it as a day of "holy resting." So with regard to infant baptism—from the time of Abraham, infants had been admitted to church membership by a religious rite—no mention is made that Christ or his Apostles annulled this privilege—there was no necessity that God should again give explicit directions that infants still should be introduced into the church, and finding that the Apostles did baptize *households* and families, I feel satisfied that infant baptism rests on a firm and scriptural basis.

The Baptists, to be consistent, should give up the Christian Sabbath as a day of holy rest, seeing they are compelled in "proving the obligation of the sabbath, to adopt principles of reasoning, if not identically the same, certainly very closely analagous to those which they are accustomed to controvert as inadmissible, when applied to the support of infant baptism."—But we must not condemn too hastily. There are some **CONSISTENT BAPTISTS** in the world. There are those who still keep the seventh day, and are designated *Seventh-day Baptists*. The celebrated Baptist Minister, Rev. A. Fuller, in his Journal of a "Tour through Scotland," speaks of a class of *consistent Baptists*; who were determined not to perform any thing for which they had not express precept or example:—

"I found," says he, "there were many of the old connexion who paid no regard to *family prayer*, family government, or to the *sanctification of the Lord's Day*, judging that when worship was over, it was *lawful* to talk or deal of worldly matters as on another day. Indeed I met with one of them who was of that opinion, and who demanded *proof from the New Testament*, of the obligation of christians to *refrain from labour* on the first day."—Here was consistency: they could not find a command in the New Testament to use family prayer, or to sanctify the first day of the week, and hence they did not consider that they were under obligations to attend to those things.

## Circumcision and Baptism.

From your remarks on the rite of circumcision, it would seem, that already you have been initiated into the mysteries of the baptist creed. To the covenant of God with Abraham you refer, after having furnished us with your exposition of its import; it would have been much fairer, though I must admit far less politic, had you given us, unencumbered with your meagre and unsatisfactory comment, the precise words of that covenant in the language of inspired writ. According to you, the rite of circumcision is a sign of *carnal descent* only, and rational distinction.\* Not a word about spiritual blessings; no it is all carnal, worldly, and political.

\*Christ. Baptism, p. 34.

For one, I cannot but consider this view, as an impeachment of the wisdom of God. The ever-blessed God is pleased to enter into covenant with Abraham and his seed ; to this covenant he connects a rite, as it is declared, " my covenant shall be in your flesh ;"—but the covenant is not spiritual but carnal, and the rite not religious, but merely political. In other words, that Jews might continue Jews, or that they might be known as Jews, the rite of circumcision is instituted in connexion with the Abrahamic covenant. Such a notion, in regard, as derogatory to the character and perfections of the deity.

Now, although temporal blessings are referred to in the covenant, yet these are not the only, nor the principal blessings promised. " I will be a God unto thee, and unto thy seed after thee." Surely there is some little spirituality here. Now Sir, in reference to this high and inestimable blessing, I read that circumcision was to be a token:—" A TOKEN OF THE COVENANT BETWIXT ME AND YOU." If then it was a token of this gracious covenant, I should be glad to know, how it can be a mark of carnal descent only ? But it would be much better, if you and the Baptists, instead of agitating this question with so much ardour, would calmly allow St. Paul to decide the case:—" What PROFIT is there of circumcision ?" Is it only temporal profit ? The answer is,—"*Much every way!* CHIEFLY, because that unto them were committed the oracles of God. For what if some did not believe ? Shall their unbelief make the faith of God without effect ? God forbid. Rom. iii : 1, 2, 3. Again : Circumcision verily *profiteth* if thou keep the law." Rom. ii : 25. " The temporal blessings may be included in the phrase, *Much every way*. But when he goes on to state the *chief* advantage, earthly things are lost sight of; it is not in the land of Canaan, but in the oracles of God, that the circumcised are to find their principal profit, and these are of infinitely more value than all the land in the universe. These oracles, were intrusted to them that they might become believers ; and if *some* did not believe, what then? *Others* did to their eternal profit; so that circumcision was not to be scouted as conferring no spiritual advantages: " Shall their unbelief make the *faith of God* without effect? God forbid. " I hope it will not be contended that the ' faith of God,' means ' the land of Canaan.'"

But enough. The covenant of God with Abraham and its accompanying rite, had special reference to spiritual good ; and the right of children to initiation into the ancient church of God, was not as you have falsely represented it, based upon carnal descent merely, but originated in the interest which they had in the covenant, and in the relation they stood to God. It was " a constant publication of God's covenant of grace."

If you had studiously considered this covenant, you would I think, have expressed your views more cautiously on the subject. If it was solely, because an infant happened to be born of Jewish

\*Isaac on Baptism, p. 221.



parents, that he was to be circumcised, will you inform us, on what principle, Abraham's slaves and servants and their children who were not Jews, were circumcised? When you attempt to do this, I feel no doubt but that you will most fully and satisfactorily refute your own argument. No Sir, the Pedobaptist argument is this: God entered into covenant with Abraham and his seed—by this gracious covenant, infants were taken into peculiar relationship with God, and by the rite of circumcision, were admitted into the church of Israel—the covenant, upon which this church was founded, was made four hundred years before the giving of the law; consequently, although the Gospel abolished the Mosaic code, yet it did not annul this *everlasting* covenant—the christian church is not totally new, but is the ancient church of Israel, in its renovated and remodelled state, and therefore, the children of believing, covenanting parents, are still to be admitted to membership; and as the rite of circumcision has been set aside, and baptism instituted in its place, they must be initiated into the church by baptism. "*Here is the foundation of Infant baptism* ;—a foundation firm and immovable as the word and covenant of *Him* who cannot lie. On this broad basis, the ordinance, without doubt, will rest unshaken, till the end of time."\*

### **To prove Adult Baptism is not to disprove Infant Baptism.**

According to the plan of Mr. Pengilly, you have collected a great number of scripture passages, which most explicitly show, that persons who believed, and gladly received the word, were baptized. Adopting the language of Mr. Crawley, I ask, "For what use this array of proof that *adults* were baptized?" Is there a single individual in all Christendom that doubts it? Is there a Pedobaptist so blind and crazy, so consummate a fool, or so wretched a hypocrite, as to pretend to discredit this fact? Who, for a moment, ever supposed that the first christians were baptized in infancy? Or in plain terms, that they received christian baptism, *before* the ordinance of baptism was instituted. Surely Sir, you do not intend to *father* upon the Pedobaptists, this monstrous and ridiculous opinion.

Your design therefore, in the collection of these passages, could not be, to prove that adults were baptized, for no proof is required on that point. Not an individual who believes in the scriptural narratives of baptism, disbelieves the fact. Perhaps you have introduced these scriptures, to show, that it is *believing* adults who

\*For an ample developement of this argument, with much pleasure I refer the reader to Mr. Elder's very excellent Letters on the subject. The reply to those letters by Mr. Crawley, I have attentively perused: but observing in it so much like grasping at straws, and such "miserable struggling to support a tottering cause," and withal, so little of sound argument and so much of bold assertion, that it has tended very considerably to establish my confidence in Pedobaptist sentiments.



should be baptized, But I am not aware, that there is any dispute on this subject. I do not know of any sect, that supposes that an adult should be baptized who has not faith in the Messiah. An *unbaptized adult* on profession of faith, is uniformly baptized by Pedobaptists. I have baptized several adult believers, and our Missionaries in heathen lands, are constantly baptizing the same class of persons: I hope, therefore, you do not intend to *monopolize* all these parts of holy writ—certainly, you cannot dream that you have an exclusive right to them, or that they belong more to the Baptists than the Pedobaptists.

“For what use then this array of proof, that *adults* were baptized?” It could not be to testify, that adults did receive this ordinance, or to prove that *believing* adults only should be baptized. We are all so far of one opinion. This being admitted, it is difficult to understand your precise intention. There must surely be some deep and hidden mystery in all this. It awakens suspicion in my mind. I begin to fear that there is some subterfuge, some deep-laid plot, some sleight of hand in the affair. On pain of your displeasure I must ask again, “For what use this array of proof that *adults* were baptized?” “TO PROVE THAT INFANT BAPTISM IS WRONG.” This *amusing* answer fully compensates me for all the pains I have taken to extort it from you. Wonderful! Here is proof for you! *Some adults* were baptized, and therefore *no infants* were. This is certainly a very dextrous way of arguing. This is indeed jumping to conclusions with a witness. You have baptized adults, and therefore you have never baptized any infants. Our Pedobaptist Missionaries are in the constant habit of baptizing adults, from whence it irresistibly follows, that they never administer the ordinance to children.

It is Sir, by this paltry shift, by this wretched evasion, that the Baptist scheme is upheld. “The illusion” says Dr. Wardlaw “is very much of the same kind, with one which abounds in the writings of Unitarians, who have an inveterate habit of adducing passages to prove that Christ is *not God*, which only prove that he is *man*;—as if to *prove* his *humanity* (the point in which we agree with them, and which we are quite as desirous to establish as themselves) were to disprove his divinity (the point in which we differ from them, and which is not in the least degree affected by the evidence of his real humanity;) Antipedobaptists seem to be chargeable with the same description of fallacy, when they think to *disprove* infant baptism by *proving* adult baptism. Instead of establishing their own view of the subject on which we differ from them, they only establish (a thing quite unnecessary) a point on which we perfectly agreed.”

“ARE INFANTS FIT SUBJECTS OF BAPTISM, OR ARE THEY NOT?” “The simple question being as I have now stated it, it will clearly follow that all those places which relate to believers baptism, can prove nothing on the side of Baptists; and the reason is, they have *no relation* to the question. To illustrate

this, I ask a Baptist, Is an infant a fit subject of baptism? No, says he. Wherefore? Because the Scriptures say, Repent and be baptized. If thou believest, thou mayest.—I interpose, and say, Your answer is not in point. I asked, Is an infant a fit subject of baptism? You answer by telling me that a penitent adult is such. But as I asked no question concerning an adult, the answer is nothing at all to the purpose. Let us shift the question, and suppose you to ask me; “Is an infant a fit subject for salvation?” I answer as you do on infant baptism, No. You ask, Wherefore? I reply, Because the Scriptures say, Except ye repent ye shall all likewise perish;” and “He that believeth shall be saved, but he that believeth not shall be damned.” Would you suppose that these answers related to the question proposed? If, therefore, I ask whether an infant is a proper subject of baptism, and another should bring twenty places to prove the propriety of baptizing adults; as all this would be nothing to the question, so nothing would be proved thereby, either for or against.”\*

### Believer's Baptism. Infant Baptism.

Expecting, however, the shower of darts that will be hurled at me from the frowning battlements of every baptist citadel in the land, for having thus dragged their darling hypothesis to the light, I must further remark, that we are told that infants ought not to be baptized because the scriptures require faith and repentance universally, as requisites to baptism. Mr. Crawley looks at the Saviour's commission, and learns that none but believers ought to be baptized—he then looks minutely at *every* instance of baptism, and the poor infants not being expressly mentioned, he asks with the confidence of a laurelled hero, Was ever proof more complete than this? In reply, I answer YES, most certainly. The proof for infant baptism, I believe, is much more complete than this boasted proof against it. If I thought otherwise, I would put my pen down, or else resume it to overthrow the principles I have always felt it my duty, conscientiously to maintain.

A more fallacious argument surely was never adopted, than this, which is the main support of the baptist theory; namely, that because faith is required of *adults*, in order to baptism, and *infants* being destitute of faith, they should not therefore be baptized.

“The most expeditious way of destroying this argument, would be this. They say the Scriptures require faith and repentance in order to baptism. I ask, Of whom? The answer must be Of adults? for the Scriptures never require them of infants, in order to any thing. Then frame the argument thus:—The Scriptures require faith and repentance of ADULTS, in order to baptism.—Now, infants are gone, they have nothing to do with the argument:—or if they must be brought in, the argument will run thus:—The

\*Edward's Antipedobaptism. p. 6.

Scriptures require faith and repentance of ADULTS, in order to baptism ; but as INFANTS cannot have these, they are unfit subjects of that ordinance.—Now, it is a glaring sophism ; with adults in one proposition, and infants in the other. Were I only to leave the argument thus, it would not be possible to save it from perdition ; but since it is the only remaining half of the Baptist strength I will examine it more at large.

“ In order to judge of the real worth of an argument, I lay down this rule : ‘ Every argument that will prove against an evident truth ; or, which is the same thing, every argument which will support a falsehood, is clearly a bad argument.’ This rule is self-evident ; for that must needs be false which tends to prove a falsehood.

“ I will proceed by this rule, and attempt to show, that this argument is entirely fallacious. The principle of it is, that infants are excluded from baptism, because something is said of baptism which will not agree to infants.—To see, therefore, the tendency of this argument, whether it will prove on the side of truth or error, I will try its operation on these four subjects.

“ 1. On the circumcision of infants.—That infants were circumcised, is a fact.—That they were circumcised by the express command of God, is a proof of right.—They were actually circumcised, and it was right they should be so. Therefore, that they were proper subjects of that institute, is an evident truth. Now, on this truth, I mean to try the argument, to see if it will prove for or against it.

“ Circumcision, as it was a solemn entering into the Church of God, did fix an obligation on the circumcised to conform to the laws and ordinances of that church.—Hence that speech, Acts, xv. 24. ‘ Ye must be circumcised, and keep the law ;’ which would have been just, if circumcision had not been abolished. The apostle says, Gal. v. 3. ‘ Every man who is circumcised, is a debtor to do the whole law.’ His meaning is, if circumcision be in force, so must its obligation too. And Rom. ii. 25. he says, ‘ Circumcision profiteth if thou keep the law ; but, if thou be a breaker of the law, thy circumcision is made uncircumcision.’ The sum of this is, he that was circumcised became a debtor ; if he kept the law to which he was bound, his circumcision would profit ; but if he violated it, his circumcision became a nullity.

“ Now, I ask, Did it agree to an infant to become a debtor ? Did it agree to an infant to break or keep the law ? Infants could not become debtors ; they could not keep the law. Very well. Then it is clear, that something was said of circumcision which did by no means agree to infants.

“ In this respect baptism and circumcision are upon a level ; for there is something said concerning both, which will by no means agree to infants. Infants, on the one hand, can neither believe nor repent ; and, on the other hand, infants cannot become debtors, they cannot keep the law. And then if we say, as the Bap-

do, that infants, since they cannot believe or repent, must not be baptized, because faith and repentance are connected with baptism ; we must say likewise, infants cannot become debtors, they cannot keep the law ; and because these are connected with circumcision, they must not be circumcised. And then it follows, that this argument, by proving against a known truth, appears a fallacious argument.

" But it may be said, circumcision of infants, as being commanded of God, was certainly right. Granted. But then it follows, that this argument of the Baptists, by proving against that which was certainly right, discovers itself to be as certainly wrong.

" 2. On the baptism of Jesus Christ. The baptism of Christ is a known fact ; and that he was a fit subject, is an acknowledged truth. It is likewise certain, that, as he was no sinner, he could have no repentance ; and since he needed no salvation from sin, he could not have the faith of God's elect ; that is, he could not have that faith which the Scriptures require to baptism.

" Now, the tendency of this argument being to prove, that those who cannot have faith and repentance are unfit subjects of baptism ; and Scripture informing us that our Lord Jesus Christ was baptized, who could have neither ; the dilemma therefore will be this—either the baptism of Christ was wrong, or this argument is false. Now, as we cannot suppose the former, we must of necessity affirm the latter. Because that argument must be evidently false which opposes an evident truth.

" Again, when it is said in the argument, that the Scriptures require faith and repentance, in order to baptism ; I ask, Do they require them of all or of some only ? If it be said, they are required of all ; then, as before noted, it proves against the baptism of Jesus Christ. If it be said, they require them of some only ; then the argument has no force : For, in that case, it would run thus—Faith and repentance are required only of some, in order to baptism : And nothing would remain then, but that it be determined, who should be baptized without faith, and who with.

" 3. On the salvation of infants. That infants may be the subjects of salvation is universally admitted ; that those who die in infancy are actually glorified, is also granted : And yet there is something said concerning salvation, which will by no means agree to infants—' He that believeth shall be saved ; he that believeth not shall be damned.'

" This being the case, we may reason thus : If infants must not be baptized, because something is said of baptism, which does not agree to infants ; then, by the same rule, infants must not be saved, because something is said of salvation, which does not agree to infants. And then, the same consequence again follows, that this argument, by proving against an acknowledged truth, proves itself to be fallacious.

" 4. On the temporal subsistence of infants. As the reader may perceive the drift of the reasoning, on these instances, I will use

but few words on the present one.—Now, that infants should be supported, not only Scripture, but nature itself teaches. And yet<sup>be</sup> if we form the Baptist argument on a few places of Scripture, it may be proved, in opposition to nature and Scripture both, that infants should actually be left to starve.

“We have nothing to do but to mention the texts, and apply their reasoning to them. Isaiah, i. 19. ‘If ye be willing and obedient, ye shall eat the good of the land.’ 2 Thess. iii. 10. ‘If any would not work, neither should he eat.’ Take the first, and say with the Baptists in another case: Willingness and obedience are required of those who are to eat the good of the land; but since infants can neither will nor obey, they must not eat the good of the land.—In the same way, let the other be taken: He that will not work, neither shall he eat; infants cannot will to work, then infants must not eat.

“This argument, in whatever way it is viewed, proves against the truth. Is it a truth that infants should subsist? This argument proves against it. It is a truth, that they may be saved? This argument will prove the contrary. Was Christ rightly baptized? According to this argument it could not be. Were infants proper subjects of circumcision? This argument will prove they were not.—Then, if it invariably support a falsehood, we are compelled to say it is a false argument.”\*

To the candid reader I can safely leave these long extracts, without any note or comment. They speak for themselves, and they speak with all the authority of sound argument. What then becomes of the baptist cause with all its vaunting? They have not a word from scripture, to urge against Pedobaptists; nothing which *expressly prohibits* the baptism of infants, but instead of inspired authority, they forge two miserably lame arguments; the scriptures, say they, do not expressly mention the baptism of infants, and faith is required of *adults*, in order to baptism, and THEREFORE infant baptism is unscriptural. Here are the main pillars of the contracted system I am now opposing—the only ammunition they have, is contained in these “two poor sophisms”; rob them of these, and their whole strength is gone.

## The Baptism of John not Christian Baptism.

As it tends very materially to strengthen the plausible arguments of the Baptists, it is very common for them to speak of the baptism of John as analogous to the ordinance of christian baptism. Adopting this hypothesis, they ring such a set of changes upon the words, “in Jordan, in Enon, went up out of the water,” that one might almost be led to conclude that they considered declamation and argument, as synonymous terms. If, however, we can clearly prove, that christian baptism is essentially different from the baptism of

\*Edward's Antipedobaptism, p.p. 17, 23.



John, they must desert the waters of the Jordan and the Enon, and must cease to urge the example of Christ, as having any weight in the present controversy. For, assuming that John's baptism is not the same with our Lord's, even if it could be proved (which we think, it cannot) that John baptized by dipping, it would not follow as a necessary consequence, that after the ascension of our Lord, the Apostles dipped all their converts. If, therefore, we can compel them to abandon this ground, the votaries of the exclusive-immersion scheme, will have the baptism of the Eunuch only, which in the least appears to favor their views—from all the other christian baptisms they will not be enabled to furnish the shadow of evidence that they were performed by plunging only.

You have not attempted to show that John's baptism is christian baptism. You have not referred us to one passage of holy writ confirmatory of this position. We can, therefore, view it, only as the sign of a desperate cause, when you speak so largely of infants not coming to John's Baptism. That they did not, you are quite certain, "for not one word is said about infants being brought."—I wonder that you are not also quite certain that no females were baptized, for not one word is said of *their* coming; why then did you not pursue your argument to its consequences, and indisputably prove that no women were baptized by John.

But where, I ask, is the Pedobaptist who admits that the baptism of John is christian baptism, or where is he who supposes that infants were baptized by John? Sir, your opponents believe that the Levitical economy did not cease in its claims and rites, until the resurrection of Christ: consequently, that infants during the dispensation of John, were of the Jewish church; but you seem to desire to filiate upon us the absurd notion, that infants at one and the same time, could be members of two churches—the Jewish and the Christian. Sir, crazy as you may think the Pedobaptists are, yet their lunacy does not carry them to such lengths of absurdity as this; they do not think that Judaism and Christianity were both in force at the same period.

But though *you* have not attempted to prove the identity of the christian institute with the baptism of John, yet Mr. Crawley has, and in three different chapters has distinctly referred to this subject. So carefully, however, does he walk over this undulatory ground, that it requires a very nice discrimination to know precisely what are his views. In the third chapter he admits that he does discern in the commission of Christ to his apostles some slight addition to that of the practice of John, for whereas he confined his preaching to Judea, but the Apostles were to extend their ministry to all nations. A shade of difference is here recognized.

Next, Mr. C. PERHAPS discerns another addition, "the express mention of the Holy Trinity" in christian baptism. We are not indeed told expressly, that he does discover this addition: the mists of uncertainty so obscure the subject, that *perhaps* he does, but then, perhaps he does not. Not a word of inspiration can Mr. C.



cite to prove that the rite of John was administered in the name of the Sacred Three : the divine historian has not neglected to state that John subsisted on locusts, that he was clothed with a girdle, with various other things of but trivial moment, and yet he has omitted this all-important particular. Perfectly *silent*, however, as are the Evangelists on this subject, yet in spite of this silence, Mr. C. *perhaps* does not discern but that John baptized in the name of Father, Son and Holy Ghost. A very striking illustration certainly of my former remark, that the Baptists are a privileged class of people. We must not be allowed to open our lips in favor of infant baptism, because the Scriptures are silent upon that point, but Mr. C. may be allowed *perhaps* to discern that John baptized in the name of the Trinity, though the Bible is much more silent upon that subject.

Passing on to the next page, Mr. C. remarks, that "as the Saviour had preached distinctly and constantly, of 'the Father' of himself, 'the Son,' and of the Holy Ghost 'the Comforter'—we cannot suppose there was any thing *substantially* new in the direction here given, to baptize in the name of the Father, Son, and Holy Ghost." Here again we are confounded with these refined expressions of metaphysical subtilty. Observe, in some sense or other it may be new—in some of its features it may be new—it may be partly new,—but Mr. C. cannot suppose that it was *SUBSTANTIALLY* new. And this *supposition* rests merely on the fact, that sometimes our Lord taught concerning the ever-blessed Trinity—whence it is supposed that the name of Father, Son, and Holy Ghost, may have been employed in a holy sacrament. I must confess that my intellect is so obtuse, that I can see no force whatever in the supposition.

Knowing well, that it would be urged that John and the apostles, had not sufficiently comprehensive views of the spiritual nature of the kingdom of Christ, to administer *christian* baptism, Mr. C. in the same cautious manner, proceeds to state "that the use of this form was consistent with the doctrine of which they already knew much; although, doubtless, these truths gradually unfolded themselves with greater clearness to the minds of the Apostles after the day of Pentecost." Of these doctrines we are told they already *knew much*—the precise amount of their knowledge, however, is not stated. As to their knowledge in reference to the vicarious sufferings of Christ, his resurrection, and the spiritual nature of his kingdom, the evangelists supply us with abundant information to prove, that instead of knowing much, on these vital subjects, they knew extremely *little*; all along the Apostles appear to have been "intoxicated with the hopes of an earthly kingdom, and totally unapprized of their Master's death."

But here also we are baffled; for having told us they knew *much*, immediately a veto is put on the expression; and we are informed that although, already they knew much, yet that doubtless these truths gradually unfolded themselves afterwards with greater

clearness to the minds of the apostles. Now these expressions "greater clearness" and "gradually unfolded" shut out all controversy. For as nothing positive is stated of this *clearness*, who is to decide in the case what is to be understood by *greater clearness*. And then with regard to the pretty term "gradually unfolded" Mr. C. does not inform us even when the flower first appeared: in the time of John it may have been but just springing forth—or the bud may not have been formed—or the flower may not have been opened—in fact you may make any thing or nothing of the expression—"gradually unfolded."

Having adopted such ambiguous phraseology Mr. C. next informs us that "it is immaterial whether we *call* John's baptism Christian baptism or not." Observing the word *call* in italics, I immediately tried to ascertain its precise import in this particular place—but for what reason emphasis is put upon it, or why it is adopted at all, I cannot tell: to this moment clouds and darkness surround it. Every reader must mark, that it is not said that it is altogether immaterial whether John's is christian baptism, but only whether we *call* it so or not. In this sentiment I perfectly coincide with Mr. C. for if the baptism of John is essentially different from the baptism of a brighter dispensation, it matters not a straw whether we *call* it so or not.

We now advance to Mr. C.'s leading argument. "The baptism of John was the same as Christ himself practised by his apostles [before his resurrection], and what they practised was plainly what he now enjoins them to continue to practice throughout the world."—If I could lay claim, to the dignified appellation of *logician*, I would not hesitate for a moment to term this the *petitio principii*, a mere begging of the question in debate. To any person of ordinary discernment, the fallacy of this reasoning, I think, must appear exceedingly glaring; for if the baptism of Christ by his apostles before the great commission was given, was only John's baptism, then what was afterwards practiced by them, was not, by a parity of reasoning, Christian Baptism. Mr. C. assumes, (he does not prove) that John's baptism is Christian baptism—he then advances a step and proves that the disciples of our Lord during the dispensation of John practised christian baptism—he then advances yet another step, and proves that after the commission of their Lord, they likewise practised christian baptism. Now "is not this much the same as saying that he believes" John's baptism is Christian baptism, "because he does believe it, which is certainly not a very *potent* argument?" When Mr. C. *proves* by irrefragable arguments, the identity of the baptism of John with our Lord's, his reasoning will be firm as adamant, but until then, compared with it "a spider's web, is rope, is cable." It is certain if you grant his premises, the sameness of the two ordinances, his conclusion inevitably follows, but this, it must not be forgotten, is the precise point at issue.

Perhaps this may help to explain why the word *call* was adopt-

ed in the commencement of the paragraph ; for certainly Mr. C. must know that it was very material to the solidity of his argument, to prove that the baptism of John is christian baptism, for without this proof, the argument is light as gossamer, and less than nothing. The Pedobaptists believe that the disciples of Christ, practiced the baptism of John, during the life of the Redeemer; but they do not therefore consider, that John's baptism was christian baptism, and when reasons are demanded for this opinion, they will furnish substantial arguments to support it, and in the precise words of eminent Baptist-writers. Having thus exposed the chief argument of Mr. C. his flourish as to our *right* to say, that the baptism of infants was afterwards added to the baptism of penitent believers, we leave where it is, and just as it is.

Turning to the fifth chapter, we find Mr. C. offering one or two suggestions, in order to place this subject in its proper light. That they are only suggestions no person will for a moment dispute. As to the disciples at Ephesus, Mr. C. maintaining the same circumspection as before, will not venture an opinion in plain and express terms, as to whether these persons were *re-baptized* or not. Not only are we told that it is doubted whether they had previously been baptized, but he tells us that it is immaterial to the present inquiry to decide the question. Coming from the pen of a person of Mr. C's high intellectual attainments, this declaration completely staggered me. That it is very material, nay, that it is all-important in this controversy, will appear, I conceive, from the following just and excellent remarks of the most celebrated writer among the Baptists, the Rev. Robert Hall. Opposing the identity of the two institutes, he observes, "the case of the disciples at Ephesus, to which we have just adverted, affords a *demonstrative* proof of the position for which we are contending ; for if John's baptism was the same with our Lord's, upon what principles could St. Paul proceed in administering the latter to such as had received the former."\* And then as to *doubting* the plain and obvious meaning of the passage, he observes that "in the whole compass of theological controversy, it would be difficult to assign a stronger instance of the force of prejudice, in obscuring a plain matter of fact"—and he afterwards terms it, "doing violence to the language of scripture, and to every principle of sober criticism."†

As to the reason assigned, why these disciples may have been baptized, and yet not affect the identity of the institutes in dispute, to adopt Mr. C's words, "such miserable struggling to support a tottering cause," we never before witnessed. As Mr. C. has not *proved* that the generality of John's converts were much more enlightened on evangelical subjects, than these Ephesian disciples, we cannot but consider it as "mere vamping" to write so largely of their "extreme ignorance." Until he prove, that their "grievous amount of ignorance" was greater than that of the

\*Hall's Works, Vol. 1, p. 299.—†p. 299.

disciples of John generally, we shall leave his query to be decided by the baptist churches in the province.

In few words, I conceive, it may be proved to the satisfaction of every unprejudiced mind, that the baptism of John was not christian baptism. The case of the disciples at Ephesus, narrated in Acts 19, 1, &c. is one "*decisive fact*": they had been baptized by John, but St. Paul baptizes them in the name of the Lord Jesus. Our baptist brethren contend that saving faith is indispensably necessary, in order to christian baptism, but do they entertain the monstrous notion, that the "*prodigious multitudes*" who came to John, were all savingly converted to God? Do they believe that the whole Jewish nation, under John's ministry, entered into the fold of the Redeemer? If so, what became of those converts? Who opposed our Saviour throughout his life? Over whom did he shed most bitter tears? To whom did he declare that they would not come to him? Or how can we account for it, that after the outpouring of the Holy Spirit, no notice is taken of John's disciples? The divine historian *numerically* states the success of the Apostles, and informs us that the number of converts was about *five thousand*, but why not refer also to the tens of thousands who flocked to John's baptism? Had they all become apostates? If not, and if they were converts to *christianity*, the number of disciples, instead of being about five thousand, would have amounted to hundreds of thousands.

Again, on the day of Pentecost, the Apostles directed *every one* to be baptized, and *as many as* gladly received the word were baptized. But if the baptism of John had been the institute of the christian dispensation, would St. Peter have urged them *all* to be baptized without any reference to their prior baptism? Now, I ask, were these individuals and all the other converts of the apostles, only those who had rejected John's baptism? Were they all without exception, of that impious class, which uniformly held his mission in contempt? Either we must suppose this, or else we *must* conclude, that those who had been baptized by John were baptized also by the apostles, which, to use the language of a Baptist, is *demonstrative proof* that the ordinances in question are essentially different. If the apostles baptized all who professed faith in Christ, without any regard to their having been previously baptized by John or not, "*what stronger proof can be desired that the institutes in question were totally distinct.*" Were we satisfied with an *argumentum ad hominem*, with the sort of proof sufficient to silence our opponents, here the matter might safely rest.\*

That the baptism of John, and christian baptism, are two different institutes, the following reasons I think will amply demonstrate:

1. "The commission to baptize all nations, which was executed by the apostles after our Saviour's resurrection, originated in his *express command*; John's baptism it is evident, had no such ori-

\*Hall's W. 1 vol. p. 302.

gin. John had baptized for some time before he *knew him*; it is certain, then, that he did not receive his commission from him. John uniformly ascribes his commission, not to Christ, but the Father, so that to assert his baptism to be a *christian* institute, is not to interpret, but to contradict him. "And I knew him not" is his language, "but he that sent me to baptize with water," &c.

2. "The baptism of John was the baptism of *repentance*, or reformation, as a preparation for the approaching kingdom of God: the institute of Christ included an explicit profession of faith in a particular person, as the Lord of that kingdom. In short, the profession demanded in the baptism of John, was nothing more than a solemn recognition of that great article of the Jewish faith, the appearance of the Messiah, accompanied, indeed, with this additional circumstance, that it was nigh at hand. The faith required by the apostles, included a persuasion of all the miraculous facts which they attested, comprehending the preternatural conception, the deity, incarnation and atonement, the miracles, the death, and the resurrection of the Lord Jesus."

3. "Christian baptism was invariably administered in the *name of Jesus*; while there is sufficient evidence, that John's was not performed in his name. That it was not during the first stage of his ministry is certain, because we learn from his own declaration, that when he first executed his commission, he did not know him, but was previously apprized of a miraculous sign, which should serve to identify him when he appeared. If we suppose him at a subsequent period, to have incorporated the name of Jesus with his institute, an alteration so striking, would unquestionably have been noticed by the evangelists. Besides, to have baptized in the *name of Christ*, would have been incompatible with "the *extreme reserve* maintained by our Lord, with respect to his claim to the character of Messiah. When Peter, in the name of the rest of the Apostles, uttered that glorious confession, "Thou art the Christ, the Son of the living God, our Lord immediately enjoins secrecy. What he enjoined his disciples not to publish, he certainly did not publish himself, nor for the same reason suffer it to be indiscriminately proclaimed by his forerunner. For what possible purpose could he forbid his disciples to publish what John is supposed to have promulgated as often as he administered the baptismal rite? And how shall we account on this hypothesis for the diversity of opinion which prevailed respecting his character, among those who were thoroughly convinced of the divine mission of that great prophet?"

4. "The baptism instituted by our Lord is in Scripture distinguished from that of the forerunner by the *superior effects* with which it was accompanied; so that instead of being confounded, they are contrasted in the sacred historians. "I indeed," said John, "baptize you with water unto repentance, but there cometh one after me who is mightier than I: he shall baptize you with the Holy Ghost, and with fire."



5. The attentive reader of the New Testament will not have failed to remark, that the rite performed by John, is rarely, if ever, introduced without the addition of some explanatory phrase, or epithet, intended apparently, to distinguish it from every preceding or subsequent religious observance. Thus it is sometimes denominated the baptism of John, on other occasions, baptism in water, and the baptism of repentance, but is never expressed in the absolute form in which the mention of christian baptism invariably occurs. Though innumerable persons were baptized by Paul, we read of no such expression as the baptism of Paul; on the contrary, he expresses a sort of pious horror at the very idea of such a supposition."

The reader who is desirous of fully understanding the "fundamental disparity between the baptism of John and the Christian institute" may see these various positions elaborately argued by the Rev. R. Hall in his "Terms of Communion," and other tracts on the subject. But I now return Sir, to you. Until you have proved that John's baptism is Christian baptism, we shall only smile at your folly in attempting to *prove*, that infants were not baptized by John. Why Sir, you have proved, what almost every Pedobaptist admitted. You triumph without an opponent—you shout victory when no battle has been fought. Nor can we do otherwise than *marvel*, when we are gravely told by Mr. C. that "if John did not baptize infants, it follows, that the church [of Christ] began to be formed without infant baptism." Yes, it follows most certainly if the baptismal rite of John was *christian* baptism—but if they were "*essentially different*," then it follows as certainly, that this flourish of words "*resembles*, and we are sorry to say it, the declamation of a partizan, far more than the sober and quiet conviction of reason." If the Christian dispensation did not commence (and we shall not believe it did until the above positions are refuted) until after the resurrection of Christ, then all this show of argument, "must crumble under the pressure of a thorough examination."

### Christ Blessing Infants.

To the New Testament, we shall now make the appeal, in order to show that from thence, conclusive evidence may be gathered, that under the christian dispensation, infants are to be viewed in the same light as under the Abrahamic covenant. But alas! alas! the New Testament is taken from me and given to my Baptist brother. In this impregnable fortress he is sheltered, whilst I in the wilderness, without sun or moon, and scarcely so much as the glimmering of a distant star, am exposed to the prowling wild beast of the forest, and to all the pitiless blasts of the raging tempest. But let Mr. Crawley issue his own bulletin of the success of this theological campaign. Driven from every post on the ground of the New Testament on which they thought to establish themselves.



the advocates of infant baptism at length take refuge amidst the ceremonies of a darker dispensation, as the forlorn hope of an expiring cause."\*

Pitiable objects indeed are the poor Pedobaptists. The tear of sympathy may well fall, at the bare recital of their overthrow. They are vanquished foes—they have been *driven* from off the field—at every *post* they have been assailed and conquered—so great indeed! has been their discomfiture, that their only *forlorn hope* is in the sombre gloom of the evening, or in the *darker* shades of the night. But who I ask, have Mr. Crawley and his abettors driven from the field? Does he mean that he has driven before him such men as Professors Stuart, Robinson, Woods, &c. &c. &c.—such men as Doctors Wardlaw, Chalmers, Burder, Burns, &c. &c. &c. and a cohort of other theological giants, to mention only a tithe of whose names, would be to transgress the bounds of time and space. What, are men like these swept off New Testament ground, by such 'loftiness of pretension and arrogance of language.' Never! Never! but in this citadel they find themselves so well secured, that they only smile at showers of darts so pointless as these. Mr. C. has seen fit in his work, very gently to hint that "*the ornament of modesty*" is not wreathed around the brow of Mr. Elder; but whether his own bulletin is graced with that admirable quality, I leave to the decision of candid and moderate Baptists generally. That it is *misrepresentation*, for one, I feel perfectly satisfied. The Pedobaptists were never *driven* from the New Testament to consider the character of the *everlasting* covenant of God with Abraham—altogether of their own accord and as free agents, as the FOUNDATION of infant church-membership, they turn to that venerable and inspired document.

But we shall dash through this phalanx of baptist foes, and again take possession of New Testament ground. We will with enraptured feelings, gaze at our adorable Redeemer, blessing infants, and asserting that "of such is the Kingdom of Heaven." We will mark his kindly carriage towards them, whilst he receives them with the melting eye of benignity, and with uplifted hands, pronounces upon them his heavenly benediction and blessing. Carefully considering these interesting circumstances, we shall not believe that Christ receives them with open arms, and at the same time excludes them from his kingdom of grace, until the Baptists point out the chapter and verse of Holy Writ, where this exclusion is recorded.

That our Saviour in *infancy* was admitted by circumcision to membership in the church of Israel is certain; and that this rite obtained among the Jews universally, whether believers or unbelievers in the Messiah, until the resurrection of our Lord, I consider equally certain. Our Lord conformed to the ritual of Moses—attended the Jewish synagogues—kept their feasts and observances

\*Reply to Elder, p. 55.

—and concerning those who sat in Moses' seat, gave instructions to the multitude as follows ; "All therefore whatsoever they bid you observe, that observe and do:" which advice, had the Levitical economy terminated, would have been misleading and erroneous. I assume it, therefore, as matter of fact, that these infants which were brought to Christ, had been already introduced into the Jewish church. I assume it also as fact, that the christian dispensation properly speaking, had not yet commenced—I submit it, therefore, to the candid and unprejudiced, whether these considerations may not help to explain the reason, why the disciples rebuked the individuals who brought these children : they knew that these infants were blessed according to the terms of the Abrahamic covenant, that they were members of the church of God, and for this reason may they not have thought it perfectly unnecessary to bring them to the Redeemer to receive any outward mark of his favour ?

Now Sir, believing that these little ones were members of the Israelitish church, it does not astonish me in the least that the disciples had those peculiar feelings here attributed to them—I do not marvel at all that they were not baptized on the occasion—nor does it surprize me that Christ, either then or before, should not have given a special commission respecting infants. To assert that infants were not baptized under the dispensation of John, Mr. Crawley begs us to remember is a large concession, and he entreats us to hold it. We thank Mr. C. for his kind attention to the Pedobaptists, in exhorting them to continue firm and unmoveable, and in return, we beg leave to assure him, that at present, there is no imminent danger of our being tossed to and fro with every wind of doctrine. Not more attentively, we firmly believe, have any baptists "*in this community*," examined the baptismal controversy, than have some Pedobaptists, who also "cannot be charged as being quite incapable of *research*, or of *duly balancing evidence*." But the above is a "*large concession*";—if it is, the Baptists are perfectly welcome to add it to their already long catalogue of mighty concessions. I am aware, however, of the manner, in which it may be tortured, as a multitude of other Pedobaptist concessions have been, by our opponents.

When we introduce into the controversy, the subject of Christ blessing infants, it must be remembered that our object is simply to show, that our Saviour regarded them in a very gracious light, and that the Redeemer instead of affording his disciples any reason to suppose that under the christian dispensation, little ones were to be excluded from church membership, his words and actions tended to support a directly contrary conclusion. To oppose this view, Sir, you have said nothing : and Mr. C. has only iterated the "never ending story," that the phrase "*of such is the kingdom of heaven*" means, not that the kingdom of God is composed of such children *literally*, but that it is made up of adults, who in disposition, are as humble and teachable as little children. Suppose

this were granted, yet I hope Mr. C. will allow, that Christ *blessed* these infants—I ask then, was his blessing *nothing*, or after having blessed them, were these children to be regarded as belonging to the kingdom of God, or to the kingdom of the Devil? I leave it “to men of good common sense” to decide this question—and if their decision is, that they belonged to the kingdom of God, I ask, then whether our Redeemer in thus blessing infants, did not give an intimation to his apostles, that under the christian dispensation, infants were still to be received into the church.”

If Sir, you will turn to Luke ~~ix~~<sup>ix</sup> 47, 48. you will there find our Lord uttering these emphatic words: “And Jesus took a child and set him by him, and he said unto him, Whosoever shall receive this child *in my name*, RECEIVETH ME.” “Whosoever shall receive this child or one of such children in my name! Remarkable phrase! I have pondered it in my own mind, and wish to submit it to any casuist, with this question: Is it possible to receive a person in the name of Christ, without considering that person as visibly belonging to Christ? I own that to me it appears impossible. But as Christ knows best what his own words imply, he shall determine the question: Mark ix: 41. “Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ.” So to give to any in his name, is to give to them, because they belong to him. And then when Christ speaks of receiving little children in his name, we are to consider them as visibly belonging to him.”\*

In reference to those gracious and consolatory words of our Redeemer recorded in Mark x: 13—16. I shall give what I conceive to be an excellent paraphrase, in the words of Professor Woods:† “These little children, whom you would hinder from being brought to me for my blessing, are objects of my kindest regard. They and such as they, stand in a near relation to my church. The kingdom which I am setting up, is not to exclude or overlook them, but to embrace and cherish them. Peculiar favor was shown to children under the former dispensation; think not that less is to be shown them under my reign. Look not upon them, therefore, with feelings of indifference. Strive not to deprive them of my blessing; but suffer them to come unto me; for to such children the privileges of my kingdom belong.” From this plain and obvious meaning of the passage, we shall not depart, without very strong and conclusive reasons. Dr. Gale, a distinguished Baptist, honestly concedes, that the phrase “*of such*,” refers to infants in years‡. Mr M’Lean, another Baptist writer of celebrity, on this subject; declares that our Lord spake “*expressly* of little children”—and he remarks that the passage “clearly shows that there are *elect* infants.” (Baptismal Tracts, p. 305) Now “a single Baptist witness of learning and candour, in proof of the meaning which we contend for, will *of course* weigh against a host of names in opposi-

\*Edward's Antipedobaptism, p. 44.—†Infant Baptism, p. 67.

‡Reflec. on Wall, p. 421

tion, for what should induce such a man to write against his own side, but the love of truth." Matthew Henry says, "The word *touton* (of such) generally signifies not similitude but *identity*; nor can one instance be found where it excludes the persons or things mentioned." Dr. Adam Clarke translates the phrase, "*The kingdom of heaven is composed of such*;" and he observes, "This appears to be the best sense of the passage.—A great part of God's kingdom is composed of such *literally*, and those who resemble little children shall be received into it."

But we are told that the context gives it a different interpretation. I must confess that to my mind, instead of affecting its plain and obvious meaning, it gives it additional force. According to Mr. C. it does not mean "such in age and size, but such in humility and docility." The context "proves the contrary. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." If a little child cannot receive the kingdom, make an adult *as a little child*, and then he cannot receive it. If the qualities which fit an adult for entrance are to be borrowed from a little child, they must qualify the child equally with the adult; and *the adult cannot enter as a child does, if the child do not enter at all.*\* "Yea," and "of such," says our Lord "is the kingdom of heaven;" not of such only as were like these infants. For if they themselves were not fit to be subjects of that kingdom, how could others be so, because they were like them?"†

Mr. Crawley very properly extols the accuracy of the criticisms of the German scholars. I have no doubt, therefore, he will pay some deference on this subject not only to the *opinion*, but also to the *reason* of that opinion, as given by Storr:—" *ton gar toiouton estin e baslieia ton ouranon*; for of such is the kingdom of heaven. *Children must have been included in the word, such*; because the proposition, the kingdom of heaven belongs to *humble adults*,—to those who have as little pride as children, would be no reason, why children should not be prevented from coming to Jesus."‡

The Rev. Richard Watson, not unjustly designated "*talented*" by Mr. C., has the following remark on the passage now under consideration:—"The first evasive criticism of the Baptist writers is, that the phrase "*of such*," means of such-like, that is, of adults being of a child-like disposition; a criticism which *takes away all meaning* from the words of our Lord. For what kind of reason was it to offer, for permitting children to come to Christ to receive his blessing, that persons, not children, but who were of a child-like disposition, were the subjects of the kingdom of God? The absurdity of this is its own refutation, since the reason for children

\*Isaac on Baptism, p. 150.—†Wesley's Works, vol. 10, p. 195.  
‡Biblical, Theol. Book 3. 63.

being permitted to come must be found in *themselves* and not in *others*.<sup>11\*</sup>

To these valuable extracts I shall subjoin yet another from the masterly pen of Dr. Wardlaw :—After showing that the expression 'kingdom of heaven' signifies the gospel dispensation, including both its state in this world, and its state in the world to come, he proceeds to observe;—"Of this kingdom young children (*brepheoi*, infants) are here most explicitly declared to be subjects, —partakers of its privileges and blessings.—If (as some allege) the phrase "*of such*" means of *persons possessing the dispositions of children*, it means this, beyond all question, *inclusively of the children themselves*. If not, the reason for receiving them would be as applicable to *lambs*, or *doves*, as to children :—besides, that the words which follow ascertain their being included, —"Whosoever shall not receive the kingdom of God *as a little child*, (i. e. surely as a little child *receives it*) he shall in no case enter therein."<sup>†</sup>

With this mass of argument before us to overthrow the view of Mr. C., his own words to Mr. Elder may not unjustly be employed as a retort:—"Surely the courage with which some men will argue in the face of evidence and candour, is amazing, but far from enviable."—And why, I ask, all this pious cutery against "*unconscious babes*"? The Prince of life and glory did not deem them unworthy of his notice—and if Mr. Crawley please, he did not consider it beneath his dignity, even to "*nurse*" these little ones ; for **HE TOOK THEM UP IN HIS ARMS**. As we do not know precisely, the theory of Mr. C. in reference to the final salvation of infants, we are unable to refute the notion which he appears very desirous of establishing, namely; that heaven is not *principally* composed of little children. We firmly believe it is, for at the lowest computation, at least a *third* part of the human race, die under seven year's of age, and of the glorification of all these children, we have not the shadow of a doubt.

You must excuse me Sir, if I close this very interesting part of the subject, in the language of pious Richard Baxter:—"Doth Christ take infants in his *arms*, and would he have them *all* put out of his *visible church*? Would he have us receive them *in his name*, and yet not receive them into his church, nor as his disciples? How *can* infants be received in Christ's name, if they belong not visibly to him and his church? Nay, doth Christ account it a receiving of himself, and shall I then refuse to receive them, or acknowledge them, the subjects of his visible kingdom? For my part seeing Christ hath given so full a discovery of his will in this point, I will boldly adventure to follow his rule, and had rather answer him, upon his own encouragement, for **ADMITTING A HUNDRED INFANTS** into his church, than answer, **KEEPING OUT ONE**." To this, I only add, Amen and Amen.

\*Theol. Instl. vol. 3. 418.—†Diss. on " " p. 122.



## The Promise to Children.

Although not "indued with a new species of sight" yet with our present optical powers, in the sermon of Peter on the day of Pentecost, we can discover a favorable aspect towards the church-membership of little ones, under the gospel dispensation. To those who were pricked in their hearts, he exclaims, "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 to as many as the Lord our God shall call."

In perfect accordance with the views of Mr. C. and all other baptist writers, you tell us that *the promise* refers only to the gift of the Holy Ghost, and not to the great promise of God to Abraham. For the following reasons, however, I must be allowed to differ from you:—1. The prophecy of Joel in reference to the *extraordinary* effusion of the Spirit, had been quoted by Peter to reprove the *scoffers* who regarded the apostles as men filled with "*new wine*"—but this promise was introduced to heal the broken hearts of these true *penitents*.—2. It would not have been a source of consolation to these mournful, distressed souls, who were groaning for spiritual deliverance, to have informed them that they also should speak with tongues and work miracles: they could not discover the *inward change* wrought in the disciples by the eternal Spirit, and indeed you as well as Mr. C. seem to admit, that these individuals were filled with amazement only at the miraculous gift of tongues. Now St Paul has declared that though an individual could remove mountains, yet without *love*, which is of the essence of religion, he would be a blank, a cypher, a mere nothing.—3. When Prophets and Apostles desire to encourage the Jews, they do not refer to the promise of Joel, but to the promise of God with Abraham. Your familiar acquaintance with the scriptures will supply you with an abundance of passages to support this position.—4. Scripture is the best interpreter of Scripture: and I hope you will allow that St. Peter will best explain the import of his own words. Turn, then, if you please Sir, to a parallel passage in Acts 3. 25, 26. and you will find this *same apostle* addressing the *same class* of persons, the Jews, speaking also of the *same days* as foretold by all the prophets from Samuel, who had spoken, exhorting them likewise to the *same duties*, repentance and faith in Christ, and promising the *same blessing*, remission of sins,—you will find him referring not to the prophecy of Joel, but in plain and express terms to that which the Jews considered as emphatically **THE PROMISE**, the promise of God to Abraham. Plainly, the apostle selected this promise in preference to any other, in all the book of God; and in this, doubtless he acted wisely, for he well knew that of all promises, this would be most highly regarded by his countrymen, the Jews.



For these reasons I consider, that as in the opening of the Abrahamic dispensation, the promise was "I will be a God unto thee, and unto thy seed after thee," so now in the opening of the Gospel dispensation, Peter reminds his brethren that "the promise was still unto them, and to their children," And how *Jews*, who, because God had promised to be a God unto Abraham, and to *his seed*, had been accustomed for hundreds of years to receive infants by circumcision into the church, could understand St. Peter in any other way, than, that this promise also included their infant children, I know not; if St. Peter did not really intend this, his phraseology was certainly calculated to mislead.

But if you must have it so, let the promise have reference only to the gift of the Holy Ghost. Allowing this, the poor infants are soon buried out of sight, for you have the assurance, nay the presumption, to declare, that "infants are not capable of receiving the Holy Ghost." O Sir, O Sir, does your zeal against infant baptism carry you to such extremes? Did you never read in the Scripture, that "John was FILLED WITH THE HOLY GHOST even from his *mother's womb*?" And yet with this passage of Holy Writ before me, am I to be told by a "fallible" mortal that infants cannot receive the Spirit of God? And then look at your consistency; infants can be admitted to heaven, you assure us—but can they unless first sanctified by the eternal Spirit? Your zeal certainly overleapt the bounds of consistency and scripture in this instance. But you further ask Mr. Richey to inform you whether "word" in *English*, means BREAST in GREEK? Surely this witty stroke, of *infants* gladly receiving the *breast*, was borrowed from that sparkling witticism of Mr. C.'s, where he flourishes about the Apostle's being "charged with the additional business of nursing infants;" but whether or no, they are worthy of being linked together in indissoluble union. Sir, I believe Solomon teaches me to answer a fool according to his folly: but I spare you. Let such ribaldry perish with the contracted cause it is intended to uphold!\*

But supposing the promise does refer to the Holy Ghost, I ask, does the language of Peter agree with the language of a baptist. When the Baptist preachers, enlarging on repentance and baptism,

\*By the words "afar off," Mr. Crawley thinks the Apostle had the consolation of the Gentiles in view, and that he wished to assure them, that the promise was no longer to be limited to Judea, but extended abroad throughout the earth; but how a "careful attention" to this discourse could have led Mr. C. to adopt this notion, is to me, utterly incomprehensible. I will not say that the Holy Ghost did not, in this "glad climax of hope" embrace all nations, but that Peter intended to assure the Gentiles, that the covenant of redeeming grace and mercy embraced them equally with the Jews, I cannot without explicit proof believe. On the contrary, I have always considered that Peter, until some time after, was perfectly ignorant of the calling of the Gentiles, and that it was by special revelation that he was taught no longer to call the Gentiles common or unclean. I humbly conceive he meant no more than that the Gospel should be preached to all the dispersed of Israel, and their posterity, in distant nations; though I likewise believe that the Holy Ghost had, doubtless, a far more enlarged view.

commonly speak also of the *children of penitents*, I may believe that Peter had no reference to the baptism of infants, but not before. "The Baptists," says Mr. Pirie, "would make Peter a weak reasoner indeed. According to them, he says to his audience, the promise is to you, therefore be ye baptized, the promise is also to your little ones, therefore let them not be baptized." "But this text I shall be told, says nothing about the baptism of children; they are not, therefore, entitled to the rite. Yet it looks rather odd, I think, to say, in effect, to a father,—“I command you to enter into the church by baptism, in order that you may enjoy a prime privilege of the church, the gift of the Spirit; and I promise the same blessing to your little ones, if you will keep them out of the church, and refuse them the ordinance.””\*

### Children of Believers.

I now come to that memorable declaration of St. Paul, recorded in 1 Cor. vii: 14. of which Professor Kidd remarks, that "legitimate ingenuity cannot explain this text in any other manner, than that infants have a right to the same external privileges as their parents." "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." The view advocated by Mr. Elder and adopted by learned Pedobaptists generally, Mr. C. in his usual confidential tone, very modestly declares, is founded upon "*exceedingly perverse reasoning*:" no doubt he thinks so, and any argument that militates against the cause he has espoused, is extremely perverse, and the stronger the argument, the greater the perversity. We shall not, however, be deterred from expressing our honest convictions, even though other and harder epithets should be employed: banter and argument we have been long taught to regard as things of a widely different character.

As Mr. C. has elaborated the reasoning you borrowed from Pengilly, and as I like to have something tangible to grapple with, I shall now refer to his work. According to Mr. C. the apostle, in the above passage designed to remove a scruple from the minds of some, who were united to unbelieving parties, as to the lawfulness of their marriage union, and in order to prove, that "it was a holy and allowable thing in God's sight for them to remain together," Mr. C. represents the Apostle as telling them, that their marriage was lawful, by reminding them that their children were not bastards. Believing the Apostle to be a man of profound learning, I cannot think he would thus *reason in a circle*, and attempt to prove the thing by itself; and yet if Mr. C.'s view is correct, he plainly does this: he proves that their marriage is lawful, by telling them that their children are not illegitimate. Take the case of two individuals, who, having lived together for a number of

\*Isaac on Baptism, p. 133.

years, at length have some serious doubts as to the legality of their union : can any person suppose that this reasoning would satisfy them : "Your marriage is lawful", and it is proper for you to remain together, else were your children bastards, but now are they legitimate?" No : Prove to these persons first, the lawfulness of their marriage, and the legitimacy of their children will follow as a consequence ; while merely, to tell them that their children were not illegitimate, would not satisfy them that their union was lawful. It is true, Mr. C., I presume, anticipating these objections, tells us that "it had never entered into their minds that their children were illegitimate: but as he has not *proved* this, we shall not consider it as of the least weight in the controversy. We must and will have *proof*: otherwise every assertion unconnected with proof, we shall regard only as vain and idle. To others however, I submit it, whether or not it was possible to doubt the lawfulness of their marriage, without doubting, also, the legitimacy of their children. To my mind, I must confess, it appears impossible.

But there is another objection to Mr. C.'s views of this passage. Every argument, we have a right, to trace up to its logical consequences—let this be done in the present case, and see to what absurdity it leads us. The children are legitimate, according to this scheme, in consequence of the influence which the believing person has upon the unbelieving party : OTHERWISE, says the Apostle, if it were not as I have stated, that the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband; your children would be *unclean*, but now are they *holy*. Without this sanctification then, the children would be unclean. But suppose that husband and wife are *both unbelievers*, are their children therefore *illegitimate*? Is their marriage *unlawful* because they are not *christians*? Is the *badge of bastardy* to be placed upon children, because their parents have not *faith in Christ*? Who will acknowledge this, and yet this scheme which refers us to the legitimacy of the children, most evidently leads to this absurd conclusion.

This argument is forcibly stated by Professor Woods : "If both parents are unbelievers,—if they are both *pagans*; most surely their children cannot be considered a *holy seed*, in the sense of the Old Testament or the New. They are *hakatharta*, *unclean*, *pagan*. But are they illegitimate? If not,—if those who are joined in marriage, though both of them are unbelievers and pagans, may by the acknowledgment of all, have *legitimate children*; then clearly, the faith of one of the parents, and the sanctification of the other by means of that faith, cannot be necessary in order to the legitimacy of the children. But it is necessary, in order to their being *holy* in the sense of the Apostle; for he says expressly, that were it not for such a sanctification of one parent by the other, the children would be *unclean*, which is the opposite of being *holy*. Thus it becomes manifest, that *hagia*, and *hakatharta*, cannot be rendered *legitimate* and *illegitimate*,

without involving us in inextricable difficulty as to the Apostle's reasoning." \*

But take the view of almost all Commentators and Divines but the Baptists, and there is no inconsistency. They understand the Apostle as saying, that the unbelieving party is so sanctified by the believing husband or wife, that in consequence, their children are separated from heathenism, consecrated to God, brought into the society of Christians, and entitled to the privileges of christian dispensation. "This consideration, as it includes other, and has so much in addition, must be a more powerful reason to enforce the observance of the direction" given, that the believing husband or wife was not to put away the unbelieving party.

"By *holy*, here, the baptists contend, is meant *legitimate*. They do not pretend, however, that in any other place in Scripture the word has this meaning, or that the apostle might not have used another word much more suitable, had he really intended to convey such a sense. On the other hand, Mr. Baxter has shewn, that in near six hundred places in the Bible, where the same word occurs, it clearly signifies a *separation to God*. This argument, I should think, must be decisive with all who do not interpret Scripture by a creed, but are content to take their creed out of the Scripture."†

It will be remembered, that the view we have taken of this passage is not of modern invention, intended merely to support a system, but was adopted by eminent men, many hundred years before the Baptists took their rise: and philologists and commentators of later years, almost without exception, reject the idea that St. Paul had reference to the legitimacy of children. The text under consideration is thus rendered by Schleusner: "Otherwise your children also would be removed from the society of Christians." Wahl agrees with Schleusner: "If it were otherwise, it would follow that your children also, were not to be considered as belonging to the Christian community." Lightfoot is of the same opinion. He says, "That the words *hakatharta* and *hagia* refer not to legitimacy or illegitimacy, but to the *Gentile* or *Christian* state; that the children of Gentiles or pagans, were by the Jews considered as *hakatharta* unclean, and the children of the Jews, *hagia*, holy, and that in the passage under consideration, the Apostle refers to this well known sense of the word." Whitby remarks, that "the Apostle does not say, else were your children *bastards*, but now are they *legitimate*; but else were they *unclean*, i. e. *heathen* children, not to be owned as a *holy seed*, and therefore not to be admitted into covenant with God." To refute the other rendering, he remarks; "The word used for *bastard* by the Apostle being *nothos*, Heb. xii: 8. and the word *bastard*, being the proper word for a legitimate offspring; had the Apostle intended such a sense, he would have used the words,

\*Wood's Bap. p. 84.

†Isaac on Bap. p. 162.

which in the Greek writers are generally used in that sense, and not such words as in the Septuagint, and in the Jewish writers *always* have a relation to *federal* holiness or the want of it.”\*

To all this, however, Mr. C. objects, by reminding us, that the two words, *hagiastai* is, or has been sanctified or made holy, and *h-gia*, holy, are substantially the same in signification; and from this he argues, that if the child is holy, in the same sense the unbelieving person must also be holy. “To this it may be replied, that it is nothing uncommon for the same word to have a variety of significations, not only in different sentences, but in the same sentence. Instances of this might easily be pointed out in the Scriptures, and in other writings. But after all, it will be seen that, according to this interpretation, the two words, have really the same general sense, i. e. the sense of being *separated, set apart, or made fit for a particular use*, and that the difference, so far as there is any, arises from the obvious difference of the subjects.” “The unbelieving person, by his connexion with the believing wife is in some sort, separated from the heathen. Their intercourse comes under a sanctifying influence *by means of her piety*.”†

The candid and revered Dr. Doddridge says: “On the maturest and most impartial consideration of this text, I *must* judge it to refer to *infant baptism*. Nothing can be more apparent, than that the word, *holy*, signifies persons who might be admitted to partake of the distinguishing rites of God’s people!” All Pedobaptists believe, that the children of christians, even those children who had only one believing parent, were in the Apostle’s time, and in the Corinthian church actually devoted to God in baptism, and so brought into a peculiar relation to the christian church. Now, on this supposition, what could have been more natural, than for the Apostle to express this fact relative to the children, by saying they were *hagia, holy*, that is, *set apart, consecrated to God*, just as the children of God’s people were formerly called *holy* on the same account.”‡

## Apostolic Practice. Baptism of Families.

We advance now to consider the apostolic practice of baptizing households. With respect to these family baptisms, Mr. C. is pleased to represent us as *seizing* them with avidity, because we *think* they afford a *“mpse* of evidence in support of our favorite system. Perhaps we are theologico-literary beasts of prey; nor is it surprizing after being swept away from New Testament ground, that we should seize at any thing from that quarter, even though

\*See Wood’s *Infant Baptism* for these and other authorities.

†Wood’s *Bap.* p.p. 89, 90, 91.

‡Wood’s *Bap.* p.p. 92, 93.



affording us but a glimpse of evidence. But let that pass : I am well nigh wearied of these hard and unfeeling assertions.

That *houses, whole houses* were baptized by the Apostles, is an *unquestionable fact*. That the term *oikos* house, means a man's family, has been amply demonstrated by the learned, nor does Mr. C. dispute this meaning of the term. That the *baptism of families* was not a thing of *rare occurrence* but a *matter of course*, that it was not the *exception* but the *general rule*, must, I think, appear to the unprejudiced reader, exceedingly plain, from the unlimited and unqualified manner in which they are mentioned. Of Lydia, we are told that, the Lord opened her heart to listen to the instructions of Paul, and that *she* was baptized and her *household* Acts xvi : 14, 15. Also of the Jailer we are informed, that straightway, *he and all his*, were baptized. Acts xvi: 33. And St. Paul says "I baptized the *household* of Stephanas. 1. Cor. i : 16.—Now I ask, are not these occurrences related just as similar facts would be recorded by a modern Pedobaptist missionary writing to the churches at home, that he baptized such a heathen and his family : if so, we conceive we are justly entitled to regard these instances of the baptism of whole houses, not as insulated and peculiar facts, but as *things of course*, intended to point out the common mode of proceeding among the first messengers of the Gospel. There must, therefore, have been a multitude of cases of the baptism of families in the days of the Apostles.

To strengthen these remarks, let it be remembered, that our opponents regard the Apostles as Baptists : now I ask, do these narratives look like the accounts of Baptist preachers ? Should we expect such language as this from a missionary of their persuasion in the present day ; I baptized such a *man and all his*, I baptized a man and his *household* ? Take the case of a missionary now labouring in distant lands—suppose we were perfectly ignorant as to the sect or party in Christendom to which he belonged, but a letter from him is put into our hands, in which, without any comment, he proceeds to state, that at such a place, he baptized a woman and her family—at a second place that he baptized a man and all his—and that at another place, he baptized the household of such a converted heathen. After reading this letter, should we think this person was a Baptist missionary ? I leave it to "men of good common sense" to determine this question and also its application. "Indeed so plain is this, and the very idea of baptizing a household, does so naturally fall in with the views of Pedobaptists, that I am inclined to think, it passes with the common people, instead of a hundred arguments."

These considerations will receive additional force by the following extracts : "Is this a circumstance ever to be met with in histories, written by those ministers who do not baptize infants ?" "Now it surely is an extraordinary thing, that in the journals and periodical accounts of baptist missionaries in heathen countries, we:

\*Wood's Infant Baptism, p. 78.



should never meet with any thing of the kind. I question, whether in the thirty years of the baptist mission in India, there is to be found a single instance of the baptism of a household. When do we find a baptist missionary saying, "When she was baptized and her family"—or "I baptized the family of Krishnoo," or any other convert? We have the baptism of individuals; but nothing corresponding to the apostolic baptism of families. This fact is a strong corroborative proof, that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected *some little* correspondence in the facts connected with it. "Here then are facts recorded, relative to baptizing; I take these facts, and compare them with the proceedings of different baptizers; and I find they will not agree to one class, but very well with the other: I, therefore, am led to conclude, that that class of baptizers agree best to the primitive practice, to whom these facts will best agree. For as the practice of the Apostles has no affinity with that of the Baptists, it is very reasonable to infer, that their views of the subject could not be the same."†

From these considerations, unless the Baptists can prove the contrary, we are warranted in assuming, that the *recorded* family baptisms were not in their circumstances in the least *extraordinary*. "Here is the turning point of the argument. If they cannot make out this—or if they cannot make it out without unnatural straining, and inadmissible suppositions, our ground is firm."

But our opponents are infallibly certain, that there were no young children in these families—they are quite sure, they were all adults. Some years ago, we were told by one of their writers, that the means of showing this from the scriptures, was an instance of "the care of Providence watching over the sacred cause of adult baptism:" and now in the nineteenth century, and by a person from whom far different things were expected, we are gravely informed that "it is indeed quite a remarkable coincidence, that those particulars should have been mentioned respecting every one of the baptized households; as if it were the will of God, that Pedobaptists who will resort to such arguments, shall be CONVICTED OF THEIR ERROR, almost out of their own mouths."‡ No wonder, after this, that their own illustrious Hall, goaded almost to desperation at their bigotry and intolerance, honestly told his brethren, that they laid claim to *more than infallibility*. Upon the *infallible assumption* contained in the above remarkable sentence, I deem it beneath my pen, to offer a single observation.

### Family of Lydia.

But to the proof. The first case you have introduced is the baptism of Lydia and her household. From Pengilly you have copied

\*Dr. Wardlaw's Dissert. p. 149.

†Edward's Antididobaptism, p. 59.

‡Reply to Elder, p. 50.

a number of inquiries, all founded upon the silence of scripture. Here is the amount. "It does not expressly say, that Lydia had a husband—it does not expressly say, she had any children—it does not expressly say that her children were infants." To this I reply, in the language of Mr. Crawley to Mr. Elder: "Is Mr. Jackson then so ignorant of the language of narration, as not to know that every minute particular is seldom if ever mentioned in any history, and that this is especially the character of scripture narrative? Who does not know, that when any principal fact is mentioned, the mind is often left to supply the subordinate and less important matters that relate to it?"\* As to your talking of the troublesome task of Lydia travelling with her family three hundred miles from Thyatira, your own voyage, with a large family from Alexandria to this place, a much greater distance, I should have thought, would have spared you the troublesome work of offering this silly objection.

You plainly admit that Lydia had come from Thyatira, and if I understand you aright, that she had come from thence to Philippi on business. I shall therefore take it for granted, that she could not have been past the meridian of life, for had she been aged, it is hardly possible that she would have taken so long a voyage, or have been engaged in "active business." I have felt it to be a great misfortune that you have not told us what *class of persons* composed her household—you intimate that she was not married, that she had no children, who was it then, who made up her household? Had you been learned in all the wisdom of the Baptists, you would have known that her household consisted of "journeyman dyers, employed in preparing the purple she sold." But according to your scheme, she had not a family, and you tell us nothing of the absurd tale of the journeyman dyers, as if Lydia would have brought her purple goods from Thyatira undyed; who then I ask composed her household? Can you answer this question from Scripture?

Now Sir, the narrative says she had an *oikos*, a family or household—and that a person's house, means his children, his offspring. I refer you to Ruth iv: 12.—1 Kings xiv: 10—14, xvi: 3. 21. 22. 1 Tim. iii: 4. I hope then you will allow, that she had a family, and consequently that she must have had a husband at some time or other; at this time, he may have been at Thyatira "superintending the manufactory, while she at Philippi was selling the purple"; and for the above reason, I hope you will cease to marvel that no mention is made of Lydia's husband, as residing at Philippi.

But your puzzles are only preliminary to the great argument. Not a word is said of Lydia's household believing, or hearing the word, or of their administering to the saints: you had nothing of this kind to quibble about, as in the other instances of household baptisms. You could not prove in this case, that adults were in the family of Lydia, because it was declared, Lydia was baptized:

\*Reply to Elder, p. 119.

and her family *who believed*; nakedly you found it related, that she was baptized and her household. "But for all this they must have been adults." *How so?* Because the Apostles on the eve of their departure from Philippi, entered the house of Lydia and *comforted the brethren*. Now you flourish trumpets! The victory is achieved! For "are infants called *brethren*? And could not a *Mother comfort an infant* better than Paul and Silas?" This purely original witticism, is certainly calculated to excite our risibility, and even "to extort a smile from the face of gravity." But Sir, while the innocent smile is fast disappearing from our countenance, your stupendous argument shall be given in due form. *Here it is*. "They saw these brethren in the house of Lydia—therefore they were Lydia's family—THEREFORE they were Lydia's family ONLY!!!" Sir do you see your wonderfully powerful argument, and do you not begin to quake for the cause it is intended to strengthen? If this is a fair specimen of the gigantic columns, which support the exclusive adult scheme, most certainly without the might of a Samson, the whole may soon be laid in utter ruins.

But Sir, it is time for me to turn the tables, and to ask you a few queries. Where did you read that there were no individuals in Lydia's house besides her family? Who gives you to understand that no persons ever enter a man's house except his own children or his domestics? How do you arrive at the wonderful knowledge that none of the Philippian converts were in Lydia's house when the Apostles entered it? Was it impossible or even *improbable* that they should be engaged in prayer for their suffering preachers at Lydia's house, as the disciples were in reference to Peter in the house of John Mark? Or as the Apostles were about to depart from Philippi do you consider it too marvellous to be *real*, that the disciples should have been convened together, to bid their beloved Ministers farewell? All these queries I think, are fairly deducible, from your argument, that all Lydia's family must have been adults, because in her house the Apostles comforted the brethren: that is, *no other persons could have been there, besides her family*, and consequently as they are called *brethren*, no infants could have been of the household of Lydia. Really this partakes so largely of the burlesque, that it is unworthy of so grave a controversy. And yet this is the stuff that is flung in our face as "a remarkable coincidence, and as intimating the *will of God*, that these particulars were related to *convict us of our error*." Only admit (and a wonderful admission surely,) that some other persons might have been present, and this argument, reiterated as it has been times without number, melts away into liquid air—"it appeareth for a little while and then vanisheth away." And yet with these mighty weapons it is that we poor Pedobaptists, are driven from the New Testament ground. Well, whoever flies before such *reeds and straws*, deserves to be driven back to a "*darker dispensation*,"

But to all this, you will, I presume, to support your favorite system, declare that there were no other converts at Philippi except the Jailor and his, and Lydia and her family, and to uphold this notion, you will argue from the silence of Scripture and tell us that because in the narrative others are not mentioned, there could be none else.\* "This is the extravagance of trifling." And yet to support the argument you *must* adopt "this improbable and heartless supposition." You must suppose, that though Paul and his companions remained at Philippi "*many days*," "yet that the entire product of their preaching was *one family*—for the jailor's was at the close of their stay, and arose from very peculiar circumstances." And this you will ground upon the silence of Scripture—On the same plan, when you read of the apostles having "gone throughout Phrygia and the region of Galatia," Acts xvi: 6. as not a syllable is said of any conversions, you will infallibly prove none were converted, for they are not mentioned: and yet a child may confute you by turning to Acts xviii. 23. where it is said that Paul "went over the countries of Galatia and Phrygia in order *strengthening all the disciples*." But, that there were other converts at Philippi, I think, is demonstrated by the epistle St. Paul wrote to the church,—and especially from the following passages Philip. i: 4-7. i: 30. ii: 12. iv: 3. iv: 15, 16. You must however believe, that there were only the *two families* converted, for if you allow any other converts to have been present in Lydia's house, your argument will avail nothing. In the language of Dr. Wardlaw to whose excellent work I gladly refer the reader for a masterly developement of the above arguments, I close this part of our subject: "I refrain from saying what I think, of the argument that requires such a supposition to support it."

### The Jailor Baptized and all his.

With regard to the Jailor's family, Acts, xvi: 29, 34, you think "it would puzzle an intelligent reader, yea, Mr. R. himself, to prove from scripture, that there were infants in his house." But intelligent as Mr. R. is, he cannot *prove* the fact, yet unlettered as you acknowledge yourself to be, you can quickly *disprove* it. Your boasted proof in the case of Lydia, we have seen flee before the touch of reason, and by the application of the same principle, your strong argument on the present household, perhaps, will vanish as mist before the rising Sun.

\*The reader, by referring to page 51. of Mr. Crawley's work, will find that it is there intimated that there were no other conversions at that time at Philippi, but Lydia's family and the Jailor's household; for it is *significantly* said, "that no mention is made of any other conversion." To oppose this most barren, and most miserable view of Apostolic success, and at a time too, when God was so remarkably owning the labours of his servants, making manifest as the Apostle expresses it, "the savour of his knowledge, by them IN EVERY PLACE," I must beg the reader carefully to peruse the whole of St. Paul's Epistle to the Philippians, which epistle I think, will fully satisfy him of the incorrectness of this wretchedly contracted idea.

As in the latter case, so also in this instance, you are *quite sure*, there were no infants in the family. Your proof, Sir. *Here it is*. "They spake unto him the word of the Lord, and to all that were in his house." But what "proof is there here?" "Why infants cannot understand the word, and as the Apostles spake the word unto *all* in the house, it follows that the house did not contain any little children." If the controversy is to be clogged, and made ludicrous in the eyes of all intelligent and unprejudiced persons, by such logic as this, I shall be heartily glad when I have done with it. If I must engage in the discussion, let me have fair and legitimate argument to meet, and not such miserable trash as this. But this is a fair sample of baptist reasoning, employed to depopulate these households of little ones. I must indeed "be indued with a new species of sight" before I shall be enabled to discover any *force* in such reasoning. With the kind of vision I now possess, such logic appears admirably adapted only to discredit the cause it is intended to maintain.

If I visit on some afternoon twenty different houses in the character of a Pastor, and meeting my friend, I say to him, I have visited pastorally, twenty different households, and I spake the word of the Lord, unto all in the various families, would it ever enter the cranium of my friend, to suppose from what I had said, that the whole of these twenty families were all destitute of little children. Will a baptist answer in the affirmative? If not, then, where is his argument upon which he expatiates so largely? It has vanished—it has sunk to rise no more! I ask, further, is not this the general language of mankind, the common way of speaking? When we speak of families performing any actions of which all know infants are incapable of doing, do we ever think of making a formal exception of them? Certainly not. When we say, "Mr. Such-a-one's family are remarkably affable and intelligent," do we add, in order that no misconception may arise, "the little children of course I do not refer to, for we cannot expect affability and intelligence in them." Why Sir, if you and I always qualified our expressions in this way, we should be branded as dunces and idiots by the whole community. Here then is your baptist argument opposed to the common sense, to the general language, to the universal usage of all mankind. Perhaps you will testify in the deferential style of Mr. C. that this is reasoning *in the very teeth of Scripture*." I retort, and tell *you*, that you argue *in the very teeth of reason*—in the very teeth of common sense—in the very teeth of the general language of the world—and consequently in the very teeth of scripture.

With your permission, Sir, I will suppose you preaching to a large Assembly. In the midst of your audience is a *blind man*, who not having his mind abstracted by any thing around him, pays the most profound attention to all you advance. You charge home upon your hearers the truths of God—you testify that they have *all* sinned in word, thought, and deed. You exhort them *all* to



believe in Christ, and turn to God without delay. You exclaim, "I shew unto you *all* the way of salvation—to *all* in this house, I speak the words of the Lord, how, that whosoever cometh unto him he will in no wise cast out." All this time the blind person is scrupulously considering the precise import of these various expressions, and having dissected every word, and fixed its meaning, from the preachers lips, *from the sermon*, he arrives at the wonderful conclusion, that no infants are in the house. He is quite certain of this, for infants have not sinned in *word*, having never spoken, but the minister said that *all* present had sinned in *word*—infants cannot repent and believe, but to these duties *all* were exhorted—moreover, infants cannot *understand the word*, but to *all in the house*, the preacher declared that he spake the word of the Lord—hence he is quite positive, infallibly certain from the sermon, that no little ones are in the house. Having arrived at this conclusion, as it were by a mathematical demonstration, he presently hears in two or three parts of the chapel, the *cries* of some *infants*: and now he is filled with amazement—he reviews his former reasoning, and now he arrives at another infallible conclusion, namely; that the preacher must be very *unlettered*, and *exceedingly foolish*, or he never could, when infants were present, have spoken the word of the Lord to *all in the house*. I know this will be unpalatable to you, and to every baptist in the land: but I cannot help it, for I consider the logic of the blind man equally as good as yours, and I would have you beware, lest in manufacturing a fool's cap for him, you do not make one which exactly fits your own head.

"Let no baptist say indignantly, "This is ridiculous,—it is making a joke of the matter! Let him recollect, that the materials of the joke are furnished by his own friends. Let the *argument*, (if it must have a name to which it has no *title*,) be withdrawn, and there will be no room left for the *joke*. I am only ashamed indeed of being obliged to treat it so seriously. It is not worth the ammunition."\*

"On the passage where it is said, the jailer rejoiced, believing in God with all his house," you and likewise Mr. C. take occasion to observe, that *all believed*, and *all rejoiced*. But upon principles of the soundest criticism, I believe it may be proved from the *original*, that the faith and joy refer to the jailer only—that it expresses his own only, and not his family's faith and joy. The criticism of Dr. Chapin, I have perused, and from its weakness, I have become fully satisfied of the strength of the opposite position. But I have not the least objection, to consider the passage as found in our present version. The reasoning we have applied to speaking to all in the house, will apply equally to all the house rejoicing and believing. For "the simple answer to this is, that such *general expressions* are perfectly common, both in conversation and in writing."

\*Dr. Wardlaw's Bap. p. 131.



But, Sir, why do you not carry this principle of criticism, to interpret every other part of holy writ? You read of Joshua saying *As for me and my house, we will serve the Lord*—but as infants cannot serve the Lord, why do you not infer that his family did not contain any little children. The following remark of Dr. Wardlaw, (page 130,) I hope you will read with prayer and candour: “Yet the inference, would be as legitimate in this case, as in either of the others: and it may not be amiss for our baptist brethren, to make it the subject of a little self examination, by what principle it is that they are led to such a conclusion in the one case, when they never think of it in the other? what is the precise difference in the state of their minds, when they read the 15th verse of the 24th chapter of Joshua, and when they read the 34th verse of the 16th chapter of the Acts.

When you read in relation to the cure of the paralytic Eneas by Peter, that “all that dwelt in Lydda and Saron saw him, and turned to the Lord,” do you from thence infer, that in those places there was a population without infants—infants, it is certain, could not return to the Lord, but all Lydda and Saron did turn to the Lord, and therefore there could be no infants in those parts. Again, Crispus and *his house believed*—Cornelius *feared God and all his house*—and therefore these houses also were destitute of little children. “*Salute*” says the Apostle, “the family of Onesiphorus” and therefore again his household did not contain any little ones, Again he says, “*Salute* them which are of Aristobulus’ household,” and this likewise is without infants. But Sir, there is one passage to which I shall now refer, where this reasoning will contradict the words of the Evangelist in John iv: 53; the nobleman at Capernaum is said to have believed and *all his house*; “so that we are to conclude that there were no infant children in this house also, although his sick son is *not said* to be *his only offspring*, and that son is called by him a *child*, the diminutive term *paidion* being used.”

“In the case of the Jailer’s house, however, the baptist argument manifestly halts; for it is not said, that they *only* to whom the word of the Lord was spoken were baptized; nor that they *only* who believed and rejoiced with the Jailer were baptized. The account of the baptism is given in a separate verse, and in different phrase: “And he took them the same hour of the night, and washed their stripes, and was baptized, he, *and all his*” all belonging to him, “straightway;” where there is no limitation of the persons who were baptized to the adults only, by any terms which designate them as persons “hearing,” or “believing.”\*

\* Watson’s Institutes, 3 vol. p. 422.

## The Household of Stephanas.

A few words only need be said in reference to the household of Stephanas, mentioned in 1st Cor. i: 16. Infants are also excluded from this family, for at the end of the epistle, you find the apostle remarking, that "they had addicted themselves to the ministry of the saints:" But this passage "proves no more than that there were *adult persons* in the family of Stephanas, his wife, and sons, and daughters, who were distinguished for their charity and hospitality. Still it is to be remembered, that the baptism of the eldest of the children took place several years before. The house of Stephanas "was the first fruits of Achaia," in which St. Paul began to preach not later than A. D. 51,\* whilst this epistle could not be written earlier at least, than A. D. 57, and might be later. Six or eight years, taken from the age of the sons and daughters of Stephanas, might bring the eldest to the state of early youth, and as to the younger branches would descend to the term of infancy, properly called. Still further, all that the Apostle affirms of the benevolence and hospitality of the family of Stephanas, is perfectly consistent with a part of his children being still very young when he wrote the epistle. An equal commendation for hospitality and charity might be given in the present day, with perfect propriety, to many pious families, several members of which are still in a state of infancy. It was sufficient to warrant the use of such expressions as those of the Apostle, that there were in these Corinthian families, a few adults, whose conduct gave a decided character to the whole house."

"Thus the arguments used to prove, that in these three instances of family baptism, there were no young children, are evidently very unsatisfactory: and they lead us to the conclusion, which perhaps all would come to in reading the sacred history, were they quite free from the bias of a theory, that "houses" or "families" as in the commonly received import of the term, must be understood to comprise children of all ages, unless some explicit note of the contrary appears, which is not the case in any of the instances in question."†

"The Pedobaptists, let it be remembered, take the word *house* in its *natural* sense, for a man's *children*; and when we baptize an unbaptized adult, we baptize his children also, in imitation of the apostles: our opponents reject this *natural* acceptation, and of course contradict the Apostolic practice in their proceedings, by confining baptism to *individuals*; even though we are informed, that Lydia's *house* was baptized with herself, that the Apostles baptized the Jailer "and all his," and also the household of Stephanas."‡

\*Macknight, fixes the period of the Apostle's labours at Corinth, to be 51, and Pearson, Mill, and Macknight, date the first epistle to the Corinthians at 57. T. T.

†Watson's Inst. 3 vol. p. 426.

‡Bap. by G. Jackson, p. 51.

## The Apostolic Commission.

As the commission of our blessed Lord to his Apostles, has been so often appealed to by our opponents, and with all the *eclat* of a complete victory, as establishing their views, we shall, before we endeavour to build our sentiments upon it, notice the objections the baptists adduce from it, against the principles of pedobaptism.

"To the objection, *it is not commanded, to baptize infants, therefore they are not to be baptized*:—I answer, *It is not forbidden to baptize infants, therefore they are to be baptized*. And the reason is plain: for when *pedobaptism* in the Jewish church was so known, usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent; there was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his hands, and into evangelical use, as he found it; this only added, that he might promote it to a worthier *end*, and a larger use. The whole nation knew well enough that *little children* used to be *baptized*; there was no need of a precept for that, which had ever by common use prevailed. If a royal *proclamation* should now issue forth in these words, *Let every one resort on the Lord's day, to the public assembly in the church*; certainly he would be *mad*, who in times to come should argue hence, that *prayers, sermons, and singing of psalms*, were not to be celebrated on the Lord's day in the public assemblies, because there is no mention of them in the *proclamation*. For the proclamation provided for the celebration of the *Lord's day* in the public assemblies in general; but there was no need to make mention of the particular *kinds* of the divine worship to be celebrated there, when they were always and every where well known, and in daily use, *before* the publishing of the proclamation, and *when* it was published. The case is the very same in *baptism*. On the other hand therefore, there was need of a plain and open prohibition, that *infants* and *little children* should not be baptized, if our Lord would not have had them baptized. For since it was most common, in all preceding ages, that little children should be baptized, if Christ had been minded to have that custom abolished, he would *have openly forbid it*. Therefore his *silence*, and the silence of the *Scripture* in this matter, confirms *Pedobaptism*, and continues it to all ages."\*

"If Christ in his command to baptize all. Matt. 28. had wished children to be excepted; he must have expressly said this. For since the first disciples of Christ, as native Jews, knew no other way than for children to be introduced into the Israelitish church by circumcision, it was natural that they should extend this to baptism, if Christ did not expressly forbid it. Had he therefore wished that it should be done, he would surely have said so in definite terms."†

\*Lightfoot's Works.

†Knapp's Theology.

"The burden of proof lies on the side of the opponents of infant baptism. They seek a precept in positive terms—Let the infant children of proselytes to the faith of the gospel be baptized with their parents. But we demand a precept in similar positive terms—Let the children of proselytes be no longer admitted, as formerly, to the sign and seal of the blessings of the covenant of God.—We call for the production of an express declaration, that such admission is inconsistent with the spirituality of the new dispensation. But no such thing is ever said: no hint of such a thing is ever given."\*

"No one pretends to produce a passage out of the New Testament, which expressly prohibits the baptism of infants, or what amounts to the same thing, their admission into the christian church. In reply to this, it will be said, that to warrant the baptism of infants, it is not enough to say, it is not prohibited; a precept or an example must be produced to authorize it. This reply would be sufficient, if infants had never been admitted into the church; but since they had been initiated into the covenant, and were allowed the privilege of membership, for many hundred years, the case is altered. If it can be proved that, by the authority and command of God, little ones had a place in the church, from the days of Abraham to the coming of Christ, it necessarily follows, that their right remains under the gospel, provided no clause, expressing their exclusion can be found in it. If any particular class of individuals are once legally admitted to the privileges of any institution, their claim must continue valid, till their exclusion be legally notified."†

To the second plausible objection, that "as teaching is to go before baptizing, and as infants are incapable of being taught, they are therefore unfit for the ordinance:" I deem it quite sufficient to reply that, this argument proves too much, and is therefore of no service to the baptist cause.

Teaching was to go before circumcision in adults, as well as before baptism. Therefore, if this argument were valid, it would prove just as fully that infants were unfit for circumcision. Before a gentile could become a proselyte to the Jewish religion, he had to be taught the Jewish faith; but this was not considered a valid objection, why infants who could not be taught, should not also be made proselytes. It was indispensably necessary that adults should be taught, but with respect to infants, such necessity did not exist—it was enough, if in after years, they were instructed in the holy principles of the Mosaic ritual and creed. Now, if infants were capable of being proselyted, notwithstanding that teaching was to go before proselytism in adults, they are just as capable of being baptized, notwithstanding that teaching is in grown persons, to go before baptism. Hence, this oft-repeated objection is as strong against infant circumcision as infant baptism.

\* Wardlaw's *Dissert.* p. 115. † Isaac on *Baptism.* p. 247.

"Our Lord says to his disciples, *Go therefore and teach all nations, baptizing them, &c. mathetensate—that is, Make disciples* :—bring them in by baptism, that they may be taught. They are very much out who, from these words, cry down *infant baptism* ; and assert that it is necessary for those that are to be baptized, to be *taught, before they are baptized*. 1. Observe the words here : *mathetensate, make disciples* ; and then after, *didaskonter, teaching*, in the 20th verse. 2. Among the *Jews*, and also with *us*, and in all nations, those are made disciples, that they may be taught. Thus first, *make them disciples* by baptism ; and then teach them to observe all things, &c. See Lightfoots *Horæ Hebraicæ*, in Matt. 28.

"When the baptists contend that, to make a disciple, is to proselyte by instruction, they seem to forget that the word was in use among the Jews, who could not understand it in this sense exclusively. They prided themselves upon being the *disciples* of Moses. John ix : 28. How were they discipled to him ? By circumcision. At what age ? When eight days old. Besides, Gentiles were sometimes proselyted, or discipled, to the Jewish religion ; and we know the invariable practice was, to disciple the children along with the parent. There cannot, therefore, be any thing in the *word itself*, which excludes children. Jesus Christ, who gave the commission, and the Apostles who received it, were all Jews ; they had been the disciples of Moses ; and they were made such in infancy, as well as the rest of their nation. Since we have no notice of a new idea being affixed to the term by our Lord, we ought to interpret it in that sense in which a Jew would naturally understand it."\*

To the third plausible objection that, "as faith must precede baptism, and as infants cannot believe, they are therefore not to be baptized ;" it is enough to apply the same argument to this objection as to the last. Faith was to go before circumcision in adults, but were infants therefore not to be circumcised ? so faith is to go before baptism in *adults*, but are infants therefore, not to be baptized ? Let the baptists shew if they can, how their argument has more strength against infant baptism than infant circumcision.

Again, must it not appear plain and obvious to all, that this reasoning affects the salvation of infants, much more strongly than it affects their baptism. Repentance and faith are required of all in order to salvation—but infants cannot repent, and therefore infants cannot be saved. "For one text, where faith and baptism are connected together, it would be easy to produce *twenty* where faith and salvation are united." "If it be a correct syllogism—Believing is necessary to baptism ; infants are incapable of believing : therefore no infants ought to be baptized ;—then the following must be correct too—Believing is necessary to salvation—infants are incapable of believing : therefore infants cannot be saved. Now it is impossible to get rid of the second conclusion, if the first be sound.

\*Isaac on Baptism, p. 126.



Have we not reason, then, to complain of want of candour in the baptists, when they will not allow the application of the same principle of interpretation to that clause which connects *baptism* with faith. The connection of both with faith is stated in the same sentence, in the same unqualified terms ; and the same principle of explanation which warrants or condemns the one inference, must equally warrant or condemn the other.”\*

“The two cases are alike. Christ requires men to believe, in order to be *saved*. But when he requires this, he does not say, that infants are excluded from salvation, because they cannot believe. So he requires faith in order to *baptism*. But he does not say, that *infants* are excluded from baptism, because they cannot believe. Thus, so far as the requisition of faith is concerned, there is no more propriety, in excluding infants from *baptism*, than in excluding them from *salvation*. Now if we admit that, notwithstanding this requisition of faith, infants may be *saved*; *we must admit*, also, that they may be *baptized*.”

“The command to *believe and be baptized*, which has now been considered, is the most plausible argument ever advanced against Infant Baptism. And, if I mistake not, our opponents rely upon it more than upon any other. But they ought well to consider, that the mode of reasoning which they adopt, would exclude all infants from salvation. And they certainly have *good reason to pause*, before they admit the conclusiveness of an argument, which would lead to such fearful consequences.”†

The three hacknied objections we have now noticed, “so often repeated and as often exploded,” are those upon which the baptist scheme is founded. Another, of a more original character is introduced by Mr. Crawley, p. 33. “Infants are in fact, usually baptized by force ; their cries and struggles sufficiently attest this.” Infants, I suppose, were usually circumcised by force ; and I expect their cries were as loud and their strugglings as hard, which sufficiently attested the fact, that it was not a voluntary operation. But, altogether, the remark is so profound, that I am satisfied it will not be popular with the general run of readers. I can, therefore, safely leave it without further note or comment.

Having, as I conceive, fairly removed the objections of our differing brethren, we shall now see how far this apostolic commission, will sanction the sentiments of Pedobaptists. We have already seen our Lord blessing infants, and asserting that of such is the kingdom of heaven—we have heard St. Peter testify for the encouragement of his countrymen, the Jews, that the promise was to them and to their children—we have considered the inspired declaration of St. Paul, that the infant children of believers are a holy seed, separated to God, and entitled to the privileges of the Gospel—moreover, in apostolic practice, we have witnessed the baptism of whole families.

\*Dr. Wardlaw's Disser. p. 113.

†Wood's Infant Baptism, p.p. 134, 135.



It must not be forgotten, that in the instructions of the Mosaic ritual, the Jews were directed to make proselytes to their religion, among the Gentile nations. Now it was customary not only to circumcise, but likewise to baptize these proselytes and their children. The Editor of Culmet's Dictionary informs us that Mr. Booth, (the great English opponent of infant baptism,) confesses that "*the children of proselytes were baptized along with their parents.*" Mr. Jones, a learned Baptist, in his BIBLICAL CYCLOPEDIA, and other celebrated baptists, bear testimony to the same fact. Only that our space will not admit, or we might produce an overwhelming mass of evidence, to prove that baptism was not a *new rite*—that it had been practised in the case of proselytes—which sufficiently accounts for the fact, that the baptism of John was not regarded by the Jews, "with the astonishment which novelty always excites."

To understand the commission of our Lord to his apostles, let the following universally admitted rule of interpretation be kept in view, namely ; "*that we put ourselves, as far as may be, in the place of those who gave instruction, and of those who received it.*" The command was given by a Jew, who was perfectly acquainted with the customs and usages of Jews, and it was addressed to Jews. Let it be remembered then, according to the Jewish custom, these Jews had seen those Gentiles who embraced the Jewish religion, circumcised and baptized,—*parents and children*. It is not difficult to determine how they would understand their commission.

"Suppose that God, previously to the christian dispensation, had selected twelve Jews, and sent them forth to convert Greeks and Romans to their religion, and without any mention of children, had merely given them this commission, *go ye, proselyte, and circumcise them*. Would they not have understood such a commission as requiring them to circumcise the children of converted Greeks and Romans. Unquestionably they would. And why? Because *they were Jews*, and had always been accustomed to the *circumcision of children*, as well as of parents."

"Again : Suppose, in such a case, a command had been given, which included baptism with circumcision ; thus : *Go ye, and proselyte those nations, circumcising and baptizing them*. Still not a word about *children* ; but simply, *go and proselyte those nations to Judaism, circumcising and baptizing them*. Most certainly they would have understood, that baptism, as well as circumcision, was to be applied to proselytes and *their children*."

"But suppose that baptism had been put in the place of circumcision, as the sign to be put upon proselytes to Judaism ; and so the command to those Jewish teachers had been : *Go ye, proselyte, and baptize the people of Greece and Rome*. Must they not have understood the command in the same way? Surely those who were acquainted with the commands and institutions which God gave to Abraham and to Moses, and who had always been

accustomed to observe them, could have had no doubt, that the rite which marked the relation of proselytes to God, was to be applied to their children also."

"But to illustrate this principle still farther; suppose it to have been the appointment of our Saviour, after his public ministry began, that circumcision should be applied to converts to christianity, as it had been to converts to Judaism; and suppose him to have said to his Apostles, "Go ye, proselyte all nations, and *circumcise* them"—making no mention of *children*.\* Could the apostles have doubted a moment, in such a case, whether circumcision was meant to be applied to the *children* of proselytes? But why should we suppose they would put a different construction upon the commission they receive from Christ, because *baptism* was made the sign of proselytes, instead of *circumcision*. There is evidently nothing in the import of the sign, which would require any difference in its application."†

To meet this irrefragable argument, Mr. Crawley brings forward the following objection; our Lord having "branded with execration, this usage of *the Jews* it was not likely to receive encouragement from him, or to make a very favorable impression on the minds of his Apostles." I do wish we had a pair of intellectual balances, to estimate exactly the weight of any given argument—I am afraid that this argument of Mr. C. would prove exceedingly light. Our Lord condemned the *Scribes and Pharisees* for their wicked *object*, in endeavouring to make proselytes; evidently that object was merely to strengthen and increase their own sect; hence, having gained this object, they made their proselytes "two fold more the children of hell than themselves." Having quoted a passage of Scripture on this subject, Matt. 23, 15. Mr. C. in a moment, *metamorphoses* the Scribes and Pharisees into *the Jews*, and intimates *this usage of the Jews* was condemned by Christ. What did Christ brand with execration, the law given in Exodus, xii, 48, 49. Were there no other persons in the Jewish nation besides Scribes and Pharisees? Did no other individuals make proselytes but the single sect of the Pharisees? Did the Apostles know nothing of proselytism, only as it was practised by these hypocrites? The answer to these inquiries, will discover the "hollowness" of all such reasoning. On other grounds, the objection might be removed, but this, I deem quite sufficient for my purpose.

\* Dr. Hopkins represents those who require another divine command, to satisfy them on this point as imitators of "Balaam; who did not rest satisfied with the decision which God had once made, respecting his going to curse Israel, but required that he should speak again, if he really did forbid his doing it." (*System of Divinity*, vol. 2. p. 313.)

† Wood's *Infant Baptism*, p. p. 44—46.

## Objections to Infant Baptism Considered.

A few objections to Infant Baptism remain to be considered. With many persons an objection couched in plausible phraseology, is regarded as of the greatest importance. Such individuals ought to be reminded, that when any system is established upon a solid and scriptural basis, although a number of queries of a difficult and perplexing character are proposed, they avail nothing, against the substantial arguments upon which that theory is built. In point of fact, it is impossible to entertain any notions against which some apparently strong objections may not be urged. Infidels have their queries on the religion of Christ, some of which are of so plausible a cast, that many have been ensnared thereby; but because these objections are so subtle and intricate, are the evidences of christianity therefore weak and fragile? Certainly not. If then, objection after objection against pedobaptism is produced by our differing brethren, yet this will not shake our faith in the scriptural principles upon which infant baptism is founded; besides "were it a becoming mode of arguing *there are puzzles to be found for baptists*, as well as Pedobaptists."

1. It is often urged that "if infants are entitled to baptism, they are equally entitled to the Lord's Supper." The whole weight of this objection rests upon the false notion, that there is an *inseparable connection* between the two positive institutes of christianity, Baptism and the Eucharist, and that "the one is prescribed *with a view to the other*." Now, I ask for one passage of Holy writ which goes to shew that the Lord's Supper, is *founded* on baptism, or that it recognizes a single circumstance belonging to it. Where, I ask, in the language of their own excellent Hall, "Where is the scriptural authority for *resting* the obligation of the Eucharist, not on the precept that enjoins it, but on the previous reception of baptism? As the scripture is totally silent on this point we are not disposed to accept the officious assistance of our brethren, in supplying its deficiency." When the Baptists have proved the inseparable connection of the two great ordinances of christianity, perhaps we may think the above objection worthy of a little consideration.

But it must not be kept out of sight, that circumcised infants did not partake of the Passover. Mr. Crawley indeed informs us that *little children* did partake of this Jewish feast; but will he say that infants at *nine days old* received the Passover, and if not, why urge this "childish objection." Besides, were there equally valid reasons against infant baptism as against infant communion, we should not baptize them. Infants are morally incapable of participating aright in the holy supper; but they are "an heritage to the Lord," and therefore not incapacitated from re-

ceiving the ordinance of baptism. Although they cannot "*discern the Lord's body*," yet they can "*belong to the kingdom of heaven*."

2. Another favorite objection to infant baptism is the following: "If baptism is come in the place of circumcision then it should be administered to females only." It is true that males only were circumcised, but it is equally true, that females also belonged to the Israelitish church. Let the objection, however, be examined thoroughly, and its import plainly will be this: God cannot grant greater favours under the christian dispensation, than he did formerly under the levitical economy: he cannot enlarge his ordinances according to his infinite wisdom. "Why," I enquire in the words of Flavel, "cannot baptism stand in the place of circumcision, because it answers all its ends with an *advantage*."

3. But it is gravely proposed to us, "Of what use is infant baptism? Is any spiritual good conferred upon the child in the administration of the ordinance?"

In reply, it is enough to propose the same question with regard to adults. Do they receive any spiritual benefit in the outward ordinance? Is any special gift conferred upon them, while in the act of being baptized? If we receive an answer to these questions in the affirmative, then we rather reply that "no soul can prove that children *cannot* be profited" by baptism. The prayers of parents and baptism in the name of Christ, are mere "dead forms, ill becoming that which is so eminently a dispensation, not of the letter, but of the spirit; or they are *means of grace*, and *channels of saving influence*." That we hold the *latter* notion in preference to the former, we shrink not for a moment in avowing our conscientious opinion.

4. But "are not many baptized infants as destitute of real religion as others? And are not many baptized *adults* as destitute of religion as heathens?—Are not many unbaptized infants brought up in Christian knowledge equally as well as the baptized ones? And are not many, who have not been baptized in adult age, as gracious and holy as those who have."

5. Another objection of a more original cast, is preferred by Mr. C. against the baptism of infants. "Any other baptism than that of believers would render our obedience to a command of Christ *dependant on an uncertainty*; for, NO ONE baptized only in infancy *can ever know certainly*, that he has been baptized."\* "What proof has the person baptized as an infant of his obedience? A sorry answer to make at the Judgment seat, that he *supposes* he obeyed the command of his Saviour, he *supposes* he was baptized."† Sorry am I indeed to have to reply to an objection of so ludicrous a character as this. Is Mr. C. serious in using such language, or does he intend it only as a piece of irony? For my part, I find it difficult to believe that a person of Mr. C's acuteness of intellect, could ever intend this as a serious objection.

\*Reply to Elder, p. 139.

†Ibid, p. 28.

Others, however, will judge for themselves. "It really requires no common stock of patience to be under the necessity of replying to such childish trifling as this." What, can Mr. C. be in earnest in thus destroying at a blow, the credibility of witnesses? What, is the testimony of others, from henceforth to be regarded as worth nothing? According to this neither Mr. C. nor any Baptist in the world, knows the day of his birth; for how can he know it *certainly* but upon the testimony of others? But as he must not rely implicitly, upon such testimony, he can only *suppose* that he was born on such a day. A Jewish male infant had to be circumcised on the eighth day after his birth, but when arrived at years of mature age, how could he know certainly, that the command of God had been obeyed in reference to the *time* appointed?

6 But "there is no express command for baptizing infants." Nor is there any express command for females partaking of the Lord's Supper, nor any express command for keeping the first day of the week as a day of holy resting, nor any express command for baptizing the *adult children of believing parents*.

That thousands of adults were baptized at the opening of the christian dispensation we are certain—but then, all the instances of adult baptisms recorded in the Bible, are of those who had never before professed Christianity; we have not the baptism of a single individual, who from childhood had been brought up in the profession of christianity. This certainly is a very remarkable circumstance: "that we have no recorded instance of the baptism of any person, grown to manhood, that had been born of Jewish converts, or of Gentile proselytes to the faith of Christ; nor have we in any of the apostolic epistles to the churches, the remotest allusion, in the form of direction, or of warning, to the reception of such children by baptism, into the Christian church, upon their professing the faith in which they had been brought up."

"Our baptist brethren present us, in support of their system, with instances of the baptism of *adults*. They would do something more to their purpose, if they could produce one or two examples of the baptism of *such adults* as those mentioned. These would be in point. But nothing of the kind is to be found;—nothing in the form either of fact, or allusion, or advice, or precept. And the simplest explanation, and one in every respect sufficient and satisfactory, of the total absence of every thing of the sort, is the supposition of what so many other proofs concur to establish,—that the children of converts who composed the churches had been baptized with their parents, on these parents entering as disciples into the fellowship of the New Testament church."

7. But "faith is a qualification for baptism, which as infants cannot possess, they are, therefore, not to be baptized." Having already at considerable length exposed the fallacy of this position, we shall only remind our readers of the argument already adopted.



Faith is required of *adults*, in order to baptism, and faith is also necessary in adults, in order to the reception of salvation: but where is it written, that *infants* require faith, or they cannot be saved or baptized? If the word of God is silent on so important a particular, we are not willing to adopt as oracles, the writings of our baptist friends—these indeed, tell us, that faith is universally, and in every case of baptism necessary, but the oracles of God do not tell us any such thing—they mention nothing of the kind.

I have now noticed every thing material, you have advanced against infant baptism. And what does the whole of your reasoning amount to? You have not produced one passage of the word of God against the baptism of little ones. With this fact in view, it certainly did become you to speak with less vaunting—a little more solid argument, and a little less boasting and high swelling language, would have made your book of tenfold value. You approach the controversy, and before fairly engaged in it, with a trumpet-voice you proclaim "*infant baptism is unscriptural—it is of men and not of God.*" After having uttered this with all the confidence of an inspired apostle, we looked for those portions of inspiration, which plainly condemned it—and we had a right to expect that you would produce many passages, which testified that to baptize little ones was contrary to the will of God. We have carefully searched your work and we cannot find one; and why does not your book contain any, but because the book of God contains none. And the amount of all your reasoning against infant baptism is, that it is not expressly commanded, and that infants have not faith. And here again when we ask, "Thus saith the Lord," for the necessity of the express command, and the necessity of faith, as a *universal* requisite to baptism, you cannot bring it forward: hence the weapons with which you would overthrow pedobaptism, are not scriptural. They are the fiction of the human brain—their origin is not divine.

On the other hand, Pedobaptists have shewn repeatedly that the Abrahamic and Christian covenants are the same, Gen. xvii: 7; Heb. viii: 12; that as children were admitted under the former; and that as baptism is now a sign, seal, or confirmation of this covenant infants have as great a right to it as the children of the Israelites had to the seal of circumcision under the law, Acts ii: 39; Rom. iv: 11. In other words, Pedobaptists have shewn that God in the time of Abraham, constituted in his church, the membership of infants: and the Baptists have never proved, that the right of infants to church-membership was ever taken away. Hence as the right has never been annulled, as it cannot be shewn, that God ever excluded infants from his church, the Pedobaptists believe that they are solemnly bound to admit them. If they "must be received to membership, they must be received without baptism or with it: but none must be received without baptism; and therefore infants must of necessity be baptized."



From all this, it appears, that if Pedobaptists have not one express passage for baptizing infants, the Baptists have none against it. As infants had always been members of the church of God, it was not requisite that a second law should be promulgated, maintaining their right to church membership, under the gospel dispensation. Their right according to the first covenant was never annulled; hence a second covenant was perfectly unnecessary: it was sufficient that the first remained in all its force. But, according to the baptist scheme, that infants were deprived of their church membership by Christ and his apostles, an express command to this effect, was absolutely necessary. That no such command is to be found, is "proof supreme" that infant baptism is established on a firm and scriptural foundation; and on this immovable basis, we have no doubt the ordinance will continue to be practised until the end of time.

On a few minor particulars, I may yet remark, as I see occasion in my next Letter on the Mode of Baptism.

I am, &c.

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## LETTER II.

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### On the Mode of Baptism.

To thousands of pious and intelligent Pedobaptists, it is matter of astonishment, that such infinite stress should be laid on the performance of an outward rite of Christianity. The controversy on the *subjects* of baptism, they respect for its importance; but whether a little or *much water* is to be used in the ceremony—or whether the water is to be administered to the person by pouring or sprinkling—or whether the individual is to be applied to the *water* by dipping or plunging—they cannot but think that these things are unworthy of the importance that has been attributed to them. Not unfrequently do they in their more serious reflections on the subject, consider that such warm contentions on things of so little moment, compared with the weightier matters of religion, cannot be well pleasing in the sight of Him, whose worship is altogether pure and spiritual; and who by his servants has taught us that "the kingdom of God is not meats and drinks, but righteousness, peace, and joy in the Holy Ghost."

So deeply rooted are the convictions of Pedobaptists, on the unimportance of the mode of Baptism, that they would scarcely marvel more, if a long and violent controversy were to be agitated as to the *proper quantity* of bread and wine to be used in the

Eucharist—whether a morsel of bread only is to be eaten, or a much larger portion—whether also, a sip of wine only, or a considerable draught is to be taken. With perfect sincerity, we have not the least doubt, do our baptist friends, raise to such an elevation, the mere mode of baptism. Their zeal on this comparatively unimportant subject, would be worthy of a better cause.

### **The Scriptures not explicit in favour of Plunging.**

The wonderfully slender ground on which the Baptists build their exclusive immersion scheme, does not at all comport with the confidential tone which they invariably assume. After all their vauntings about the solidity of their cause, it has not one passage in the whole volume of inspiration, which expressly supports it. A happy illustration of this remark, we find in Mr. C's ponderous volume; on page, one hundred and fiftieth of that work, we read, "In fine, let it be remembered, that our Saviour was *immersed*, he commanded his Apostles to *immerse*; they accordingly went forth *immersing all* who believed."

"In more positive terms, an inspired apostle could hardly have spoken:—and yet, can it be believed, that this mere flourish, with a multitude of others, rests on *PERHAPS* and *POSSIBILITY*. To support this affirmation, we beg our readers to remember, that it is exceedingly preposterous for the Baptists to apply to any source besides the scriptures, since they have so repeatedly ridiculed and denounced in Pedobaptists, any appeal to any other quarter. In the summary of evidence for the *scriptural mode* of baptism by Mr. C. we have decisive proof, corroborating what we have advanced, that the theory of the Baptists rests on *perhaps* and *possibility*.

"The circumstances under which baptism took place, in *many* (we add, but *not in all*) instances in scripture, furnish the *strongest probability*, that immersion was the method employed, and this is not *contradicted* in any case." *Probability! strongest probability!!* and this is not *contradicted in any case!!!* And what then? And therefore, strong probability not being contradicted in any single instance, *it is probable, it is possible, and perhaps* the apostolic mode of baptism was by immersion. But Mr. C. only a few lines before, you positively testified that apostolic baptism was immersion—and now your mighty declaration loses its wonderful importance, and dwindles into comparative insignificance—it comes down from the lofty height of infallible certainty, to dwell in the low vale of bare probability. For infant baptism, Mr. C. demands an *express precept*, and because in so many words it is not said "Thou shalt baptize infants," he argues that infant baptism is antisciptural: but with regard to the *mode* of baptism, an express precept is not required—and though it is not declared in

so many words, 'Thou shalt baptize by plunging,' yet plunging only is scriptural baptism. *Strong probability* is all Mr. C. needs, whilst I am to be compelled to produce an *explicit warrant*. Only to notice such palpable inconsistency, is to condemn it.

Another proof confirmatory of the position we have now taken, is furnished to our hands, in the following words immediately succeeding the last citation: "The use of the word *baptize* in other cases, of which an unlearned reader may judge, shews that it *must* mean *plunge, overwhelm, immerse*, or something akin to this." This remarkable phraseology is not a little puzzling. What are we poor Pedobaptists to understand by these ambiguous words? That plunging and immersion are synonymous terms, is certain, but what are we to make of the word *overwhelm*? What are we to do with the quibbling, qualifying clause, 'or something akin to this?' The baptists practice immersion only in the ordinance of baptism; but I should be glad to know whether they will admit any other mode besides immersion to be baptism, something in fine, which is only "*akin to it.*" And then does not every one know, that there is not an *ideal* meaning in the words, *overwhelm* and *immerse*. To immerse in water, is the application of the individual to the element—to overwhelm with water, is to apply the water to the person. *Overwhelming* and *outpouring* are more nearly synonymous than immersing and overwhelming. As Mr. C. has not given us the etymology of the words, we shall supply the deficiency in the language of the late EDITOR OF CALMET.

"If a person be plunged into water, the water is *below* him; he *descends* into the water, he is *lowered* into it,—shall I say he is UNDERWHELMED? If a person be OVERWHELMED with water, the water is *above* him: it descends on him from a height. A person plunged *approaches*, or is brought to the water: but if a person be overwhelmed with water, the water approaches, or is brought to him. The actions in fact, are more than different, they are contrary: they are absolutely the reverse of each other." The correctness of this criticism, I think, will not be doubted: plainly then Mr. C. admits that *pouring is baptism*. But then it must be the pouring of a large quantity of water—nothing short of overwhelming. Still pouring is baptism: so to stand under a *shower bath* is to be baptized, provided the shower is plentiful, and covers the whole surface of the body. And thus the oft-reiterated cry of baptism, as a *representation* of the 'death, and burial, and resurrection of Christ,' is at once, and for ever given up.

Excepting a reference to a disputed passage of Scripture, this is the sum total of the evidence given by Mr. C. for plunging as the mode of baptism—derivable from the pages of inspiration. We only smile when Mr. C. or any other baptist writer sends us to Greek authors, to Greek lexicons, to Greek churches, to learned names, and to ecclesiastical history, for an exposition of Holy writ, since they vehemently oppose the practice in Pedobaptist authors.

These specimens from the "guardedly compiled" work of Mr. C. will suffice to show, that the baptists are wanting in direct scriptural proof, to uphold their favorite dogma, that immersion is the only proper mode of baptism. We ask of them, one plain passage of the word of God, in support of their exclusive views. We solicit something definite, something tangible, to prove that sprinkling or pouring is not valid scriptural baptism; and until something of this nature be produced, we shall consider with Professor Kidd, that "the doctrine of the *essentiality* of dipping, was first planted by a Pharasaic hand, as an improvement on the original plan; and has been ever since watered by the hand of bigoted singularity."

### The Baptists not obedient to Apostolic precedent.

It is a little singular, that our differing brethren should lay such stress on the *essentiality* of dipping, and should contend so strenuously against any other mode of administering the ordinance of baptism, while in other points, much more clearly laid down, they think they are justified in departing from primitive practice.

The direction of our Lord to his disciples, to wash one another's feet, John, xiii : 14, is much more plain and positive, than any thing the baptists can produce in favour of dipping as the only mode of baptism;—and yet they 'clamour loudly' for the latter practice, while the former, silently, though as we think very inconsistently with their avowed principles, they totally neglect.

2. The direct command to "anoint the sick with oil, James, v : 14, together with the *fact*, that the apostles did thus anoint the sick, (see Mark, vi : 13,) form a clear precept for observance. And yet the elders of the Baptist churches do not attend to this injunction.

3. If we except the Hindoo-Syrian christians in the East, and the Moravians and Methodists in the West, there are no christians who have their feasts of charity, as mentioned by Jude, v : 12. Our baptist friends do not doubt that the *agapæ* or love-feasts were held by the primitive christians, for all antiquity bears testimony to the fact, and yet they totally discard them in the practice of their churches.

4. The 'kiss of charity' is enforced by St. Paul in three different epistles, once and also by St. Peter, but this is neglected by nearly all the baptists; a few Scotch Baptists only, I believe, consider the direction as binding in the present day.

5. We are commanded to abstain from things strangled, and from blood. The primitive disciples had all things in common. Poor christian widows, when sixty years of age, were supported by the voluntary offerings of the church. The Apostles baptized all who desired baptism, without the least delay: we read of nothing like waiting for warm water, or to prepare dresses, or for the examination of candidates before the churches. Are the Bap-

tists particular in the observance of these things? And why not? Where is their consistency in urging us in one point to follow what they conceive to be primitive practice, when in ten other instances they neglect to observe the injunctions of the Redeemer and his Apostles. If they can, let them publish their consistency to the world.

But, supposing it could be clearly proved, that in an eastern country as Judea, the Apostles generally baptized by immersion, is it absolutely necessary for us in Labrador or Lapland, to follow with an undeviating scrupulosity, the same mode? "Many practices" says the Rev. Robert Hall, "occur in the history of the apostolic transactions, which it is universally admitted, we are not obliged to imitate. It is an *unquestionable* fact, that the Eucharist was first celebrated with unleavened bread, in the evening, in an upper room, and to Jews only; but as we distinctly perceive that these particulars originated in the peculiar circumstances of the time, we are far from considering them as binding."\*

From the pen of a Pedobaptist, this is allowable, but it comes with an ill grace from our opponents. Will a baptist tell me that Baptism is of greater importance than the Eucharist? Why then, does he urge upon me to follow apostolic practice, with regard to the one ordinance of christianity, while in the other, he plainly disregards such a precedent. Why does he not use *unleavened* bread, and the *pure juice of the grape*—why does he not *recline* at the sacramental table, and observe the institution in the *night*, and in an *upper room*? What possible reason can he have for "considering an exact adherence to one *invariable form* more necessary in Baptism than in the Lord's Supper." And especially since the word of God is so much more minute in detailing all the circumstances relative to the Eucharist, than to the rite of baptism. "Whence then arises all this parade about an undeviating adherence to primitive example, and positive law? Let our friends be *consistent* or *silent*, whichever they please, or as one of them says on another occasion, 'if this is their supposed warrant, why do they not keep exactly to the rule of that commission.'

We shall now follow in the track of all the Baptist writers, and point out the various methods they adopt, in the hope of giving stability to their exclusive immersion scheme.

### Primary meaning of the word Baptizo.

To a person who has perused many of the publications of our baptist friends, I need not inform, but only remind him, how largely they expatiate upon the primary meaning of the word, baptizo. By the *primary* import of the word, they intend its original use, as distinguished from any application to which it may be afterwards made: they mean its first, its original meaning, as opposed to its present application. But it is well known, that words have secondary and subordinate meanings; hence could it be proved, what

\*Works, Vol. 1, p. 310.



we do not admit, that the primary or proper meaning of *baptizo*, was to dip, it would not follow that the New Testament writers have adopted the primary sense, in describing the rite of baptism. Our forefathers employed the term, *villain*, to signify an inhabitant of a village, but in reading an author of the present day, am I to refer to the writings of our ancestors, to understand what he means by the word villain? According to present use, it means 'a wicked wretch,' whereas, its primitive meaning is entirely different. The word *manufacture* from *manus*, the hand, and *facio*, to make, in its primary signification, is, to make a thing by hand; but the modern use of this verb is to make something by machinery. It is of little importance then for the baptists to fix the primary meaning of the term in question, unless they can shew that the legal and sacramental use of the word, as employed by the inspired writers, in the particular passages in question, is to dip or immerse only.

Dr. Wardlaw observes :—" Even were it admitted that *immersion* is the original or primary import of the word *baptism*—which is only the Greek word Anglicised—yet every one at all versant in languages, is aware, that it is not by tracing back a word to its earliest etymology, that its actual meaning is to be ascertained, in particular applications of it, at subsequent periods in the history of the tongue to which it belongs. Even in our own language, we should run ourselves into innumerable mistakes and absurdities, by the adoption of such a test of the import of terms."

### Greek Lexicons.

In reference to "Lexicons and Encyclopedias without end," Mr. Crawley admits, that while they give the *primary* meaning of *baptizo* and its derivatives, as signifying to immerse, yet that (unfortunately for the baptist appeal to this source,) they also give a *secondary* meaning. "That the word baptize has a variety of significations, and is of a generic nature, may be made to appear by an appeal to the best Lexicographers. The following have been consulted: Hedricus, Leigh, Parkhurst, Schleusner, Scapula, Stephens and Suidas. Reference has also been made to Montanus, 'Literal version' of the Apocrypha and New Testament, and to the Hebrew terms, rendered baptize by the seventy translators. The result of the research is, that the word is deemed synonymous, with the following Latin verbs—to which a translation is appended, and that chiefly taken from the Baptists.—"

<i>Abluo</i>	To wash away	<i>Immergo</i>	To plunge	<i>Obruo</i>	To overwhelm
<i>Colo</i>	To colour	<i>Impleo</i>	To fill	<i>Pereo</i>	To perish
<i>Demergo</i>	To dive.	<i>Intingo</i>	To dye.	<i>Purgo</i>	To purge
<i>Duco</i>	To lead.	<i>Lavo</i>	To wash	<i>Rubesco</i>	To redden
<i>Figo</i>	To pierce	<i>Modefacio</i>	To wet	<i>Submergo</i>	To put under
<i>Fuco</i>	To colour	<i>Maculo</i>	To pollute	<i>Terreo</i>	To affright
<i>Haurio</i>	To draw up	<i>Merge</i>	To dip	<i>Tingo</i>	To stain.
<i>Impono</i>	To impose	<i>Mundo</i>	To cleanse		



"From these unexceptionable testimonies, it is evident that the word has various meanings, and that in general, if not *invariably*, it expresses the effect produced by an action, rather than the precise action itself. In fact, we might defy our opponents to produce a single lexicographer, of the least authority, who maintains that the word baptize, means only one definitive act or end, much less that it means always and only to dip, plunge, or immerse the whole body or thing spoken of, under water, or in any other element.\*—What avails it then, for a Baptist minister on baptismal occasions, to stand up and exclaim, 'To baptize means to immerse, and only to immerse,' when every lexicographer in the world contradicts him. We have heard, on such occasions, the above triumphant exclamation sounded aloud, and we have sat and smiled, not however, without being astonished at the temerity of our good baptist brother.

### Greek Authors.

"We proceed now to the translations of our opponents. Considerable pains have been taken by them to enlist the GREEK AUTHORS under their banners, for the purpose of aiding their cause. Five only of their most eminent and learned divines—Booth, Cox, Gale, Ryland, and Gibbs—have cited numerous passages from Greek Writers, to establish their position, that 'baptize means only to dip or plunge, and that they do not remember a passage where all other senses are not necessarily excluded.'—That these gentlemen have not perverted the sense of their authorities to the prejudice of their cause, may be readily supposed—and what is the result? That the word baptize, as employed by the ancient Greek poets, philosophers, historians and divines, signifies only one and the same definitive action, and that to dip, plunge or immerse?—Far from it.—The following list of translations, presents the fruit of their laborious researches and philosophical acumen.—According to them it is used for

Bathe	Dyed	Over head and ears	Sprinkled
Besmeared	Fill	Plunged	Stained
Caused	Given up to	Pour	Steep
Coloured	Infected	Purify	Sink
Covered	Imbue	Put	Swallowed up
Crushed	Immersed	Put into	Thrust
Daubed	Involved	Quenched	Tinged
Dip	Laid under	Redden	Washed
Drawing water	Let down	Run through	Wetted †
Drank much	Oppressed	Smeared	
Drowned	Overwhelmed	Soaked	

\*The above citation is from a late powerful work, entitled, 'Modern Immersion, not Scriptural Baptism,' by the Rev. William Thorn, Author of 'Lectures on the Christian Sabbath'; and as that gentleman has so ably pursued the inquiry in reference to the Greek Language, we shall present the reader with the results of his research, in as small a compass as possible.

†In Thorn's work, the pages of the baptist authors from whence these translations are taken, are given, but as we had not a sufficiency of figures we could not print them.

"Now let it be put to the judgment of any sensible and unprejudiced person, whether a word which, according to our opponents' own showing, admits of so many different and even opposite explanations, can mean only one simple and specific action, and that to dip, plunge, or immerse in the manner of a modern baptism? With those who could resist the force of this evidence, we would have no contention. But we have no hesitation in affirming, that had the passages cited by our learned opponents been *fairly rendered*, and the primary and proper design of the word given in all its various connexions, without *prejudice* or *partiality*, the renderings would have been still more numerous and opposite."

"By a cursory reference to the citations, our opponents have made from Greek writings, for the express purpose of supporting their exclusive mode of baptism, we find the following operations, conditions or designs, are designated by the word baptize or baptism."

Staining a sword with blood or slaughter.  
 Daubing the face with palut.  
 Colouring the cheeks by intoxication.  
 Dyeing a lake with the blood of a frog.  
 Beating a person till red with his own blood.  
 Staining the hand by squeezing a substance.  
 Ornamenting clothes with a print, needle, or hrush.  
 Imbuing a person with his own thoughts, or justice.  
 Polluting the mind by fornication and sophiatry.  
 Poisoning the heart with evil manners.  
 Involving a person in debt and difficulties.  
 Bringing ruin on a city by besieging it.  
 The natural tints of a bird or flower.  
 Plunging a sword into a viper or army.  
 Running a man through with a spear.  
 Sticking the feet of a flea in melted wax.  
 Quenching a flaming torch in water.  
 Seasoning hot iron by dipping it in cold water.  
 Plying the oars and rowing a vessel.  
 Dipping children into a cold bath.  
 Drowning persons in a lake, pond, or sea.  
 Sinking a ship, crew and persons under water.  
 Sweetening hay with honey.  
 Soaking a herring in brine.  
 Steeping a stone in wine.  
 Immersing ones'self up to the middle, breast, or head.  
 Destroying ships in a harbour by storm.  
 Filling a cup with honey.  
 Drawing water in a picher or bucket.  
 Popping cupid into a cup of wine.  
 Poisoning arrows, and presents like arrows.  
 Washing wool in or with water.  
 Cleansing the body wholly or partially.  
 Tinging the finger with blood.  
 Dipping birds or their bills in a river.  
 A dolphin ducking an ape.  
 The tide overflowing the land.  
 Pouring water on wood and garden plants.  
 Dyeing an article in a vat.  
 Throwing fish into cold water.  
 Dipping weapons of war in blood.

Overwhelming a ship with stones.  
Oppressing or burdening the poor with taxes.  
Overcome with sleep or calamity.  
Destroying animals with a land flood.

"Little comment is requisite on these allusions. It is clear as the light at noon, that the passages which our opponents have selected from Greek authors, as the best calculated to sustain their cause of exclusive dipping, have completely failed. That, so far from implying one, and only one definite act, and that the total immersion of a person or thing, they express various and opposite actions, as applying the baptismal element to the object in the shape of painting, pouring and overwhelming, as well as applying the object to the element in the form of a partial or total dipping."

"But there are other passages in Greek writers, which our brethren have purposely or inadvertently overlooked—and where, in several instances, the sense of the word in question is, if possible, still more adverse to their conclusions.—Dr. Williams, Mr. C. Taylor, and the Rev. G. Ewing, have cited various authors, in order to prove that the word does not signify always to dip; but that it embraces many other modes of action." Some of the passages already cited with a few others we shall now give at full length. To have before our eyes a number of passages from various authors, supporting our positions, will be deemed valuable.

*Aristophanes*.—"Magnes, an old comic of Athens, used the Lydian music, shaved his face, and baptized it with tawny colours." He applied the colours to his face.—"Dress not with costly clothes, which are baptized with the richest colours." Several colours must be applied to the cloth.

*Aristotle*.—"If it is pressed, it baptizes the hand which sustains and presses it." Here the hand is tinged by an application of the colouring matter to it.

*Dion. Cassius*.—"Those from above baptizing the ships with stones and engines." Here the baptizing materials came from above, down upon the vessels.

*Homer*.—"He, the frog breathless fell, and the lake was baptized with blood." The blood was applied to the water, and not the water dipped into the blood.

*Aelian*.—"Having baptized with precious ointment, a garland woven of roses." The garland was surely not dipped into a box of ointment, but the ointment was poured or sprinkled on the garland.

*Athenaus*.—"I have been baptized with wine." Not bathing in it, but intoxicated—the wine was applied to him, for he drank it.

*Bentley's Epigrams*.—"You baptize your head, but you shall never baptize old age." You adorn your head with gay attire. Here the baptizing material is applied to the head.—"Who first baptized the muse with viperish gall." Who first tinged or imbued the mind, by applying the element to it?

*Iamblichus*.—"Baptize not in the periranterion." This was a

small vessel like those kept at the doors of all Roman Catholic Chapels—the act here is evidently sprinkling.

*Julius Pollux.*—‘The girl observing the mouth of the dog, (which had eaten the murex,) stained with an unusual baptism.’ The murex is a small shell-fish. ‘The mouth of the dog was baptized by an application of the colour to it.’

*Justin.*—‘Sprinkling with holy water was invented by demons, in imitation of the true baptism, signified by the prophets, (Is. lii : 15 ; Ezek. xxxvi : 25,) that their votaries might have their pretended purifications by water.’ Here sprinkling and baptism are used synonymously.

*Potter’s Antiq.*—‘The priests of Cotys were called Baptists, from staining their bodies with certain colours’ Here also, the colouring element is applied to the body.

“These passages are sufficient as specimens of a great many more. The deductions from this branch of investigation are simple and easy :—1. That the word generally, if not exclusively, expresses an effect produced, rather than any precise mode of accomplishing it—2. That to dye, stain, or impart a colour or character to a person or thing, is its more ancient and prevailing import—3. That when the action is discoverable, it is found to be various, up, down, forward, backward, and the like.—4. That our opponents have adduced no instance where it is used for the two-fold action of dipping and raising.—5. That the end proposed in the term may be effected by sprinkling or pouring, partial or total immersion, according to the circumstances of the case, and—6. That this point being established, the main support of our opponents’ scheme has given way, and the others must speedily follow.”

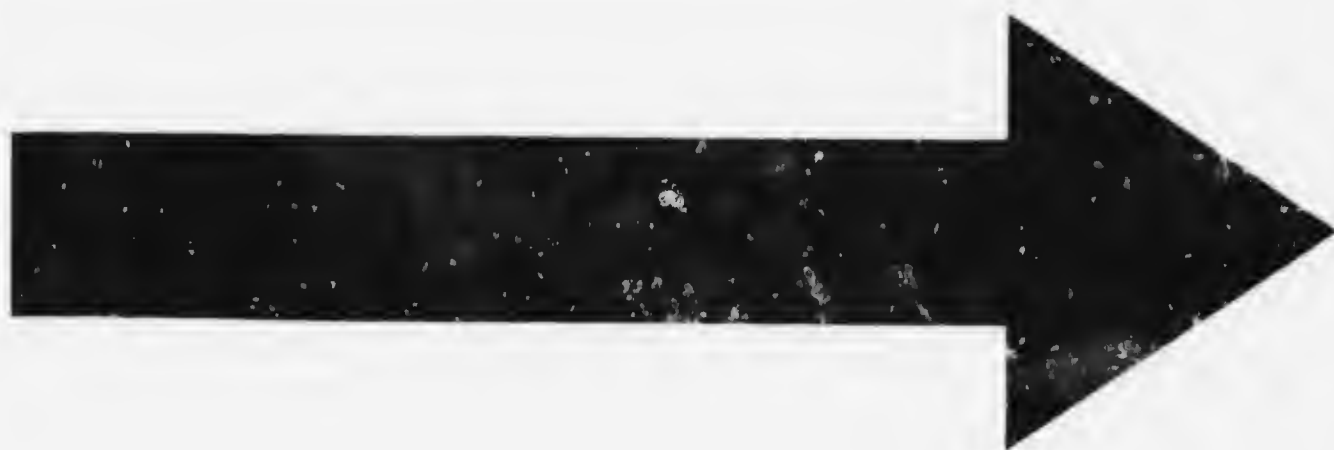
## The Septuagint and Apocrypha.

The appeal of the baptists to these celebrated works, in defence of their exclusive mode of baptism, is far from establishing their peculiar views. A brief selection of passages will suffice to demonstrate this :

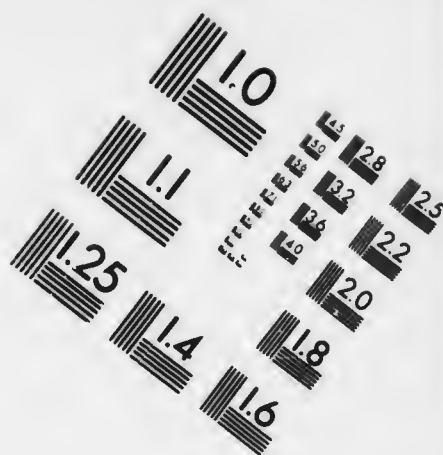
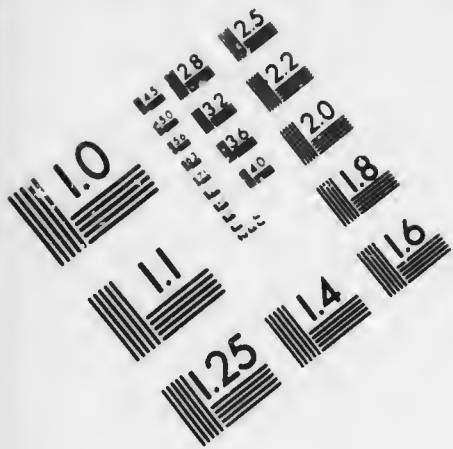
“*JUDGES*, v : 30.—‘To Sisera a prey of baptized [attire,] of needle-work on both sides.’ Here the garment is baptized by the needle, the colours being applied to the cloth. Josephus uses the word in a similar sense : ‘A girdle embroidered with the same baptisms and flowers as the former, with a mixture of gold interwoven.’\* The former he describes as ‘embroidered with flowers of scarlet and purple, and fine-twined linen.’ (see *Exod.* xxxix : 5.) The method was unquestionably by applying the colours to the cloth, as in modern tapestry.† Should it be supposed, that an allusion is here made to dyeing, it could be only to such a process as lays the colouring ingredients on the cloth by carved prints or brushes, and which practice is still common in England, and abso-

\* *Ant. lib. iii, ch. 7, s. 4.*

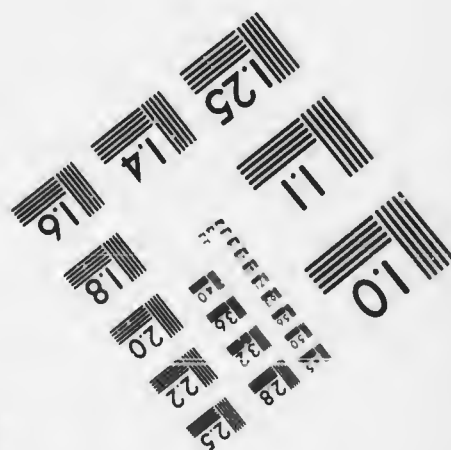
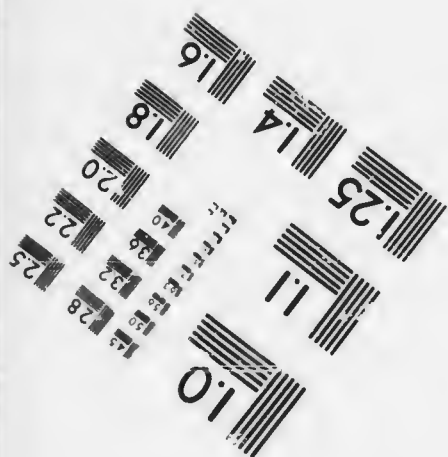
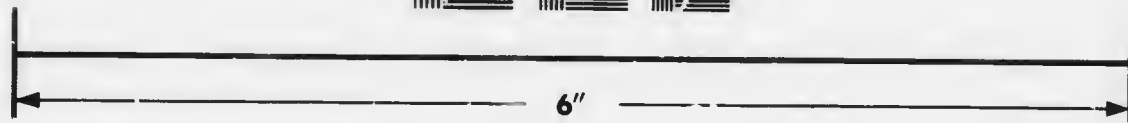
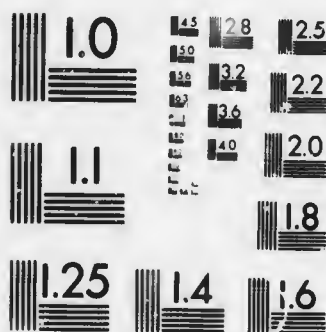
† See *Shaw’s Travels*, p. 228.







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lately necessary, in producing variegated apparel. This, in fact, was the *primitive mode of dyeing*; and clearly develops the actions of the verbs *baptizo*, and *tingo* when employed in reference to this operation. President Goguet, in his 'Origin of Laws, Arts, and Sciences,&c. tells us, that the origin of dyeing, consisted in pressing the juices of various herbs and fruits on the cloth, or by staining it with certain earths of different colours."

"DAN. iv : 33.—And his body was baptized with the dew of heaven,' (See also chap. v. 21.) That the ex-monarch of Babylon was baptized by the dew falling upon him, throughout the night in the open field, no one presumes to question. The quibbles of our opponents respecting the probable quantity, by no means affects the case, unless they are prepared to give up the action or mode of dipping, and at once concede that a copious shower bath will answer every end of modern immersion. The dispute as far as the word is concerned, embraces only the action. Hence they assure us, that 'in baptism, it is the act of immersion, and not the quantity of water, that is contended for;' and that 'the word baptize, in this dispute, denotes an action required by divine law; and the simple question is, what is that action?\*" "Why, here most unquestionably, applying the element to the object in the form of sprinkling!" Noticing a criticism by Dr. Cox on this passage, Dr. Wardlaw remarks:—"Twenty times twenty have we poor Pedobaptists been told, that there is no room for reasoning; that the idea of *immersion* is in the *very words*, *bapto* and *baptizo*; that *immersion baptism* is consequently a *tautology*, and *baptism by pouring* a *contradiction*. And yet here, on Mr. Cox's own showing, is an instance, in which *bapto* "*predicates nothing of the manner*." It does not denote *immersion*; it does not denote being wet, *as the effect of immersion*!—Suppose we admit that it signifies the *state of being wet*: still it cannot be denied, that it signifies this state, as the result, not of plunging, but of the very gentlest of possible affusions. *Bapto* is used, and expresses nothing of immersion—"not the mode,"—to use Mr. Cox's own words,—"by which the body of the king was wetted!" I have only to ask Mr. Cox, whether he would consider a person *duly baptized*, if water were *poured upon him till he were thoroughly wetted*. If he would, then what would become of the favourite idea of the emblematic representation in baptism, of a burial and resurrection?"†

"JUDITH, xii : 7.—'She went out in the night into the valley of Bethulia, and was baptized at a fountain of water in the camp.' It appears there was only one fountain in this valley—that an army of more than 200,000 men lay encamped about it—that such an important source of existence would be guarded with the utmost vigilance, (chap. vii : 2, 3, 27; ch. viii: 9,)—that Judith was a woman of great rank and beauty—and that her sole object was a

\*Booth, vol. 3. p. 265

†Dissert. on Bap p. 179.

ceremonial purification. So far our object is plain. Let our opponents then imagine, that this lady, either naked or attired, should plunge herself over head and ears into this fountain of water, or that her waiting women (ch. viii: 32,) should do it by her. No such kind of purification was known under the law, nor any where required by the divine Legislator. If she had pure water sprinkled on her by a clean companion, she would have fulfilled all the scriptures required—and this was undoubtedly done."

## Greek Church. Ecclesiastical History.

"The whole Greek church" Mr. C. informs us, "*always* has practised and does now practice *immersion*." By this mode of expression, it is intended, I presume, to convey the impression, that the Greek church from the Apostles time to this day, has practised immersion, and immersion only: but until *proof* is adduced to support this notion, we shall consider it as *mere assumption*. That it cannot be proved, is well known to Mr. C. and to every intelligent baptist in the world. We are likewise told, that the Greek church "regards immersion as the only meaning of the Greek word *baptizo*, the Greek being its native language."<sup>a</sup> A person unacquainted with the facts of the case, would suppose from this assertion, that the great bulk of the members of the Greek church, understood the Greek of the New Testament. This, however, is contrary to fact, for learned men have been obliged to translate the *original* Greek of the Scriptures into *modern* Greek, for the benefit of this church. The Greek church, however, it must be remembered, embraces parts of the population of various countries, speaking various languages. "Even the inhabitants of Greece, properly so called, are, in a great measure, unacquainted with the language of their forefathers, and are obliged to have the original New Testament translated into Modern Greek, before they can understand it."

"Besides, if the practice of the Greek church is to settle this question, and if her ministers may give their opinion, then to baptize consists in *three dippings* and *one pouring*; and that communion may, with equal propriety, be referred to in support of our mode, as that of our opponents. We say nothing of the *subject*, as it is notorious, that not only the Greek church, but *every other on the face of the globe*, except our Baptist brethren, baptize infants as well as adults."

"Let it be also observed, that when a proselyte from Paganism or Mahomedanism, being an adult, is baptized in the Greek church, he is not dipped at all—but, as a gentleman, who had witnessed the ceremony, informed the preacher, he stands in the water, and has a trine affusion from the officiating priest. He also remarked

<sup>a</sup>Treatise on Bap. p. 151.

that, in the Greek church, sprinkling is perfectly valid—\* as those who have been baptized in this manner, are *never immersed* on subsequently entering its communion.—How correct an exemplar of the mode adopted by our brethren!—and what excellent authority do they derive from this ancient establishment!—and what ‘safe ground of action.’† It is not a little surprising, after have written so many bitter things against the Church of England, that Mr. C. should nevertheless appeal to that body in proof of his sentiments. If we are to believe Mr. C. that church is awfully corrupt—so much so, that it is making thousands of little children from day to day, “utter *enormous falsehoods*” and yet this corrupt church, under Mr. C’s magic influence in an instant, becomes pure enough to be regarded as furnishing support to the baptist cause. When Mr. C. retracts his sentiments, as to the half-popish character of our church establishment, his appeal may be allowed; as the case now stands, we regard it only as “betraying a weakness in fair and solid argument, and a determination, at any rate, to maintain a favourite hypothesis.”

On the subject of Ecclesiastical History, it is enough to state, what the baptists *have proved*, and also what they *have not proved*. They have proved that in the primitive ages, immersion was one mode of baptism; but they have not proved that it was the *only* mode adopted: they have not established the *essentiality* of dipping. That immersion was frequently used, we are certain, but that it was universally adopted; or that affusion was not deemed valid baptism, we positively deny. In cases of sickness or weakness, they only sprinkled water on the face. The baptism of the sick in bed, by aspersion, was allowed to be valid. “So far, observes Dr. Lathrop, as the practice of the ancients is of weight, it proves all that we contend for. We say it is not necessary, that affusion is sufficient; and *so said the ancient church*.” But to our differing brethren, ecclesiastical history is of no service: to them it is mere waste paper, for the following reasons:—

I. “No clear case of immersion is given us from the Greek and Latin writers, till they mention the immersion of infants. Consequently, our opponents can derive no historical evidence in support of immersion, which is not equally relevant to infant baptism.” Mr. C. admits that ancient practice, favours infant baptism, and he very ingeniously tries to account for its introduction. If then the testimony of history, is considered as a conclusive argument in favor of *immersion*, Mr. C. must, to be consistent, allow the same testimony to be conclusive, in favor of *infant baptism*.

II. The same history that bears testimony to immersion, as one mode of baptizing practised by the ancients, bears testimony to triae immersion, the use of sponsors, oil, spittle, crossings, exorcisms, and various other rites. Mr. Robinson also, a baptist writer,

\*In the rubric of the Greek church, sprinkling is admitted for weak and sickly infants. (See Henderson’s Bib. Researches in Russia, p. 81.)

†Thorn’s Mod. Imm. p. 93.



makes the following declaration : "Let it be observed; that the primitive christians baptized *naked*. There is no ancient historical fact, better authenticated than this." If then, because the ancient christians baptized by immersion; dipping is scriptural ; it follows, that three dippings of the naked candidate, anointing with oil, signing with the sign of the cross, &c. are also scriptural. If the baptists will not admit the validity of this reasoning in the latter case, neither will we receive it in the former.

III. Ecclesiastical history cannot favor the scheme of the Immersionists, because they will not admit its force in favor of infant baptism. Different writers among them have told us, that "they reject all pretended apostolical prediction, and every thing that goes under that name"—that "the loose expositions and misapplications of scripture, by the fathers are not to be endured"—that "there never was such a set of impure wretches, under the christian name, so unsound in principle, and so bad in practice, as were in the apostle's days, and in the ages succeeding"—that "if infant baptism could be proved to have existed in the first century after the apostles, and in the time of the apostles, it would only show that it was a part of the "mystery" of Antichrist, which even then "had began to work." After having written such sentiments again and again, it is laughable, it is truly ludicrous, for our baptist friends to appeal to the ancient history of the church.

### Scripture Passages cited by the Baptists.

Thus far, we have endeavoured to prove that the baptist appeal to Greek lexicons, to Greek authors, and to Greek churches, to the Septuagint and the Apocrypha, and also to Ecclesiastical history, is a complete failure ; and that though they have spared no pains in the attempt, yet, that they have not, and cannot prove that to baptize is to immerse, and only to immerse. Some ammunition, however, they have left ; a few scripture passages upon which they descant incessantly, with all the assurance of a complete victory. Our attention must now be directed to the main supports of the exclusive immersion scheme.

JOHN BAPTIZING AT JORDAN. "And were all baptized of him in the river Jordan." (Mark, i : 5.) Very modestly does Mr. C. testify that it is *impossible* to read this and kindred passages, without feeling assured, that the parties interested, were bathed or immersed ; while you seem to declare that we must be all *crazy*, if we do not arrive at this conclusion. All this is grand, and affects not a little our risible faculties. We happen, however, to know much better than Mr. C. possibly can, what is possible to us, and of you Sir, we can say, that it is to be regretted that you were so many years of your life *non compos mentis*, and that it is only so lately, that you have become sufficiently *sane* to know, that *in* could not mean at, by, or with."

As your demonstration on this subject is so perfectly original, and withal, so extremely amusing, I cannot forbear taking a little notice of it. In the passage above cited, you select four words, upon which you expatiate;—*all*, *in*, *river*, and *Jordan*; and now the point is proved, *all* cannot mean *part*, *in* cannot mean *at*, *by*, or *with*, and therefore *all* were immersed *in* the river Jordan. With many persons this will be mathematical demonstration; and from the ingenuity manifested in this first attempt, they will expect you to present other specimens, and to become a proficient in this New Art of Logic. Anon, and they will look for other expositions of Scripture, according to this profound and original method: for instance, reading in Mark i: 4 that Christ 'sat in the sea,' you will fix upon three words, and infallibly prove that he did not *stand* or *walk*, but that he 'SAT IN THE SEA.' When likewise you find it declared, that our Lord 'went up into a mountain,' you will demonstrate that he went *up*, and yet went *into* the mountain—also, when you find (John x: 40,) that Jesus went *into* the place where John baptized, and *there abode*, you will contend that, as John baptized by plunging, our Saviour for a time *lived in the water*. But enough of this orthographical exercise, to show the absurdity of being carried away by the sound, rather than the sense of words.

The demonstration furnished by Mr. C. is of a different character, and is in effect as follows:—It is *impossible* to read in the passage any thing but immersion—*surely* they were immersed—*common sense* will lead to this conclusion, and ecclesiastical history affords *incontestable evidence* in favour of immersion. Now, what is the amount of this logic? Is there any argument in all this? Where, I ask, is proof that John baptized by immersion. The only thing advanced in the shape of proof, is a pure, positive assertion. They surely did not thus descend into the water, for the purpose merely of sprinkling or moistening a part of the person with a few drops of water!"\* Here it is assumed, but not proved, that the descended *into* the water; then a second assumption is resorted to, in favour of the immersion scheme. In reply, it will be sufficient to remark:—

1. The Greek particle *en*, (rendered *in*,) is frequently translated *with* or *at*; our opponents are compelled to admit that it is so translated in a variety of places in the New Testament. If then, the expression may be justly rendered, *at* the river Jordan, 'the whole strength of the argument from John's baptising *in* Jordan, evaporates at once.' I cannot suppose that Mr. C. imagined that we should swallow his dictum, 'of the *idiom* of the Greek language, *imperiously demanding*' the word *in*; the naked truth being, that if the candidate were immersed, *en* should be translated *in*; but if they were baptized by pouring, the Greek particle may be rendered just as literally by the words, *at* or *with*. I am surprised that Mr. C. should seem to contradict this, by introducing

\*Reply to Elder, p. 108.

good Mr. Hervey, as saying to his friend and tutor, the revered Mr. Wesley, that *en* signifies *in*, "and that it has been in peaceable possession of this signification for more than *two thousand years*." Admitted; and it has been in peaceable possession of other meanings for more than two thousand years. Mr. Wesley in reply to his antagonist observes; "I never asserted the contrary, yet I affirm that it has several other significations."

2. If it could be proved that the converts of John went *into* the water, it would not necessarily follow that they went *under* the water. A person can go into a river to a considerable depth, without being immersed; and it is certain that the individuals alluded to, might have gone into the Jordan to be baptized by sprinkling or pouring. Moreover, when we remember that it was the custom of the country to wear sandals instead of shoes, and to go without stockings—that the people wore flowing robes which were easily girded around them—when we consider the warmth of the climate and the frequent custom of washing the feet that obtained among the Jews, is it *vastly improbable* that baptism in the Jordan was performed by pouring or sprinkling?

3. That immense numbers were baptized by John is certain; and when we know that "*all Jerusalem and Judea were baptized of him*," it appears impossible that he should have practiced immersion. As all Jerusalem and Judea were baptized prior to the baptism of our Lord, John must have administered the baptismal rite to this immense number of persons in six months. According to the exceedingly low calculation of our opponents, he baptized 500,000 persons, which would be considerably more than 200 per hour for 183 days of 12 hours long. This I shall be told is not an *insuperable difficulty* for "he most probably employed coadjutors";\*and why not add, that he used *machines* or any thing else the imagination may conceive, to assist him in his unparallegled task. "We shall not add to the Bible for the purpose of making John an "immerser."

5. In modern times we have *river-baptism* without immersion. In the East Indies there is a very ancient sect called 'The Disciples of John the Baptist,' who reiterate the mode of John's baptism once a year. The following is Norberg's account: "On the day when John instituted his baptism, they repeat this sacred ordinance. They proceed in a body to the water and among them one who bears a standard; also the priest, dressed in his camel's hair ornaments, holding a vessel of water in his hand; he sprinkles each person singly as he comes out of the river."† Mr. Wolfe the missionary, found a people in Mesopotamia, who also call themselves The followers of John the Baptist, and who take their children to rivers to be sprinkled. Mr. Wolfe asks "Why do they baptize in rivers?" Answer. "Because St. John the Baptist baptized in the river Jordan." And in Nova

\*Hall on Com. Postscript.

†Calmet's Dictionary in Loc.

Scotia, we have known cases where individuals have gone to streams, to be baptized by sprinkling in the name of the Father, Son and Holy Ghost.

**BAPTIZING IN ENON.** "John also was baptizing in Enon, near to Salim, because there was much water there." John iii : 23. The Immersionists can see no reason for John baptizing where there was *much water*, but that he plunged his converts. On this we may remark :—

1. That Enon, according to Parkhurst, Schleusner, and Robinson, signifies a fountain or spring ; and by the admission of Dr. Ryland, (a baptist,) our translation is incorrect: much water, should have been rendered *many waters*, or several streams.

2. That in scripture phraseology, many waters and much water, frequently mean only pools, fountains, wells, and sometimes *cups of water*, and *tears*. Many passages might be quoted to prove that *much water*, in the language of the Bible, is of a very different import from its present acceptation.

3. The mighty floods of the Enon, so much renowned in the theology of our opponents, are nowhere to be found in the present day. "All that modern travellers have been able to discover of the Enon, is only *a well*, whither the virgins go forth to draw water." Dr. Gill concedes, 'That there is great difficulty in determining where, or what this Enon was.' Professor Ripley, very feelingly observes, "It is perhaps to be *lamented*, that sacred geography furnishes no testimony in regard to Enon near Salim. The precise situation of these places is now unknown." Now, if Enon was once little less than 'the confluence of the Tigris or Euphrates, and the swelling of the Nile,'\* it is for the Baptists to account for its entire disappearance.

4. More water would have been required for other purposes than for baptism. "A single brook of very small capacity, but still a living stream, might, with scooping out a small place in the sand, answer most abundantly all the purposes of baptism, in case it were performed by immersion, and answer them *just as well as many waters* could do." When we consider the vast numbers who flocked to John's baptism, that it is not probable that all would come on foot, and that they would be compelled to wait a considerable time,—when moreover, we consider the comparative scarcity of water in Palestine,—it was not only prudent, but absolutely necessary, that John should select a place where water could be easily obtained for the accommodation of the people. "It would be easy to demonstrate, that four times as much water would be needed for other things, as would be required for immersion. It could not possibly, therefore, make any difference as to the quantity of water wanted, whether the people were dipped or only sprinkled."

5. It is obvious that John would not have left the Jordan for the Enon, solely for the purpose of baptizing by plunging. There was

\*Ryland's Appen. p. 30.

surely more water in the Jordan than at Enon. Why then forsake the Jordan? had it become dry? had its mighty waters ceased to flow? Surely not; and it is left, to the reader therefore to decide whether John could have gone to Enon, merely for the sake of immersing his followers.

6. It must be remembered, that John baptized in other places besides the two already named: 'in a wilderness,' (Mark i: 4.) 'in the country about Jordan,' (Luke iii: 3,) and 'in Bethabara, beyond Jordan,' (John x: 40.) Now, will the Baptists undertake to show that there was *much water* in these places: are we then to conclude that John sometimes baptized by pouring and sprinkling? Again, we are informed that Christ by his Apostles, baptized more disciples than John, and yet no hint is given that they found it necessary to select places of *much water*, for the due administration of the ordinance. Will the Baptists favour us with an explanation of this mystery—John, they declare, was compelled to choose places of *much water*, to immerse the multitudes who desired baptism—the Apostles baptized still greater numbers than John, and yet they did not find it necessary to select the Jordan or Enon, or any other situation where there was much water; by parity of reason, therefore, they did not baptize by immersion. This is the logical consequence of the argument of our opponents. But it is passing strange, that the Baptists should talk of John requiring *much water* for immersion, when they will not admit any difficulty whatever, in the case of the three thousand baptized on the day of Pentecost at Jerusalem,\* or of the subsequent baptism of the five thousand. If it was so easy for eight thousand at the dry season of the year, to be baptized in this city, by 'plunging the whole body in the water,' then I must inquire of you, whether you can discover any reason, any consistency in your remarks on page 9, where you labour, and struggle, and pant, in demonstrating the necessity for John to lead forth the inhabitants of Jerusalem so far from their home as the river Jordan, because there was not a sufficiency of water in the city, for the purpose of immersion. Sir, in the second edition of your work, you will have to rescind the remark, for be assured, the Baptists will not thank you, for publishing to the world, that the brook Cedron was dry, and that to obey the directions of the Lord, John was necessitated to haste to the river Jordan, for at Jerusalem 'there was not water sufficient for John to baptize in.'

**BAPTISM OF CHRIST.** Much stress is laid by the Immersionists on the baptism of our Lord, who is said, Matt. iii: 16, "to have gone up straightway out of (apo) the water." Here, however, the preposition used, signifies *from* and that this is its general signification is certain, "for apo,

\*Professor Woods asks, 'Who can suppose that the waters of Enon were resorted to for the simple purpose of baptizing, when three thousand were, in one day, baptized by the Apostles, even at Jerusalem, in the driest season of the year?'



is translated *from*, three hundred and seventy-four times, and *out of*, only forty-six times in the New Testament; indeed, Dr. Ryland has observed that "it might be generally, if not always thus rendered." The passage may be translated, 'he went up *from* the water;' "an expression," says Professor Woods, "perfectly natural and proper, on supposition that he had only gone into the river where the water was a few inches deep, or that he had gone merely to the edge of the river, without stepping into the water at all. It will be kept in mind, that the river Jordan had banks of considerable height above the water, except when it was so swollen by the melted snows of Antilibanus, as to fill its upper channel. Of course, Jesus must have *ascended* or *gone up an ascent* when he left the water, whether he had been in the water, so as to be immersed, or had been only to the margin of the water."\*

\*Mr. C. begs us to remember p. 27, that 'the Saviour's baptism was adult baptism, and that he was not now an unconscious infant.' That a person of thirty years of age is not an unconscious infant, few persons will disbelieve, but as Mr. C. has deemed it important enough to mention the fact, that a man is not a 'puling babe,' we shall not marvel, if anon, he reminds us that a lamb is not a full grown sheep. But we perfectly understand Mr. C.—the remark was intended as a shaft against infant baptism—and when couched in plain language, the argument (which we do believe, most sincerely Mr. C. would be ashamed to pen,) is as follows: 'Our Lord was not baptized in infancy, and therefore the baptism of infants is unscriptural.' I wish to propose the inquiry, by whom was our Lord in infancy to be baptized? By the Jewish High Priest, or by John, at that time a babe of six months old? Mr. Crawley, indeed, marvels 'if infant baptism be a duty, that the angel who announced the birth of John and Christ, should have given no instructions respecting their baptism in infancy.' In sober sadness we ask Mr. C. whether he intended the remark as *argument* or *irony*? Our judgment compels us to believe, that it was not written for argument, while our good feeling to Mr. C. will not allow us to view it as a piece of irony: truly we are at a loss how to construe it. Surely Mr. C. did not expect that the *angel* would administer baptism to Christ: nor does he suppose that it would have been more in accordance with infinite wisdom, to have instituted the ordinance of baptism sooner. The fact is, baptism was not instituted until our Lord had arrived at a state of maturity; but the Redeemer at eight days old, was circumcised and initiated into the church; and while our opponents press their converts 'to follow their Lord into the liquid grave,' we, in our turn, press ours to bring their children into the church in infancy, that they may enjoy a privilege which was enjoyed by their infant Lord."

That our Lord was not baptized to set an example to his followers, we consider certain from the words of the Evangelist. We have always conceived that Christ was baptized not as a *private*, but as a *public* character, in order that he might be *made manifest unto Israel*, (John i: 31.); hence the Spirit descending upon him, and a voice from heaven attesting his messiahship, John bare record, that he was the Son of God. As it was the appointment of the Father, that Christ should be made manifest unto Israel at his baptism, so it was an act of obedience, for him to submit to the ordinance, and thus fulfil all righteousness. On the baptist scheme, it is strange that our Lord should have delayed his baptism until he entered upon his public ministry. If he was baptized as an *example*, then his followers ought not to be baptized until thirty years of age. "Why did he delay his baptism at all, after he had arrived at maturity, if he were baptized as an example to his followers? Were this idea correct, I have no hesitation in saying, that Christ would have been the very first individual to submit to the baptism of John." "But repentance and faith are qualifications for baptism," if so, how could the baptism of Christ be an example to his followers, when he had not repentance, having never sinned, nor faith, since he needed no salvation from sin? As



"But, even admitting that our Lord did go into the water, and while in it, was baptized by John, can our brethren tell us how it was done? A total submersion of the body does not necessarily follow a mere immersion of the feet and legs. The ancient carved and sculptured representations of baptism, as given by Robinson and Taylor, place the candidates sometimes in the water, and sometimes not, while the officer appears pouring the element on his head. But there is not a particle of solid proof that our Lord went into the water at all—and consequently none that he came absolutely out of it. He went *to the water* necessarily; for John was baptizing with the running stream, and when some of it had been poured on his head, he immediately retired."

THE ETHIOPIAN EUNUCH. (Acts viii : 27, 40.) "And they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water, &c." The Baptists repeatedly assert from this passage, that Philip put the Eunuch entirely under the water. We beg leave to offer the following remarks:—

1. If it should be inferred from the Eunuch's going down into the water and coming up out of it, that he was plunged; the same also must be said of Philip the baptizer: for the words are, "They went down BOTH into the water,"—"and when THEY were come up out of the water;"—and so Philip was baptized as well as the Eunuch. "Here then must have been a rebaptism of Philip; and what is at least singular, he must have baptized *himself* as well as the Eunuch."

2. Nor will the Greek prepositions, *eis* and *ek*, rendered *into* and *out of*, being frequently vague in their import, determine the

to Mr. C. proving that Christ was baptized in *his own name*, for God does every thing in his own name, it is almost too great a piece of absurdity, to waste time and paper in noticing it. Does not Mr. C's metaphysics teach him that there is a *material* difference, between God doing every thing in his own name, and the employment of the term Jesus, with that of the Father and the Holy Ghost, in a holy sacrament: will he confound things so essentially distinct? if not, why offer the 'childish objection?' But Mr. C. will prove likewise, that our Redeemer had faith, 'for he believed in God his Father:' may he will further prove, that the baptism of Christ, was in an *important*, though not in a *literal sense*, the baptism of penitent believers, for the Lord is our *righteousness*. Astonishing! The Lord is our righteousness, hence as a penitent believer, Christ was baptized—he believed in God his father, and therefore his was believers baptism, and therefore he is an example to his followers in these respects. The faith required of an individual to be baptized, is only faith in God the Father, and therefore any person not an Atheist, may be a fit subject for the ordinance—but as penitents, we can never be baptized, seeing we cannot become our own righteousness, or that of others—in this dilemma are we placed by the cavilling of a Baptist. To speak our candid sentiments, we regard it as the extreme of folly, to attempt by any subtle, quibbling method, to show that our Lord's baptism was the baptism of penitents and believers. Many persons who are reluctant to be immersed, are told, if they do not submit to it like Christ, they will not fulfil all righteousness—now it is well known to our Baptist friends, that to fulfil all righteousness, Christ was circumcised, regularly kept the passover, and observed all the other Jewish institutions—to fulfil all righteousness like Christ, therefore, our brethren should do the same.

case: "*eis* being translated *to*, or *unto*, five hundred times in the New Testament, and *ek*, *from*, one hundred and eighty-six times." "As then," observes Professor Stuart, "neither the language allows us to construe the passage, as signifying *immersion* and *emersion*, nor the circumstances permit us to interpret the passage thus, we have no good and sufficient grounds here, to consider this example as making any determination with respect to the mode of the baptismal rite."

3. The place where the rite was administered, was unfavourable to dipping. It is termed a *desert*, and in eastern countries, it is a rare circumstance to find water in a desert. It deserves to be remarked, that this water is also without a Scripture name, "while every material spring, fountain, or well of the Holy Land, has some significant appellation. The expression of the Eunuch is remarkable: 'See water!' ('*here is*' being in italics, and consequently not in the original,) since it implies that it was approached without being distantly seen, and created a pleasing surprise in the traveller's mind."

4. "To contend that the Eunuch had water enough in his chariot for a sprinkling, is all imagination. Our opponents might as well conclude he had enough for his numerous retinue, with which they are pleased to honor him, and for his several horses; and that he enjoyed the cooling gratification of riding amidst leathern bottles of this element—sitting as stately as Neptune upon the waves! There is no intimation that he had even any, and therefore, if only a few drops were required, they must go where it was to be obtained—nor is there a word said about his having a jug to fetch any in. Our friends, who object to inference in other cases, are pleased to avail themselves of it here by wholesale."\*

5. Further, Philip and the Eunuch might have gone into the water up to their ancles or knees, and still the christian convert have been baptized by pouring or sprinkling. "Nor would this kind of consecration have surprised the Eunuch, as being an unscriptural or a new-fangled method. He had been reading just before, the sentence: 'So shall he *sprinkle* many nations,' (Is. lii: 15.)—a sprinkling, therefore, was what he might have expected—probably the very expressions led him to solicit baptism."

Professor Woods well observes, "It is evident that the argument which has been urged in favor of *immersion*, from the baptism of Jesus, and of the Ethiopian Eunuch, is founded on the *mere sound* of the words used in the common Version. On the slightest examination, the argument vanishes,"

**BURIED WITH CHRIST BY BAPTISM.** The passages of scripture upon which most reliance is placed by the Immersionists, in support of baptism by plunging, are Rom. vi: 4, and Col. ii: 12, where believers are said to be *planted*, *crucified*, *dead*, and *risen*, as well as *buried* with Christ in baptism. "Why," it may be

\*Thorn's Mod Im. p. 283.

enquired, in the language of the Rev. 'R. Watson "do not the advocates of immersion, show us a resemblance; not only between baptism by immersion, and being buried with Christ; but also between immersion, and being planted with Christ. If the allusion of the apostle is to the planting of a young tree in the earth, there is very clearly but a very partial, not a total immersion in the case; and if it be to GRAFTING a branch upon a tree, the resemblance is still more imperfect. Still further, as the apostle in the same connection, speaks of our being 'CRUCIFIED with Christ,' and that also by baptism, why do they not show us how immersion in water resembles the nailing of a body to a cross?"\*

Again: "we are baptized into his *death*." Here is allusion to our dying unto sin. Christ died by crucifixion; and so does our sin: hence the apostle says in verse 6, "our old man is *crucified* with him." Is there reference to any mode of baptism in crucifixion? Yes, may those say, who use the sign of the cross in baptism?—Yes, the application of water in the form of a cross, is a striking figure of the crucifixion of Christ and of sin."

"Now, what are we to do in this case? The principle of arguing adopted by the Baptists, will just as well prove the mode to be the sign of the cross, or partial immersion, (according to the ancient representations of baptism, in which the candidate standing partly in and partly out of the water, was baptized by the administrator pouring water upon his head,) as plunging. Are we then to conclude, that any one of these modes will do; that some of the Romans were baptized in one way, and some in another; and that the apostle here refers to them all? To this the baptists will not assent. And yet, if one mode only is supposed to be alluded to, we must take that which has most proof in its favour; and the strongest evidence, it appears, is in support of partial immersion."†

It should be remembered, that there is no proper similitude between the dipping of our opponents, and the interment of Christ. "The sepulchres of antiquity possessed but little similarity to our graves. Of our Lord's Sepulchre, Matthew and Mark, declare it to have been *hewn out of a rock*. Mary Magdalene and the other Mary, are represented as sitting *over against* the sepulchre. We are informed that Joseph rolled a great stone *to the door* of the sepulchre. The entrance, or door, was low, not much more elevated than was necessary to admit the corpse; therefore we read, that when the disciples came in search of the body, they *stooped down* to look into the sepulchre."‡ From these facts, "it will be seen, that there is no small difficulty in finding any great resemblance between a man's being dipped or plunged in *water*; and Christ's being laid in a sepulchre, which was hewn out of a rock."§ If our Lord had been interred, according to an ordinary burial with us, still it would not have helped our opponents; for the corpse is

\*Theol. Insti. vol. 3. p. 441.

†Urwick's Conscience, p. 54.

‡Isaac on Bap. p. 61.

§Wood's on Bap. p. 160.

not immersed into the earth, but the earth is poured or *sprinkled* upon it.

As the plain and obvious meaning of the passage in Rom. 6, is this :—"Since in our being baptized into Jesus Christ, we were baptized *into his death*.—into the faith of his death, as the death of a surety ; we may be considered as, by faith, partaking with him in his death—as *buried with him* ; and that with the special end of our rising with him, in a spiritual resemblance to his resurrection, and 'walking in newness of life' :—it is singular, that the Baptists should conclude that the Apostle has any reference to the mode of the baptismal rite. "In Gal. iii : 27, the character of Christians is set forth in a similar way, by another metaphor. "As many of you as have been baptized into Christ, have *put on Christ*." The metaphor is taken from the putting on of clothes. Believers have *put on Christ* ; have assumed his character, have *invested or clothed* themselves with his moral excellence, as one covers himself with a garment. And this is signified by their being baptized into Christ. But who would ever think of inferring from this, that the *mode* of baptism must have a resemblance to *putting on clothes* ? And yet this would seem to be as reasonable, as to argue from the other passages, that because it is said, those who are baptized into Christ, are *buried with him*, therefore the mode of baptism must have a resemblance to Christ's *burial*."\*

"But to suppose that the apostle alludes to the *manner* of dispensing the ordinance, is to enervate his argument, and, in fact, to make it no argument at all. For how could the circumstance of their being *plunged*, *oblige* them to a holy life, which is the scope of the passage ? Or how can a supposed transient conformity to the position of our Lord's body in the grave, or, indeed, any other corporal posture, *oblige* to mortify sin and cultivate holiness ?—If it be said, that the putting of the body in water, in conformity to the putting of Christ's body in the grave, obliges in virtue of a divine appointment, it is but meanly to beg the question. We deny that there is any evidence for such an appointment, in preference to every other mode of application. Our opponents must make the Apostle argue to this effect : "Your *bodies*, brethren, in baptism, must have been in the same posture as the body of Christ in the grave, *therefore* let your old man be buried ; for *this* has put you under a strong *obligation* to do so." How trifling the supposition !

"The true *antithesis* of the passage is destroyed by the other interpretation : that, being *buried with him*, we may walk in newness of life, as Christ was *buried and raised up* by the glory of the Father. Now "to walk in newness of life" is a *moral* concern, answering to the resurrection and ascension of Christ ; consequently, if there be any propriety in the *antithesis*,—"to be buried with Christ in baptism, must be a *moral* concern, answer-

\* Woods Textise, p. 160.

ing to the death and burial of Christ. Here are two things alluded to, which are *both alike external* circumstances of our Lord's Person ; with what propriety, therefore, must the allusion to the Apostolic argument be *different* ? Why should his *rising* represent a *spiritual* newness of life ; but his *burial* represents a *corporal* posture in the water ?"

"We must therefore conclude, that it is the mere *sound* of the phrase, "*buried* with him in baptism" which has led so many writers to mistake the allusion in these texts. If we simply ask, does the Apostle speak of the burial of the *body* of the believer in water, or of the "*old man*" the principle of sin, which "*was crucified with Christ* ;" the snare is broken, and we are escaped ; for the answer must be, not to the former, but the latter."

### Scripture Passages cited by the Anti-pedobaptists.

It is of considerable importance in the present controversy, to bear in mind, the exact position embraced by our opponents, that '*baptizo* means to immerse, and to *immerse only*.' "The controversy on this accommodating word, has been carried on to weariness: and if even the advocates of immersion could prove what they have not been able to do, that plunging is the *primary* meaning of the term, they would gain nothing, since, in Scripture, it is notoriously used to express other applications of water." To the law and then to the testimony.

BAPTISM OF TABLES, &c. Mark vii : 3, 4. "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of their elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing (*baptisms*) of cups and pots, brazen vessels, and of tables." "Here the Pharisees are said to have held the '*washing*' or baptism of cups and pots, brazen vessels, and of tables ;' not certainly for the sake of cleanliness, (*for all people hold the washing or baptism of such utensils for this purpose,*) but from superstitious notions of purification.' Of one thing we are certain, that one of the prescribed modes of ceremonial purification, was the *sprinkling* of consecrated water. It becomes necessary to enquire therefore, whether the utensils referred to, were baptized by plunging, pouring, or sprinkling. If the whole of them were not immersed, the argument, from the use of the word, must be abandoned. Mr. Isaac, on this subject, has the following remarks, — "Different modes would be used in the baptism of cups, pots, brazen vessels and tables. The cups and pots were perhaps dipped in water. The vessels of brass were undoubtedly used for culinary purposes : and how these vessels were baptized any,



servant girl can give better information than a learned divine. I have just interrogated my servant upon this knotty subject. How do you wash your brass pans? I *pour* water into them. Do you never *dip* them in water? No; never. As to the tables, whether we take the term literally, or suppose, as some do, that the couches are intended on which they sat or reclined at their meals,—dipping is out of the question. What then becomes of the bold assertion, that baptism always denotes immersion.”

“Whoever has seen pots or cups washed at a pump, may judge whether *they* were *necessarily* PLUNGED. Whoever considers what cumbersome pieces of furniture these ancient *tables* were—say *fifteen* or *twenty* feet long, by four feet broad, and about four feet high—may judge whether they were *plunged*, after every meal taken upon them. Convenient utensils for *plunging*, truly.”\*

DIVERS BAPTISMS OF THE JEWS. Heb. ix : 10. “Which stood only in meats and drinks, and divers washings, (Greek *baptisms*) and carnal ordinances, imposed on them until the time of reformation.” These divers baptisms or ablutions, doubtless included all the ceremonial cleansings, prescribed in the law of Moses.

If, therefore, any of these were by *sprinkling*, we have ‘proof supreme,’ that to baptize is not to immerse only. Now it so happens, that two of these divers baptisms are mentioned in verses 12, 13, of this very chapter. The first was “by the blood of goats and calves” administered by *sprinkling*. The second was by the “the ashes of an heifer, *sprinkling* the unclean.” Besides these references of the Apostle, a multitude of scripture passages might be adduced, to prove that in these divers baptisms “*sprinkling was used most frequently of all*, by way of purification and consecration.” Mr. C. professes to answer Mr. Elder’s ‘gloss’† on the verse 9 of Heb. ix : but we cannot divine what answer there is, in testimony that *sprinklings* are not *immersions*. Without one iota of proof the oracle is laid down, that “the sprinkling mentioned in verse 19, was one of the *carnal ordinances* mentioned in verse 10, but SURELY not one of the *immersions* practised under the Jewish law.” Where is proof Mr. C. that the sprinkling mentioned verse 19, is not the same with the divers baptisms of verse 10? Here it is : *surely* they were different. “Let those who contend for immersion as the only mode, explain to us the *Divers* Jewish baptisms performed in that way.”

BAPTIZED INTO MOSES. 1. Cor. x : 2. “They were all *baptized* into Moses, in the cloud and in the sea.” Dr. Wardlaw inquires : “Are our brethren not sensible of the straining that is necessary to make out immersion baptism here?—of the absolute ridiculousness of the conceit, (I *cannot* view it in any other light,) that the Israelites were baptized, by having the cloud over them, and the waters of the sea on either side of them? I cannot

\*Editor of Calmet.

†Reply to Elder, p. 133.



help the mind that has brought itself to fancy this quite simple and natural. A dry baptism ! without the contact at all of the baptismal element, in any way ! Would our brethren consider a man duly baptized, by his being placed between two *cisterns of water*, with a third over his head ?

It must be amusing to your readers, Sir, to find you offering the remark, that the Israelites were '*in the sea*' because the waters stood on their right hand and their left." According to this, a person would be *in the water*, if he walked between two canals. Admirable logic ! But "the cloud that hung over their heads, differed but little from water." Very well : then they were either *plunged* into the cloud, or its aqueous particles were *sprinkled* upon them, or their's was a *dry baptism*. Of these consequences, you are perfectly welcome to take your choice. And 'how were they baptized *in* or *by* the sea ? Not by immersion most certainly ; for we read expressly, that they 'went into the midst of the sea, *upon the dry ground*; and the waters were a wall unto them on their right hand, and on their left.' Ex. xiv : 22. As the action of a natural agent, the wind was employed to make a passage for them, the extreme agitation of the waters by it, would occasion a mist or spray ; by this, as they passed along, they would be sprinkled ; and this I presume, is what the apostle means when he says, they were baptized *in* or *by* the sea."\*

OF NOAH AND THE ARK. 1. Pet. iii : 20, 21. "Now, if this text refer to any mode of water baptism at all, and not to the influence of the Holy Ghost, it must be to the baptism of the ark, or of Noah and his family in it, or of both conjoined. Suppose it were of the ark, then what was the action here ? Was the vessel absolutely dipped *under* water, or did the water descend *upon* it ? Unquestionably the latter ; and though, from the quantity of rain which fell, the vessel was at length partly in the water, and partly out of the water, it was never dipped, nor ever entirely under the rising element. The baptism of the ark was much like some of the representations in Mr. Robinson's plates of ancient Christian baptism ; where the converts are seen standing up to the knees or middle in water, while the officiating minister pours some of it on their heads.—Suppose it were of Noah and his family in the ark, then they were baptized with a 'dry baptism' ; for the waters from above or below never touched them. The rain fell in torrents on the roof of their vessel, but they were not brought in contact with it. And if this were baptism, we are often baptized by our fire-sides, while a copious shower is falling on our habitations ; and the mariner in his cabin at sea, is being constantly baptized when it rains on the deck of his ship, though not a drop of it reaches his person. At any rate, Noah and his family were not plunged, immersed or dipped, in the waters of the deluge ; and what may be said of the ark and the people separately, may be pronounced

\*Isaac on Bapt. p. 48.

of both conjointly. To say that the Hebrews and Noah were, as *it were baptized*, only betrays the difficulties felt by our opponents in this case."\*

**BAPTISM OF THE HOLY GHOST.** So fully are we satisfied with the ample evidence already adduced, in proof that baptism is pouring and sprinkling, that we almost consider it a work of supererogation to produce further testimony. Our opponents in their zeal for a form, warmly contend that baptism is immersion only, to refute this untenable position, we refer them to the baptisms of brazen vessels and table spoken of by Mark:—lest this should not suffice, we introduce the divers baptisms mentioned by St. Paul. On this substantial foundation, the Pedobaptist may safely build; and while listening to the thousandth repetition of the cry, that 'to baptize is to plunge and to plunge only' he has but to open his Bible and read the refutation of this notion in the gospel by Mark:—to be satisfied of the inaccuracy of the bold assertion he has but to believe the apostle of the Gentiles rather than his baptist brother. If this is not enough, we bring forward the baptism of the Holy Ghost; and we conceive, 'if there were no other evidence obtainable in support of our practice, this would be ample, and to every unprejudiced, intelligent mind, convincing.'

It should be remembered that the influences of the eternal Spirit on the soul, are termed *baptism*; and that baptism by water and baptism by the Holy Ghost are associated together in the evangelical narratives. The harbinger of our Lord exclaims, "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark, i: 8. In five other places in the New Testament, this phraseology occurs. If therefore we can ascertain how the baptism of the Holy Spirit was administered, we may rest satisfied, that baptism by water, was administered in the same manner.

"In fact, there would be a perversion of all consistent language, if there existed any material difference between them. To suppose that in the verse above the word baptize is employed for two such different actions as immersing and pouring, without any intimation to that effect, would be charging men who wrote as they were moved by the Holy Ghost and in words divinely inspired (1 Cor. ii: 13.) with an incongruity of composition too egregious for the meanest scribbler, in Christendom. We, therefore, infer that the baptisms of the Spirit and of water were administered in the same manner. Now the only question for our consideration is by what mode of application were men baptized by the Spirit? Or in other words, were they applied to the Spirit in the form of dipping or was the Spirit applied to them in the shape of pouring or sprinkling? For it happens in this case that the manner was ostensible, and the expressions are as lucid as the light.†

\*Thorns Mod. Imm. p. 165.

†Ibid. p. 325.

"The way" says Mr. Peter Edwards, "to arrive at a clear view of the mode of outward baptism, is to observe in what manner the baptism of the Holy Spirit is described. This will lead us to consult a lexicon of a very superior kind, a lexicon worth more than five hundred; and what is more, it is the plain, unlettered man's lexicon, and its title is "The lively oracles of God." The article we are to seek for is the term baptize. How does this lexicon define baptizare, to baptize? Answer.—*Baptizare est super-venire, illabi, effundere*—plainly to baptize is "to COME UPON." Acts, i: 8.—"to SHED FORTH." Acts, ii: 33.—"to FALL UPON." Acts, xi: 15.—"to POUR OUT." Acts ii: 17, x-45.—That is, in this baptism the grace of the Holy Spirit comes upon—falls upon—is shed forth—is poured out, namely, on the soul. This is the account this lexicon gives of the word baptize."\*

But enough: it is universally admitted by the Baptists, that the baptism of the Spirit was administered by pouring. Mr. C. scruples not to define it, 'the abundant *outpouring* of spiritual gifts;' but in order to evade the force of this concession, we are told that the bestowment of spiritual blessings was so abundant, that those who obtained them, *were plunged or immersed as it were* in these divine gifts (see page 111.) This is the dictum of Mr. C. unsupported by a line of revelation, and opposed, as we shall presently show, to other statements in his work. Our opponents will not admit that a person is duly baptized who has water poured upon him so plentifully as to cover him, for such a baptism would not be a representation of the burial and resurrection of Christ; but when an individual is made a partaker of the abundant gifts of the Spirit he is baptized, for he is plunged or immersed into these gifts *AS IT WERE*. As it were! truly this is a fine polemical manoeuvre! they were not plunged or immersed, but only as it were! It is a little strange that Mr. C. after maintaining this pouring immersion on p. 111 should, on page. 150, testify, that "to *WASH*, means a complete washing, but that *baptize*, however, does not mean *wash*, but *immerse*. This is its *single, specific, certain* sense." Here Mr. C. contends for the *action* of the verb, as meaning to dip or immerse only: the quantity of the water is left out of the debate. It is true, he also says, that "complete washing would necessarily have been the ordinance of baptism;" and here, accord-

\* "That the Spirit *falling upon* these converts (Acts, xi: 15, 16.) is equivalent to his being *poured out* upon them, appears, from comparing this account of Peter with the narrative itself of the event: (Acts x: 45.) "on the Gentiles also was *poured out* the gift of the Holy Ghost." Look then, reader at Peter's words. The Holy Spirit was *poured out*, and Peter called to mind the promise, which of course he considered as being then fulfilled—"Ye shall be *baptized with* the Holy Spirit." According to Peter, then, *baptism* was effected by *pouring out*. Till better authority be produced, I desire to bow to this. And when Peter himself tells me that he *did* consider *affusion* as *baptism*, it is not the learning of all the etymologists in Europe, that will persuade me, against his own word, that it was impossible he should." Dr. WARDLAW.

ing to his own showing, the meaning of the word is abandoned. The fact is, the baptists have so many contradictions on this subject, that it is difficult to wade through the difficulties they have created.

"The baptism of the Spirit by pouring and shedding, is very embarrassing to our baptist brethren. If this difficulty cannot be got over, their cause is lost. On the day of Pentecost, when the apostles were baptized with the Holy Ghost, we are told by our opponents, that he *"filled the house where they were sitting:"* and that they were thus surrounded by, and *immersed* in, the Spirit. But the text does not represent the *spirit* as filling the house. "And suddenly there came a *sound* from heaven, as of a rushing mighty wind, and it filled," &c. Acts ii: 2. Here is an account of a *sound* from heaven;—a sound resembling a rushing mighty *wind*; this *sound* filled all the place; and if you please, though it *sounds* rather odd,—they were *immersed in the sound*. But this is not to be confounded with the cloven tongues, nor with the Holy Spirit, mentioned in the following verse, "They were all filled with the Holy Ghost." The sound filled the place; the Spirit filled the persons: the sound was without them; the Spirit was within them. The Prophet (L. King's xix: 11,) did not commit such a blunder, as to mistake the sound of wind, for the voice of the Spirit."

"But, granting the Spirit is intended by the sound, the baptists' manner of administering the ordinance, is not helped by it; for the sound or Spirit, *came down—descended upon them*. The baptismal element came upon the subjects; they did not descend *into* it; the element was active; the subjects were passive; which exactly corresponds with our mode: in the mode of our differing brethren, this order is completely reversed."\*

BAPTISM OF THE THREE THOUSAND, ON THE DAY OF PENTECOST.—The improbability that these persons were baptized by dipping, Mr. Elder, in his late publication, has most distinctly stated: his statement, however, we are informed by Mr. C. "resembles the declamation of a partizan, far more than the sober and quiet conviction of reason." Half a century ago, when polemical controversy was distinguished chiefly by its asperity, such language might have been deemed ornamental and praiseworthy; but we greatly mistake the character of the present age, if such harsh expressions will not be ranged among the *defects* of Mr. Crawley's work.

It is truly marvellous, that the baptists should manifest any surprise in the present instance, when we allege improbabilities against their mode of administering the baptismal rite. They have forced these improbabilities upon us; and it is idle in them to charge us with '*conjuring up*' difficulties, when the deductions and inferences of their own writers, have compelled us to believe

\*Isaac on Bapt. p. 75.

in the existence of these difficulties. For, either they reason falsely in endeavouring to shew the absolute necessity which existed, for John's resorting to the waters of the Jordan and Enon, for the purpose of immersing, or there must have been insurmountable obstacles to the dipping of three thousand in Jerusalem, in a few hours. Do the baptists wish us to believe that John was obliged to seek for places of *much water*, in order to dip his followers? If so, are we not forced to consider it vastly improbable, nay, absolutely impossible, to baptize by dipping, in a single day in Jerusalem, and at the driest season of the year, so large a number as three thousand? Or do our opponents wish us to pursue such reasonings to their logical consequences, and show that altho' in *John's time*, water was not so abundant in Jerusalem, as to allow him to dip his converts there, in consequence of which scarcity, he made choice of the Jordan and Enon; yet that, in a few years after this, Jerusalem was plentifully supplied with the necessary element. According to this, had the mission of John been delayed a short time, we should never have read of his baptizing at Enon, because there was much water there, for he could have immersed thousands in Jerusalem. But when John lived, the private and spacious public baths had not been constructed in the city; water was not plentiful, and hence that devoted Preacher had to resort to large rivers. We conjure up difficulties: our baptist brethren are the real conjurors in the affair; for, either John did not go to the Enon, on account of the much water there, solely with reference to the rite of baptism, or it is reasonable to suppose, that great and insuperable difficulties must have been felt in the dipping of three thousand in the city of Jerusalem.

1. That pure water was exceedingly scarce in Jerusalem, is a fact which cannot be successfully controverted. Josephus informs us, that when Antiochus besieged Jerusalem, in the year 130, B. C. "the Jews were once in want of water, which yet they were delivered from by a large shower of rain?\*" In the speech of the same historian, made to the Jews, when the city was besieged by the Romans, he says, "you know that Siloam, as well as all the other springs, that were without the city, did so far fail, that water was sold by distinct measures."† The Pool of Siloam mentioned by our opponents, was frequently without water. Mr. Buckingham in his travels, remarks, "that this pool is now a dirty little brook, with scarcely any water in it;" and it is generally known, that the Pool of Bethesda, "originated in an insignificant spring, outside the walls of the city." Of this latter pool, Chateaubriand informs us, "that it is now dry, and half filled up."‡ As to the purifications of the Jews, requiring "a multitude of private and public baths," as Mr. C. does not introduce a syllable of solid proof, we shall consider the notion as a figment of the imagination. Nay,

\* Antiq. b. 13, ch. 6. s. 2.

† Hist. Wars, b. 5, c. 3, s. 4.



the following passage is proof to the contrary : 'And there were set there six water pots of stone, after the manner of purifying among the Jews, containing two or three frkins a piece,' (John ii: 6.) Now, did the guests at the marriage in Cana, immerse themselves entirely in these stone water pots? "When our opponents talk of every family having baths for ceremonial baptisms, they appear to forget that the inspired writer has said, that they were stone vessels of comparatively small dimensions, placed in the rooms where the people usually sat, and which precluded the possibility of immersing themselves, or one another into them."

But the baptist writers have not condescended to understand the difficulty in the case, with regard to water. If there were many private and public baths, yet it is not likely that *twelve places* could have been procured in Jerusalem by the apostles, who were so generally detested, and as their converts were mostly visitors during the feast of Pentecost, (Acts ii: 8—11,) they could have commanded no private or public conveniences for such an immersing. Let the Baptists fairly meet the difficulty if they can.

2. The next difficulty refers to the limited time occupied in baptizing the three thousand. That this immense multitude might have been baptized in a day, no person can doubt; but the disciples employed but a very small part of the day. Let us consider the business of the day. The Apostles meet together in one place. The Holy spirit is poured out upon them. In various languages, they declare to the people the wonderful works of God. Heavy accusations are brought against them. Peter makes a defence, and reasons largely from the scriptures, and multitudes are pricked to the heart. Then, (for our opponents practice is apostolic,) the three thousand went before the church, to relate their experience—then, a sermon was preached on the mode, subjects, and design of baptism—and then they were baptized. Mr. C. tries to avoid the difficulty with respect to time, by introducing as coadjutors with the apostles, the seventy disciples, and so the task is performed in thirty minutes. Truly this is running from Scylla into Charybdis. Adopting this fiction, 'the poor and persecuted disciples, and their equally detested, if not anathematized converts,' provided immediately, eighty two places for immersing three thousand persons, in fair and pure water. The Baptists may believe this, but they must excuse the Pedobaptists, for not crediting so palpable an absurdity.

In whatever way the Baptists endeavour to render it probable that the three thousand were dipped on the day of Pentecost, they are met by many great and insurmountable difficulties. They enlarge on the abundance of water, and almost try to make it appear that Palestine and the countries of the East, are lands of baths: the ignorance of Mahomet must have been notorious, for although residing in the East; in the Koran, he enjoins that "sand be rubbed, poured, or sprinkled on his followers instead of water

when this latter element could not be obtained for their daily ablutions." They speak of immersion as familiarly practiced in Jerusalem, which is mere assumption, and indeed "it is only by the omnipotence of *mere assumptions*" that they give an air of plausibility to their scheme, in reference to the baptisms of the day of Pentecost.

**BAPTISM OF PAUL.** (Acts ix: 8--19.) We pass by the case of Philip baptizing at a city of Samaria, supposed to have been Sechem or Sychar, a city supplied with water from Jacob's well, although we might derive from it circumstantial evidence in support of our scheme; for it would be unreasonable to suppose that on this occasion, water was brought, sufficient for dipping all the Samaritans, 'from the least unto the greatest.\*' We refer to the baptism of Paul. "The apostle," observes Mr. Isaacs, "at the time of his baptism, had neither eaten nor drank *for three days*. In addition to the debility which this long fast must have produced, he would be greatly enfeebled by the mighty shock which he received from the vision in the way, as well as by the great remorse with which he reviewed and repented of his crimes. It was now also the depth of winter, (about the 25th of January) as the learned have supposed. That in this weakly and feeble state, *he arose and was baptized*, by being totally put under water,—seems, to say the least, to have scarce the air of probability! If any case could justify delay, surely this is one. In this state, when Ananias is introduced to him, he addresses him with—"And now why tarriest thou? arise and be baptized." "And he arose and was baptized. And when he had received meat, he was strengthened." He did not, we see, break his fast till the ordinance was over. Can any man suppose, that in this feverish and exhausted state, and in the middle of winter, he was taken out of the house in search of a river, or much water, and plunged into it!?"

**BAPTISM OF CORNELIUS AND HIS FAMILY.** (Acts x: 44--48.) After the Gentiles had received the gift of the Holy Ghost, Peter asked 'Can any man *forbid water*,' that these should not be baptized?' This significant question must mean, Can any man *forbid water to be brought*; or it must mean, Can any man *forbid*

\* The Baptists introduce an objection against infant baptism, from the relation of the baptizing at Samaria: men and women are named, say they, but not infants. Let the reader, however, peruse the passage at large, and he will perceive, that the historian designed to shew the powerful effects of Philip's preaching and miracles, in saving the Samaritans from the influence of Simon Magus. "But unless it can be proved that *infants* had given heed to Simon, and could be saved from his influence by believing the things concerning the kingdom of God, no reason can be given for expecting an account of the baptism of infants in this relation; for such an account would be completely foreign to the historian's design. The expressions *from the greatest unto the least* can only refer to the condition, and not the age of the Samaritans; for their infants could no more be followers of a sorcerer than of an apostle. The historian designed to show, that rich and poor, men and women, had once been bewitched by Simon; but that the very same individuals were induced to believe and be baptized."

us to go out to a river or stream? To the unprejudiced, we might appeal, for a confirmation of the former meaning as the most natural. "But is ever such language used in reference to dipping in a brook or a baptistry? It is, however, very appropriate, when applied to a servant's bringing some in a vessel, as is done in our administration of this rite."

But to compel us to affix the meaning, Who can forbid water to be brought? we have the decisive fact, that the descent of the Holy Ghost on the centurion and his family, as he *fell upon* the disciples on the day of Pentecost, immediately brought to the recollection of Peter the words of Jesus, respecting the baptism of John. This instantaneous association in the apostle's mind, must have been very remarkable, on the system of our opponents. 'What resemblance was there to create such an idea, if John immersed all the people? Are any two acts more directly opposite than the descent of the Spirit on the heads of a family, and plunging such a family into a river? That the Spirit descended, we know—it being a fact universally admitted; but what intimation was this to Peter, that the people should therefore be dipped? Supposing, however, that water-baptism as administered by John and the apostles of Christ, was by causing the element to descend upon them out of the hand or out of a measure, the whole narrative becomes consistent and rational? You will observe that the outpouring of the Spirit and baptism by water, are denominated one and the same thing, and are so blended in this narrative, that it is impossible to conclude that they were not precisely similar in action. Hence we conclude that both were by an affusion or an aspersion."

**BAPTISM OF THE PHILIPPIAN JAILOR.** (Acts xvi: 25--34.) The ingenuity our Baptist friends evince, in discovering all requisite conveniences for the baptism of the Jailer and all his, is not a little remarkable. Some of them invent a 'tank or bath' in the prison at Philippi, sufficient for baptizing by immersion, and constructed for the purpose of washing the prisoners on entering; but this notion is contradicted by the fact, that Paul and Silas had been sent to their cells without the benefit of it.

The general opinion of the Baptists is, that the Jailer and his family were baptized in the river Strymon. 'So the Jailer took his poor prisoners, washed their stripes, and let them out of prison—of course under a strong escort—and then he took his wife and children out of their warm beds at midnight, and with second suits of clothes under their arms, away they all went through the streets, probably filled with people frightened by the earthquake, till they came to the city-gate, which was soon unbolted, and out they passed and proceeded to the river (v. 13.) Then they went into this house, and shifted their dresses in the dark, or the turnkey held a light. Then Paul, or his companion, or both, walked into the water—then the Jailer came out and was plunged—then.

his wife followed and was plunged—and then came out their family and were plunged—the turnkey still holding the torch. Then they all went back into the house—took off their wet clothes—which they wrung, tied in bundles—wiped themselves dry—put on their usual apparel—returned to the city—entered the great gate—and soon reached the gaol. Then the Governor gave his prisoner's some victuals—conducted them to their cell, and locked the door upon them. Then the Jailor and his family went to bed and slept in peace.”\* This is the climax of absurdity; and we conceive that “no one would have fancied they were immersed whose mind had not been prejudiced greatly in favor of dipping. As our's has not been, we assume that the Jailor and all his were baptized by affusion or aspersion. This conclusion renders the details of St. Luke harmonious and natural.”

### Miscellaneous Remarks.

1. The great importance our baptist friends attach to the *primary* meaning of the word *baptizo*, is the more astonishing, since so many learned critics overthrow their limited application of the verb. “But even if it were the case, that *baptizo* always signifies to dip, or immerse all over in water, when applied to other subjects; it would by no means certainly follow that it has this signification, when applied to the christian rite of *Baptism*. There may be sufficient reasons, why a religious rite, though denoted by a word in common use, should not be performed in a manner exactly in conformity with the common signification of that word. This we well know is the case with the words, by which the other Christian ordinance is denoted. The word *supper* in English, and *deipnon* in Greek, have a very different sense when applied to that institution, from what they have in ordinary cases. Eating a morsel of bread does not constitute a *supper*, a *principal meal*; although this is the common signification of *deipnon*. But in this religious rite, eating a *small morsel of bread* is called a *Supper*. Now if the word which denotes one christian rite has a sense so widely different from its usual sense; why may it not be so with the word, which denotes the others christian rite? As *deipnon*, in reference to one rite, signifies, not a usual meal, but only a *very small quantity of bread*; why may not *baptizo* in reference to the other rite, signify, not a complete washing or dipping, but the application of water in a *small degree*? This would present the two institutions in the same light. In the first; as bread and wine are used not to nourish and invigorate the body, but for *spiritual* purposes, or, as a sign of spiritual blessings; a very small quantity is sufficient. So in the other; as water is used; not to cleanse the body, but merely as a *sign of spiritual purification*; a small quantity of water must be sufficient,—as sufficient for

\* Thorn's Mod. Im. p. 210.

the purposes of this ordinance, as a small quantity of bread and wine is for the purposes of the other. The nourishment of the body in the one case, and the cleansing of it in the other, being no part of the end to be answered; a large quantity either of bread or of water can be of no use."\*

2. Our opponents triumphantly remark, that had pouring and sprinkling been the modes intended by our Lord, it is strange that the Greek words *cheo* and *rhantizo* had not been employed. But "it is palpable beyond mistake that the word baptize is employed to express effects produced by pouring and sprinkling—or in more general terms, for applying the element. Hence it answers our end as effectually as *cheo* and *rhantizo*. Besides, might not our opponents be asked in return—if the sacred writers understood baptism to mean a total dipping, why did they not employ words to express it unequivocally declarative of such a state or operation? Had *buthizo*, *duno duplo*, *epikluzo*, *pluno*, or *rontizo*, been used, we might have considered the objections of our brethren more specious and tenable—and when they have fairly answered our question, which completely neutralizes theirs, we shall consider that proposed by them, of sufficient importance to require a little attention—and not before."†

3. Many eminent scholars have contended that the word baptizo, being a general term, is best represented by the word *wash*. But washing, our brethren are pleased to inform us, is more than "sprinkling a few drops of water, or only moistening a small part of the surface of the body." Let us however search the scriptures on this subject. "Scripture itself warrants me so explicitly, to consider *sprinkling*, or *pouring*, as sufficiently expressive of *washing* or *cleansing* from pollution, that I have no deference to pay to any affirmations to the contrary. Let the following examples be attended to:—Ezek. xxxvi: 25. "Then will I *sprinkle* clean water upon you, and ye shall be clean." *Sprinkling* is here represented as having the effect of *cleansing*.—Psal. li: 7. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." The hyssop was used for *sprinkling* either water or blood, or both, upon the person to be ceremonially purified; so that here too, sprinkling is held sufficient for cleansing.—See also Isa. lli: 15. and Heb. ix: 13. 14.—Surely such passages of scripture as these, ought at least to rescue sprinkling and pouring from the misplaced and pitiful ridicule, which has so often been directed against them by the abettors of immersion."‡

4. To shew the incorrectness of the position maintained by the Baptists, that *baptizo*, means to immerse only, it is only necessary to translate the term, by the word *plunge* which is frequently used by them in conversation and in writing—Hear then the following

\* Wood's Treatise, p. 152.

† Thor. & Mod. Imm. p. 128.

‡ Dr. Wardlaw, Dis. p. 168.



phrases—John the plunger—the plunging of repentance—he shall plunge you in fire—plunged with the plunging that I am plunged with—plungeth with me in the dish—the plunging of cups and pots, brazen vessels and tables—they eat not, except they plunge—plunged before dinner—plunged into Jesus Christ—plunged into Moses—plunged into one body—meats and drinks and divers plungings—in which (*plunging*) ye are risen! “Is not this mode of translation, espoused by our adversaries, more like a burlesque upon the sacred oracles, than a faithful representation of the inspired meaning?”

5. The Baptists apparently, take great delight in exhibiting the *contrariety* of opinions on the subject of baptism among learned Pedobaptists.† Dr. Wardlaw very justly observes—“It is a puny and pitiful way of carrying on a controversy, to prowl amongst different writers on the same side of a question, for the purpose of detecting, and setting forth in contrasted columns, every little discrepancy between them; with the view, covert or avowed, of drawing the reader to a conclusion, that they cannot be right who so differ from one another. Our baptist friends are rather too fond of this attempt to divide us against ourselves. Yet were it altogether an honorable description of warfare, it is one in which we might venture on competition, without despairing of success.” For an extended list of the contradictions of our opponents, I refer the reader to Thorn’s admirable work.

6. We are told by our differing brethren that their mode of baptism accords with the natural conclusions of plain and unlettered readers. Suppose we should admit the assumption; yet it would not follow that their mode of administering the baptismal rite was scriptural. But we deny that the conclusions of common readers are on the side of the Baptists, since a vast majority of common readers decides against their practice by adopting a contrary one. This, we shall be told is owing to the force of prejudice: but we demand proof of this; or will our opponents explain the fact, that the children of Baptist members, almost wholly and exclusively become Baptists. ‘If they are not prejudiced by the expository lectures of their respective teachers, how happens this phenomenon in the religious world? Of what value then is all this parade about the natural conclusions of common readers in favour of dipping?’ Are Pedobaptists more affected by education and prejudice than Baptists? Will our friends answer in the affirmative? If they will, then we hesitate not to say, that not farther distant are they from *modesty* than prejudice. But if in theory our opponents lay stress on the conclusions of unlettered readers, yet in practice they disregard them. Hence their lectures on divinity—their commentaries on the scriptures—their publications innumerable on the baptismal controversy; hence also their support to colleges, to educate men to explain the Gospel. ‘On the ground that the word

†See Mr. Crawley’s, Treat p. 170.

of God is so very plain to the lower classes of our countrymen, all this book-making, academical tuition, and oral instruction, go for nothing.

7. "It is impossible to survey the multifarious and contrasted circumstances associated with the different accounts of baptism, without being struck with the plastic energy of prejudication, by which our opponents never fail to mould all circumstances into a perfect adaptation to their own views. Like the Israelites in regard to manna, our friends, with respect to water, neither have too little, neither is there any over. Place them in Jerusalem at the *driest* season of the year, and thousands of hogsheads of the pure and limpid element are at hand—transport them from the 'city full' to a barren waste—a miracle is instantaneously wrought for their accommodation,—'the parched ground becomes a pool!' What then shall their condition be in the 'swellings of Jordan,' and amid the *much water* of Enon? No complaint shall that abundance elicit—it is *all* of course needed for *baptism*. Into such incongruities does a determined adherence to the system of exclusive immersion lend its votaries."\*

8. "It is amusing though mortifying, to debate with many of our opponents,—for, say what you will, they are sure to be victorious. If you adduce analogical illustrations, they pronounce them far-fetched and irrelative—if you contemplate the subject in detail, and pursue its various ramifications, they call it a childish splitting of hairs, and unworthy of so grand a theme—if you puzzle them by the production of facts and demonstrations, they assure you that the plainest evidence may be perplexed and mystified by a subtle and disingenuous disputant—if you prove, that it was not likely that a system, so liable to affect the modesty and health of so many pious people, should have been instituted by Christ, as a constant and universal sacrament in the church, they redden, and declare you are ridiculing a ceremony of divine appointment, and therefore ought not to be reasoned with any longer—if they feel at a loss for reason or argument to establish any position in favour of their scheme, founded on some particular passage, recourse is immediately had to what we very naturally deem the erroneous expositions of certain Pedobaptists, whose opinions are of no greater weight in our judgment than their own—and if, perchance, they are for a moment foiled in debate, they arise with renewed vigour, encouraging themselves in the delightful thought, that greater men and wiser heads maintain, and they doubt not, can defend, their practice."†

\* Richey's *Strictures*, p. 44.

† Thorn's, *Mod. Im.* p. 46.

## Conclusion.

And now, Sir, after having reviewed *your* scurrilities and Mr. Pengilly's arguments, if such they can be called, allow me to congratulate the Baptists on having gained so strenuous a champion of the watery cause. Yet if a spark of grace remain in that heart, which it is to be feared, has too long been a source of evil machinations and church-disturbing projects—if there be left one reluctant desire to abide by the truth of God as contained in the Old and New Testaments, then let me remind you of those arguments based on Holy Writ, behind which Pedobaptists have remained, and will remain for rolling centuries. Of these arguments you either have been wilfully ignorant, or knowing, you have with characteristic presumption, affected to treat them with disdain. But of this be assured, that however loud and long may be your outcries against human learning—however insidious your sneers against the learned, the talented, and the eloquent, yet will these things avail you nought in a Province, where learning is appreciated and intellectual celebrity applauded.

The sect to which you have now attached yourself, positively assert, that the word *baptizo* means to immerse and only to immerse; but it has been amply proved, to have no less than twenty or thirty significations, meaning to smear the face with colours, to dye garments, by putting on the colours, to wash by pouring water on the hands, and numerous others, which fully shew, that it should in its sacramental sense, be used to designate the application of the water to the candidate, rather than of the candidate to the water. Thus the oft-repeated assertion of the Baptists, has been amply and triumphantly proved by Pedobaptist writers, to be unsupported either by classical or scriptural usage.

The circumstances of Christian baptism, have been examined with the most scrupulous nicety, and they have been found to bear no favourable aspect to the baptist theory. The phrases 'into' and 'out of' which have perhaps proselyted thousands of the unstable and unlearned, have been found to be perfectly compatible with Pedobaptist practice, as the candidates might have entered the water knee deep, and still not have been immersed. The baptism of the Spirit, and we are sorry to say it, treated too often by Baptist writers in a strain almost bordering on ridicule, it has been shewn to you was always, and is only by shedding forth and pouring out.

But to what use do these arguments tend with those who are determined that they will remain wedded to a system, right or wrong; but especially can any hope be entertained of enlightening the mind of a man to whom learning is like casting pearls before swine—to whom a connected and well adjusted argument, would

appear like downright heresy? If it is matter of joy to the Baptists that they have gained such a person to their cause, it is no less a source of comfort to the Pedobaptists that he has deserted their side.

The account you have given of your change of sentiment on the subject of baptism, is most mysterious. In the United States, you repair to a place to witness baptism by immersion. It was not the argumentation of the Preacher that convinced you, for your bigotry was such, that you kept at a distance, so that you might not hear what was said—nor was it the devotional services that effected a revolution in your mind, for you declare, “as soon as they **BEGAN** singing and praying, a wonderful change took place in your feelings and views.” Wonderful it may well be termed. The climax however is not yet given; for “when you saw the candidate’s whole body buried in the water, and then rise up out of the water, a solemn conviction seized your mind.” (p. 46.) After this *wonderful* change, you examined the Scriptures and became *confirmed* in your mind on the subject of adult baptism.

In this marvellous account, there are some things to which I most decidedly object. While a Wesleyan Methodist, your bigotry appears to have been of a dreadful cast—you tell us that “you would have preferred going to a Jewish Synagogue to a Baptist chapel,”—do you mean to insinuate that this is the genuine spirit of Methodism? If you had no such intention, it would have been only fair and honest to have stated, that you were a **BIGOT OF THE BIGOTS**, and not to have left the impression, that such bigots are the Wesleyans generally. You make another thrust at that body of Christians, by informing the world “that you believed *all* that the different preachers said of the Baptists.” Here you awake suspicion in the minds of your readers, who must believe according to this statement, that the Methodist Preachers are slanderers of their baptist friends, which you well know is altogether false and unfounded.

You will not allow that you have “changed your doctrines and turned Baptist” since you have been in Halifax. Will you then publish to the world an answer to this simple question: When you first came to Halifax, why did you not openly avow that you were a Baptist? You did not intimate to the Methodists that there was any peculiar difference of sentiment on doctrinal points between you and them, but if I am rightly informed, you gloried in making statements of a contrary description. Will you solve this mystery, for mysterious such conduct must appear without an explanation. You have stated that the discipline of the Methodist Protestant Church imposed infant baptism upon you as a duty? Have you not made statements directly at variance with this again and again? When then were you satisfied on this point? But with regard to this change, you are “suffering the loss of all things.” O Sir, are you not aware that it is generally known, that you would have

been a Methodist Protestant Minister to this day, holding full communion with unbaptized persons, had the members of that church bound themselves to obtain for you a salary of £120 per annum. You left that church and obtained the desired stipend, became a strict-communication baptist, and then published that you were suffering "the loss of all things." One thing - however, you have forgotten to mention, namely; that on every day you were baptized by immersion, you put your finger into the bowl and turned your wet fingers "on the face of an unconscious babe."

And now Sir, you have to answer this book. Only that I received the information from unimpeachable sources, or I could not have believed that your feelings were so vindictive. Just think Sir, of the inconsistency of pledging yourself to reply to a work you had not seen. Various other reports of your speeches in reference to the present work, have reached me, but I pass them by as unworthy of notice. In your forthcoming publication, you will please to overlook my remarks concerning Philip the Evangelist, as I freely acknowledge that they are incorrect: knowing your general plan of quoting chapter and verse, and finding no such reference and forgetting that Philip was expressly termed an Evangelist in the latter part of the Acts, I fell into the above error, and did not discover it until the sheet had passed through the press. The rest of the work, I am answerable for, and have not the least objection that you should publish any strictures upon it, you may think necessary. In expectation of your appearance before the public again, allow me to give you a few advices:—

1. Be modest. Do not suppose that all wisdom is lodged in your own person. It only betrays a *want* of wisdom and good sense, when a person treats his opponents as if they had no correct notions of the subject. In your late work you have sadly committed yourself in this respect. Not an unsuitable motto for you, would have been the words, "I am the man, and wisdom will die with me." To consider ourselves "monopolists of sense" is the certain mark of inferiority of intellect.

2. Be courteous. When you venture into the field again, do not enquire of your opponent, How dare he write so? for such language is very unseemly. Nor will you, I trust, for the future despise intelligence or exclaim so loudly against learning. By such a course of procedure, you can only gain the disrespect of the intelligent, and the contempt of the illiterate. Always show good manners to your opponents, and be careful to avoid every thing like low invective.

3. Be consistent. To practice ourselves what we condemn in others is the height of absurdity. But this you have certainly done in your christian baptism as I have shewn at large. The past, I hope will teach you many valuable lessons.

4. Be merciful. Absolutely contrary to this is the introducing condemnatory passages of scripture against your opponents. It



is not the province of an erring mortal to tell his antagonist, that he adds to the word of God, and then to point him to the threatenings denounced against such a crime. As a writer, let not your name be Wormwood.

5. In introducing heavy accusations against any person, be careful that they have truth for their foundation. To bring an accusation of falsehood against a minister without a tittle of proof to sustain it, is indeed grievous. And from a distorted and misrepresented conversation to proclaim a man an infidel, is not praiseworthy. This you have done in the most open manner, but much more to your own injury than mine.

6. Remember that whatever you publish is open to animadversion. If you furiously attack those persons who meddle not with you, you may possibly find that they have a little more to say for themselves than you were aware of. I wish to 'follow peace with all men', but if a person will oppose me unjustly and maliciously, I deem it my duty to defend myself, according to the best of my ability.

Whether in your late work you have treated me justly, let all lovers of truth and candour, determine. At present I have no more to add, than that I beseech the Father of everlasting comfort to show more mercy to you, than you have shown to me.

I am, &c.

## APPENDIX.

The baptismal controversy ! It has been commenced, but a prophetic spirit is not required, to augur that its termination is yet far distant. Silent our baptist friends cannot be, while a single combatant is in the field, and the Pedobaptists possess too ample a fund of information, to be frowned out of countenance by the infallible pretensions of their opponents. When the present dispute began with the publication of Mr. Elder's calm and christian-like letters, the stream in which it flowed was smooth and placid : out of this channel, however, it was unhappily diverted by Mr. Crawley's reply. It now resembles the mountain flood, rushing down resistless upon the vale, bursting every barrier, and sweeping away all before it. The controversy has become thick, and frothy, and turbid. With the heat and asperity, the controversy has now assumed, the Pedobaptists are not justly chargeable. It should generally be known, that the baptists themselves bear witness to the smooth way in which Mr. Elder has written his pamphlet ; and firmly persuaded are we, that the dispute would never have appeared in its present martial aspect, had the response of Mr. C. been characterized by the meekness and gentleness which pervaded the work of his antagonist. That it is not so characterized, we expect the sequel to these remarks, will demonstrate to the satisfaction of all candid and unprejudiced readers.

On the part of the baptist writers, it is to be lamented, that they have too frequently inflamed the controversy with the language of exasperated partizans. That there are splendid examples of an opposite course, we rejoice to know : and among these, we feel a real pleasure in referring to the production of Professor Ripley, as an admirable instance. But his mild and candid work, we fear, is the exception, and not the general rule. In proof of our charge, we shall cull a few specimens from works which now lie before us. By baptists, we have been called "a society of sprinkled new creatures," and compared "to a synagogue of Jews, who reject circumcision, and sacrifice swine:"—by baptists we have been explicitly told, that "we do not revere Christ's authority, submit to his ordinances, or obey the laws of his house"—by baptists we have been duly informed, that the argument is *theirs*, the popular feeling *ours*, and that "we are unworthy of being recognized as Christs disciples :"—by baptists, we have been told in plain terms, that "we have not a word to say for infant sprinkling," that our system is maintained by "the blindness, prejudice, and perhaps the perverseness of men, that people ought to disentangle themselves from the ensnaring influence of our connexion," but "that the Baptists are right, cannot REASONABLY be doubted:" by baptists our theory of infant sprinkling has been declared "to

rest chiefly upon conceits, that have been hatched among us within the last three hundred years," while our practice has been denounced as "a profane abuse of the adorable name of the Trinity:"—and to complete the climax, in this enlightened age, and of so late a date as the present year, we have been charged with the deeply aggravated crime of "prostituting an ordinance of Christ, and of doing that which must be displeasing in the sight of God." A writer who ranges on their own side, and stands at their head, in point of talent and celebrity, informs us that a curious collection might be made of "the uncandid strictures, which have been passed upon the advocates of pedobaptism." For the honor of the baptist cause, we have not affixed names to the above extracts; we can however, assure our readers; that had they proceeded from petty controversialists, who delight in dabbling in muddy waters, we should not have considered it our duty to introduce them.

In reference to the high and overbearing spirit manifested by many baptist authors, as we wish to sustain every allegation to the full, we shall cite the words of the Rev. William Thorn, a respectable minister among the Independents in England:—"From the irritable manner of many of our opponents, when we approach the baptismal controversy, one might almost conclude that the doctrine itself was a legitimate monopoly of their communion. To preach on our side of the subject, or otherwise to advocate our views of the sacrament, is frequently regarded as an obtrusive invasion of their prerogative, and a declaration of hostility to their persons. The topic is regarded with so much endearment, that their choler awakes whenever their darling theme is but gently touched by the hand of a stranger. A Baptist, who occasionally attended an Independent chapel, flew into a violent passion, declaring himself grossly insulted by the minister's advocating his own views of the doctrine—forgetting that the like is often done by Baptist preachers before Independent contributors, and with at least equal zeal and strength of expression."

But, if the Baptists could produce from eminent Pedobaptist authors, (which we challenge them to do,) any passages equal in dogmatism to the above samples, yet an excuse might be pleaded for them, which could not be presented on behalf of their opponents. The principles of the strict-communion baptists tend to the dissolution of all the churches in christendom, which adopt the sentiments of pedobaptism. If a pious and devoted pedobaptist become a believer in baptist notions, no sooner is he immersed than he is taught to consider it an imperative duty to forsake his former pastor by whose instrumentality he was brought to God, and to desert the church to which his dearest and earliest associations are united. He must not hold communion with his unbaptized brethren. But on this subject, let our differing friends hear their own estimable Hall:—"To proclaim to the world our determination to treat as "heathen men and publicans" all who are not

immediately prepared to concur with our views of baptism, what is it less than the language of hostility and defiance; admirably adapted to discredit the party which exhibits, and the principles which have occasioned, such a conduct." Again:—"Our system *unchurches* every Pedobaptist community, for the moment we succeed in making a convert, we disqualify him for continuing a member. We deposite a seed of alienation and discord, which threatens their dissolution, so that we need not be surprised if other denominations should be tempted to compare us to the Euphratean horsemen in the Apocalypse, who are described as "having tails like scorpions, and with them they did hurt." To these statements might be added a number of kindred passages from the same elegant writer, tending to establish our position that Pedobaptists might with more justice than the Baptists, adopt strong and harsh expressions.

But to the baptismal controversy of Nova Scotia. It must be acknowledged that the tone and spirit of Mr. Elder's letters are most excellent. These letters, however, had scarcely made their appearance, before an announcement was issued from the press, that an answer might shortly be expected. The policy of such a course I might admit, but to the modesty and propriety of the proceeding I must honestly demur. Some months after the appearance of this advertisement, the Pedobaptists throughout the country, were thrown into consternation by the following notice of Mr. Crawley's anticipated reply:—"In this work it is shown from scripture, and the abundant concessions of most of the ablest writers among the Pedobaptists themselves, that *immersion is the only form of Baptism* appointed by the divine founder of Christianity; also that there is *not the SLIGHTEST TRACE of Infant Baptism to be found* in the Bible; which practice is PROVED TO BE AN INVENTION OF MEN, in principle opposed to the very spirit and letter of the christian religion." Modest announcement! Infallible reply!! Most exquisite specimen of theological humility!!! We have too much regard for Mr. C. even to *intimate* that he penned that insufferable advertisement, nor will we conclude that he saw and sanctioned it, until he distinctly avows it. The author of the work we should hope, could not usher it into the world with such a bold and shameless front. It signifies not, however, who blew the trumpet of victory; it is enough to know that it was blown in a long, loud, and earnest peal. Heard ye not the sound, ye Pedobaptist hosts? It is shown by Mr. C. that immersion is the ONLY form of christian baptism: whether you have derived the practice of Infant Baptism from the Koran of Mahomet, the Shasters of Brahmin, or the religion of Budh, it is not said; but the SLIGHTEST TRACE of such a practice is not to be found in the Bible; nay more, IT IS PROVED to be an invention of men, and to form the climax, it is opposed to the very spirit and letter of the christian religion.

Another glance we must take at this baptist advertisement. "The work concludes with a solemn call on all true christians, to forsake every community where evangelical discipline is neglected and to combine for the formation of a church, in which that discipline shall be established and maintained." The writer of this strange piece, for his sterling honesty, is worthy of all praise. The cloven foot of *proselytism* he does not attempt to hide. Hear his sentiments, "Pedobaptists! forsake your Ministers, desert your Chapels, flee from Babylon, haste to the cities of refuge, and enter the sanctuaries of the Baptists. Infant Baptism is connected with "the rack, the flame and the faggot—with cold infidelity—with pride and pomp, and arrogance;" but adult scriptural baptism "is intimately connected with the *spirituality* of the church, and the advancement of true religion on the earth:" sanction no longer so enormous an evil as the sprinkling of infants: wherever that practice prevails evangelical discipline is neglected, inasmuch as it is opposed to the spirit and letter of the christian religion. Abandon, therefore, your religious communities, and JOIN US. Hear Baptist preachers; build Baptist chapels, and form Baptist churches." Thus plainly does this honest pioneer of Mr. C.'s speak his sentiments. Without any reserve, without any attempt at concealment, he tenders to us the kind invitation to go over in whole bodies to the association of our Baptist friends. We know not whether to thank him more for the honesty of his language, than for the kindness of his solicitation. We beg our readers to remember that this advertisement was written in the nineteenth century.

Immediately after this polite introduction, the work itself appeared. We candidly confess that our anticipations had been raised in reference to Mr. Crawley's Treatise; nay, we had endeavoured to prepare ourselves for something beyond common place, by a diligent perusal of the scriptures on the subject, and the standard works *pro* and *con* on the controversy. We had expected much logic and little declamation; powerful argumentation free from every taint of dogmatism. We obtained the work; we read it; we were disappointed. We met with so much of an offensive character, with so much of the "magisterial tone," that we were deeply grieved. Nor were we alone in this feeling, for we have reason to know that some Baptists and almost all Pedobaptists were of the same mind. And this reply was the more odious on account of the mildness of Mr. Elder's publication. Some individuals with whom we are acquainted, from reading Mr. C.'s work entertained a powerful prejudice against Mr. E.—They very wisely however obtained Mr. E.'s letters and the consequence was, that their prejudice was transferred to his opponent. We repeat it, that we were deeply grieved that Mr. C.'s pen should have been so dogmatical and offensive.

Before we had completely digested the arguments and oracles



of Mr. C, the strictures of Mr. Richey were issued from the press. We forbear, in this place, to enumerate the excellencies of this work. We had often admired Mr. R.'s correct and classical eloquence in the pulpit; but not having seen him in the rugged field of controversy, we were not aware that as a disputant, he wielded so powerful a pen. His strictures have now gone forth far and wide, and will establish his superiority as a polemic writer. That the Baptists could not allow so "superficial, inconclusive, perfectly unsatisfactory, and weak a production" to remain unnoticed, we well knew. Accordingly the Baptist Magazine for July, was employed as the instrument with which to give it the first desperate thrust.

The modest editor of that periodical, characterizes Mr. R.'s work in most amusing terms. Behold his flowers of Rhetoric!—"The extreme futility of Mr. R.'s work—the weakest production on the mode of baptism we have ever read—it abounds with *innumerable* errors—it is lamentably deficient in argument—a superficial and inconclusive production—it is *surprising* that it should ever have been published as a reply to Mr. C.'s carefully and guardedly compiled treatise—as a *reply* to Mr. C.'s treatise, it is perfectly unsatisfactory." Our readers must excuse us, if we again remind them, that this is the *nineteenth century*. As we survey the above heap of eulogizing epithets, we cannot refrain from laughing heartily at the profound tactics of this modest editor. We thank our opponents for these pretty terms: they fully convince us of the overwhelming force of the publication against which they are directed. We want no better proof of the sterling merit of Mr. R.'s work, than to hear baptists loudly and publicly stigmatize it "as a superficial and inconclusive production." This is eulogy of the best kind. We are satisfied with it.

But some heavy charges are also preferred against Mr. R.'s strictures by this modest editor. We notice particularly these two:—1. "His statements and arguments are uttered with a *tone of confident assurance*, calculated to impose on the unthinking." 2. "Much *personal vituperation* appears in his publication:" "not a few passages ought to meet with pointed animadversion." As it will very materially assist us to form a proper estimate of the incorrectness of these allegations, we shall refer to Mr. C.'s reply, to discover whether that is written in a tone of confident assurance, or contains any thing which bears the most remote resemblance to personal vituperation.

SPECIMENS OF MR. CRAWLEY'S TONE OF CONFIDENT ASSURANCE. 'The practice of infant baptism is entirely *inconsistent* with the divine purpose.' 'Infants are in fact usually baptized by force; their cries and struggles sufficiently attest this.' 'He never could intend to say, that infants generally would compose his kingdom.' 'Would Mr. E. have the apostles charged with the additional business of *nursing* infants? 'The man who sees infant baptism here must be indued with a new *species* of

sight.' 'Infant church membership, a *creation* of much later times.' 'The Old Testament furnishes not a *shadow of evidence* in support of infant baptism.' 'The ceremony of infant baptism is *utterly opposed* to Christ's ordinance.' 'The *absurdity* of giving baptism to an unconscious babe.' 'Infant baptism is a *corruption*.' 'There is not in the New Testament the most *distant allusion* to such a practice as infant baptism.' 'The *sprinkling of infants* is a late invention; it is no where found in the word of God.' 'Baptism was never designed for infants. It cannot apply to their condition.' 'The fearfully dangerous consequences of infant baptism.' 'To practice infant baptism, is plainly to be guilty of *'adding to the things'* written in the book of Divine Revelation.' 'To *add* a rite to the Church like infant baptism is *not a trifling matter*.' 'The practice is unsustained by scripture, it is an invention of men, and therefore on its own head be all its abuses.' 'Infant baptism perpetuate Christianity! let the dungeons of the inquisition, the *rack*, the *flame*, and the *faggot*—let the cold infidelity of the German Neologists—let the pride, the pomp, the arrogance of national religious establishments, say what sort of christianity infant baptism has perpetuated!' 'To baptize infants, is to *prostitute* an ordinance of Christ, to a use not commanded, or even *alluded* to in the New Testament, to a use therefore which is *forbidden*, and MUST BE DISPLEASING IN THE SIGHT OF GOD.'

'I am compelled to look to the principles of the Baptists, as a means *essential* to the final triumphs of the cross.' 'To *prop* a cause that has been felt to be untenable in any other way, much resort has been had to the Old Testament. Now, this appears to us inconsistent with the dictates of *common sense*.' 'What proof has the person baptized as an infant of his obedience? A *sorry answer* to make at the Judgment seat, that he *supposes* he was baptized.' 'Pedobaptists in their *struggles*, to escape from this formidable array of facts.' 'Miserable *struggling* this indeed, to support a tottering cause.' 'And what, after all is this, but saying what has been said again and again, in every variety of form, and *refuted* as often, that because the Jews circumcised infants, therefore the apostles baptized infants.' 'We beg Mr. E. and all Pedobaptists, to remember how large a concession this is, and to hold it.' 'With reference to the deduction of the pedobaptists from 1. Cor. vii: 14. we are told, 'there never was a more *illogical* conclusion.' 'This is truly to make white, black, and to put bitter for sweet.' 'On these households, some supporters of infant baptism *seize with avidity*, as affording, they think, a *glimpse of evidence* in support of their favorite system.' 'It is, indeed, quite a *remarkable coincidence*, that these particulars should have been mentioned, respecting every one of the baptized households; as if it were THE WILL OF GOD, that pedobaptists who will resort to such arguments, shall be convicted of their error, almost OUT OF THEIR OWN MOUTHS.'

'Who can they mislead but pedobaptists, who choose to argue facts from silence? To *such* persons, those or any other passages may, of course, be the foundation for any system which human ingenuity may invent.' 'No no,' cries Mr. E. 'I did not mean to come to that conclusion.' 'We have felt it necessary thus to expose the *hollowness* of the argument, based on the *vameness* of the churches.' 'To say that baptism has come instead of circumcision, is a *lame assertion*.' 'That is indeed the *only one* of his letters concerning the subjects of baptism, that *deserves examination*, or has any *appearance of reason*.' 'This surely is strange logic.' 'Mr. E. would clamour loudly, to induce us to read baptism instead of circumcision, in the conclusion of the above syllogism, but can we do so, and reason *HONESTLY*.' 'It is surprising that any one can be *so dull*, as not to perceive, that proving the Jewish and Christian churches to be the same, does not prove that the same ceremonies are to be used in both.' 'The confusion of thought which Mr. E. discovers.' 'He seems to have *seized hold* of the first meaning of the word.' 'Here is Mr. E. in the nineteenth century, making a more desperate plunge than the coldest formalist.' 'He repeats the *never ending story* about the necessity of recurrence to the O. T. to sanction the Sabbath.' 'What Mr. E. says of the early and general prevalence of infant baptism, is *mere vaporings*.' 'He *grossly mistakes* the meaning of those predictions: no critic of *any authority*, makes so gross a misinterpretation.\*' 'DRIVEN FROM EVERY POST on the ground of the New Testament, on which they *thought* to establish themselves, the advocates of infant baptism at length *take refuge* amidst the ceremonies of a darker dispensation, as the *FOLORN HOPE* OF AN EXPIRING CAUSE.'

'It really requires no common stock of patience, to be under the necessity of gravely replying to such childish trifling as this,' 'He *rakes together* every quibble that the most ingenious fancy can devise.' 'The first difficulty *conjured up*, is the want of water in the ancient city of Jerusalem.' 'How would it sound to say, 'he will *sprinkle* or *moisten* you with the Holy Ghost.' 'IT IS IMPOSSIBLE to read the above passages, without feeling assured, that the ceremony which was performed in the river Jordan, could be nothing less than bathing or immersing the whole person.' 'Almost all critics of *any celebrity* have admitted, that in both of them, (Rom. vi: 4. Col. ii: 11.) there is an evident allusion to the original mode of baptism, by immersing or burying the body in water. (Did Mr. C. forget Professor Stewart again?) 'If the publications of Professors Stewart and Ripley, fail to produce conviction, then satisfaction, as to the meaning of the word *baptizo* must be hopeless.' 'Baptizo means to *immerse*. This is its *single, specific certain* sense. If this form of immersion

\*Is Professor Stewart, no critic, or does Mr. Crawley forget *his* gross misinterpretation of the passages? Likewise Dr. Wardlaw, &c.

be not observed, the rite itself is *utterly lost*.' 'Perhaps the sense of no word in any language is better ascertained than that of *baptizo*.' 'Enough appears in the english translation, to satisfy the most unlettered reader, that baptize *must mean*, immerse or plunge.' 'Our Saviour was *immersed*, he commanded his apostles to *immerse*; they accordingly *immersed* all who believed.'

To the charge of vulgar vituperation in the advertisement that preceded Mr. R's work, we answer by referring this modest editor to the above string of pearls. We beg him to read Mr. R's strictures, and then candidly to tell us, whether "with respect to liberality of sentiment, they may not be regarded as presenting a noble and striking contrast, to the dogmatism and magisterial tone, to 'the loftiness of pretension and arrogance of language' with which Mr. Crawley's work is unhappily, so deeply surcharged."

SPECIMENS OF VITUPERATION IN MR. CRAWLEY'S WORK. With regard to the vituperation contained in Mr. C's treatise, we are sorry to find it of so marked and personal a character. Take as a few examples, the following passages:—"It wounds his reputation, to see him reviving all the stale trifling\* which he had himself laid to rest." 'Did it appear to Mr. E. a *manly* way of sustaining his change of principles, to rake together every quibble, &c. 'Mr. E. can now find it in his conscience to assert.' 'Mr. E's greedy accumulation of almost every notion, that has ever appeared.' 'When a man is making a *desperate push*, his courage may be in proportion to his daring! Mr. E. is certainly courageous in bold assertions.' 'An honest man, and one sincerely desirous of giving perfect satisfaction to the body of christians he was about to leave, was bound to show, not so much what he could say for his new opinions, as what answer convinced him of the fallacy of his old arguments. How does this consist with his taking no notice of them at all.' 'One cannot but be appalled, therefore, at the appearance of deliberate hostility, with which he thus plunges the dagger of calumny into the heart of a whole community.' 'Mr. E. pointing the finger of scorn and contempt, can raise against his "beloved brethren," as he calls them, the cry of bigotry!' 'Badly as Mr. E. sometimes argues, this piece of reasoning is too gross to permit us to save his charity at the expense of his logic. Was it merely introduced in order to cast another shaft of reproach at the Baptists?'†

We have introduced the above passages into our work with extreme regret, and are exceedingly grieved that they were ever written.

\*The reasonings, inferences, &c. of the Pedobaptists *stale trifling*! In all our reading of Baptist publications, we have never met with any thing equal to this expression. It stands perfectly unique in the controversy. "STALE TRIFLING!"

†We advise all our readers to procure Mr. E's letters. They will then be enabled to judge whether Mr. E. deserved such treatment at the hands of Mr. C. A second edition of the letters we hope will be forthcoming: we take this opportunity of expressing our wishes, that the work may soon make its reappearance.

But we call upon the religious public to judge, whether it was to be expected, that Mr. Richey would reply to a work, containing so many offensive passages, in that mild and equable manner, that a publication of a different spirit, would have called for. We admire in Mr. R's production, the firm and manly bearing he exhibits. He reasons with boldness and confidence as a sound logician, but manifests but little of the feeling of the angry disputant. Nor shall we believe that his work contains the vulgar and personal vituperation charged against it, until the precise sentences are pointed out. We sincerely believe it to be as free from any thing of the kind, as the nature of the case admitted.

A glaring misconception is another charge brought forward against the "superficial and inconclusive production" of Mr. R, which charge this kindly editor, in the exuberance of his compassion, refrains from terming a *misrepresentation*. The passage in Mr. C's treatise, which is declared to be *misinterpreted*, is the following :—"Towards many Pedobaptists, we entertain the sentiment of warm and firmly rooted christian regard—BUT, in the Church of Christ, and in the participation of its holy ordinances, we dare *hold fellowship* with none but those whom, in the exercise of the most christian and charitable judgment, we believe the Saviour has *sealed* as his sincere disciples." The interpretation of Mr. R. is, *sealed by immersion* : that by the editor is—sealed by the *Holy Spirit*, thus limiting the import of the expression to christian character, without any reference to baptism. To christian character, without doubt, Mr. C. referred, but that he also included immersion, is equally certain. We inquire, does Mr. C. admit *into the Church of Christ* a single person, no matter however pious, who is *not immersed* ? Certainly not. Is not the Lord's Supper one of the holy ordinances of the church, and does Mr. C. admit any but the immersed, to participate in the eucharist ? Certainly not. Plainly then Mr. C. refers to baptism by immersion.

Again, if Mr. C. does not admit the unimmersed *into the Church*, how, we ask, can he *hold fellowship* with them *there* ? To intimate, therefore, that Mr. Crawley can hold fellowship with the *unimmersed* in the church, when he does not admit them into its pale, is so profound a mystery, that we are lost in its deep obscurity. We know that "while the Baptists would be shocked at the idea of suspecting the piety of their Pedobaptist brethren, they contend it would be *criminal* to recognize it in the church."\* Of these principles, the same writer, (a Baptist,) observes :—"Transubstantiation presents nothing more revolting to the dictates of common sense. They invest every little Baptist teacher, with the prerogative of repelling from his communion a Howe, a Leighton, or a Brainard, whom the Lord of glory will welcome to his presence."†

\*Rev. Robert H. Vol. 1, p. 422. †Ibid. vol. 1, p. 449.



We are willing, however, that the case should be decided by one of the most important rules of interpretation, namely; that the words of an author, in any particular place, should be interpreted by other parts of his writings. We will cheerfully allow Mr. C. to be his own interpreter. On page 165, we find a parallel passage. After speaking of the willingness of the Baptists to join in prayer with the pedobaptists, and to unite with them in every measure, calculated to promote the *general* interests of Zion, Mr. C. observes, "out, we feel, that our imperious duty is to *recognize*, as members of *Christ's visible church*, none but those who, having repented of their sins, and believed in Christ, have *thereupon been bathed in water*." For one, I cannot but think that the above citation infallibly demonstrates, that *sealed by immersion*, is the fair and legitimate meaning of the disputed passage. Some baptists, we know, have so understood it, and the opinions of the pedobaptists in this view, will be affected by nothing short of an express denial of this interpretation by Mr. Crawley himself. The assertion of the editor, unsustained by proof, will not at all be regarded in the decision.

In the editorial, we are also informed, that "Mr. Richey has suffered himself to be betrayed into an assertion distinctly opposed to the fact. It is not Mr. C. but Dr. Wall, who represents Bishop Taylor as pleading hard for immersion." The plain statement of the case is this: On the authority of Dr. Wall, Mr. C. represents Jeremy Taylor, as *pleading hard* for immersion: Mr. Richey, on the authority of Dr. Hammond, states that Bishop Taylor, though deeming the Baptists deceived, collected a few arguments in their favour, which to himself appeared sophistical, and such as no person of judgment or penetration could accredit; relying upon this fact, Mr. R. contends, that it was absurd for Mr. C. to introduce the Bishop into the affair. But the editor makes Mr. R. answerable for his authority, and liberates Mr. C. from all responsibility as to his authority. Accordingly, with great *cclat*, it is asked, "Which will the public now believe, Dr. Wall, or Mr. Richey, as rightly representing Jeremy Taylor's meaning?" But Mr. editor, this is not fair. The question is, "Which will the public believe, Mr. R. or Mr. C. or which will the public believe, Dr. W. or Dr. H. as rightly representing the Bishop's meaning? Let Mr. C. be responsible for his authority, as well as Mr. R.; or let the decision rest with the authorities themselves. Although we feel satisfied, that Dr. Hammond, would be as likely to know the precise views of Jeremy Taylor, as Dr. Wall, yet we are willing, to allow the differing doctors to decide the disputed question.

We have now to notice the most severe and unwarranted charge preferred against Mr. R's pamphlet. In the editorial it runs thus: "Much declamation about liberality and charity is there exhibited, in a style which is justly chargeable with the open and unprovoked violation of the truth." These words plainly amount to an ac-

cusation of falsehood. A few days after we had pledged ourselves to notice this editorial, we were informed by private note, that there was a strange error in the printing; the words "the truth" having been substituted for the word "both." We must confess, that had we been acquainted with this fact prior to our advertisement, although we might have regretted the bitterness of spirit manifested in the piece, yet we should not have deemed it worthy of any notice. We cannot, however, find language to express our astonishment, that the Editor should have allowed so "high and serious an allegation" to be circulated in Nova Scotia and the adjoining Province, without endeavouring in some way or other, to counteract its baneful influence upon the public mind. In consequence of our advertisement, the attention of the religious public was directed to the obnoxious article in the Baptist Magazine, and it was only just that an acknowledgment should have been immediately published. For two months an accusation of falsehood was permitted to remain unnoticed, uncontradicted. Week after week we patiently waited, expecting some acknowledgment of the error, but in vain; and now *on the cover* of the September number of the Magazine, all the notice taken of the mistake is "for violation of the truth" read "violation of both." We forbear offering our comment on these things. We leave the facts with their inferences, to the consideration of the reader.

As the editorial refers to the multitudinous Pedobaptist concessions brought forward in Mr. C's treatise, we shall offer a few remarks on that subject.

1. It must be obvious to every reflecting mind, that quotations introduced to sustain any point, which are not founded in argument, but are the mere opinions or dogmas of the authors, can be of no avail. Now, nearly the whole, if not all, the concessions produced by Mr. C. are merely the *opinions* of the writers referred to. And suppose ten thousand dogmas had been exhibited, yet of what worth would they have been in argument? Can any theory be proved by mere assertions? If not, then the citations of Mr. C. being only the *assertions*, and not the *reasonings* and *arguments* of the writers, are of no service to Mr. C. and are entitled to no regard. Professor Stuart indeed, is introduced, with his authorities, to sustain his various positions, and we are told by Mr. C. that he has made large concessions. Large, however, as may have been the concessions of this celebrated biblical critic, yet it was thought necessary to publish an immediately reply to his essay, by Professor Ripley.

That Professor Stuart has not conceded every point in the controversy, will appear plain from the following passages:—"There is then no absolute certainty from *usage*, that the word *baptizo*, when applied to designate the *rite of baptism*, means of course to *immerge* or *plunge*." (p. 313) "Both the classic

use, and that of the Septuagint shew, that *washing* and copious *affusion*, are sometimes signified by this word—Consequently the rite of baptism may have been performed in one of these ways, although it is designated by the word *baptizo*.” “I do consider it as quite plain, that none of the circumstantial evidence thus far, proves immersion to have been exclusively the mode of Christian baptism, or even that of John. Indeed, I consider this point so far made out that I can hardly suppress the conviction, that if any one maintains the contrary, it must be either because he is unable rightly to estimate the nature and power of the Greek language; or because he is influenced in some measure by party-feeling; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly,”

2. The concessions of Mr. C. are objectionable, because they do not concede the whole point at issue, between baptists and pedobaptists. As Mr. C's citations are mostly copied from Booth, we shall introduce the words of two respectable writers. The first is from Professor Kidd's treatise:—“If these pedobaptists *only prefer*, the plunging of the baptists to *our* pouring or sprinkling, without the ordinance being *nullified* when any other mode of using water is adopted, then all the parade, the baptists make about the principles, concessions, and reasonings of pedobaptists, is mere sophistry, in the room of solid argument. But if not, their conduct in producing detached passages from the works of many eminent pedobaptist writers in support of their tenets, is as disingenuous and unreasonable, as would be that of an individual, who should rummage a great number of Episcopalian authors in search of *concessions*, importing that the “radical, primary, and proper meaning” of the word PRAYER, favours the *extemporaneous* mode of praying; and who would thence infer, that this *extemporaneous* mode is *essential* to *all* acceptable prayer—that he who *reads* a form, however, devout his disposition or earnest his supplications, does not *pray*, and who would then appeal to fifty or sixty writers in vindication of his ill-grounded *dogma*.”

The second quotation is from the Rev. Peter Edwards's baptismal work.

“Mr. Booth's professed design is to prove that the term “baptize” means immersion, immersion only, and nothing else. But how does he do it? Why, he quotes a number of authors, who, as he himself says, understood the term to mean immersion, pouring, and sprinkling; and these quotations he calls concessions. Concessions of what? That the word meant immersion only? If so, he made them concede what they never did concede, and what they had no thought of conceding. If they made no concession, as he acknowledges they did not, that the term baptize signified immersion only, what honesty could there be in producing them at all?”

We have already remarked, that the concessions heaped toge-

ther by Mr. C. are mostly extracted from Mr. Booth's ponderous volumes. The remarks of Mr. B. concerning them, will not, therefore, be out of place. He says, 'many of the following quotations are to be considered as concessions of these learned authors—no inconsiderable part of them asserting, notwithstanding what they here say, that the *word baptism* signifies pouring and sprinkling, as well as immersion.' Again, 'though these numerous and learned authors have expressed themselves in the following manner, *many* [why not say all?] of them insist upon it as highly probable, that the apostles did sometimes administer baptism by pouring or sprinkling.' And yet these are the authorities adduced as directly supporting the cause of dipping exclusively!

Moreover, it should be remembered, that these distinguished authors, do not sanction the system and practice of the baptists. They admit, it is true, that immersion is scriptural baptism, but they also believe that pouring or sprinkling is real, valid baptism. What is the practice of Mr. C? Is it not to baptize by immersion, and to denounce the application of water in any other mode, as *no baptism*? But 'where is the Protestant Pedobaptist who has deliberately said that pouring or sprinkling of children or adults, is not a real and valid baptism? In fact, to suppose that they have *intentionally* advocated a system in *books*, which they condemned in *practice*, is preposterous. Our opponents must regard the writers they cite with so much confidence, and on whose concessions so much stress is laid, as exceedingly weak, or as absolute hypocrites—believing one thing to be of divine obligation, and practising the very reverse—deeming immersion-baptism, exclusively scriptural and proper, and yet sprinkling or affusing their converts. Of what real value, therefore, can the sayings of such persons be in the esteem of our brethren? They must, in the judgment of our opponents, have been excessively imbecile in intellect, or uncommonly perverse in their proceedings—rendering the clear and immutable commands of Christ altogether nugatory—and yet these are the persons whose dogmas are collected with so much diligence, and disseminated with so much zeal, as the imperishable basis, and impregnable bulwarks of their beloved system.\*

The sum of the whole is this:—Mr. Crawley introduced a multitude of quotations from pedobaptist authors, it is presumed, to sanction the views and practice of the baptists: but these authors do not sanction their practice, inasmuch as they themselves consider baptism to be pouring or sprinkling, and in this manner, they baptize all their converts. Hence we consider those authors unfairly treated, in being brought forward to uphold a system which they never intended to support. And besides, the baptists, of all controversialists, should be the last to adopt such a mode of procedure. They have invariably denounced any reliance upon names and human authorities. They have boasted times with-

\*Thorn's Mod. Im. p. 63.

out number, of the plain and abundant support their system receives from the Scriptures. Appeals to other sources, they have long and loudly condemned. And yet, in their controversial writings, with much apparent delight, they produce names in abundance, and encumber a scriptural subject, with human authorities. If they can prove their system from the scriptures alone, let them do so. If they cannot, let them candidly acknowledge it. But it looks a little strange, that they should marshal together the opinions and dogmas of men, when the Scriptures themselves so plainly and fully demonstrate their views. And to add to their inconsistency in this business, they first condemn all resource to human authority, and then "greedily accumulate" every scattered fragment of divines, poets, and historians, which seems in any measure to favour their notions.

The advertisement which preceded Mr. Richey's publication, is declared by the Editor of the Magazine, to have charged Mr. C. with "wilful misrepresentation." That 'wilful *misinterpretation*' is charged against many baptist writers in that notice, is an undeniable fact; and if proof is needed to corroborate this allegation, we need only mention that "Jeremy Taylor's *Baptists Justified*" was republished by a Baptist Preacher a few years since, as making concessions of vast importance to the Baptist argument, whereas the Bishop himself deemed the arguments he had written as sophistical and unworthy of notice: but Mr. C. is only said to have added "another specimen to the mountain pile of misrepresentation." We leave it to our readers to decide, whether Mr. C. is justly chargeable with misrepresentation, according to the view we have taken of that subject. He has given us the mere opinions of certain Pedobaptists—these opinions are, in nearly all cases "extracted from those works in which the writers do not treat on the controverted subject, and wherein they would express themselves with caution,"—these apparently careless or incidental expressions do not concede the whole point at issue—moreover they are introduced to sanction the system of the Baptists, which system their authors shew they utterly disregarded by a contrary practice. If these Pedobaptists considered the views of the Baptists exclusively scriptural, they must have been notoriously perverse and insincere in practising an unscriptural and invalid baptism; if they did not consider them exclusively scriptural, then of what use is their introduction into the controversy. As to the odium of the advertisement, we may perhaps think it worth our while to notice it, when the Editor has cleared himself of the odium which must rest upon him, for allowing an unintentional charge of falsehood against Mr. Richey, to be circulated over the whole province for two months, without attempting in any way to correct so great and grievous an error.

We notice one more particular in this modest editorial. "Mr. R.'s friends would do well to check the SCHOOL-BOY exultation,



&c." *School-boy* exultation ! Really Mr. Editor this is too bad. Why meddle with Mr. R's *friends* ? Was it not enough to bespatter Mr. R's work with such a profusion of epithets ? Were you obliged to wound Mr. R's friends, the large body of Methodists in this country, by disrespectfully entreating 'hem to check their school-boy exultation ? *O tempora ! O mores !*

One would think from the tone of this baptist review, that that denomination of Christians are quite a privileged order—a liberty to say the most contemptuous things imaginable, without awaking any revulsion. Others must be as passive as slaves under their abuse, or they instantly forfeit all claims to christian character ! It would really appear, that our opponents are mightily chagrined, when we set at defiance their high notions amounting almost to inspiration. Their ridiculous assumption of infallibility, or to use the language of one of their own friends, 'their claims to more than infallibility' can only excite in us deep sorrow for them, and an utter detestation of their principles. How grateful must we feel to Mr. C. to receive from him the assurance that 'he can bear with us,—to be told, that our practice is fraught with 'dangerous consequences' and 'must be displeasing in the sight of God'—to hear him pronounce that our system is 'an invention of men, utterly opposed to Christ's ordinance,' that our reasonings and deductions are 'stale trifling,' and that we have not the shadow of evidence to support them from the word of God—above all, to have it cast in our face that we are guilty of 'adding to the things' written in the book of divine revelation which we are charged to remember is 'no trifling matter.' And shall such dogmas be tolerated in the nineteenth century ? Must we sit down calmly while baptist publications fulminate such ecclesiastical anathemas ? Or must we reply to such execrable sentiments with the silver tones of meekness and submission ? God is our witness, we wish to live peaceably with all men : but peace and pusillanimous compromise of principle are different things. Let our baptist brethren, cease 'to beat their fellow servants'—let them reason with us as persons sincerely desirous of understanding and obeying the will of God—let them come down from the mount of infallibility, and treat us as their equals ; and their kindly feelings will be reciprocated ; they will know that we dispute not for victory, but truth—in fine, that our's is not the hostility of an adversary, but a fair and ingenuous investigation of truth.

THE END



N. B. In the hurry of passing these sheets through the press, we have allowed a number of errors to escape our notice ; but as they do not generally affect the meaning of the passages, we have thought it unnecessary to add a list of errata.

