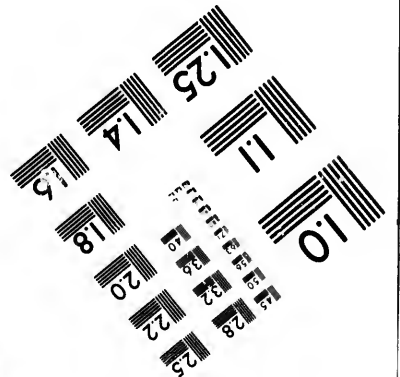
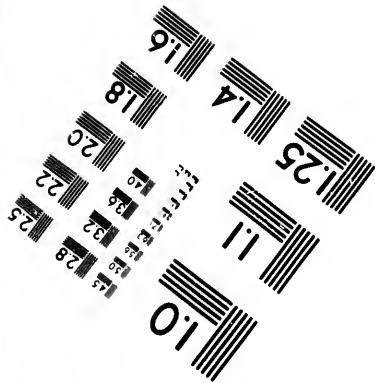
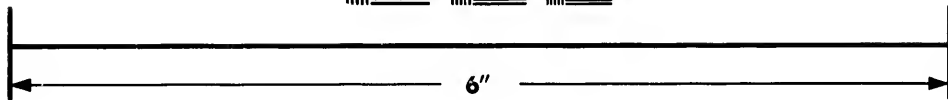
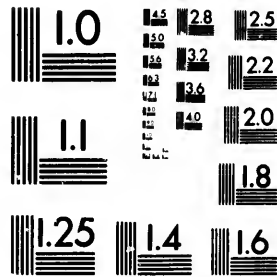


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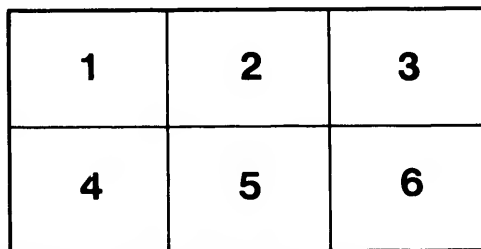
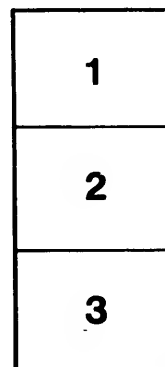
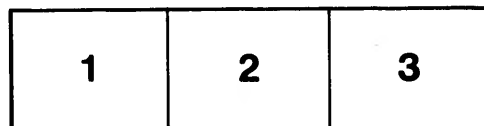
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Pamphlet Box B1

Baptist Principles

VINDICATED:

IN REPLY

TO THE REV. J. W. D. GRAY'S

WORK ON BAPTISM.

BY CHARLES TUPPER;

**PASTOR OF THE BAPTIST CHURCH IN
AMHERST, N. S.**

HALIFAX, N. S.

PRINTED AT THE CHRISTIAN MESSENGER OFFICE.

1844.

BAPTIST PRINCIPLES

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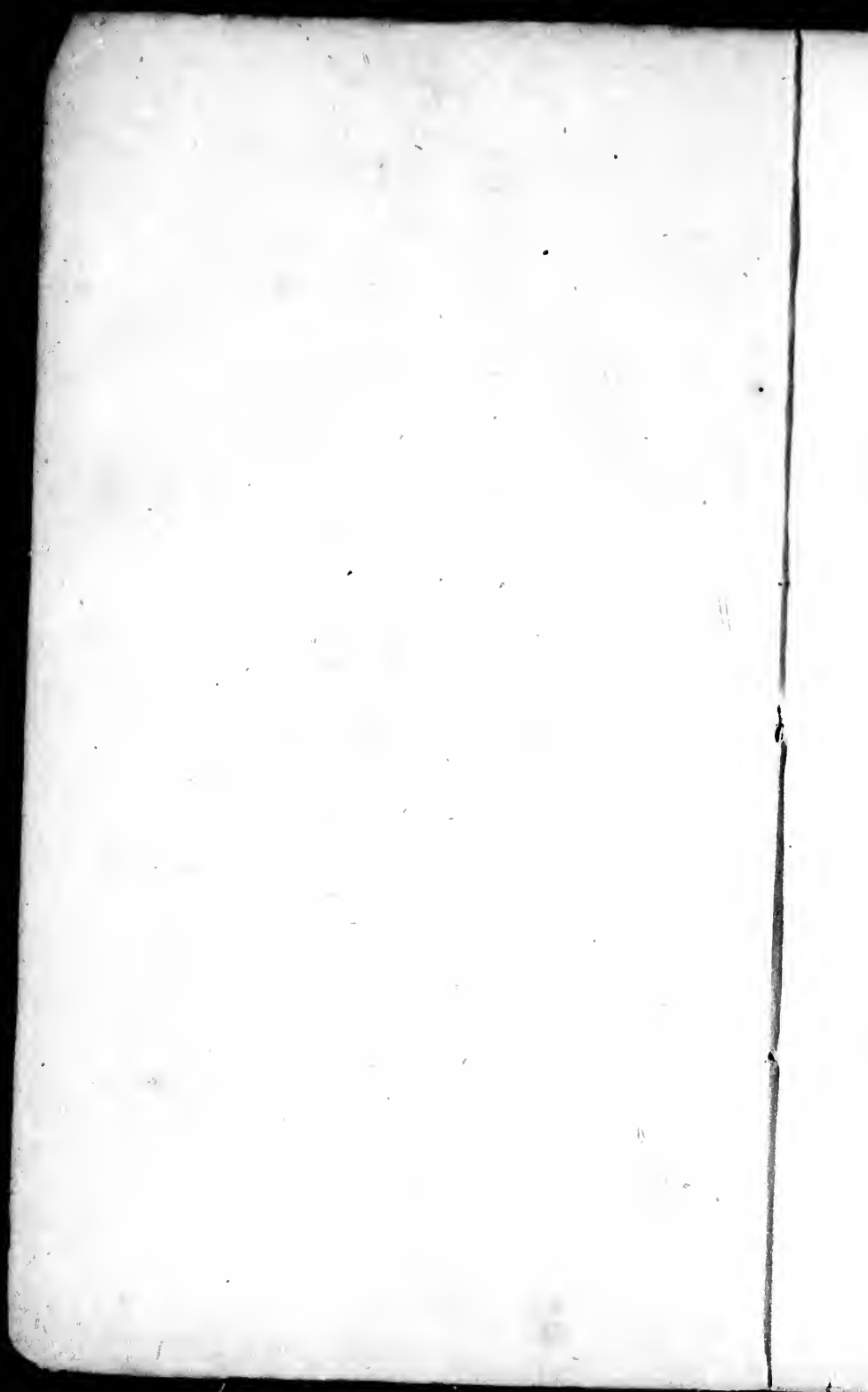
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INTRODUCTION.

"HEREIN," says the Apostle Paul, "do I exercise myself, to have always a conscience void of offence toward God and *toward* men." This example unquestionably ought to be imitated. Since, therefore, Baptism is "the answer of a good conscience toward God," it is incumbent on every Christian to endeavour to ascertain the path of his duty in reference to this divine command; and to yield to it, as well as to all others, prompt and strict obedience.

The Baptists generally, regarding the sacred Scriptures as a full and explicit rule of faith and practice, deem the instructions contained in them quite sufficient to guide the sincere inquirer, whose mind is free from prepossession, to the right discharge of this duty. Accordingly, the Baptist Ministers in these Provinces have never published any books on Baptism, except in reply to works published by Pedobaptist Ministers, adapted, in our opinion, to increase the popular prejudice against the scriptural view of this ordinance. Several of these treatises have been suffered to remain unanswered. Such has hitherto been the case in regard to "A Brief

View," &c., written by the Rev. J. W. D. Gray, in reply to Rev. E. A. Crawley's Work on Baptism, which contained an answer to Rev. W. Elder's Letters on the same subject.

When Mr. Gray's Work first appeared, the opinion prevalent among the Baptists seems to have been, that no reply to it was requisite. It appears, however, that our silence has been regarded by many as a tacit acknowledgment, that our peculiar sentiments are indefensible: and because this Treatise has remained *unanswered*, it has been inferred, and extensively proclaimed, that it is *unanswerable*.* It is desirable, therefore, that the erroneous impression produced by this incorrect inference, should be removed: and the most direct and effectual way to evince the incorrectness of the inference, is, to refute the arguments contained in the Work.

As the station which Professor Crawley fills, and his numerous and onerous duties, render it inconvenient for him to discharge this duty, and as no one else has undertaken it, the writer, though naturally averse to controversy, has been led, upon mature and prayerful consideration, to regard it as devolving upon him. Between

* One specimen of this may suffice. A writer in the *St. John Chronicle* of August 4, 1843, while recommending Rev. Mr. Bullock's recent Sermon, entitled "The Baptist Answered," says, "The Work of the Rev. J. W. D. Gray on this subject, which was published some years ago, has never been answered, because it is *unanswerable*."

As this Work is justly considered much the ablest of those that have been published in these Provinces in defence of Infant Sprinkling, it may be reasonably expected that a refutation of this will be acknowledged to supersede the necessity of answering those of inferior note.

the Rev. Mr. Gray and himself, so far as he knows, no other feelings have ever existed than those of mutual friendship and esteem. It is his sincere desire that the same friendly dispositions which have hitherto been cultivated by them, should continue and increase, not only between them,* but also between the Baptists and Pedobaptists generally. He has, however, upon a careful, attentive, and candid consideration of the sacred Scriptures, accompanied with earnest prayer for divine guidance, conscientiously embraced the peculiar principles of the Baptists: and while he does not see sufficient reasons for changing his views, he feels himself obliged to maintain these views; but he hopes to be enabled to do so in a spirit of love and Christian affection.

Our doctrinal sentiments are well known to be consonant with those of orthodox and evangelical Christians generally; and our manner of church government is the same as that of the Independents or Congregationalists. The principles, therefore, which are peculiar to the Baptists are:—

1. *That believers, and not infants, are the scriptural subjects of Christian baptism.*

2. *That immersion, and not sprinkling, is the scriptural mode of Christian baptism.†*

* As a personal friend, a Christian brother, and an esteemed minister of Christ, it is the writer's intention to treat Mr. Gray with courtesy and kindness; but, as a controversialist, he may naturally expect that his arguments will be treated unceremoniously.

† In regard to the mode or action of baptism, we do not differ from the Greek Church, which has invariably practised immersion only, and which continues to do so at this day.

That believers are proper subjects for baptism, and that immersion is a valid mode, are points so generally acknowledged to be correct, that we are not required to prove them. It is, therefore, incumbent on the Pedobaptists to prove, from the plain testimony of the sacred Oracles :

1. That infants are scriptural subjects of Christian baptism.

2. That sprinkling is a scriptural mode of Christian baptism.

As it would be tedious and uninteresting to most of my readers, to enter into all the minute points of the arguments between the Rev. Messrs. Crawley and Gray, all that appears necessary for me to do, is, to examine the arguments adduced by Mr. Gray in support of the two last named positions. In doing this, it will not always be convenient to follow Mr. Gray's method ; but the pages that contain the arguments to which I may refer, will be constantly cited.

Our author justly remarks (p. 1,) " In our inquiries after truth, it is certainly of primary importance to ascertain whither we ought to look, as the true and legitimate source of information." Though I regard history as being decidedly in our favour, with reference to both the subjects and the mode of baptism, yet I do not esteem it a source whence we are to learn our duty with regard to the positive commands of God. I am ready, therefore, to join issue with him in making " The whole Bible the Christian's rule of faith."

I suppose, however, he will not maintain, that every command found in the Old Testament is binding on believers under the New Testament dispensation; nor that something else is to be substituted instead of every such command.

To say that our duty in regard to an ordinance of the Gospel, is to be ascertained from such portions of the Scriptures as do not relate to that ordinance, involves a palpable absurdity. Every discerning and unprejudiced person must see, that it is to be learned from those texts, and from those only, which either directly mention the ordinance, or manifestly allude to it. If, then, our Pædobaptist brethren can adduce passages from the Old Testament which either mention Christian baptism, or manifestly allude to it, I am perfectly willing to allow the full weight of such passages in regard to the subject. Consequently the Baptists are not, as Mr. G. states, (p. 277,) "obliged to deny that the whole Bible should be the standard of reference."

Our author asks (p. 3,) "Does the ordinance of the Jewish Passover afford us no information in reference to the Lord's supper?" I ask, in reply, Is not the ordinance of the Lord's supper exhibited in the New Testament with sufficient clearness to enable the conscientious to ascertain their duty in regard to it, without having recourse either to the Old Testament or to Church history? Will he venture to contradict Bishop Hoadléy, who says of this ordinance, "The passages in the *New Testament* which relate to

this duty, and they *alone*, are the original accounts of the *nature* and *end* of this institution, and the only authentic declarations upon which we of later ages can safely depend."* Is not this judicious statement, made by an eminent Pædobaptist, strictly applicable to the ordinance of baptism? By this rule, which must commend itself to every enlightened and unprejudiced mind, let the subject be examined. Mr. G. cannot deny the indisputable fact (p. 196,) that the young children of the Israelites partook of the Passover, † and yet he does not allow young children to partake of the Lord's supper. To what purpose, then, does he refer to the passover, since the inference deducible from it, by way of comparison, is adapted to overturn utterly all the arguments that he attempts to draw from the circumcision of the Jewish children.

The observance of a Sabbath, (p. 3, 4,) or of one day out of seven, devoted to the service of God, which was established from the creation, is equally incumbent under all dispensations.‡ The case in regard to Christian baptism, which is acknowledged by all to be peculiar to the Gospel dispensation, is by no means analogous. We would, however, learn our duty respecting each from the texts, wherever found, which

* See Booth's Pædobaptism Examined, p. 11.

† A lamb was to be provided for one or two families, "According to the number of souls," that is evidently, of those capable of eating any of it: and none, whether old or young, were suffered to eat any bread for seven days save the unleavened bread of the passover, and consequently every child that ate bread, must have eaten of this. Exodus xii. 3, 4, 15, 19—21.

‡ Gen. ii. 2, 3. Ex. xx. 8. Acts xx. 7.

either mention it, or manifestly allude to it. Let any one produce plain apostolic example of the baptism of infants, such as we have of the religious observance of the first day of the week, and the debate with reference to the subject of baptism (so far as I am concerned,) will be at an end.*

The Baptists do not undervalue the Old Testament.† They expressly maintain (Article 3,) "That the Holy Scriptures of the Old and New Testament are the Word of God, in which He hath given us our only rule of faith and practice." They must, however, see much more convincing arguments than those adduced by Mr. G. before they can be induced to abandon the self-evident axiom, "That the ordinances of the Gospel, which are enjoined in the New Testament only, and are neither mentioned nor manifestly alluded to in the Old, are to be observed according to the instructions contained in the New Testament only."

Having thus ascertained the rule by which we are to be guided in our enquiries relative to the ordinance of Christian baptism, it appears most natural and convenient to consider:—1. The Subjects. 2. The Mode or Action.

* Acts xx. 7. 1 Cor. xvi. 2. Rev. i, 10. John xx. 19, 26.

† The Rev. James Robertson of Bridgetown, speaking of the Baptists says "Mr. Booth was the first of that denomination who boldly and unhesitatingly ventured to declare merely for the sake of supporting a particular point of a speculative nature, that the Old Testament had no connexion with the New." (Treatise on Infant Baptism, p. 43.) I ask, where has Mr. Booth, or any other Baptist, made this assertion.

PART I.
THE SUBJECTS OF CHRISTIAN BAPTISM.

CHAPTER I.

BAPTISM BEFORE THE RESURRECTION OF CHRIST.

POSITIVE divine institutions must necessarily depend wholly on the will of God. As they are purely subjects of revelation, we are not to be guided in our inquiries respecting them, by our views of expediency, convenience, or utility.

The Baptists are sometimes accused of cruelly excluding infants from the church, and unfeelingly depriving them of their rights and privileges.* But, I ask, have they not as strong natural affection for their offspring, and as earnest desires for their salvation, as others? They approve of the diligent and prayerful use of all scriptural means for the eternal welfare of children. But it must be evident to every reflecting mind, that if God has enjoined the baptism of infants, it is both right and useful; if He has not, it is both wrong and injurious. The whole debate, therefore, resolves itself into this simple question, Has God commanded that infants should be baptized, or has He not? If He has command-

* Mr. Robertson represents our conduct in this matter as "unfeeling—reckless," &c. and says "It is a sin of cruelty to those infants who are thus refused an entrance into a state of grace." Treatise, p. 114, 168. Why are not both Baptists and Pedobaptists equally charged with cruelty for excluding infants from the Lord's Supper, which is evidently as necessary and as useful as baptism.

ed it, that command certainly can be distinctly shown in some part of His word, either by express precept, plain example, or certain inference. In order to ascertain whether it is enjoined in either of these ways, or not, it is obviously proper to examine the passages of Scripture which relate to the subjects of baptism, and especially those that are alleged in support of the baptism of infants. In doing this, we naturally commence with the first mention of the ordinance in the New Testament; for we are not treating of the ceremonial ablutions (p. 9,) "practised under the Jewish economy," from which this is manifestly distinct.

It is not necessary to enter into a particular discussion respecting the exact nature of the baptism administered by John. The only question in point is, Did John baptize infants? Mr. G. (p. 6,) requires us to prove, "that John baptized no infants," which he says, "cannot be proved." Is he not aware that no disputant is bound to prove a negative? As he takes the affirmative, and maintains that infant baptism rests on divine authority, it is manifestly incumbent on him to prove it, by decisive scripture testimony. But has he produced any proof, or even the slightest degree of probability, that John baptized infants? * The scripture account of the matter is this:—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand.—Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. iii. 1, 2, 5, 6.) If a large number of infants had been *carried* out

* The groundless opinion of Dr. Lightfoot, a zealous Pedobaptist, who merely says, "I do not believe," &c. (p. 11,) can hardly be called proof.

to him, and had been baptized *without* confessing their sins, a faithful narrator of the transactions could not have failed to record so important a fact. But the accounts given by the sacred historians, are so far from affording the least intimation of the kind, that the supposition is utterly incompatible with them.*

Here one is naturally led to inquire, Whence is it that Pedobaptist polemical writers generally appear disposed to depreciate the ministry and baptism of John the Baptist? Is it not obviously because they are aware that his practice, as regards both the subjects and the mode of baptism, evidently affords direct countenance to that of the Baptists, while it discountenances theirs?† We are not, as Mr. G. represents us (p. 277,) under any necessity to “identify the baptism of Christ and John;”‡ for the final commission

* Math. iii. 5—9. Mark i. 4—8. Luke iii. 2—9.

† Rev. J. Robertson concedes, “We naturally conclude, that those who submitted to the baptism of John were adults.” *Treatise*, p. 63.

Mr. *Burkitt*, in his note on Math. xix. 13—15, admits that John did not baptize infants, and assigns this reason for it, “John’s baptism was the baptism of repentance, of which infants were incapable.” Is not this reason equally strong against the supposition that infants were baptized by the Apostles, since it is certain that they required repentance, as well as faith? (Acts ii. 38. viii. 37.)

‡ Various learned Pedobaptists have done so. *Cubin* says, “It is very certain that the ministry of John was precisely the same as that which was afterwards committed to the Apostles.—The sameness of their doctrine shews their baptism to have been the same.—The baptism administered by the Apostles during His [Christ’s] life on earth, was called His, yet it was attended with no greater abundance of the Spirit, than the baptism of John.” (Inst. B. iv: C. xv. 7, 8.) Rev. *Isaac Ambrose* says, “I cannot see but the baptism we use and the baptism of John, are in nature and substance one and the very same.” (Looking unto Jesus, p. 181.) So also Mr. *Burkitt* says “John’s baptism and Christ’s were the same for substance.” (Note on Acts xix 3—5. Mr. *Robertson* seems to have adopted a middle course, in regard to the dispensation to which John’s ministry belonged; for he represents him as “having one foot under the dynasty of the Mosaic law, and the other in the kingdom of the Redeemer.” *Treatise*, p. 70.

given to the Apostles, and their subsequent practice, in accordance with it, fully substantiate our views. But, whatever shades of difference they may suppose existed between the baptism of John, and that administered by the Apostles, they are unable to show any satisfactory reasons (though Mr. G. has attempted it, p. 12, 13,) why John should not have baptized infants, if they were to be baptized at all; or why the action, expressed by the same word, should not have been the same.

A few additional remarks, in reference to the manner in which our author endeavours to dispose of the ministry and baptism of John, may suffice.

That any man should mistake the import of an obscure text of Scripture, argues nothing against the correctness of his sentiments; but when a polemical writer's system compels him to put a forced, far-fetched and unnatural construction upon plain passages, it can scarcely fail to induce strong suspicion, that his views, in regard to the point under consideration, are unscriptural. One or two specimens of this may be given.

To a well informed mind, uninfluenced by prejudice, the general import of the language of the Evangelist, Mark i. 1—4, cannot be otherwise than intelligible and plain:—"The beginning of the Gospel of Jesus Christ, the son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Does not this passage manifestly inform us, that the Gospel was introduced in accordance with the prophecies cited, by the preaching of John?

The inconsistency of representing the first verse, (in the way that Mr. Gray's system requires him to do, p. 7,) "as a kind of title to the following narrative," is sufficiently obvious, from the circumstance of its immediate connexion with the next verse by the words "as it is written in the prophets," &c. The candid exposition of this passage, given by the Rev. *Thomas Scott*, a minister of the Church of England, must commend itself to every impartial reader:—"Mark*—began his history with a brief account of John the Baptist's ministry. This was in fact "the beginning of the Gospel," the introduction of the New Testament dispensation; the opening of the glad tidings relating to Jesus Christ the anointed Saviour, the incarnate son of God; according as it had been foretold by the prophets." So the Geneva translators of the Bible, † who were Pedobaptists, observe in a marginal note on Mark i. 1, "He sheweth that John Baptist was the first preacher of the Gospel." Mr. *Burkitt* says (*in loc.*) "St. John the Baptist was the first publisher and preacher of the Gospel doctrine:" and Dr. A. *Clarke* observes, "It is with the utmost propriety, that Mark begins the Gospel dispensation with the preaching of John the Baptist."

Our author also puts a manifestly forced construction on Luke xvi. 16. "The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it." Unwilling to admit that this kingdom was commenced, and unable to inform

* For the sake of brevity I sometimes omit, in quotations, clauses that do not relate to the subject under consideration; but to avoid misrepresenting the authors, I mark such omissions by a dash — as in the instance above.

† This Translation, with marginal Annotations, was executed at Geneva by some English exiles, who fled thither during the reign of Queen Mary, and was published in 1560. My copy was printed in 1584.

us how men can "press into" that which does not exist, he endeavours to expound the latter part of the verse thus, (p. 7,) "Men have evinced the most ardent desire to receive its doctrines and share its privileges." But the true import of this plain text obviously is, that at the beginning of John's ministry, a new era commenced, since which the kingdom of God (foretold by the prophet Daniel, ii. 44,) had been preached, and numbers had already entered it, of whom every one pressed through all opposing obstacles "into it."

Dr. *Prideaux*, an eminent Pedobaptist, when carefully determining the exact date of the commencement of the Messiah's kingdom, according to the time specified in the prophecies, cites this text, and remarks upon it, "That is, the Jewish economy, under the law and the prophets, lasted until the coming of John, and his preaching of the baptism of repentance for the remission of sins. But, from the time of his coming on this ministry, which was the ministry of the Gospel, the kingdom of the Messiah began."*

Rev. *Isaac Ambrose* says, "The beginning of the Gospel is not to be reckoned from the birth of Christ, but from the beginning of the ministry and preaching of John."†

The light of the Gospel undoubtedly shone with greater clearness after our Lord's resurrection; but the above cited texts, with others of similar import evidently shew, that the kingdom of God, or the Gospel dispensation, commenced before that event. So Christ said, "The kingdom of heaven is within (margin among) you." "The kingdom of God is come upon you." To the Scribes and Pharisees he said, "Ye shut up the kingdom of heaven against men: for ye

* Connexion, Part i. p. 302. † Looking, &c. p. 175.

neither go in *yourselves*, neither suffer ye them that are entering to go in."*

When the abettors of a system are obliged to rest their principal arguments on doubtful interpretations of obscure texts, it indicates that such system wants the sanction of plain scriptural testimony. The two following instances may be given as specimens.

Mr. G. in support of his view that, (p. 8,) "John's ministry was exercised under the existing Jewish Dispensation," confidently urges Matt. xi. ii. and Acts xix. 3—5. He "marvels" at Mr. Crawley's interpretation of the former text, and considers it (p. 9,) "a serious perversion of scripture." But our Lord has declared those "that hear the word of God and keep it," to be rather blessed than His mother, evidently in reference to the honor conferred on her of being His parent according to the flesh. (Luke xi. 27, 28.) Why may not His language (Matth. xi. 2.) be understood in the same way, as indicating that true piety is a greater blessing, and more ennobles the least possessor of it, than the exalted office of John? If, however, He meant, as some suppose, the least in the kingdom of glory, (Matth. viii. 11,) or intended, as others think, himself—"I am among you as he that serveth," (Luke xxii. 27,) the expression affords no countenance to Mr. Gray's view. And is he sure that he has not perverted scripture by changing the present tense (*est in*, "is," which implies that he spake of a kingdom then existing, and of a person in it at that time,) into the future tense, and by arbitrarily restricting the unlimited expression, "he that is least," so as to

* Luke xvii. 21. xi. 20. Matth. xxiii. 13. Compare Luke vii. 30. and John ix. 22. See also Mark xii. 34. On Matth. iii. 2. iv. 17. observe, that the word *engike*—"is at hand," is sometimes used in reference to that which has actually come. Compare Matth. xxi. 34, with Mark xii. 2, and Luke x. 9. 11, with xi. 20.

make it mean, "the least evangelical prophet or preacher?" Against the usual exposition of this text, though sanctioned by many great names, there is an insuperable objection, which must destroy our author's argument. In whatever sense the text is to be understood, no unprejudiced and intelligent man can think, after mature reflection, that among all the illiterate and ignorant christians who have lived since the day of Pentecost, the "least," (or even the least "preacher") has been greater in knowledge, piety, office, or in any other respect, than John the Baptist, who was equal to Abraham, Moses, Isaiah, and all the other patriarchs and prophets, was the subject of express prophecies, was filled with the Holy Ghost from his birth, was pre-eminent in piety, saw and baptized the Saviour, and preached Christ fully and distinctly, as the only Redeemer of sinners, saying, "Behold the Lamb of God, which taketh away the sin of the world—And I saw and bare record that this is the Son of God—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him."*

Mr. Gray also relies confidently on what he takes to be the meaning of Acts xix 4, 5. Concerning this text, he alleges, (p. 14, 15,) that his opponents "have evinced no little ingenuity to evade its force." It is true, indeed, that Baptists, (though I hope none of them attempt "to evade its force") are not unanimous in regard to the import of this passage; but neither are Pedobaptists. Of these *Glassius* and *Beza*, two eminent writers, strenuously maintained, upon philosophical principles, that the persons spoken

* Matth. xi. 11. Isa. xl. 3—5. Mal. iv. 5, 6. Luke i. 13—17, 60, 76,—80. Mark vi. 20. Matth. iii. 15—17. Matth. xi. 7—15. John i. 6—8, 15—18, 20, 29, 34. iii. 27—36.

of were not baptized again.* The former under this Rulo, "The adversative conjunctions *men* and *de* mutually follow each other in a sentence, and the one necessarily corresponds to the other," observes, "From this it follows, that in Acts xix. 4, 5, the words were together, and by them is denoted one continued discourse of Paul, as they are connected by the particles *men* and *de*: 'Then said Paul, John verily (*men*) baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him, that is, on Christ Jesus; and when (*de*) they heard (the preaching of John concerning Christ) they were baptized (by John) in the name of the Lord Jesus.' The fifth verse, therefore, does not express the act of Paul, or a certain re-baptism; but in verse 6th it follows, concerning the act of Paul, that he 'laid his hands on them,' &c.† Beza says, "The particle *men*—necessarily answers to the particle *de*, and in no wise, (I say in no wise, ‡) suffers that we should break the series of this discourse, as as if the former part were to be attributed to Paul, and the latter to Luke, the writer." The division of the sentence into distinct verses, the insertion of a period where there should be only a semicolon, and the addition of the word *this*, which is not in the original, have tended to produce a wrong impression on the minds of general readers.‖ The Greek words *men* and *de*,

* Calvin also maintained the same. Inst. B. iv. C. xv. 18. So did likewise the Geneva Translators, in *loc.*

† *Glossii Philologiu Sacra, Lib. iii. Tractat. vii. Canon xiv.*

‡ "Nullo modo, inquam, nullo modo," &c. Beza in Acts xix. 4, 5.

‖ One would naturally suppose, on reading the passage without investigation, that Luke vii. 29. "And all the people that heard (*him*, supplied as *this* is in Acts.) and the publicans, justified God, being baptized with the baptism of John," was a remark of the Evangelist, relative to the effect of our Lord's previous observations, (verses 26—28,) leading His hearers to apply to John for

which unite verses 4th and 5th, connect the parts of the same sentence, like the English words *indeed*, or *truly*, and *but*, by which they are frequently translated.* It was no more superfluous for Paul to observe (ver. 5) that the people on hearing the preaching of John were baptized by him, on behalf "of the Lord Jesus," than it was to state, (ver. 4,) that John instructed them to "believe on Him that should come after him, that is, on Christ Jesus." Since what one does as the messenger or agent of another, is said to be done in his name. John may be truly said to have "baptized in the name of the Lord Jesus."

It appears, then, that both philology and "common sense" (p. 15,) support this interpretation, which was not invented by the "ingenuity" of modern Baptists, but was unhesitatingly maintained by Glassius and Beza, more than two hundred years ago.

If, however, it be still resolutely insisted on, that these persons were baptized again, the most rational cause to be assigned for it, is, their ignorance (ver. 2,) at the time of their former baptism. This, therefore, will tend to establish the fact, that instruction must precede baptism. Surely, then, Pedobaptists ought not to blame us for baptizing, after instruction and conversion, those whom their ministers have professed to baptize while in a state of entire ignorance.

The *baptism of the Holy Ghost* (p. 13,) was indeed distinct from that of John; but it was

baptism. "But," as Dr. Campbell observes, "this cannot be the sense; for John was then, as we learn from Matth. xi. 2. in prison, where he remained till his death. — Besides, it was John's office to bring disciples to Jesus—and not the office of Jesus to bring disciples to John." If, then, this text, (with verse 30th) may be justly regarded as a continuation of the Saviour's discourse, why may not Acts xix. 5, which is more intimately connected, by the particles *men* and *de*, with the preceding verse, be properly considered as a continuation of the discourse of Paul?

* See Matth. iii. 11. ix. 37. xxvi. 41. Acts i. 5. v. 23.

equally distinct from that administered by the Apostles.*

Having thus noticed the baptism of John, and shewn that it affords no shadow of countenance to infant baptism; and that our author's method of treating several of the texts which relate to it, is such as indicates that he is endeavouring to support a system at variance with the tenor of Scripture, I proceed to consider, (p. 10,) "the baptism administered by the disciples of Jesus before His death." Mr. G. seems in doubt whether to regard this as Christian baptism, as bearing a "close affinity to that of John," or as distinct from both; yet he does not, of course, deny, that it was commenced before the close of John's ministry. He appears to think, however, that it might extend to both "adults and infants." Let us examine the scripture account. "Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but His disciples.)"† It is certain that these persons were not made disciples by baptism; because, according to the plain import of the statement, they were not baptized till after they had been made disciples, which consequently must have been done by instruction. Since, therefore, infants cannot be made disciples by instruction, (nor in any other way) it is evident that they were not baptized.

This view is confirmed (if a fact so obvious can receive confirmation) by a passage urged with great confidence by Mr. G. (p. 37, 38, 88—93,) in support of infant baptism; viz. Mark x. 13—16. "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said

* See Acts x. 44, 47, 48. xi. 15, 16.

† See John. 1. 2--24, 26. iv. 1, 2.

unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and put *his* hands upon them and blessed them."

From this passage it is manifest, that the disciples, while they administered baptism to adults,* (John iv. 2,) did not baptize young children; for if they had done so, they would not have "rebuked those that brought them." The narrative, which is very minute, clearly shews, that these young children were not brought for baptism, and they did not receive it.† Indeed Mr G. distinctly concedes this (37, 88,) ; but he endeavours to account for it by alleging (p. 37,) that "Christian baptism was not yet instituted." It is certain, however, that prior to this time Christ's disciples baptized by His authority, and under His direction, so that He is said to have baptized those who received the ordinance at their hands.‡ If this was not "His baptism (p. 38,) whose was it? If no ordinance can be "Christian" that was instituted before Christ's

* *Rev. Geo. Jackson*, aware of the force of this decisive argument against infant baptism, endeavours to evade it by denying that Christ's disciples baptized any during His personal ministry; and so translates John iv. 2, "Though truly Jesus himself baptized none, but, (or except) His disciples." (A Further attempt, &c. p. 98.) But, as the word rendered "disciples" is not in the accusative case (*τους μαθητας*) but in the nominative (*hoi mathetai*) every person possessing the slightest knowledge of the Greek must know, that Jesus did not baptize *them*, but *they* baptized. Compare 1 Cor. i. 14, in Greek.

† *Mr. Burkitt* observes that these children were brought to Christ "not to baptize them, but to bless them." The reason which he assigns why they were not baptized, and why John did not baptize infants (as before noticed) is, that "John's baptism was the baptism of repentance, of which infants were incapable." Note on Math. xix. 13—15. *Poole's Continuator*s say, "It is certain that He did not baptize them. Note in *loc*."

‡ Compare John iii. 22—24, iv. 2, with Math. xi. 2. xix. 13—15.

crucifixion, then the Lord's Supper cannot be a christian ordinance.

Mr. G. also attempts to assign other reasons why these young children were not baptized (p. 88,) namely, that it was before Christ's "kingdom had actually commenced, while circumcision was still in force." But would not these reasons have been equally conclusive against the baptism of adults at that time ?

It appears to me that this passage affords encouragement to parents to bring their children to Christ ; and it is unquestionably their duty to do so in all scriptural ways, as by fervent prayer, early religious instruction, affectionate admonition, and pious example. But, until a divine command can be produced for their baptism, I must be allowed to question that it will bring them any nearer to Christ than they were before. Indeed, so far as they are taught to consider their state improved, or their spiritual malady removed, by this ceremony, it is evidently adapted to keep them away from the Saviour ; for He has said "They that are whole have no need of the physician."

While, however, the text affords general encouragement by way of inference, our Lord's words do strictly refer (p. 94,) to "those particular children." Our translators have indeed omitted the definite article in the parallel passages (Matth. xiii. 15, Luke xviii. 15—17) ; but in Mark they have retained it more correctly and agreeably to the original (*ta paidia*) "the little children."* The Geneva translators, Dr. Doddridge, and Dr. G. Campbell, have rightly

* In verse 15th it is "a little child" (*paidion*) without the Greek article, because the word is there used indefinitely. Dr. Dwight observes, "Christ—says not, 'Suffer little children,' but 'Suffer the little children.'—The words in all the three Evangelists—are (*ta paidia*) the little children." Theology, Sermon 159.

expressed the article (*ta, the,*) in all the Evangelists.

But Mr. G. urges principally, in support of infant baptism (p. 88—91) the expression "Of such is the kingdom of God." Here, however, as he maintains this was "before that kingdom had really commenced," his system obliges him, (as noticed in a former instance) to change the present tense (*estin*) "is," into the future *shall be*. If these words be considered as denoting, "That all who die in infancy are saved," the Baptists have no objection to the sentiment, which is very agreeable to their general desires, and is their general opinion.* They are aware that (p. 13,) "an infant may receive the Spirit," and that without either circumcision or baptism. (See Luke i. 15.) But, if the words "of such" and "as a little child" be referred simply to *age* or *size*, all adults must inevitably be excluded from "the kingdom of God;" since they can never become "such" in either of these respects.

Mr. G. however, confidently maintains that the words "of such" refer to age. He says, (p. 89,) "Let our readers turn to Matthew, v. 10, where our Lord says of the persecuted, "Theirs is the kingdom of heaven." The words in the original are "of such is the kingdom of heaven," precisely the same words that are here applied to "infants." Far be it from me to intimate, that he *intended* to mislead ordinary readers; but they may learn from this instance (as well as from one recently noticed, and another to be adduced presently) that his criticisms are not always correct: for every Greek scholar knows,

*Dr. Wall, speaking of "the Baptists," says "They generally hold, that all that die infants, baptized or not, of Christian or of heathen parents, are saved." *History of Infant Baptism*, vol. ii. p. 258.

that the words rendered "theirs" (*auton*, Matth. v. 10) and "of such" (*toi outon*, Mark x. 14.) are really two words of different import.

But he insists (p. 90, 91,) that the word rendered "such" (*toioutos*) "is constantly used" to denote "the very" person or thing to which it refers. Let us examine one of the instances which he has adduced in proof of this, viz. Mark iv. 33, "And with many such (*toioutais*) parables spake He the word unto them." No intelligent and unprejudiced reader can fail to perceive, that the Evangelist is not here speaking of "the very parables" which he had related, but of others bearing a similitude to them.* When the Apostle says, (1 Cor. xv. 48,) "As is the heavenly, such (*toioutoi*) are they also that are heavenly," does he mean to say, that believers are precisely the same as Christ? or, that they bear in some respects, a resemblance to Him? So also there is obviously, in some respects, a resemblance between little children and the children of God, who "as new-born babes, desire the sincere milk of the word." That our Lord, who elsewhere refers to this similarity, does so in the expression "of such is the kingdom of God," is evident from the words that immediately follow, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child he shall not enter therein." †

But Mr. G. objects to this view (p. 91,) from its alleged incongruity. Let, us, then, for the sake of illustration, suppose a parallel case:—Several beggars approach a nobleman's gate; but his servants forbid their entrance. He rebukes his servants saying, "Suffer the beggars to come unto me, and forbid them not, for of

* Compare verse 34, with John xxi. 25. See also Mark vii. 8, 13.

† See Matth. xviii. 2—4. 1 Cor. xiv. 20. 1 Pet. ii. 2. 1 John, v. 21.

such is the kingdom of God. Whosoever shall not receive the kingdom of God as a beggar, shall not enter therein.* Would intelligent servants understand him as meaning, 'that all who are literally beggars, and no others, are inheritors of the kingdom of God? Certainly not. But they would at once perceive the force of the rebuke, discern a cogent reason for paying attention to beggars, and be taught the necessity of applying to God for mercy, as empty-handed beggars.

The sense here assigned to this text, which is natural, agrees with the context, and is sustained by parallel passages, is not adopted by Baptists only. *Ostervald*, a learned Pedobaptist, in his very accurate French version of the Scriptures, thus translates the latter part of verse 14th, "Suffer these little infants to come unto me, and hinder them not, for the kingdom of God is for those who resemble them."† *Martin* also translates it to the same effect—"For the kingdom of God appertains to those who resemble them."

It thus appears, from an attentive and candid examination of this whole passage, that, instead of affording the slightest vestige of evidence in favour of infant baptism, it furnishes decisive arguments against the practice. From it we distinctly perceive, that, at a time in which adults were baptized by the disciples, under the Saviour's direction, infants were not: and that their baptism was neither enjoined nor intimated, on an occasion which could hardly have failed to call forth a full and express declaration upon the subject, if the Saviour had intended that the Apostles should baptize infants after His resurrection.

* See Mr. A. Crawford's able work on Baptism, p. 103.

† "Laissez venir a moi ces petits enfans, et ne les en empechez point; car le Royaume de Dieu est pour ceux qui leur ressemblent."

CHAPTER II.

THE APOSTOLIC COMMISSION.

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world.” Matth. xxviii. 19, 20.

“Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark xvi. 15, 16.

Our Lord had previously commissioned the Apostles to preach and baptize; but this was their final commission. As they had, by His command, baptized those who were previously *made disciples* by instruction, but had not baptized infants, (as has been shewn, and as Mr. G. concedes, p. 38, 88,) if Jesus had designed that they should baptize infants in future, He would assuredly have given them clear and explicit directions in this last commission, relative to this part of their duty.* If therefore, infant baptism is not enjoined in the above cited texts, it evidently cannot rest on divine authority.

Suppose, then, that these passages were to be shown to a discerning man, who had never heard

* Dr. Wall justly observes, “The baptism, indeed, of the nations by the Apostles, ought to be regulated by the practice of John and of Christ himself, (who by the hands of his disciples baptized many Jews,) rather than by any preceding custom of the Jewish nation.”—Vol. i. p. 27. And Mr. Robertson, of Bridgetown, after having considered baptism as administered by John, and by the disciples before the resurrection of Christ, makes this concession, “In as far as we have hitherto examined the New Testament, we see cause for admitting to its fullest extent, the opinion of the Anti-pedobaptists, that it was administered only to grown up persons.”—Treatise, p. 76.

or read anything about baptism, would he infer from them, that infants ought to be baptized? Would he not readily perceive, that the persons who are to be baptized must be first *taught*, or have the *Gospel preached* to them, and *believe*; and consequently, that to none but believers is this ordinance to be administered?

There are, however, several reasons assigned by our author for supposing, that the Apostles would understand their commission as including the baptism of infants, viz., *circumcision*, *proselyte baptism* and *the meaning of the original words*. Each of these, therefore, requires to be briefly considered.

I. *Circumcision*.—It is observable, that Mr. G. when treating of John's baptism, could clearly perceive (p. 12) "a broad distinction" between what, in his opinion, belonged to the Jewish economy, and what pertained to the Christian dispensation, "which must render it impossible to reason with fairness from the one to the other, upon this point." Therefore, because he conceived that "the kingdom of God was not then commenced," and (p. 37) "the New dispensation had not superseded the Old," he would not admit (p. 10, 12,) that we could determine any thing about Christian baptism from that administered by John. But, after writing a few pages, he entirely loses sight of this "broad distinction," and tells us (p. 39) that "the kingdom of God was always essentially the same," and that (p. 31) "the rite by which they [the Jews] were admitted into God's Church, was to them precisely what baptism is to us." It seems, then, that the baptism which God commanded John to administer, which was wholly distinct from the rites of the ceremonial law, and which Christ sanctioned as being from heaven,* is to be considered

* See John i. 6, 33. Matth. iii. 13—17. xxi. 25.

as so intimately connected with the Jewish dispensation, that we can learn nothing from it in reference to the same ordinance as administered by the Apostles soon afterwards; but a rite entirely different, enjoined on Abraham and his carnal male offspring nearly two thousand years before, and incorporated with the ceremonial law,* (p. 33) "is to be our rule and guide," in reference to Christian baptism. Is not this truly an extraordinary mode of reasoning? Does not the adoption of it evince, that our author was compelled to involve a plain subject in obscurity, in order to furnish an argument that may appear plausible to some, in support of a sentiment imbibed from the strong prejudice of education, cherished by popular opinion, and strengthened by many powerful inducements?

It is well known, that from this mode of reasoning by way of analogy from Jewish rites, (together with ancient history) the Roman Catholics derive their principal arguments in support of numerous ceremonies added to the ordinances of the New Testament. Protestants ought, therefore, to be very cautious about admitting a principle, or a mode of reasoning, which, when once admitted, affords specious pretexts for a multitude of unscriptural and superstitious ceremonies.

While, however, no supposed analogy can be safely considered as furnishing an argument, if any similitude may be thought to exist between circumcision and baptism, in reference to the subjects, this is obviously the most natural:— 'Circumcision was enjoined on Abraham's carnal seed, and baptism is incumbent on his spiritual seed.' To say 'that circumcision was enjoined on Abraham's carnal seed, and that therefore baptism is incumbent on his spiritual seed, *and their carnal seed,*' is incongruous and inconsistent in the extreme.

* Gen. xvii. 10. Lev. xii. 3. John. vii. 22.

But, do our Pedobaptist brethren themselves make the law of circumcision their "rule and guide" with regard to baptism? Certainly not. They generally admit, that baptism requires both faith and repentance in the adults who receive it; but circumcision required neither.* They extend baptism to female infants,† but circumcision was restricted to males. The circumcision of infants was fixed precisely upon the eighth day,‡ without any allowance to hasten it in the prospect of death, or to delay it for convenience; but the Council of Carthage decided (p. 66, 67,) that the rule of circumcision should not be followed, but that infants might be baptized as soon as they were born; while it is often delayed by Pedobaptists for years. It was allowable for a female to perform circumcision,|| while this is not approved by Protestant Pedobaptists in regard to baptism. Many Pedobaptists strenuously main-

* Though Mr. G. admits, (p. 23) "that instruction and cordial faith — must precede baptism in the case of adults," yet he maintains (p. 105) that when a master believes, his adult servants, whether believers or not, ought to be baptized with him. It is presumed, however, that Pedobaptists generally will not subscribe to this last position. But Abraham was directed to circumcise "all the men of his house," without exception, and he certainly did so. Gen. xvii. 13, 23, 27. Exod. xii. 48.

† The language of the Apostle, (Gal. iii. 28) "There is neither male nor female; for ye are all one in Christ Jesus," evidently has no reference to the carnal offspring of believers; but it does shew, that such females as are in Christ, being *new creatures*, (2 Cor. v. 17) have an equal right with believing males to Christian ordinances. The cavil, therefore, about female communion, is utterly groundless. It might with just as much propriety be alleged, that females are not bound to keep the seventh Commandment; for every Hebrew scholar knows, that it is expressed in the masculine gender only. The command, "This do in remembrance of me," (Luke xxii. 19.) was given to the twelve neither as Apostles or as males, but as disciples; and it is obviously incumbent on all the disciples of Christ, whether male or female, without distinction. (See Matth. xxviii. 19, 20. Acts viii. 12. xx. 7. 1 Cor. xi. 23, 24, 28.) In the last cited text, the word rendered "man" (*anthropos*) may signify either a man or a woman, like our English word *person*.

‡ Gen. xvii. 12. Lev. xii. 3. Luke i. 59. John vii. 22, 23.

|| Exod. iv. 25.

tain, that children must not be baptized unless one of their parents is a believer; but no Israelitish child could be denied circumcision, though both his parents had been notoriously impious unbelievers. Circumcision among the Israelites was a *national mark*; but baptism is regarded by Pedobaptists as an initiatory rite, by which persons are admitted into Christian churches. Circumcision was an emblem of the renewal of the heart; but baptism is a representation of the washing away of sins, and of the union of believers with Christ in His death, burial, and resurrection.* It is evident, therefore, that they themselves depart from the law of circumcision in regard to the qualifications required in adults, the sex, the age of infants, the administrator, the parentage, and the object of the ordinance. Of what avail, then, are all Mr. Gray's imaginary traces of analogy, (p. 42-45, 103-110,) since he and his brethren deviate so widely from their own rule?

As observed on another occasion, it is not incumbent on us to prove a negative. But, while our opponents cannot produce even any plausible evidence to sustain their affirmative position, (p. 45,) that "baptism has taken the place of circumcision," we can evince its incorrectness by conclusive arguments.

1. *Had it been so, there were different occasions on which the Apostles, who must surely have known it, could not have failed to state plainly, in effect, that "baptism has taken the place of circumcision."* Mr. G. indeed supposes (p. 44,) that in Col. ii. 11 12, there was "in the Apostle's mind the analogy," &c. But certainly the mere mention of different things in the same passage, does not indicate that the latter has taken the place of the

* Deut. xxx. 6. Rom. ii. 29. Acts xxii. 16. Rom. vi. 3, 4.

former.* Evidently, then, by first mentioning "the circumcision made without hands," effected by Christ, and subsequently speaking of being "buried with Him in baptism," Paul could not intend to say that "baptism has taken the place of circumcision" made with hands.

It was strenuously maintained by some, that the Gentile converts could not be saved unless they were circumcised; and there was "no small dissention and disputation" on the subject. Now, if "baptism had taken the place of circumcision," an explicit statement of this, would have immediately settled the whole controversy. This statement, therefore, would certainly have been made. Had Mr. G. been present, with the views which he now maintains, would he not have made it, and so have decided the matter at once? But among all the arguments adduced, there was no intimation of the kind.†

In Paul's Epistles, also, there are many arguments against the circumcision of the Gentiles.‡ Among these, or rather instead of all these, he unquestionably would have written distinctly to this effect, if it had been so, "Brethren, you have no need to be circumcised, for you have been baptized, and "baptism has taken the place of circumcision." But, whatever it may be fancied that he "had in his mind," it cannot be pretended that he has any where made such a statement; nor that it was ever made by any inspired writer.

If baptism had been considered as occupying the place of circumcision, how came Peter to decline, for a time, to eat with baptized Gentiles, on account of their being uncircumcised? (Gal. ii. 11, 12.)

* See 1 Cor. vi. 11. Phil. iii. 5, 6.

† Acts xv. 1, 2, 5, 7, 20, 21—29.

‡ Rom. iv. 9—12. 1 Cor. vii. 18, 19. Gal. ii. 3, 4. iii. 14. v. 1—6.

2. *One thing cannot take the place of another till the former is taken away.* Now, it is certain, that the believing Jews continued to circumcise their children;* and therefore it is equally certain, that they did not have them baptized instead of being circumcised. "No ingenuity can evade the evidence thus afforded" (p. 44) that "baptism has [NOT] taken the place of circumcision." Though the Apostles would not allow the Gentile converts to be circumcised, we have no intimation that they attempted to prevent the circumcision of Jewish children. It is manifest, also, that all the male Jews who were baptized by these inspired servants of Christ, had been previously circumcised; and consequently, that the one rite was not performed instead of the other.

3. *The Gentile converts were directed, in evident reference to circumcision, to "observe no such thing."* The report concerning Paul, which principally disquieted the believing Jews, appears obviously to have been, that he taught, "that they ought not to circumcise their children." It was, therefore, unquestionably with reference to circumcision, which was the main subject under consideration, that it was said, "As touching the Gentiles which believe, we have written and concluded, that they observe no such thing."† This certainly could not have been said, if baptism, which they were to observe, had taken the place of circumcision.

Having thus clearly shewn, that circumcision and baptism are distinct ordinances, and that the law respecting the one can furnish no direction with regard to the other, a few remarks with reference to the *Abrahamic covenant*, as it is called, may suffice.

* Acts xv. 1, 5. xxi. 20—24.

† Acts xxi. 21, 24, 25.

It is not denied by our author (p. 124, 125,) that the "covenant" which the Apostle says, "was confirmed before of God in Christ four hundred and thirty years" before the giving of the law, was made with Abraham, or revealed to him, a number of years before circumcision was enjoined.* It is obvious, also, that the calling of the covenant of circumcision "an everlasting covenant," does not prove it to be the covenant of grace, or the "new covenant," since precisely the same expression is used in reference to the possession of the land of Canaan.†

The promise of God to Abraham unquestionably included a numerous offspring according to the flesh, and also, as the father of the faithful, a vast multitude of spiritual children. Some that were his literal descendants, became likewise his children by faith; but the distinction between his carnal and his spiritual seed, which is plainly marked in Scripture, ought always to be carefully borne in mind, when any reference is made to the covenant, or promises, relative to Abraham's seed. It is obvious that the promises of temporal blessings, as of the Land of Canaan literally, could belong only to Abraham's seed according to the flesh. And it is certain, that the promise of spiritual blessings, as of divine consolation and eternal life, can belong only to his spiritual seed, that is, all true believers, whether Jews or Gentiles. "Therefore," says the Apostle, "*it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all—and if ye be Christ's, then are ye Abraham's seed, and heirs according to the*

* See Gen. xii. 1—3. xv. 2, 17—21. xvii. 2—8. Gal. iii. 14—18, and Drs. Gill and A. Clarke on Gal. iii. 17.

† Gen. xvii. 7, 8. Ps. cv. 3—11.

promise.* None, therefore, can be scripturally considered as Abraham's spiritual seed, or as interested in the new covenant, but those in whose hearts the law of God is written.† Consequently, all attempts to extend any promise made to Abraham to the carnal and unregenerate offspring of his spiritual seed among the Gentiles, are both incongruous and directly opposed to the plain declarations of holy writ.‡

That, in accordance with the language of inspiration|| (p. 35, 36,) an especial divine blessing frequently attends the families of pious parents, who diligently and prayerfully instruct and admonish their children, and set an example of piety before them, is a delightful fact, which should stimulate and encourage parents in the faithful discharge of parental duty. This is illustrated and confirmed by numerous instances in Baptist families, within the circle of the writer's acquaintance. This favour, therefore, is not obtained in consequence of the children being externally in the "Abrahamic covenant," or their receiving baptism in infancy; but it is conferred by the divine blessing attending the diligent use of scriptural means.

Since Mr. G. himself, when maintaining (p. 8,) "that John's ministry was exercised under the existing Jewish dispensation," has stated (p. 12,) that "between the baptism of Jesus, as instituted after his resurrection, and that of John, there is

* Rom. iv. 16. Gal. iii. 29. See also John viii. 37, 39. Rom. iv. 9-17. ix. 6-8. Gal. iii. 6-9, 14-18. iv. 28-31. v. 1-6. Heb. ix. 15.

† Jer. xxxi. 31-34. xxxii. 40. Heb. viii. 6-13.

‡ Mr. G. admits, (p. 127) in reference to the spiritual import of the promise, "I will be a God unto thee, and thy seed after thee," "that the seed here referred to are the spiritual seed of Abraham: and that the promise to be "a God to them," had reference to those eternal blessings which true believers enjoy through the salvation of Christ."

§ Ps. xxxvii. 26. cii. 28. ciii. 17, 18. Prov. xx. 7, &c.

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sible to reason with fairness from the one to the
other," it cannot be necessary to offer many
observations in reply to the argument which he
attempts to draw, (p. 39—42, 103—138,) from
the alleged attempts of the Jewish and Christian
churches. Instead of entering into a minute
examination of every part of this tedious discus-
sion, which has no real connexion with the
subject in debate, it is desirable to ascertain what
constitutes a church, in the Gospel usage of that
term.

The word (*ecclesia*) church, when used by the
inspired writers in a religious sense, usually de-
notes, either 1. *Christ's mystical body*, that is,
all the saved ;* or, 2. *An assembly of persons pro-
fessing faith in Christ, and uniting together in
Christian fellowship to worship God.*† In the first
acceptation, the church is the same under all
dispensations, embracing all the children of God,
by what names soever they may be called. Every
pious Israelite, as also every godly person that
lived before the days of Abraham, was a member,
and still is a member, of this church ; (Eph. iii.
15,) but surely it will not be maintained, that
this church embraced any whole nation literally.
The sameness of this church obviously has no
direct relation to the controversy.

In the second acceptation of the term, we find
churches formed under the New Testament dis-
pensation ; but where have we any account of the
formation of such churches under the law ? The
reader may frequently meet with the phrase
"Jewish Church" in Mr. Gray's book ; but he will

* Eph. i. 21, 22. iii. 10. v. 23—27.

† Acts ix. 31 ; xiv. 27 ; Rom. xvi. 1, 4, 5, 16 ; 1 Cor. i. 2 ; 1
Thes. i. 1. If it be alleged, that the term *church* is sometimes
used collectively, to denote several churches, or the churches gen-
erally, this will not affect the argument, unless it be shewn that
these churches included others besides persons who had been bap-
tized on a profession of faith in Christ.

search the Old Testament in vain to find either the phrase, or any society that can be reasonably considered the same as a New Testament church. Our Translators, in reference to the Israelitish people, including the pious, and the ungodly, have properly used the term "assembly" or "congregation."* The dissimilarity between this congregation and a Christian church of the New Testament, must be apparent from a brief comparison of the two.

All the Israelitish males, as being desendants from Abraham, were to be circumcised on the eighth day: but if this had been omitted in infancy, adult Israelites were circumcised, without any reference to repentance, faith, or piety.† But John evidently cautioned the Jews against imagining, that they were entitled to receive baptism on account of their descent from Abraham—"Think not to say within yourselves, We have Abraham to our father:" and it is indisputable, that the Apostles uniformly required faith and repentance of Jews as well as Gentiles, before baptism, and admission, into Christian churches.‡ After all that can be said respecting proselytes, the Scripture gives no intimation of any requisition of repentance or faith; but simply says, "When a stranger will sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land." (Exod. xii. 48.)

* Lev. iv. 14, 15; xvi. 33; Num. xiv. 27; xvi. 21, 45. In Acts vii. 38, the word "congregation" should have been employed, as it is in the Geneva Translation, and by Tremellius, (*in congregatione.*) Beza, Diodati, Ostervald, and Martin, translate the passage to the same effect. The word (*ecclesia*) when not employed in a religious sense, is used to designate an orderly assembly of heathens, or even a riotous mob. Acts xix. 39, 40, 41.

† Josh. v. 2-5, 7, 8.

‡ Matth. iii. 9. Mark xvi. 16. Acts ii. 38. iv. 32. v. 14. xviii. 8.

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Israelites that were ceremonially unclean, were temporarily excluded from participating in the rites of the ceremonial law;* but Mr. G. (p. 135,) has produced no evidence that any were ever excluded for immorality of conduct.† No person who has attentively read the New Testament needs to be informed, that in the Gospel churches the case was exactly the reverse: in them none were to be kept back on account of any ceremonial pollution, and all the immoral were to be excluded from them. It is true, that some "hypocrites crept in unawares,"‡ (an evil which it is hardly to be expected can be wholly avoided;) but it is evident, that the Apostles did not intentionally admit unconverted people into the churches; and they strictly enjoined the exclusion of those who manifested their insincerity by immorality of conduct.||

It is obvious, therefore, that the Christian churches were altogether different from the congregation of Israel, not only with regard to ordinances, but also in reference to the character of the persons of whom they were composed, or the right of membership.

The Apostle Paul tells us, that "the first covenant had a worldly sanctuary;" but our Lord says, "My kingdom is not of this world:" and

* Lev. vii. 19—21; xiii. 45, 46.

† Mr. G. in his attempt to prove (p. 135) that "faith was demanded for a continuance in the Jewish church," has presented us with seven singular specimens of discipline in his "Jewish church," namely, the execution of malefactors! (Lev. xx. 2, 7; xxiv. 14; Deut. xiii. 10; xvii. 5; xxi. 21; Josh. vii. 25.) Indeed, I see not how any man who chooses to continue in a "national church," (embracing the nation) can be excluded from it, unless he be either put to death, or banished from the nation.

‡ Jude 4; Acts v. 1, 2; viii. 13; Gal. ii. 4.

|| Rom. xvi. 17, 18; 1 Cor. v. 5, 7, 11—13; 2 Thes. iii. 6. Can any reasonable person imagine, that the Apostle would prohibit the pious from eating a common meal (1 Cor. v. 11) with a man on account of his immorality, (p. 293) and yet require them to eat the Lord's Supper with the same immoral character?

the Apostle Peter addresses the members of Christian churches generally "as lively stones—a spiritual house, a holy priesthood, to offer up spiritual sacrifices."*

The conversion of multitudes of Gentiles is, indeed, predicted as a great increase of the people of God;† and believing Jews and Gentiles are represented as forming one body under the Gospel dispensation,‡ (p. 39—41,); but this by no means proves, that what constituted a member of the congregation of Israel, would also constitute a member of a Christian church; which has been shewn to be contrary to matter of fact.

Neither can the identity of Christian churches with the Jewish people be proved (p. 39, 134,) from the consideration, that those Jews who persisted in unbelief were deprived of their religious privileges, while believing Gentiles were admitted to a participation of the blessings of the Gospel. (Rom. xi. 15—24.) Drs. *Hammond* and *Doddridge*, two celebrated Pedobaptist Commentators, understand the statement, "If the first-fruit *be* holy, the lump also is *holy*; and if the root *be* holy, so *are* the branches," as denoting that the salvation of a few of the Hebrews might be considered a pledge of the future conversion of the nation generally. Dr. *Whitby* thus paraphrases the text:—"For if (*the patriarchs, who were*) the first-fruits (*of them*) *be* (*were*) holy, (*called and separated to the service of God from all the people of the earth*) the lump (*of the whole nation*) is also (*in God's designation*) holy; and if the root (*of them, viz. Abraham*) *be* (*was*) holy (*and beloved of God*) so *are* the branches (*also beloved still for the fathers' sake, and so will be once more, in His good time, admitted to His favour.*" Other Pedobaptist Expositors also, as

* Heb. ix. 1; x. 1; John xviii. 36; 1 Pet. ii. 5.

† Isa. xlix. 22; liv. 2, 3; lx. 1—3.

‡ Acts xv. 14—17; Rom. xv. 8—12; Eph. iii. 6.

the *Geneva Translators, Glassius, Mr. Scott,* and Mr. G. himself (p. 134,) regard "the root" as denoting Abraham. Whatever opinion may be formed with reference to the other parts of the allegory,* it is certain that uncircumcised Gentiles can be engrafted, and so obtain union with this "root," only by faith." (Verse 20. Gal. iii 7, 9, 14.) This passage is, therefore, so far from teaching the sameness of the Jewish congregation and the Christian churches, that it evinces exactly the contrary: since it shews us, that believers only, whether Jews or Gentiles, constitute the latter, while Jews, whether believers or not, composed the former.

In accordance with this view, the Apostle Paul represents Christ as effecting a great revolution by making "in himself of twain [believing Jews and Gentiles] one new man." It also accords with the prediction of the prophet Daniel, which evidently marks a striking change at the commencement of the Gospel dispensation—"In the days of these kings shall the God of heaven set up a kingdom." So the prophet Isaiah, speaking to the Jewish people, says, "The Lord God shall slay thee, and call His servants by another name."†

Having thus shewn, that circumcision, with the collateral arguments urged from the Abrahamic

* Must the figure of an "olive tree" be necessarily employed by Jeremiah (xi. 16) and Paul in precisely the same sense? Have not the Psalmist and the Saviour used the figure of a "vine" in senses entirely different? (Ps. lxxx. 8; John xv. 5.) Is there any incongruity in considering the believing Jews (of whom Abraham was the "root" spiritually as well as naturally, and who constituted, not the Jewish congregation under the law, but the first Christian churches,) as "the good olive tree," from which the unbelieving Jews,—branches springing naturally from Abraham, were "broken off," and into which the believing Gentiles were "grafted" by faith, so that "the blessing of Abraham" came upon them? With Rom. xi. 15—27, compare Isa. vi. 13; Rom. ix. 27—29; xi. 1, 2, 5—7; 1 Thes. ii. 14; Luke xxiv. 47; Acts xiii. 46—48; Gal. iii. 14; Eph. i. 12, 13; ii. 14—22; iii. 6.

† Eph. ii. 15; Dan. ii. 44; Isa. lxxv. 15.

covenant and the alleged sameness of the congregation of Israel and Christian churches, affords no countenance to infant baptism, and that there is no reason to imagine it would lead the Apostles to understand their commission as extending to infants, I proceed to notice other reasons as assigned by our author.

II. *Proselyte Baptism.* When two pleas, incompatible with each other, are urged in support of any cause, the urging of the one necessarily destroys the other. If the Apostles had adopted infant baptism from circumcision, they could not have adopted it from the baptism of proselytes. But Mr. G. as if distrustful of either of these arguments, urges both. Speaking of the custom of the Jews with regard to proselyte baptism, he says (p. 83,) "They applied the rite to parents and children, adults and infants, without distinction.—We conclude, therefore, that previous custom would naturally lead them [the Apostles] to baptize the infants with their parents."

To this argument, however, plausible as it may appear, there are several insuperable objections.

1. *No satisfactory proof has yet been adduced, that proselyte baptism was introduced as early as Christian baptism.* Many Pedobaptists have thought so; but on what does their opinion rest? It is not pretended that there is any mention of it in the Scriptures, the Apocrypha, Josephus, or Philo. Dr. *Jennings*, a learned Pedobaptist, who had diligently studied the antiquities of the Jews, says, "It remains to be proved, not only that Christian baptism was instituted in the room of proselyte baptism, but that the Jews had any such baptism in our Saviour's time. The earliest accounts we have of it are in the Mishna and Gemara; the former compiled, as the Jews assert, by Rabbi Juda, in the second century;

though learned men in general bring it several centuries lower; the latter not till the seventh century.* Rev. *H. Horne*, an eminent Pedobaptist, says, "There are no traces of Jewish proselyte baptism *earlier than the middle of the second century.*"† And Dr. *John Gale*, a learned Baptist, has largely shewn, that the authorities cited are either too obscure, too unworthy of credit, or of too recent date, to afford any convincing evidence, that Jewish proselyte baptism was introduced as early as the commencement of the Christian dispensation.‡

2. *If it had existed, the Apostles would not have adopted it, since it must have been a mere human tradition.* They had heard their Divine Master express His strong disapprobation of the traditions of the Jews.¶ Is it, then, by any means credible, that these faithful and inspired servants of Christ would have adopted one of these superstitious additions to the law, which required only the circumcision of proselytes.§

If, however, Pedobaptists will resolutely maintain, (for want of better arguments,) that proselyte baptism was introduced before the Christian era, and that infant baptism was adopted from it, the following consequences must be admitted:—

1. *The Saviour did not instruct his Apostles to baptize infants.* Had He done so, they could have had no need to refer to Jewish customs in order to ascertain the path of their duty in regard to this subject. To imagine that the extent of a positive Christian institution was to be learned only from its supposed analogy to a Jewish unauthorized tradition, is inconsistent in the extreme.

* Jewish Antiquities, Book I. chap. iii. p. 92, 93 94.

† Introduction, vol. iii. p. 261.

‡ Reflections, Letters ix. x. See also Dr. Chapin's *Strictures*, p. 27—33. ¶ Math. xv. 3, 6, 9; Mark vii. 6—13. § Exod. xii. 48.

2. *Infant baptism was introduced without Divine authority.* It is not pretended that the Jews had any command from God to baptize the infant children of proselytes. And yet it seems, this practice, with many other unauthorized additions to the divine law, has been introduced, at some period, by their leading men. Mr. Gray's objections, then, against the supposition, that infant baptism could have been introduced after the days of the Apostles, may be answered by applying his questions (p. 164, 165,) to the case in regard to the Jews:—"Where have we any declaration in their writings that such an alteration was made? Where an account of any discussion that arose in regard to it? Where any hint that it was a novel custom?" &c.

3. *Pædobaptists depart widely from their own rule.* At whatever time this practice was introduced, it is generally agreed, that unregenerate adult children and servants, as well as infants, were baptized with the master of the family—that the children born to parents after they became proselytes, were not baptized—and that the rite was invariably performed by the *immersion of the whole body in water.**

As it cannot be requisite to enlarge on a subject so plain, I proceed to notice our author's third principal argument, viz :

III. *The meaning of the original words of the Commission.*

If the words of the commission contained instructions to baptize infants, the Apostles could have no occasion to infer this duty from either circumcision or proselyte baptism. Our author, therefore, by urging this last plea, has virtually

* Dr. Wall, vol. i. p. 6, 7, 14, 18; Dr. Jennings' *Jewish Antiquities*, p. 90, 91; Dr. Hammond on *Math. iii. 1*; Dr. Whitby on *Math. iii. 16*, & *John iii. 23*; Dr. Lightfoot in *Dr. A. Clarke's Com. on Mark xvi. 16*.

abandoned both the former. It is not strange that he has not ventured to rest his cause upon either of them; for it has been clearly shewn, that neither of them affords the slightest degree of countenance to infant baptism. All that remains, then, in reference to the commission, is, to examine this last argument, which is professedly drawn from the import of the words used.

Mr. G. observes, (p. 84,) "Jesus does not say, "Go, disciple, baptize and teach," "but, "Go, disciple; How? Baptizing and teaching;" the two latter terms being comprehended under the first."* It would seem, according to this theory, that only one duty was enjoined on the Apostles, viz: to "disciple" all nations, by *baptizing* them, previously to giving them any instruction, and *teaching* them subsequently, in order to make disciples of them. The glaring inconsistency of this, with the import and order of the words, with "common sense," and with the recorded proceedings of the Apostles, is too manifest to require an elaborate exposure.

There are, indeed, instances in which a participle following a verb in the imperative mood, expresses the manner of fulfilling the command. But there are numerous instances in which a *participle following a verb in the imperative mood, denotes a distinct action, so that it may be properly turned into the imperative.* Thus in Acts xxi. 31, "Watch, (*mnemoneuontes*) remembering," the participle is correctly translated "and remember." In Rom. xii. 14—16, the imperative is followed by two infinitives and three participles, which are all properly translated in our version by the imperative—"Rejoice—weep—be of the same mind—

* This fallacious argument has been urged also by Rev. Geo. Jackson, in his "Further Attempt," &c. p. 63. It is likewise well known to be a main pillar in the scheme of a modern sect that baptize adults in order to regeneration and the forgiveness of sins.

(*me phronountes, not minding,*) mind not—condescend.” In the end of the 16th verse the Apostle again employs the imperative (*me ginesthe*) “he not,” after which follow four participles, (*apodidontes—pronouomenoi—eireneuontes—me ekdikountes*) which our venerable Translators have judiciously rendered in the imperative, “Recompense—provide—live peaceably—avenge not.” They are likewise so rendered, as evidently denoting actions quite distinct from the imperative which they follow, by Luther, Ostervald, Diodati, the Hebrew Translator, and Drs. Doddridge and Macknight. Who sees not, that when it is said, “Let them pray over him, anointing him with oil,” “Humble yourselves under the mighty hand of God—casting all your care upon Him,”* there are actions enjoined by the participles altogether different from those commanded by the imperatives which precede them ?

So in Matth. xxviii. 19, 20, as the participle (*poρευθentes*) “going,” is translated in the imperative “Go,” (*baptizontes*) “baptizing” may be properly rendered *and baptize*. Indeed, it is so rendered by the Hebrew Translator, by Tremellius from the Syriac, and by Luther, who expresses the sense thus—“*Und taufet sie, i. e. and dip them.*”

The correctness of this view, and the fallacy of the criticism by which it is maintained, that people are to be made disciples by *baptizing* them, are manifest from the statement, that “Jesus made and baptized more disciples than John,” (John iv. {2,}) whence it is evident, that these persons were first made disciples by instruction, and were subsequently baptized.

Indeed, our opponent has destroyed his own criticism by admitting (p. 87,) “that the example of

* James v. 14 ; 1 Pet. v. 6. See also Eph. v. 18—22 ; vi. 17, 18 ; Col. iii. 16, 17, 23, 24 ; 1 Pet. v. 9.

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the Apostles teaches us that, in the case of adults, we ought to demand a credible profession of faith. And this demand necessarily excludes those adults who cannot afford this evidence of their title to this ordinance.* Certainly, then, adults were not to be made disciples by baptism, but by previous instruction; and then to manifest their faith, or discipleship, by submission to that ordinance. How could he, after this admission, affirm (p. 78, 105,) that the Saviour “commissioned His Apostles to go forth and baptize all nations?” Did Christ direct them, (as Mr. G. suggests, p. 87,) to baptize all nations, with the “exception” of adult unbelievers? Certainly not; but first to “teach,” or make disciples by teaching, and subsequently to baptize those who, being effectually taught, believed the Gospel.

Some Pedobaptists, aware that the term “teach” is utterly inapplicable to unconscious babes, and that it entirely excludes the possibility of their being included in the commission, have endeavoured to substitute some other word, as “proselyte”† “disciple,” &c. But that the word (*matheteuo*) necessarily includes the idea of *teaching* or instruction, and therefore cannot be properly used in reference to any who are incapable of being taught, has been fully evinced by Dr. Gale;‡ and neither Dr. Wall,|| nor Mr. G. has produced a solitary instance in which it is employed with regard to infants. With what

* Mr. Robertson, of Bridgetown, admits, “That only adults were baptized in the first instance, and that a believing mind was a necessary preparation in the first converts.” Treatise, p. 80.

† “To make a proselyte,” is not expressed in Greek by *matheteuo*, but by “*poiesai proselyton*.” Matth. xxiii. 15. The use of the words “proselyte” and “disciple,” as verbs, is disapproved of in Dr. Johnston’s Dictionary, (London Ed. 1837,) the former being said to be “a bad word,” and the latter, “not in use.” See also Dr. G. Campbell on Matth. xxviii. 19.

‡ Reflections, Letters vii. viii. || Defence, chap. vii.

shew of consistency, then, can it be maintained that it here refers to infants, in direct opposition to the well known, established, and constant usage of the word ?

The same word occurs in three other places in the New Testament. In Matth. xiii. 52, it is rendered "instructed." In Matth. xxvii. 57, it is applied intransitively to "Joseph of Arimathea," of whom it is said, that he "was Jesus' disciple." It is manifest that he became so by instruction, and not by baptism; since we are informed that he was "a disciple, but secretly," (John xix. 38,) which leads us to the natural conclusion, that he had not been baptized. In Acts xiv. 21, we are told, that Paul and Barnabas (*matheteusontes*) "had taught many." This they evidently had done by "preaching the Gospel to that city," as stated in the former part of the same verse.

The writer has now in his possession ten different translations of the New Testament, made by Pedobaptists, in divers times and places, in Hebrew, Latin, Italian,* French, German, and English; in all of which the word (*matheteusate*) is translated in Matth. xxviii. 19, by words signifying to *teach* or *instruct*.

Dr. *Doddridge* does, indeed, improperly render the word "proselyte;" but he observes in his note on the text, "It seems to import instruction in the essentials of religion, which it was necessary adult persons should know and submit to, before they could be regularly admitted to baptism."

Dr. *G. Campbell* translates it "convert;" and remarks on the text, "There are manifestly three things which our Lord here distinctly en-

* The writer's knowledge of Italian and German is quite limited; but it is sufficient to enable him to ascertain the sense in which *Luther* and *Diodati* have rendered any word or phrase, in their respective versions of the Bible.

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joins his Apostles to execute with regard to the nations, to wit, (*matheteucin, baptizein didaskein,*) that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the Christian life."

The learned *Stockius* defines the word (*mathe-teuo*) "To imbue with the first principles of the Christian religion."*

Mr. W. *Greenfield* explains it, "To make, or cause to be a disciple, *by implication*, to teach, instruct."†

It appears, then, that if "what Baptists say about the word 'teach' is founded in error," (p. 29,) numerous eminent Pedobaptists have in direct opposition to their own sentiments, strangely fallen into the same "error." Out of many more similar concessions that might be easily adduced, the following may suffice.

Dr. *Hammond* thus paraphrases the text:—"Teach all the nations the Christian doctrine, and persuade them to embrace it, and to live according to it, baptizing them," &c.‡

Bishop *Burnet* remarks on the same passage, "By the first teaching or making of disciples, that must go before baptism, is to be meant, the convincing of the world, that *Jesus* is the *Christ*, the true *Messias*—And when any were brought to acknowledge this, then they were to baptize them."||

Dr. *Whitby* says, *Matheteucin* here is to preach the Gospel to all the nations, and to engage them to believe it, in order to their profession of that faith by baptism; as seems apparent, 1. From the parallel commission, Mark xvi. 15. 2. From the Scripture notion of a disciple, that being still

* "*Primis religionis Christianæ elementis imbuere.*" *Clavis Nov. Test. in Matheteuo.*

† Gr. Lex. in *Matheteuo.* ‡ Paraphrase, &c. Ed. of 1653.

|| Expos. of 39 Articles, Art. 27, p. 300.

the same as a believer.* If it be said, that I yield too much to the Antipedobaptists [Baptists] by saying, that to be made disciples here, is to be taught to believe in Christ, I desire any one to tell me how the Apostles could (*matheteucin*) make disciples of a heathen, or an unbelieving Jew, without being—teachers of them; whether they were not sent to preach to those that could hear, and to teach those to whom they preached, that “Jesus was the Christ,” and only to baptize them when they did believe this.”†

Rev. *Richard Watson*, an eminent Wesleyan Methodist, thus comments on the text:—*Teach all nations*—“Make disciples of all nations; which means, instruct them in the faith, and persuade them to the belief and reception of it; for how else should men be made disciples but by instructing them in the doctrine held out to their acceptance.—The truth is, that adults could only be spoken of in the text; and the right of the children of believers rests on other grounds,‡ and may be sufficiently established by them.”||

Do not those concessions clearly shew, that the commission gives no countenance to the baptism of infants, and therefore, in effect, prohibits it?

Mr. G. has, indeed, warily cautioned his readers, (p. 278,) “not to suffer” their “minds to be shaken by any bold assertions about the concessions of learned Pedobaptists.” But these are not “bold assertions:” they are fair quotations, given in the express words of the writers, with full references to their respective Works.§

* Acts vi. 1, 2, 7; ix. 1, 10, 19, 26, 33; xi. 26.

† Annotation *in loc.*

‡ Of course all the writers from whom these concessions are taken, supposed that infant baptism may be supported on some grounds; but they conceded, at least in effect, that it is not contained in the commission. || *Watson's Exposition in loc.*

§ All my quotations are taken directly from the Works of the authors cited, except where it is otherwise signified in the Notes. Passages quoted from Latin works, as those of *Glassius, Stockius, &c.* I translate; but the learned are referred to the original Works.

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Our author has himself fully established the practice of drawing arguments from the concessions of opponents; for he has professed to adduce concessions (p. 16, 240,) from Professor Ripley, and Dr. Gale. If, then, the taking of a concession from an author, establishes his authority, and obliges us to receive all that he has written in favour of his own views, Mr. G. must admit that the immersion of a professed believer is the only scriptural baptism; since this sentiment is strenuously maintained by Messrs. Gale and Ripley, whom he has quoted. But, if he is not obliged to receive the Baptist views of these writers, then surely we are not bound to receive the Pedobaptist views of the writers from whom we cite concessions.

It is true, indeed, that an incautious man, when pressed by fallacious arguments, which he is unable to answer, may concede what ought not to be conceded. But, when men of learning and discernment, after an attentive examination of any particular word, or text, are constrained by the force of evidence candidly to acknowledge, in opposition to their own prepossessions and practice, that it affords no countenance to their own views, but that it does favour the sentiments of their opponents, such concessions may be justly regarded as decisive in reference to that particular word, or text.

When, therefore, the candid and attentive reader duly considers the import and order of the words used by our Lord, and observes, that what in one Evangelist is expressed by “*Teach all nations*,” is in the other, “*Preach the Gospel to every creature*,” and that “*baptizing them*,” [the persons taught] is equivalent to, “*he that believeth and is baptized*,” and with the arguments urged above, compares the full and explicit concessions adduced from many eminent Pedobap-

tists, including noted Lexicographers, Translators and Expositors, he certainly cannot fail to arrive at the only natural and rational conclusion, viz: *That the final Commission which the Saviour gave to His Apostles, does neither enjoin, countenance, nor even permit, the baptism of infants.*

CHAPTER III.

THE PRACTICE OF THE APOSTLES AFTER CHRIST'S RESURRECTION.

HAVING shewn, that the Commission which the Saviour gave to His Apostles, plainly directed them to "teach" such as were capable of being taught,—to "preach the Gospel" to those who could understand it, and to baptize those, and those only, who being taught believed, I proceed to consider how they understood and fulfilled their Commission. In doing this, it is proper to examine the passages which exhibit their view, by the course which they pursued.

1. *Baptism on the day of Pentecost.* The Apostles first preached the Gospel, (Acts ii. 14—36.) The people "were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? Then said Peter unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost." (Ver. 37, 38.) Here none can fail to see, that *repentance* was required previously to *baptism*. But the next clause, "For the promise is unto you, and to your children"—is strenuously urged (p. 47, 93—98,) in

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favour of infant baptism. The language of the Apostle, however, which immediately follows—“and to all that are afar off, *even* as many as the Lord our God shall call,” clearly defines his meaning, and manifestly limits the words “your children” to those who should hear the Gospel and embrace it. If Peter had intended to instruct these people to present their infants for baptism, he would unquestionably have enjoined this as distinctly as he did their own baptism; and the sacred historian would not have neglected to inform us of the baptism of the young children of these converts. But, is there any intimation of the kind? It is distinctly stated, “Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” (Ver. 41, 42.) The supposition, therefore, that any infants were baptized on this occasion, is not only unfounded, but it is in direct and palpable opposition to the full and minute statement of the inspired writer.

Mr. G. very unscripturally speaks (p. 93,) of “the promise which St. Peter makes the warrant for receiving baptism.” All persons, whether Jews or Gentiles, had an ample warrant to receive baptism as soon as they became true penitents or believers; and they alone had such warrant. But the promise referred to was evidently that expressed by the Apostle (ver. 38,) “And ye shall receive the gift of the Holy Ghost;” in which he alludes to the promise, or prophecy, mentioned ver. 17, 18. Our author has assigned no sufficient reason for supposing (p. 94,) “that the Apostle refers to the promise made to Abraham,” to which there is no manifest allusion in the whole discourse. Indeed, to what promise

soever the language may be thought applicable, it is certain that believers only can "receive the promise of the Spirit" (or any other Gospel promise) "through faith." (Gal. iii. 14.)

Because the word "children" is used here, some are led to infer, that it must necessarily mean *infants*. This, however, is a great mistake; for the same word (*tekna*) *children*, is frequently used to denote *adult descendants*, or *posterity*.* As the Jews had imprecated the vengeance of God on their posterity, as well as on themselves, saying of Christ, "His blood be on us, and on our children," (Matth. xxvii. 25,) the Apostle assured his hearers, that the gracious promise of the bestowment of the Spirit should be fulfilled, not only in the penitents then present, but also in those of their descendants who should embrace the Saviour.

Mr. G. has attempted to paralyze the concessions made by Drs. *Whitby* and *Doddridge*, by suggesting, (p. 97,) that one must "abide by the authority" of those from whom he takes concessions,† and that Mr. *Crawley* differed from Dr. *Whitby* in one part of his exposition of the text, and did not state all that Dr. *Doddridge* had said upon it. But it is impossible to evade the stubborn fact, that both these learned Pedobaptists have, upon careful investigation, fully conceded, that this text (Acts ii. 39) affords no argument in favour of infant baptism. Dr. *Doddridge* does indeed subsequently say, in reference to a sense different from that in which he understood it, "in which view I think it would much favour infant baptism;" but when giving his own opinion, he expressly says, "It seems most natural to interpret this as a reference to the passage in Joel." And Dr. *Whitby* distinctly

* Matth. x. 21; Acts xiii. 33; Rom. ix. 8.

† On this subject see page 49.

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admits, that "these words will not prove a right of infants to receive baptism; the promise mentioned here being that only of the Holy Ghost, mentioned verses 16, 17, 18."

Drs. *Hammond* and *A. Clarke* have, in effect, conceded the same; for they both understood the *promise* as referring to the Spirit predicted by Joel; and neither of them explained the text as giving any countenance to infant baptism.*

No reasonable man can imagine, that if, (as Mr. G. represents, p. 98,) the "offspring, whether adults or infants," of all believers had been baptized, the inspired writer would have stated, as he has done (ver. 47.)—"And the Lord added to the church daily such as should be saved." The case of *Annianus* and *Sapphira*, who appear to have subsequently *joined themselves* to the church, furnish no exception to this statement. On account of their hypocrisy and falsehood, they were presently struck dead, (Acts v. 1—10,) and this awful visitation is represented as proving beneficial to the interests of religion, by preventing the introduction of any but believers into the church, and so tending to promote its purity:—"And of the rest durst no man join himself unto them, but the people magnified them. And believers were the more added unto the Lord, multitudes both of men and women." (Acts v. 13, 14.) Here we are distinctly informed of what materials the first churches were composed, viz, "believers—both of men and women."

2. *The baptism of the Samaritans.* "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of the Lord Jesus, they were baptized, both men and women."—(Acts viii. 12.) Must not every person, whose mental vision is not utterly ob-

* See Drs. Hammond, Whitby, Doddridge, and Clarke *in loc.*

scured by prejudice, distinctly see, that if the children of these converts had been baptized, the inspired historian, when stating the particulars so minutely, would unquestionably have mentioned the baptism of the children, as well as that of the women? How does our opponent attempt to account for this *unaccountable* omission? He says, (p. 22,) "We answer, Because about the rights of children no question could arise, but about that of women there might." Can any reasonable man imagine that Luke, who had a little before (Acts v. 14,) expressly related the reception of "multitudes both of men and women," could be apprehensive, that the right of believing women to baptism and church membership, would ever be questioned? Will Mr. G. himself affirm, that he thinks there was a greater probability, upon his own principles, of the right of pious women to baptism being called in question, than that of *female* infants?

It is well known, that the inspired writers were accustomed to mention children in cases in which they were concerned, especially where women were mentioned. Thus we read of "utterly destroying the men, women, and children." (Deut. iii. 6.) "They that had eaten were about five thousand men, beside women and children." (Matth. xiv. 21.) "They all brought us on our way, with wives (*gunaixi, women*) and children." (Acts xxi. 5)* It is, therefore, perfectly evident, from the entire silence of Scripture respecting the baptism of infants, or young children, especially on such occasions as this, that they were not baptized in the days of the Apostles. Indeed, when a man of Mr. Gray's knowledge and ability is compelled by his system to adopt an hypothesis so evidently untenable, as that pro-

* See also 1 Saml. xxii. 19; Est. iii. 13; viii. 11; Jer. xl. 7; Ezek. ix. 6; Math. xix. 13, 14.

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posed by him in regard to this case, this very circumstance strongly indicates, that he is labouring to support a sentiment at variance with the plain dictates of the volume of inspiration.

Mr. *Burkitt* remarks on this text, "Believed and then baptized: these are adults or grown persons, not infants." Is not this a candid admission of the evident fact, that when a number of "men and women" were baptized, no infants received the ordinance?

It appears that *Simon* (usually surnamed *Magus*,) was baptized on a profession of faith, while destitute of real piety. (Acts viii. 13, 18—23.) Such cases may be expected to occur in the purest churches; and no denomination ought to be censured for the occasional, but unintentional admission of unworthy members. But does it thence follow, (p. 22,) that infants ought to be baptized, or adults without even making a profession of faith?

3. *The baptism of the Ethiopian, and of Paul.* (Acts viii. 27—40; ix. 17, 18; xxii. 16.) These instances clearly evince, that the ministers of religion ought to enjoin baptism on converts to Christ; and that as soon as persons have "believed with all the heart," but not before, they ought to be baptized.

Mr. G. observes, (p. 23,) that these examples are held forth by his "opponents as triumphant proofs, that instruction and cordial faith must precede the rite of baptism;" and he remarks, "Triumphant proofs they are indeed, that these things must precede baptism *in the case of adults.*" And yet he tells us (p. 47,) in reference to the persons addressed by Peter (Acts ii. 39,) "Their offspring, whether adult or infant, ought to be baptized." And in reply to Mr. *Crawley's* objection (p. 58,) relative to circumcision, "In like manner we may prove, that a man's servants and

dependants ought to be baptized, as well as his children," Mr. G. says, (p. 105,) "We freely grant it. The proposition is perfectly true.—Jesus said, 'Go, baptize all nations.'* Servants are a part of nations, as well as children." Where, I ask, do the Sacred Oracles furnish us with any exception to the rule which requires faith before baptism? Is it not evident, that those adults who remain impenitent and unbelieving, when their parents or masters embrace the Gospel, are so far from being entitled to receive Christian ordinances, that they are more deeply criminal and inexcusable than other unbelievers? Would, then, so able and cautious a disputant as Mr. G. have so palpably contradicted himself, if his views in regard to baptism were consonant with the tenor of Scripture, which is always consistent with itself?

4. *The baptism of Cornelius and his friends.* (Acts x. 33—38.) Here Peter, in accordance with the commission, first taught the people, by preaching the Gospel to them. When they gave satisfactory evidence of the possession of faith, he said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Lord." It is very improbable, that among the "many that were come together," (ver. 27,) there were none who had any young children: and if Pedobaptist views were correct, the parents must, in all reason, have been directed to present their children for baptism.

5. *The baptism of Lydia, the Jailer, Stephanas, and their households.* (Acts xvi. 14, 15, 32—34. 1 Cor. i. 16. xvi. 15.) As Mr. G. is unable (p. 46, 142—147,) to shew the slightest shadow of

* The incorrectness of this statement is shewn at p. 29.

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probability, that Lydia had either husband or children, while there are strong probabilities against the conjecture that she had,* (ver. 13, 14, 40,) it is unnecessary to enlarge upon this case. Even Mr. *Robertson*, of Bridgetown admits, “It is not said that there were either children or infants in the household of Lydia; and therefore the reverse may be equally probable.” But Mr. G. reasons thus upon this case, (p. 147,) “One reason alone is suggested why Lydia and her household were baptized, viz. the fact that she herself had embraced the Christian faith.” Does he then, seriously think, that Lydia’s *supposed* husband and adult domestics were baptized, in direct opposition to the Saviour’s express command, and the constant practice of the Apostles, while in a state of impenitence and unbelief, merely because that *his* wife and *their* mistress “had embraced the Christian faith?” It is a rule of interpretation which must commend itself to every well-informed mind, that plain texts, which state particulars minutely, are to guide us in the explanation of those that are more concise and obscure. Evidently of this latter class is the text (Acts xvi. 15.) which states, that Lydia “was baptized, and her household.” In all the other instances in which baptisms by the Apostles, or their associates, are recorded, if I mistake not, we are informed of the repentance, faith, † conversion, or piety, of the persons baptized. In accordance with these numerous explicit accounts, the one brief remark, that Lydia’s *household or domestics* || were baptized, is manifestly to be understood as distinctly implying,

* See Mr. Crawley’s Treatise, p. 52.

† Though Simon’s faith was not genuine, yet it is stated that he “believed.” Acts viii. 13.

|| Tremellius renders it, from the Syriac. *domestici, domestics*. See also Gen. xviii. 19; and Job. i. 2, 3, where “household” denotes the servants, as distinguished from the children.

that they also *believed*. Some Pedobaptist Commentators themselves have so understood it :—

Dr. *Whitby* remarks on Acts xvi. 15, “And when she, and those of her household, were instructed in the Christian faith, and in the nature of baptism required by it, she was baptized and her household.” (Quoted by *Pengilly*, p. 23.)

Dr. A. *Clarke* observes on verse 14th, “*She attended unto the things*; she believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family; and in it they were all baptized.”

After all Mr. G’s fruitless efforts (p. 144—147,) to render it probable that “the brethren referred to (Acts xvi. 40.) were all the members of Lydia’s family,” and his conjecture “that they were the members of the Philippian Church,” every unprejudiced reader will undoubtedly regard it as most probable, that the persons resident with Lydia who had been baptized were the “brethren,” or at least among the brethren, whom Paul and Silas “comforted.”

Whether the Philippian Jailer had either a wife or children (of which there is no intimation) or not, is immaterial; since we are expressly informed, that “Paul and Silas “spake unto him the word of the Lord, and to all that were in his house,” and that he “rejoiced, believing in God with all his house.” (Ver. 32, 33.) Some have attempted to evade this by giving to the word *panoiki* another meaning, or rather *no meaning*, as, “*all his house over*, or “*domestically* :” but all the Lexicons and Versions that I have examined render it agreeably to our Translation, “with all his house.” If this is connected with the word “rejoiced,” it still plainly shews, that the Jailer and those baptized with him rejoiced together in the exercise of faith. See Acts viii. 39. Rom. v. 1, 2, 11. xv. 10, 13. Phil. i. 25.

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Hence it is certain, that the persons who were baptized had the Gospel previously preached to them, and that they believed. Indeed, Mr. G. himself, earnestly as he has laboured, (p. 46, 142, 143,) to establish infant baptism from this case, has in effect conceded the same; for he says, (p. 235, 236,) in reference to the *outer apartment of the prison*, "Here, then, it seems, the interesting communication was held with the Jailer and the members of his family, who, from their own feelings of surprise, as well as the request of the Jailer for lights, (*phota*, ver. 29,) would naturally be led to assemble round the Apostles:" and here he *supposes* the Jailer "forthwith, together with his family, received baptism." So Mr. *Robertson*, of Bridgetown admits, "It is true indeed that after the ceremony was performed, himself and all his house believed."* Were any of those that "believed" infants? Would they, from "feelings of surprise" and the "request for lights," be "led to assemble round the Apostles?"

That the household of Stephanas was composed of pious persons, is evident from the statement of the Apostle, "That it is the first-fruits of Achaia, and that *they* have addicted themselves to the ministry of the saints." (1 Cor. xvi. 15.) But here, as in many other instances, our author has put forth a mighty effort to construct an argument in favour of infant baptism without either materials, or the least semblance of a foundation. He seems to assume (p. 148,) that there were infants in the house of Stephanas,

* Treatise, p. 213. So *Rev. M. Henry* says, "Neither he nor any of his family desired time to consider whether they should come into baptismal bonds or no—but the Spirit of grace worked such a strong faith in them, all of a sudden, as superseded further debate.—There were none in his house that refused to be baptized, and so made a jar in the harmony; but they were unanimous in embracing the Gospel, which "added much to the joy."
—Comment *in loc.*

when Paul baptized that household, (1 Cor. i. 16,) but that none were born in it afterwards; and says, "the Epistle containing this statement" (relative to their having ministered to the saints) "was probably written seven or eight years after the church was planted in Achaia; but the family of Stephanas was among the first-fruits of that church. Those, therefore, who were infants in it at the time of their baptism, were now seven or eight years old."

Were this chronological computation correct,* it surely could not be said of children "seven or eight years old," in evident reference to a continued course of beneficence, "That they have addicted themselves to the ministry of the saints;" nor would the Apostle have enjoined upon the Corinthian Christians, (ver. 13,) "Submit yourselves unto such."

It is unnecessary to dwell on a case so plain; but it may be interesting to the reader to see Mr. Gray's conjectures and laborious reasonings, confronted by a few extracts from Pedobaptist Commentators:—

Rev. *John Brown* thus paraphrases 1 Cor. xvi. 15: "And I earnestly beg that you will shew a particular respect to the family of Stephanas, which were the first converts to Christ in your country, and a pledge and earnest of the great multitudes which have since been converted, and which have all along behaved themselves as the sincere disciples and faithful servants of the Lord Jesus, and have in an orderly manner devoted themselves to assist and supply his ministers and poor members."

Rev. *T. Scott*: "The several persons belonging to this family were qualified for usefulness—they had habitually devoted themselves to every

† Drs. Hammond, Gill, Doddridge, and Messrs. J. Brown, and T. Scott, reckon it not more than five years.

service, by which they could minister to the good of their brethren. The Apostle therefore besought the Christians (ver. 16.) to "submit themselves" to the counsel, influence, or ministry of this family."

Dr. Macknight, on 1 Cor. i. 16, says, "The family of Stephanas seem all to have been adults when they were baptized."

Mr. G. says, (p. 142) "We have mention made in the New Testament of at least eight different families or households, besides those of the Jailer, Lydia, and Stephanas, to all of which such acts and emotions are attributed as infants are incapable of."* Now, some of these eight households contained infants, or none of them did. If none of these contained infants, then surely it is by no means marvellous, that among the multitudes baptized there should have been three households without infants. If any of these eight did contain infants, then, by our author's own shewing, the term *household* is used to denote *the members of a family that have attained to years of understanding*; and so does not necessarily include the infants. The argument then, attempted to be drawn from the baptism of these three households, would be destitute of force. Even if we had no intimation in Scripture that the persons composing these households were believers. It has, however, been fully demonstrated, that all the Jailer's house believed, and that the household of Stephanas consisted of pious persons. In the only remaining case there is probably a reference to the piety of the persons composing the household, in the mention of "the brethren" in "the house of Lydia," while there is not even the lowest degree of probability that she had either infants or husband, as she was

* Phil. iv. 22; Rom. xvi. 10, 11; 2 Tim. iv. 19; John iv. 53; Acts x. 2; Col. iv. 15.

a merchant-lady, remote from Thyatira, the place of her stated residence; and she is constantly spoken of as the sole mistress of her house.

But Mr. G. suggests, (p. 143,) that infants are capable of receiving baptism, and that therefore when households are said to have been baptized, if there were infants in the houses, they would be included. That God can prepare for heaven those whom He is pleased to call away in infancy, (p. 25, 140, 141,) is indisputable; but this has no connexion with the subject. It is also true, that Israelitish male infants were capable of receiving an indelible national mark. If God had instructed us to baptize infants, we should know it to be right; and would never question their capacity to receive an ordinance appointed for them. But since He has given no such command, and the Scriptures represent baptism as a significant and voluntary act of Christian obedience, a "putting on of Christ," and "the answer of a good conscience toward God," we know that unconscious babes are incapable of receiving it in a scriptural manner.*

It is notorious, however, that there are many households in which either all are unmarried—the master and mistress have been married recently—never have any children—all their children die—or all have come to years of discretion; so that the houses contain no infants. Of such families there are many of which every member belongs to a Baptist church. In the small church of which the writer is Pastor, there is one whole household. Not to mention numerous other instances, he has read an authentic account of one Baptist church in the United States, containing three whole households,—of

* See Mark xvi. 16; Acts xxii. 16; Rom. vi. 3, 4; Gal. iii. 27; 1 Pet. iii. 21.

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“ the baptism (in Georgia) of a widow lady and her household,”*—of “ a whole household (in Richmond) consisting of six persons,”—of “ a widow (in Cornwallis, N. S.) and her whole household, consisting of five children,”†—and of the baptism recently of a whole household in Montreal, and that several whole households now belong to the Baptist church in that city.‡ These facts ought surely to be considered decisive, as to the argument urged from household baptisms.

Mr. G. however, in the utter absence of any shadow of probability, hazards the bold conjecture, (p. 149) that there were “three hundred households which were thus baptized.” If his system were correct, he might reasonably suppose there would have been at least *three times three hundred* households baptized in the days of the Apostles. The fact, therefore, that the baptism of only three households is recorded (while there are, in different instances, as many in one Baptist church) and that the members of these households are represented as being believers, ought to convince him, and all others, that his system of infant baptism is incorrect.

6. *The Baptism of the Corinthians.* “ And many of the Corinthians hearing, believed, and were baptized.” (Acts xviii. 8.) Here, as in all other instances, we see the perfect conformity of the conduct of the Apostles to the instructions contained in their Commission, as understood by the Baptists. The people hear the Gospel, believe, and obey the Saviour in the ordinance of baptism; while there is not the slightest intimation that any infants were baptized, but the language evidently precludes such a supposition.

Having thus clearly shewn, from an examination of the instances of baptism recorded after

* Am. Bap. Mag. 1828, p. 280.

† Bap. Mis. Mag. Vol. i. p. 125, 212. ‡ Chris. Mes. June, 1841.

the Saviour's resurrection, that the Apostles, in strict accordance with His command, baptized those only who professed faith, I shall here notice two passages in the Epistles which are urged in support of infant baptism.

1. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." 1 Cor. vii. 14.

As the Apostle is not treating of baptism, and neither mentions it, nor makes any manifest allusion to it in this discourse, it is evident that this text has no relation to the subject.

Mr. G. does not deny (p. 149, 157,) that Pedobaptists differ among themselves in regard to the import of this passage; as they do also in reference to the other texts generally which are adduced in support of the baptism of infants. But he alleges, in reply, (p. 150,) a want of "unanimity of sentiment" among the Baptists relative to the meaning of these texts. It is well known, however, that the Baptists are generally agreed in their view of the passages which manifestly relate to the ordinance of baptism, and the grounds on which their peculiar sentiments rest. If some shades of difference exist in their manner of understanding certain passages which cannot be shewn to have any reference to baptism, that is nothing to the purpose. But the notorious fact, that Pedobaptists differ widely as to the grounds on which infant baptism rests, and as to the meaning of the texts adduced in support of it, so that some of their ablest critics have, in their turn, given up every one of these texts, admitting that it affords no argument in favour of the baptism of infants, does certainly furnish decisive evidence, that they have no scriptural authority for the practice.

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Our author tells us, (p. 157,) "The ancient interpretation of the passage was as follows: * For it has ordinarily come to pass, that an unbelieving husband has been brought to the faith, and so to baptism by his wife," &c.* But upon this view it would unavoidably follow, that in those cases in which one of the parents continued to be an unbeliever, (ver. 16.) the children would be "unclean." To represent the Apostle as inferring, that because an unbelieving partner is sometimes converted by means of a believing partner, therefore the children in every case in which one partner is a believer, "are holy," is to make him reason, not only from partial premises to a universal conclusion, but also directly against his own express declaration,— "else" [on this scheme, 'if the unbelieving husband, or wife, were not brought to the faith,'] "were your children unclean." This view, therefore, is directly in opposition to that generally entertained by Pedobaptists, who consider the faith of one parent sufficient to entitle the children to receive baptism.

The modern view of some Pedobaptists, which Mr. G. approves, (p. 154, 155,) is, "The unbelieving husband is, in a certain sense, set apart and consecrated to God, by his connexion with a believing wife; otherwise, your children would not be thus set apart and consecrated to God, which, you know from their baptism they are." He may well admit, (p. 154,) that "difficulties attend this view of the subject."

If "it retains," (as he says, p. 155,) "substantially the same meaning to the terms "sanctified" and "holy," in the different parts of the passage where they occur," it must unquestionably prove, that the "unbelieving husband" or wife, being

* This view is adopted by Dr. Hammond, and Rev. J. Wesley.

sanctified or *holy*, has an equal right to baptism with the children. To evade this, however, he suggests, (p. 155,) that the same word is sometimes used in different acceptations in the same sentence. This is admitted; but to use the same word in the conclusion of an argument in a sense different from that in which it is used in the premises, is a species of sophistry which the Apostle could never have employed. In whatever sense, therefore, the word (*hegiastai*) *sanctified* or *made holy*, is to be taken in the former member, in precisely the same sense must the word (*hagia*) *holy* be taken in the latter; for the *holiness* of the children is manifestly predicated upon the *holiness* of the *unbelieving* parent.

Mr. G. objects to the sense in which the Baptists generally understand the word here, that it is not so used elsewhere.* But has he produced an instance, or can he produce one, in which it denotes the strange paradox of (p. 155,) the "consecration to God" of an unbelieving heathen? The word primarily signifies *to set apart*; and Dr. Gill (*in loc.*) has fully demonstrated from the writings of the Jews, that the corresponding Hebrew word (*kadash*) is frequently used by them to denote the setting apart of persons in marriage.† Rev. J. S. C. F. Frey, a converted Jew, and a learned man, says, "Amongst the Jews it is a common form of speech used at the ceremony of espousal and marriage. The man putting a present into the

* I am not aware that that this word (*hagiazō*) is employed more than once in Scripture with reference to the lawful use of ordinary food, "received with thanksgiving;" yet it is evidently so employed in 1 Tim. iv. 3-5. *Sanctified*—"May lawfully be used."—Dr. Hammond, *in loc.*

† The word *hagiasmos*, *sanctification* or *holiness*, appears to be used in reference to this subject:—"In sanctification and honour," probably means, "in the lawful and honourable use of marriage." 1 Thes. iv. 4. Compare Heb. xiii. 4; 1 Cor. vii. 2-5; 1 Pet. iii. 7; Prov. v. 15, 18, 19. See Dr. A. Clarke, on 1 Thes. iv. 4.

hand of the woman, says, "With this thou art (*mekadashti*) sanctified to me;" thou art now set apart as my wife, according to God's institution."*

That the sanctification of the unbelieving husband, or wife, (which must necessarily determine the sense in which the children are sanctified or holy) refers to legitimate marriage, is admitted by several learned Pedobaptists; and some of them, in accordance with this view, admit that the children are said to be "holy," because they are born in lawful wedlock, and therefore are not "unclean" in the sense in which illegitimate children were so considered. (See Deut. xxiii. 2. Zech. ix. 6. John viii. 41.)

Dr. Doddridge, (though he inconsistently attempts to support infant baptism from this text) thus translates and paraphrases the former part of it:—"For in such a case as this, *the unbelieving husband, has been so sanctified to † the wife, and the unbelieving wife so sanctified to the husband, that their matrimonial converse is as lawful as if they were both of the same faith.*"

Dr. Collings, one of *Pool's Continutors*, remarks on the text, "I rather think it signifies, brought into such a state, that the believer, without offence to the law of God, may continue in a married state with such a yoke-fellow; and the state of marriage is an holy state, notwithstanding the disparity with regard to religion."

Stockius, in defining the term (*hagios*) holy, says, "It signifies *legitimate and agreeable to law*: for whatever is legitimate and agreeable to law, is separated from that which is illegitimate and contrary to law. So in I Cor. vii. 14, children are called *holy* as they are legitimate, [being];

* Essays on Baptism, p. 41, 42. † The proposition (*en*) is properly rendered "to" or "unto" in ver. 15; Matth. xvii. 12; Col. 23; 1 Thes. iv. 7; 2 Pet. i. 5, 6, &c.

born in lawful marriage, entered into according to the divine law."*

Mr. *Thomas Williams*, in his Exposition, explains the text in the same manner:—"The connexion is perfectly lawful, and the children are legitimate; or in a ceremonial sense *holy*."†

Dr. *Hawker* says, "It renders the state of matrimony, which is between those two persons, a sanctified, or holy state. Hence the children are sanctified, that is, are born in holy wedlock. And this is all that is, or can be meant by it."‡

When, therefore, it is considered, that this text contains no manifest allusion to baptism, that Pedobaptists differ widely among themselves in reference to its import,|| that some of them have given expositions of it obviously self-contradictory, that some admit the view usually taken of it by the Baptists to be correct,§ and that there are insuperable objections against those interpretations by which it is represented as having any connexion with the subject, it must surely be evident to every unprejudiced person, that the passage furnishes no argument in favour of infant baptism.

2. "Children, obey your parents in the Lord." (Eph. vi. 1, 4. Col. iii. 20.) Mr. G. remarks, (p. 49,) "Our opponents say, 'these children

* *Clar's Nov. Test. in hægios.*

† Cottage Bible, Exposition of 1 Cor. vii.

‡ Poor Man's Commentary, *in loc.*

|| Rev. T. Scott's explanation of 1 Cor. vii. 14. is quite different from that of Dr. Hammond; and Dr. Macknight, differing widely from them both, says, "The words in this verse have neither a federal nor a moral meaning. When infidels are married to Christians, if they have a strong affection for their Christian spouses, they are thereby *sanctified* to them—by continuing their marriages, their children are holy: they are preserved as sacred pledges of their mutual love, and are educated with care." See also Dr. Wall, Vol. i. p. 385—390.

§ Dr. Gill (*in loc.* that is, in his comment on the text,) mentions Ambrose, Erasmus, Cameranius, and Musculus, as explaining it in reference to legitimacy.

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may have believed and been baptized; but we are constrained to think it far more probable, that they were baptized, and then believed." According to his view, the children here addressed were believers. What possible ground then has he to "think it far more probable" that the Apostles had inverted the order of their Commission, and adopted a course in direct opposition to that which is uniformly recorded of them in the Acts, than that they had, in accordance with both, baptized these young people after they had believed? Not to insist on the unquestionable fact, that children* however old ought to obey their parents, it may be remarked, that there are many children in Baptist churches who are under the immediate authority and care of their parents. Of the ten persons who were baptized and added to the church under the pastoral charge of the writer in the year 1842, six were legally under the authority of their parents. To these the language of the Apostle might be applied in the strictest sense, "Children, obey your parents:" and with regard to several of them, it might be naturally and appropriately said to their parents, "Bring them up in the nurture and admonition of the Lord."

But, I ask, is it not incumbent on all children, irrespective of baptism and church-membership, to obey their parents, whether pious or not?† Do not Baptist ministers, with perfect consistency, admonish children generally to obey their

* The Greek word (*tekna*) like the English word "children," is indeterminate with respect to age, and is frequently applied to adults. See Matth. iii. 9; John viii. 39; Acts xiii. 33.

† As the obedience of children is not to be restricted to pious parents, the words "*en Kurio, in the Lord,*" may most naturally be understood as meaning, *according to the will of the Lord.* So in John iii. 21, "*en Theo, in God,*" evidently means, *according to the will of God.* (See Dr. G. Campbell *in loc.*) In accordance with this Rev. M. Henry defines the words "in the Lord," "For the Lord has commanded it." So also Dr. A. Clarke. Compare verses 2, 3, & Col. iii. 13, 20.

parents, and exhort parents to train up their children religiously ?

The fact elicited by the examination of these passages (1 Cor. vii. 14, and Eph. vi. 1.) that the advocates of infant baptism, if they will cite any texts in support of it, are obliged to adduce such as have no relation whatever to baptism, surely evinces that the practice cannot be sustained by Scripture proof.

Our author, though he dexterously urges almost all the arguments professedly drawn from Sacred Writ, which have ever been thought by any to possess the least degree of plausibility, as if aware of their futility, attempts to account for the silence of the inspired writers in reference to the baptism of infants, as well as he can. Evidently intending to fortify he says, (p. 27,) " We have in Acts a sketch of the Christian Church for thirty years of its existence ;—where is there a hint to be discovered that any descendant of the early converts—came forward to baptism at an adult age ? No case of the kind stands upon record. Scripture is utterly silent upon the subject." The reason which he assigns for this is, "*because their children were baptized in infancy.*" Was a more fallacious argument ever urged ? Can he produce a solitary instance in which we have an account of the administration of baptism in connection with any church five years after the first members of it were baptized ? If this cannot be done, how can it be expected that we should have any distinct accounts of the baptism of believers' adult children, who were either infants when their parents were baptized, or were subsequently born ? Upon our principles there was no need of any " direction about the admission of the children of Christians to baptism," as the one rule, requiring *faith*, is alike applicable to all persons : but if infants were to be baptized,

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without faith, a particular direction was certainly requisite, and it would unquestionably have been given, including females, specifying the age at which the ordinance should be administered,* &c.

Having now examined what Mr. G. calls (p. 28.) "The Scriptural authority for infant baptism," I ask, Has he, with all his diligent and laborious research, produced an express command,† a plain example, or a certain inference, from any passage of Scripture, in proof of it? If not, how can it be called "Scriptural authority?" Can he assign any satisfactory reason for the entire silence of the Scripture on a subject which he deems so important?

He has, indeed, again attempted to account for the fact which he could not deny, (p. 114,) "of no Scripture example of infant baptism being recorded—in the Acts of the Apostles," by alleging, that "from the giving of the Law at Mount Sinai, to the birth of John the Baptist, a period of fifteen centuries, we have not recorded in Scripture a single instance of infant circumcision."‡ We cannot, however, reasonably

* *Rev. W. Bullock* says, "It is a vain thing to argue that there is no express command to baptize infants; there needed none; the law of circumcision was a sufficient rule, and in this law the time was distinctly prescribed—there is no direction to *change* the time—there is no intimation that the time was *changed*."—(*The Baptist Answered*, p. 3.) Upon what authority then, have Pedobaptists *changed* the time, so that they profess to baptize children indefinitely from the day of their birth to adult age? Have they yet fixed the age, even in the nineteenth century, up to which a child may be baptized upon the faith of its parents?

† *Rev. Thomas Boston* admits, "There is no express example of baptism recorded in the Scriptures, where any were baptized but such as appeared to have a saving interest in Christ." *Discourse on Baptism*, p. 3. *Rev. J. Robertson*, after examining the texts relating to baptism, in the Gospels and the Acts, admits, "In the passages we have yet examined, the evidence" [for infant baptism] "amounts only to a strong probability, and cannot of course have the power or authority of an express precept or command."—*Treatise*, p. 109.

‡ This statement is incorrect, for, according to the express law, the circumcision of infants, as well as of adults, is recorded in *Joshua*, v. 7, 8.

expect to find it mentioned where no mention is made of the performance of the rite. Baptists make no such requisition in reference to infant baptism. But in regard to the circumcision of Hebrew infants, we have the repeated express command of God, minutely specifying the sex and the age, plain examples recorded both in the Old and New Testament, and other distinct allusions to it, furnishing certain inferences in proof of it.*

If the baptism of infants and young children was practised at all in the days of the Apostles, unquestionably all the infants and young children of all the believers must have been baptized. When, therefore, we are told that Peter enjoined upon the inquiring Jews, "Be baptized, every one of you," and that he "commanded" the converted Gentiles "to be baptized in the name of the Lord," how comes it to pass that we are not informed of his adding an injunction to this effect, 'and present your young children for baptism?' Can it be imagined, that these Jews and Gentiles, who needed to be particularly instructed, with reference to their own baptism, could so intuitively infer that their young children, both male and female, must be baptized, as to need no instruction with regard to this subject? Is it not utterly incredible, that, when the inspired writer gives a minute and circumstantial account of the baptism of multitudes of believers at Jerusalem, Samaria, Cesarea, and Corinth, if their young children had been baptized, he should have entirely omitted, in every case, to mention it, or even to make the slightest allusion to it? Can Mr. Gray's suggestion, (p. 26.) that "in cases where infants were included, it is not to be supposed the sacred writers would pause

* See Gen. xvii. 10—12; Lev. xii. 3; Ex. iv. 25; xii. 48; Josh. v. 7, 8; Luke i. 59; ii. 21. John vii. 22; Acts xxi. 21; Phil. iii. 5.

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To note the circumstance," satisfy the mind of any impartial inquirer after truth? They had no need to "pause," but merely to add the two short words (*kai brephe*) and *infants*. Is it not, then, quite beyond the reach of rational conjecture, that a faithful historian should constantly make an omission so needless, so contrary to the usual custom of the inspired writers (see p. 54,) so extraordinary, and so directly adapted to mislead his readers? Indeed, the language used does absolutely preclude the idea that infants were baptized; since it specifically describes the recipients of baptism—"they that gladly received his word"—"when they believed—both men and women"—"which have received the Holy Ghost"—those who "have believed," which things certainly cannot be said of infants.

This, therefore, effectually cuts off the feeble pretext to which recourse is sometimes had, as a last resort, that 'there is nothing in Scripture against the baptism of infants.' This plea may be urged with equal plausibility in favour of *extreme unction*, *praying for the dead*, and many other unscriptural practices. Since, however, to "fear God and keep His commandments is the whole *duty* of man," (Eccles. xii. 13.) whatever God has not commanded, in regard to religious ordinances, He has, in effect, forbidden.* It must therefore follow, that unless infant baptism can be clearly proved, from the plain declarations of Sacred Writ, to be a divine command, it can be no part of "the duty of man," and consequently ought not to be practised.

That the Scriptures furnish no such evidence in favour of the baptism of infants, but that their testimony is decidedly against it, has been evinced by these considerations:—

* See also Deut. iv. 2. v. 32. vi. 22; Math. xxviii. 20; Heb. viii. 5. Compare Lev. x. 1, 2.

1. That there is not a vestige of proof that either John the Baptist, or the Apostles during our Lord's personal ministry, baptized infants, but it is evident they did not; and this is, in effect, conceded by Mr. Gray, (p. 88,) and is expressly admitted by Mr. Robertson, p. 76.

2. That the command given to Abraham, enjoining the circumcision of his male descendants, is by no means a command to believers, whether Jews or Gentiles, under another dispensation, of which the ordinances are entirely different, to have their children, both male and female, baptized.

3. That there is no reason to believe that the baptism of the infants of proselytes was introduced as early as the Apostolic age; and since it was, whenever introduced, a mere human tradition, it could not have been adopted by the inspired Apostles.

4. That the language of the commission, which required *teaching* and *faith* to precede baptism, without exception, is wholly inapplicable to infants; and not only does not countenance their baptism, but indirectly forbids it.

5. That the minute record of the subsequent practice of the Apostles and their associates, renders it manifest that they baptized none but those who professed faith in Christ.

6. That the Epistles, in which we might reasonably expect to find direct references to infant baptism, if it had been practised when they were written, and in which there are repeated manifest allusions to the baptism of believers,* contain no such references to the baptism of infants.

The CONCLUSION, therefore, is, that every person whose mind is free from prepossession,

* Rom. vi. 3, 4; 1 Cor. i. 13—16; xii. 13; xv. 29; Gal. iii. 27. Eph. iv. 4; Col. ii. 12; 1 Pet. iii. 21.

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and who attentively and impartially weighs the whole evidence, must naturally arrive, is, *That the baptism of believers is distinctly taught in the Holy Scriptures, by express precept and plain example; but the baptism of infants is not taught in them, but is, in effect, prohibited by them.*

CHAPTER IV.

CHURCH HISTORY.

If infant baptism can be proved by the Scriptures, there is no need to resort to church history for proof of its divine origin. If it cannot be proved from the Sacred Oracles, testimonies drawn from church history can never prove it to be a command of God. In our enquiries on such a subject, to leave the infallible Word of Inspiration, and to rely on tradition and the doubtful statements of uninspired men, is like stepping from a solid rock into quicksands.

I do not mean to impeach the veracity of the *fathers*, in regard to things that transpired in their times, and under their personal observation. But it is well known, that all uninspired men are very liable to err in reference to events that took place prior to the time in which they lived, and of which no authentic records have been preserved. (It does not appear, however, that any of the early fathers has testified that Christ enjoined infant baptism, or that the Apostles practised it.)* Moreover, all that are in any to-

* Rev. Richard Watson has indeed stated, that "Irenæus, who lived in the second century, expressly declares, that the church learned from the Apostles to baptize children." (Biblical and Theological Dictionary on Baptism.) It is to be deeply re-

lerable degree acquainted with the subject, are aware, that it is very doubtful whether several of the fathers did actually write certain things which are attributed to them. Surely, then, on a subject of this nature, testimonies drawn from sources so precarious and uncertain, must be exceedingly dubious and unsatisfactory.

It is also a well known and approved adage, that 'what proves too much proves nothing.' But the testimony of the fathers proves too much. If we are to regard every thing that was in general use in the churches, as stated by the fathers, in the first three centuries, as being of divine authority, we must receive and observe many other things not enjoined in Scripture, besides infant baptism. Tertullian is the earliest author who is cited as expressly mentioning the baptism of young children, (p. 60,) and he mentions it in the way of disapprobation. But Mr. G. speaking of "the trine immersion of the baptized" (p. 243,) says, "Which Tertullian himself thinks was going a little beyond the divine precept; and he might have made the same remark in reference to other ceremonial acts accompanying the rite at this period, such as exorcism, chrism, &c."

Dr. Wall, giving an account of the early practice in regard to baptism says, "When he" [the person baptized] "came out of the water,

gretted, that a learned and pious man should have made such an unguarded and incorrect statement, on a subject of so much importance. Doubtless many of his readers regard this as a decisive proof, that the Apostles baptized infants. But, by whatever means Mr. Watson came to imagine this, it was certainly without foundation; since neither Dr. Wall, Mr. Gray, nor anyone else, has ever been able to produce such a passage from the writings of Irenæus. This error of Mr. Watson furnishes convincing proof of the necessity of making the Scriptures alone the rule of faith and practice in matters of religion: since it shows plainly, that great and good men are liable unintentionally to make incorrect statements, in reference to the accounts contained in ancient history; and ordinary christians have not access to these documents, as they have to the Scriptures, to examine for themselves.

they gave him to drink a portion of milk and honey mixed together; and also they anointed him with a sort of precious ointment." He adds, concerning these things, "they were universally used. The books of the second century do speak of them as customs used time out of mind, and of which they knew no beginning."* These customs, then, which Mr. G. himself considers unscriptural and superstitious, are supported by far more ancient and decisive historical evidence than is infant baptism.

DuPin, the celebrated Roman Catholic Church historian, professes to trace to the first three centuries practices which the Protestants generally regard as peculiarly improper. Speaking of the Christians in these centuries, he says, "They prayed for the dead, made oblations for them, and celebrated the sacrifice of the mass in memory of them;—and often made the sign of the cross. They prayed to the Martyrs, celebrated the day of their death with joy, and were convinced that they prayed for the living."†

We may, indeed, say, 'We do not believe that these views and practices prevailed so early.' But, if the propriety or impropriety of them is to be determined by ancient historians, there will thence follow interminable controversies respecting the authenticity and genuineness of various parts of the writings ascribed to the early fathers, the fidelity and accuracy of those translations of which the originals are lost, the true import of obscure expressions, the period in which the churches generally became corrupt, &c., &c. Probably not one Christian among a thousand is by any means qualified to investigate these subjects, and judge for himself. We must, then, either resign our own judgments alto-

* History Infant Baptism. Vol. i. p. 37, 38.

† *DuPin's History of the Church*, vol. ii. p. 72.

ther; and return to the Roman Catholic Church, or else we must adhere strictly to the fundamental principle of Protestantism, *That the Bible is the only rule of Christian faith and practice.*

To shew, however, that the evidences adduced from the writings of the fathers to establish the divine authority of infant baptism, tend rather to evince its human origin, it may be expedient briefly to review the principal testimonies urged by Mr. Gray.

1. *From Justin Martyr's Apology*, which he places (p. 54,) in the year A. D. 140, or 150, he takes the following testimony:—

“Many persons of both sexes, some sixty, some seventy years of age, who were made disciples to Christ in their childhood, continue uncorrupted.”

The natural construction which any unprejudiced mind would put upon this passage, is, ‘That the persons spoken of had become pious while in youth, and continued so to old age.’ Candid critical investigation tends to confirm this sense. That the word *mathetecuo* signifies ‘to make disciples by previous instruction,’ and that it is not applicable to unconscious babes, has been fully demonstrated. (See p. 45—48 of this Work.) *Ex paidon* is not correctly translated “in their childhood,” but *from childhood*. Mr. G. admits (p. 55,) that the word *pais* is applied “sometimes to children more advanced in age.” It is used in reference to persons twelve years old, or upwards.* The language of Justin Martyr, therefore, in reference to those of whom he

* See *Matth.* xxi. 15; *Luke* ii. 42, 43; and *Acts* xx. 12, where the same word (*paida*) is properly rendered “young man.” Compare verse 9. *Origen*, in language similar to that of Justin Martyr, speaks of “those who are called to do the works of the kingdom of God (*ex paidon*), from childhood;” and of those “who have been faithful (*ex paidon*), from childhood.” See *Dr. Gale's Reflections*, p. 462.

writes, is substantially parallel to that of Obadiah, "I thy servant fear the LORD, from my youth."* So also there are many aged persons who have been members of Baptist churches from their childhood, or youth, to whom the same language is strictly applicable.

This testimony, therefore, in which there is no mention made of either infants or baptism, but which is perfectly compatible with the principles and practice of the Baptists, utterly fails to afford the least degree of countenance to infant baptism.

But Justin Martyr, Mr. Gray's first witness, when expressly giving a particular account of baptism, in his *Apology*, gives no intimation of the baptism of infants, but speaks of believers only in a way which clearly shews, that infant baptism was not then introduced. He says, "I will now declare to you also after what manner we, being made new by Christ, have dedicated ourselves to God; lest, if I should leave out that, I might seem to deal unfairly in some part of my *Apology*. They who are persuaded and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray, &c. Then we bring them to some place where there is water," &c.†

Had infants been baptized at that time, he was surely bound, in giving a minute statement relative to baptism, to mention infant baptism explicitly. To have "left out that" would certainly have subjected him to the just charge of having "dealt unfairly." Neither can any satisfactory reason be assigned, why he should have been guilty of such a glaring omission.

In his second *Apology*, (p. 93,) he says, "We were [corporeally] born without our will

* 1 Kings xviii. 12. See also, 1 Saml. xii. 2, and Ps. lxxi. 5, 17.
† Dr. Wall's *Hist. Inf. Baptism*, vol. i. p. 67, 68.

[*kat' anangken*]*]*—but we are not to remain children of necessity and ignorance, but in *baptism* to have choice, knowledge," &c.* This language distinctly refers to the baptism of adults only, and excludes the idea that infants, who have neither *choice* nor *knowledge*, were then baptized.

The testimony of Justin Martyr, therefore, instead of proving infant baptism, fully demonstrates that it did not exist in his time.

It appears also that the Works ascribed to Barnabas and Hermas expressly mention the baptism of believers, without any reference to that of infants.† Indeed, though Dr. Wall certainly could not, after the most diligent and laborious research, find any record of the baptism of infants during the first two centuries, he distinctly admits, that there are repeated instances in which the baptism of believers, in that period, is expressly recorded.‡ The early records of the churches, therefore, are beyond all contradiction, decidedly in favour of Baptist principles.

2. Mr. Gray's second witness is *Irenæus*; who is represented (p. 58,) as saying, "Christ came to save all persons by himself, all, I say, who by him are regenerated unto God; infants, and little ones, and children and youths, and elder persons."

This testimony is placed by Dr. Wall in the year A. D. 180; and he admits, "This is the first express mention that we have met with of infants being baptized."|| And yet this, his first direct testimony, near the close of the second century, does *not* expressly mention the baptism of infants.

Is it not truly astonishing that Mr. G. should adventure to affirm, of this passage, (p. 59.)

* See Rev. J. H. Hinton's *History of Baptism*, p. 235, 236.

† See Dr. Gale, p. 400, 401, 405—409. Dr. Wall, vol. ii. p. 426
427, and Mr. Gray, p. 241.

‡ Defence, p. 270. || Hist. vol. i. p. 79, 80.

“ While it continues to be read in the records of antiquity, so long will it be an admitted fact, that from the very age of the Apostles, infant Baptism has prevailed in the Christian Church ?” So far is this from being correct, that before any tolerable proof can be deduced from this passage, that infant baptism was in existence prior to the close of the second century, it is necessary to establish three points, viz. 1. That it is genuine ; 2. That it is correctly translated ; and, 3. That the term (*renascuntur*) *regenerated* must certainly mean *baptized*.

Dr. Gale has shown strong reasons for his opinion, that the passage is spurious. He shews that the latter part of the chapter whence the words are taken, contradicts the former ; since the former represents Christ as being baptized at about the age of thirty, while the latter speaks of Him as living till he was about fifty years old.* And Dr. Wall, in his attempts to support the genuineness of the passage, admits, “ that it is plain *Irenæus* thought, there passed ten years between His [Christ’s] baptism and His first going up to Jerusalem—at, or presently after, the beginning of His preaching.”†

Whether, therefore, we suppose, with Dr. Gale, that *Irenæus* did not write this whole chapter, or, with Dr. Wall, that he was so extremely ignorant of the Gospel history, the passage cannot be reasonably regarded, (even if it related to baptism, which cannot be proved) as possessing any weight.

Its authority is also diminished (if diminished it can be) from the consideration, that the original Greek is lost, and only an inferior Latin translation is extant.‡

But, if the genuineness of the passage, and the accuracy of the translation of it, were both

* Reflections, p. 465—475.

† Defence, p. 327. ‡ Dr. Gale, p. 476—479.

established, the question would then arise, 'What did the writer mean? If he meant to say, 'That all, whether young or old, who are renewed in heart by Jesus Christ, are saved by Him,' the sentiment is correct, but it has no reference to infant baptism. To translate the words (*qui per eum renascuntur ad Deum*) 'who are baptized by Him [Christ] unto God,' is extremely incongruous and inconsistent; while the idea, naturally suggested by the words, of being spiritually regenerated to God through Christ, is both congruous and Scriptural. It is certainly most natural and reasonable to understand the passage thus, if the fathers ever used the word *regenerate* in this sense: and that they did so use it, has been shewn by Dr. Gale.* He cites Clement as saying, "The Father of all things receives those that fly to Him, and (*anagenisas*) having regenerated them in the Spirit, (or, by the Spirit, *Pneumati*,) to the adoption of sons, He knows them to be of a good disposition."—He that repents, being as it were (*anagenestheisa*) regenerated by a change of manners, has the (*palinggenisian*) regeneration of life." He also cites from Irenæus the expression, 'The regeneration which is by faith.'†

But Mr. Gray insists, (p. 58,) that "the term *regenerated* in this passage means baptized; and that it is so used by "the Christian fathers generally." He remarks, "With the propriety or impropriety of this employment of it, we are not at present concerned." On this point, however, I must beg to differ widely from him. The prevalence of a grossly erroneous view, on a subject of vital importance, would naturally produce practice equally erroneous. From the exposition which Mr. G. has given of John iii. 5, (p. 257, 258,) he is evidently aware that those fathers who

* Reflections, p. 489—498.

† "*Quæ est per fidem regenerationem.*" Lib. iv. Cap. 59 p. 358.

from their view of this text confounded baptism with regeneration, and hence inferred that salvation depended solely upon baptism, grossly mistook the sense of the passage.* Was not this a practical and ruinous error, directly adapted to introduce unscriptural doctrine? If then, Irenæus by the expression "all who by Him are regenerated unto God," meant 'all who are baptized,' he must have distinctly taught, that all who die unbaptized, whether old or young, will be lost. At whatever time, and to whatever

* Mr. Gray's exposition of this text, (John iii. 5,) is (p. 253,) "The being 'born of water' is necessary for an entrance into the kingdom of *Christ's* earth, i. e. the visible church of Christ; and the being 'born of the Spirit,' for our admission to the *mystical church*, the blessed company of all faithful people on earth and in glory." But this, though entirely different from that of the fathers, is inadmissible; as it is too complicated, and represents our Lord as strangely digressing from the subject of his discourse—the necessity of renovation by the Spirit of God—and as meaning two distinct things by "the kingdom of God." I observe therefore, 1. That words or phrases denoting the same thing are frequently coupled by *kai*, and *or even*. (See Ps. xvi. 3; Matth. xiii. 41; Col. i. 2, 3; 1 Thes. iii. 11, 13) 2. That the explanation of a figurative word is sometimes immediately subjoined after and: as "light and joy"—"howels and mercies." (Est. viii. 16; Phil. ii. 1. Ps. xvii. 11.) 3. That the term *water* is often used as an emblem of the Holy Spirit. (Isa. xlv. 3; Ezek. xxxvi. 25, 27; John iv. 14; vii. 38, 39.) Our Lord may, therefore, be naturally understood as first using the word *water* in an emblematical sense, and immediately defining it by mentioning the Spirit expressly:—"Except (*tis*) any one be born of water (*kai*) even of the Spirit, he cannot enter into the kingdom of God;" i. e. of glory. (See 1 Cor. vi. 9; xv. 50.)

Though many Commentators have understood the words "born of water," with the fathers, as relating to baptism, yet no sufficient reason can be assigned for this opinion. The language is certainly figurative; and this figure is not used elsewhere to denote baptism. The ordinance is not mentioned here; but a spiritual change is evidently the subject of discourse. If Jesus had intended to teach, as the fathers supposed, that none can enter heaven without baptism, He would unquestionably have said so in plain terms. The exposition which I have given is natural, suits the context, and is supported by parallel passages. It is neither new nor singular, but accords with that of Dr. Gill, and many Pedobaptists, as, the Geneva Translators, ("Which is the spiritual water,") Calvin, Polon, Grotius, Poole's Continuator, Burkitt, and Dr. A. Clarke, who defines the words "born of water and of the Spirit," "i. e. of the Holy Ghost, which, represented under the similitude of *water*, cleanses, refreshes, and purifies the soul."

extent, this sentiment become prevalent in the churches, infant baptism must necessarily follow, as certainly and as speedily as any effect can follow a cause that was adequate to produce it.

Who can doubt, that if the doctrine maintained by certain Judaizing teachers, that the Gentile converts could not be saved unless they were circumcised, (Acts xv. 1, 5, 24,) had become prevalent, (as it probably would, if there had not been inspired Apostles to withstand it) those converts would have been circumcised.

On precisely the same principles even Pedobaptists account for the early introduction, and general prevalence of *infant communion*.

Dr. Mosheim, speaking of the eucharist, in the third century, says, "It was also more frequently repeated in some churches than in others; but was considered in all as of the highest importance, and as essential to salvation; for which reason it was even thought proper to administer it to infants."*

Bishop Burnet, speaking of the language of our Lord, John vi. 53, says, "It was a natural consequence of the expounding these words of the Sacrament to give it to children, since it was expressly said, that life was not to be had without it.† Indeed, he has almost expressly assigned the same reason, which is obviously the true one, for the introduction of infant baptism. He admits, "There is no express precept or rule given in the New Testament for the baptism of infants;" but afterwards adds, "The just tenderness of the human nature does dispose parents to secure to their children a title to the blessings and mercies of the Gospel.‡ In another place he says, "Here we must confess, that very early some doctrines arose about baptism, that we

* Eccles. Hist. Century III. Ch. iv. p. 79.

† Exposition of xxxix Articles, Art. 28, p. 312. ‡ Art 27, p. 306.

cannot be determined by. The words of our Saviour to Nicodemus, (John iii. 5) were expounded so as import the absolute necessity of baptism in order to salvation.—That expression of our Saviour's was understood to import this, that no man could be saved unless he were baptized, so it was believed to be simply necessary to salvation. A natural consequence that followed upon that, was, to allow all persons leave to baptize, clergy and laity, men and women, since it seemed necessary for every person to do that without which salvation could not be had.*

The intelligent reader cannot fail to perceive, how distinctly, though unintentionally these statements of a learned Pedobaptist trace infant baptism to a human origin, and assign the reason for its introduction.

If, then, the passage ascribed to Irenæus is to be understood in the way in which Mr. G. proposes, † it will only tend to establish the fact, that the baptism of infants was introduced by uninspired men, under an erroneous idea of the saving efficacy of baptism, and the indispensable necessity of it for salvation.

3. "*Tertullian* is the next witness." Our author says, (p. 59,) "He continues the chain of evidence from the latter part of the second into the early part of the third century." But when he introduces *Tertullian's* testimony in reference to the mode of Baptism, aware that it is entirely in favour of Baptist principles, he places it expressly (p. 243,) in the "Third Century." It appears, indeed, that *Tertullian* in the "third century," mentions the baptism of young chil-

* Exposition of 39 Articles, p. 303.

† This I do not admit; but I have shown the consequence that must naturally follow the sentiment ascribed to Irenæus, when it became prevalent; as it doubtless did in the course of the third century.

dren ; but he advises to delay it. We have seen, however, that the circumcision of the Gentile converts was mentioned, as having been proposed by some, under the apprehension that none could be saved without it ; but it was not practised.* The mention, therefore, of the baptism of young children, in the way of disapprobation, does not prove that it had been actually introduced at that time.

If the words ascribed to Tertullian, by which he is represented as approving of the baptism of young children "in case of necessity," are genuine, they evidently refer to the opinion, that children dying unbaptized would be lost ; and that therefore, if they were likely to die soon, they ought to be baptized, without divine authority, to secure their salvation. But if the words (*Si non tam necesse*) "except in case of necessity," are spurious (as they probably are) † this father does not countenance the baptism of young children, under any circumstances.

Must Tertullian have had recourse to "observation on past events" (p. 62, 63,) to learn, that if persons stood as sponsors for young children, they were liable to "die before their charge arrived at years of discretion ?" or, that children sometimes prove "in after life to be wicked characters ?" ‡

4. *Origen* is the next witness adduced : (p. 63.) Mr. G. attempts to produce a passage from the original Greek of this father, (p. 172, 173,) in

* Acts xv. 1 ; xxi. 25 ; Gal. ii. 3, 4.

† See Mr. Crawley's Treatise, p. 92, & Dr. Gale's Reflex. p. 511.

‡ Dr. Mosheim, in his account of the second century, says— "Adult persons were prepared for baptism by abstinence, prayer, and other pious exercises. It was to answer for them that sponsors, or God-fathers, were first instituted, though they were afterwards admitted in the baptism of infants." Eccles. Hist. Century II. Chap. iv. Sect. 13, p. 53. The mention, therefore, of "sponsors" in the beginning of the third century, furnishes no proof of the existence of infant baptism at that period.

which reference is made to the baptism of infants. Dr. Wall, however, has judiciously given up the passage cited, and has candidly admitted, that Origen's mention of their desiring the sincere milk of the word at the time of their baptism, makes it doubtful whether he meant of such as are infants in a proper sense, or whether he had in his mind such as he had before called Christ's little ones, i. e. men, who when converted and baptized, do become humble in spirit," &c.* In connexion with Dr. Wall's reason's for preferring the latter sense, I observe that we readily baptize those who, "as new-born babes, desire the sincere milk of the word," so that our practice accords with that spoken of by Origen.

Our author, after admitting (p. 174.) that "many spurious works have been attributed to Origen," labours to establish the genuineness of "the passages relied on by Pedobaptists," and the fidelity and accuracy of the Latin translations of them. He has, however, by no means, met the objections urged by Mr. Crawley. †

But what are the testimonies produced (p. 57. 54.) from the doubtful translations of the uncertain works ascribed to Origen, toward the middle of the third century? "Infants are baptized for the forgiveness of sins.—By the sacrament of baptism the pollution of our birth is taken away. What is the reason why the baptism in the Church, which is given for the remission of sins, is by the usage of the church" [N. B.] "given to infants also?—For this also it was that the Church had from the Apostles a tradition to give baptism even to infants. For they to whom the divine mysteries were committed, knew, that there is in all persons the natural pollution of

* Hist. Inf. Baptism, Vol. I. p. 116, 117.

† Treatise, p. 93, 94. See also Dr. Gale, p. 519—527, and Dr. Wall, vol. i. p. 106—108.

sin, which must be done away" [*ablui, washed away*] "*by water and the Spirit.*"

If these passages were genuine (which is, to say the least, very doubtful,) they only speak of "the usage of the church," and "a tradition" which the writer imagined was "from the Apostles;" while they clearly evince the prevalence of the opinion, that by baptism "the forgiveness of sins" is obtained, and "the pollution of our birth is taken away," or "the natural pollution of sin is washed away;" and consequently, that from these erroneous views baptism was extended to infants, in order to secure their salvation.

5. "*Cyprian* is the next witness.* (p. 65.) "*Fidas*, an African bishop, had consulted him, as to whether the baptism of infants ought not to be delayed for a few days after their birth, and whether in this respect it would be proper to adopt the rule of circumcision, and fix upon the eighth day:" (p. 66.) The Council of sixty-six African bishops, assembled at Carthage, A. D. 253, decided that the baptism of infants need not be deferred to that period. *Cyprian*, who communicated their decision, assigning reasons for it, says, "It was our unanimous resolution and judgment that the mercy and grace of God is to be denied to none that is born—as far as lies in us, no soul, if possible, is to be lost."

These bishops manifestly considered themselves as legislating about a matter of the utmost

* *Rev. J. Milner*, speaking of the time of *Cyprian*, says, "The corruptions of superstition, in regard to the immoderate honours paid to Saints and Martyrs—had ALREADY entered the Church, and contaminated the simplicity and purity of the Christian faith. It is evident that a spirit extremely dangerous to the cause of piety, humility, and wholesome discipline, was spreading fast in the African Church." *History of the Church, Century III.* Chap. ix. p. 126. And yet on the decision of the Council of Carthage, held at this period, as the first historical account of infant baptism. (with 1 Cor. vii. 14.) *Mr. Milner* appears to rest the proof of its divine origin. Chap. xiii. p. 151, 152.

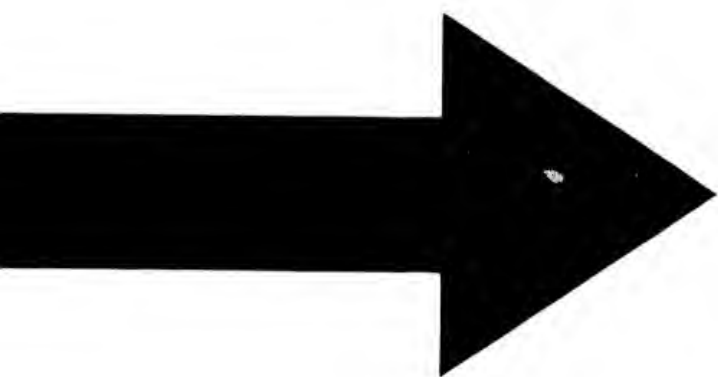
moment, in which the eternal salvation of souls was directly involved. They evidently did not conceive that they had any divine rule to guide them in reference to this momentous subject; but considered it incumbent on them to adopt such a rule as their own prudence suggested, and the exigency of the case seemed to require.* It is, moreover, as clear as language can make any thing, that they fully believed, in regard to children dying in infancy, that those who were baptized would be saved, and the unbaptized would be lost; and that for this reason alone they urged the immediate baptism of new-born infants. If there "was not one faithful man among them" to object against the premises, surely none would object against the conclusion. Had our author duly considered this, he might have saved the inquiry, (p. 68, 69,) "How came it [infant baptism] to be introduced at that period, if it did not previously exist?" with the interrogations and exclamations that follow.

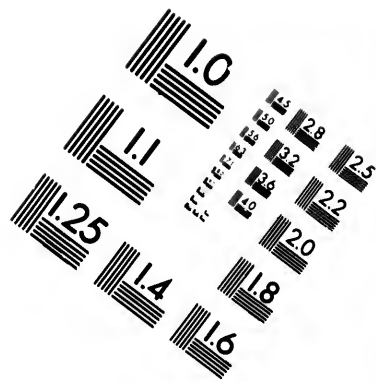
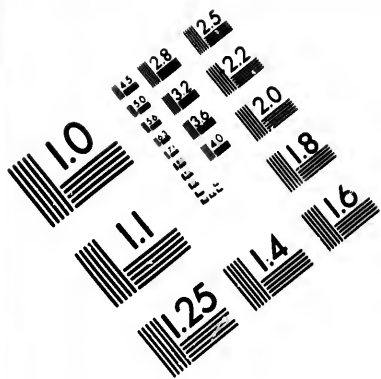
6 & 7. The testimonies of *Augustine* and *Pelagius* are urged. Their works which are cited were written, (excepting some earlier quotations from *Augustine*) in the fifth century: (p. 69—74.) There is no dispute between us as to the general prevalence of infant baptism in their time; and it is evident that they both regarded baptism as that by which alone admission into heaven could be obtained.† *Augustine* is introduced (p. 72,) as saying, "If they [infants] are not diseased with any sickness of original sin, why are they carried to Christ, the Physician, to receive the sacrament of their eternal salva-

* Mr. G. evidently admits (p. 244, 245,) that *Cyprian* deemed it allowable to alter the mode from immersion to sprinkling in cases of supposed necessity. And did not the same *Cyprian*, with his associates, manifestly extend the ordinance to infants newly born upon the same principle?

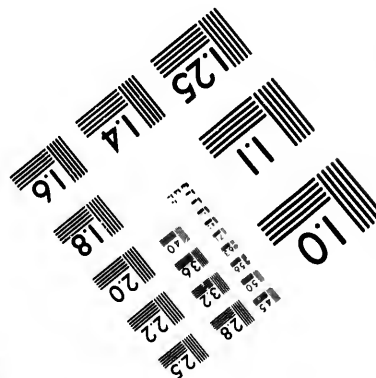
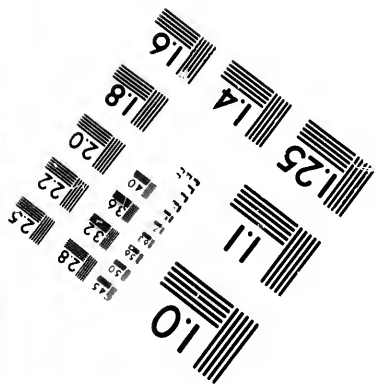
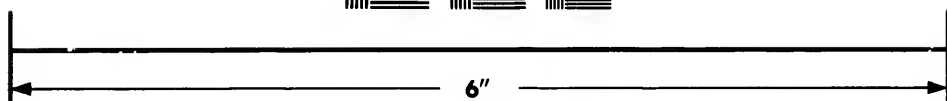
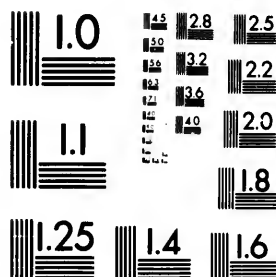
† See *Dr. Wall*, vol. I. p. 450. vol. II. p. 205.







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tion,* by the godly fear of their friends that run with them to it?" Pelagius says, (p. 76,) "Who can be so impious as to hinder infants from being born again in Christ, and so make them miss of the kingdom of heaven?"

When Augustine affirmed, (p. 73, 74,) "So odd a thing never was said, never is said, nor ever will be said in the Church of Christ," he was not treating of the universality of infant baptism, but of original sin; and therefore the "odd thing" to which he refers, manifestly is, the calling of infants "innocent creatures," that "have no need of a physician."

But what Mr. G. with many other Pedobaptists, evidently regards as most important, is, as he states, (p. 176,) "The particular testimony which these great men have borne to *their never having heard of any that denied infant baptism.*"

Dr. Wall has, indeed, so construed their expressions;† and many others have supposed that Augustine and Pelagius affirmed this; but against this opinion there are insuperable objections:—

1. *Neither of them had any occasion, from the nature of their dispute, to say so.* They were not contending about infant baptism, but about original sin. If two modern Pedobaptists were disputing concerning the object for which infants are baptized, (on which point they differ widely among themselves,) it would be quite incongruous and irrelevant for them to speak of the Baptists, or of either the prevalence or the antiquity of infant baptism. It would, however, be very natural and pertinent for one of them to say, in reference to Pedobaptists, that he never heard

* In a Council held at Carthage, in 416. consisting of sixty eight bishops, it was decreed, "Whoever denies that infants are by Christian baptism delivered from perdition, and brought to eternal salvation, let him be anathema," i. e. accursed. Dr. Wall, vol. 1. p. 427.

† Vol. I. p. 493.

of any who denied, that it was for the object which he maintained. This is precisely what Augustine did say; and what Pelagius said was in reference to the sentiment that infants might enter heaven without the redemption of Christ.

2. *It could not have been true.* Though Mr. Gray has laboured (p. 177,) to evade the force of Mr. Crawley's proofs of this, (p. 95,) he cannot have satisfied the mind of any unprejudiced man. Augustine and Pelagius must have heard of Tertullian; and that he opposed the baptism of young children in general, is a fact as fully established as any one recorded in ancient history; as appears, indeed, from Mr. Gray's own Treatise; (p. 60, 66.) The Manichees and other sects that rejected baptism altogether, did certainly reject infant baptism. No man can truly say, that the Quakers do not deny it.*

Does not the very language which Mr. G. himself has quoted from Augustine (p. 70, 71) "Men are wont to ask this question also, 'What good the Sacrament of Christ's baptism does to infants?' and, 'If any one do ask for divine authority in this matter,'" &c. evidently imply, that some then questioned the efficacy and "divine authority" of infant baptism?

How came it to pass, that Councils held about this time, (as well as afterwards) at one of which Augustine is said to have presided, † pronounced anathemas on the opposers of infant baptism, if there were no such persons?

Julian, who belonged to the party of Pelagius, is said to have stated, "I have replied to those

* Our author himself seems, (p. 78.) to class "Baptists" and "Quakers" together, as the opposers of infant baptism. *Robert Barclay*, the celebrated Apologist for the Quakers, says, "As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the Scripture."—*Apology*; Proposition xii. p. 409.

† *Rev. J. H. Hinton's History of Baptism*, p. 274, 276.

who may think baptism is not necessary for children."*

From these considerations, it is obvious, that neither Augustine nor Pelagius could be ignorant of the fact, that there were some who denied infant baptism; and consequently, that, as men of truth, they could not have made the statement attributed to them.

3. *No passage has been produced in which either Augustine or Pelagius has affirmed, that "he never heard of any that denied infant baptism."* Mr. G. does, indeed, represent Augustine as saying, (p. 177,) "I do not remember to have ever read of any, not only in the Catholic church, but even in any heresy or schism whatever, who maintained that baptism ought to be denied to infants." But I ask, Where is the passage in which Augustine has said this? I have carefully examined the original extracts given from Augustine by Mr. G. (p. 69—74,) and by Dr. Wall, and cannot find this statement in them. Mr. G. gives the following extract (p. 74,) "I do not remember that I ever heard any other thing from any Christians that received the Old and New Testament; neither from such as were of the Catholic Church, nor from such as belong to any sect or schism. I do not remember that I ever read otherwise in any writer that I could ever find treating of these matters, that followed the canonical Scriptures, or did mean, or did pretend to do so." The same extract is quoted by Dr. Wall, vol. I. p. 382; 383,) but the context, preceding and following, plainly shews, that the "thing" to which Augustine refers, is neither the antiquity nor the universality of infant baptism, but the doctrine (p. 74,) that "infants obtain remission of sins by baptism." In the Index to Dr. Wall's Work, this passage is thus referred to:—"Augustine—

* Wiggins's Hist. Pelag. p. 69, quoted by Mr. Hinton, p. 276.

never found a Christian that did not own that infants were baptized for pardon of sin." It appears, then, that Augustine, instead of simply asserting what has been attributed to him, corroborates the testimonies produced from Origen and Cyprian, which shew that the sentiment, 'That by baptism the actual forgiveness of sins and admission into heaven were obtained, so that the baptized were saved, and those who died unbaptized, whether adults or infants, were lost,' was quite as ancient, and as extensive as infant baptism. That this sentiment is grossly erroneous, Mr. G. surely will not deny. That it was directly adapted to introduce the baptism of infants, is indisputable.*

Pelagius denied original sin. He was hence charged by Augustine and his adherents with denying infant baptism; since he denied that which in their opinion, rendered it necessary: and with maintaining that those who died in infancy, were saved without the redemption of Christ. To these he replied, (p. 76,) "That men slandered him as if he denied the sacrament of baptism to infants, and did promise the kingdom of heaven to any persons without the redemption of Christ: that he never heard, no, not even any impious heretic, or sectary, who would say that" [*hoc, this*] "which he had mentioned of infants.† The word "*hoc,*" *this*, (improperly rendered "that") naturally refers to the last part of the accusation, namely, that of maintaining that any could be saved without the atonement. And, as Dr. Chapin has justly observed, "by

* On the opinion said to have been expressed by Augustine, in the fifth century, (as well as that ascribed to Origen) concerning *Apostolic tradition*, see a subsequent page, where *infant communion* is noticed.

† *Se ab hominibus infamari quod negat parvulis baptismi sacramentum, et absque redemptione Christi aliquibus regna cœlorum promittat. Nunquam se vel impium aliquem hæreticum audisse, qui hoc quod proposuit de parvulis diceret."*

the word *aliquibus*, rendered *any persons*, he meant infants; because no one ever accused Pelagius of promising the kingdom of heaven to adults without the redemption of Christ.* Pelagius, therefore, instead of affirming, "that he never heard of any that denied infant baptism," merely stated 'that he never heard of any who held that infants could enter heaven without the redemption of Christ.'

While Augustine taught that infants dying unbaptized would be actually miserable, Pelagius maintained, that they would be in a *middle state*; but that, (according to his view of John iii. 5,) they could not be admitted into heaven.† It is evident, therefore, that he could not attempt, (as Mr. G. suggests, p. 75,) to deny infant baptism: though he regarded it as designed to accomplish an object different from that maintained by his opponent. ‡

Certainly, then, unless passages much more decisive upon this point can be adduced, it must be manifest, that neither Augustine nor Pelagius has affirmed, "that he never heard of any who denied infant baptism." Indeed, if all the Baptists now living had been contemporary with these writers, they might have said exactly what they did say; for, though we deny the propriety of it, none of us denies that infants were baptized at that time, "for the remission of sins;" and we certainly do not maintain, that "infants can enter the kingdom of heaven without the re-

* Strictures on Mr. Moore's Reply, p. 57.

† Dr. Wall, vol. I. p. 225, 246, 247.

‡ Pelagius was indeed puzzled, (as many others have been,) to tell why infants ought to be baptized. Dr. Wall states, that the adherents of Pelagius "sometimes owned they [infants] were baptized for forgiveness, not that they had any sin—they were baptized into the church where forgiveness was to be had for those that wanted it.—And some flew to that, that infants have sin, though not by propagation from a sinful stock; but either before they were born, in a former state, or since they were born, by peevishness, &c." Vol. I. p. 466.

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demption of Christ.' Their testimonies, therefore, like those of the other witnesses adduced, utterly fail to afford a vestige of proof of the divine authority of infant baptism or even of its introduction before the third century.

Our author, determined to omit no circumstance that may seem to possess the slightest shade of plausibility, urges, (p. 78,) the practice of "the Syrian Christians." But what avails this, if, as he says, "the only church with which they appear in subsequent ages to have had communication, was the Church of Antioch?" Is it marvellous to find them practising infant baptism in common with the church from which they received their "Liturgy" and a "succession of Bishops?"*

Mr. Gray was evidently pressed (p. 191,) by Mr. Crawley's argument (p. 98,) drawn from the well known historical fact, that in the early ages of Christianity there were *Catechumens*, who were persons under instruction prior to baptism; and that among these were the children of believing parents; and consequently that they had not been baptized in infancy. *Rev. C. Buck*, a Pedobaptist, says, "The children of believing parents were admitted *Catechumens* as soon as they were capable of instruction;"† and this is not denied by Mr. G. How, then, does he attempt to escape from the inevitable conclusion? By maintaining, that some had been baptized previously to their being "admitted *Catechumens*." But what proof of this does he adduce? Simply the inference drawn by three Pedobaptists, who, taking for granted that infants were baptized in those times, hence inferred that they must have been baptized before they became *Catechumens*. If upon such

* See Dr. Buchanan's *Christian Researches*, p. 60, 68.

† *Theological Dictionary*, in *Catechumens*.

grounds we may venture to deny a fact as well attested, as that the *Catechumens* were uniformly unbaptized, sustained as it is by the express testimonies of many Pedobaptist writers,* may not every statement contained in ancient history be flatly denied? Did not our author perceive, that the adoption of such a course must be ruinous to all his efforts to establish infant baptism by uninspired historical evidence.

Since, then, the established facts relative to the *Catechumens*, furnish as certain evidence as ancient history can furnish on any subject, that the children of the early Christians, after the days of the Apostles, were not baptized in infancy, it is unnecessary to insist upon particular instances in which historians have recorded the baptism of adults whose parents were believers at the time of their birth.† Neither is it need-

* *DuPin*: "They [the early Christians] baptized with some ceremonies, those who were instructed and tried in the Christian religion; during the time of their instruction they were called *Catechumens*." Church History, vol. II. p. 72.

Dr. Mosheim: "The latter [*Catechumens*] were such as had not yet been dedicated to God and Christ by baptism." Eubs. Hist. vol. I. p. 29.

Dr. J. Collier: "The *Catechumens* had only some of the *panis benedictus*, (i. e. blessed bread,) "given them; for, not being baptized, they were not to receive the consecrated elements in the Eucharist. Great Hist. Dict. in *Catechumens*."

Rev. Charles Buck: "*Catechumens*—had some title to the common name of Christians, being a degree above pagans and heretics, though not consummated by baptism." Theol. Dict. in *Catechumens*."

Dr. Wall: "Be he infant or adult that is designed to be a Christian, till he be baptized they call him *Catechumenus*; and a *Catechumen* is not yet of the Church." Hist. Inf. Bapt. vol. I. p. 143, 277.—See also an extract from M. Pascal, near the close of this Work.

† As the debate is to be settled, not by Church history, but the Sacred Oracles, if I have shewn that the churches formed in the days of immediate inspiration were composed exclusively of persons baptized on a profession of faith in Christ, (See Chap. III.) it is neither requisite nor consistent for me to exceed the limits which I have prescribed for this Work, by adducing direct proofs from ancient history in support of our principles, or by giving a history of the Baptists from the days of the Apostles, which forms

ful to repeat the address of Cyril, quoted by Mr. Crawley (p. 97,) which, notwithstanding all Mr. Gray's efforts to disprove it, (p. 185—188,) evidently refers to the unbaptized children of believers. I would only ask, is not Cyril naturally and obviously to be understood as addressing the children of believers, who alone can be supposed ordinarily to have enjoyed such a privilege, when he says, "Having (*ek nepion*) from infancy been instructed in the doctrine of Christ, are you not yet familiar with it?" This view is confirmed by the consideration, that Mr. G. who admits (p. 191,) that the children of believers were among the *Catechumens*, is unable to adduce any proof that they had been previously baptized, while the proof to the contrary is decisive.

The fact adduced by Mr. Crawley, (p. 99—101,) that *infant communion*, which is agreed on all hands to be unscriptural and improper, rests on the same authority as infant baptism, directly overturns the argument drawn from uninspired historical evidence in favour of the baptism of infants. Mr. G. labours (p. 192—196,) to elude the convincing force of this obvious conclusion, by alleging, (p. 193,) that "infant communion is not so early as the baptism of infants." He admits, however, that it is mentioned by Cyprian, who is his first express and unquestionable witness that infant baptism was practised.* He also acknowledges that "St. Austin" (i. e. *Augustine*, another of his principal witnesses, p. 69,) "in common with many of the fathers, held that apostolic tradition taught, that

no part of my undertaking On this subject the reader is referred to Jones's Church History, Benedict's History of the Baptists, Hinton's History of Baptism, and the Baptist Memorial, Nos. for February and March, 1843.

* See also DuPin's Ch. Hist. Vol. II. Cent. iii. p. 73, and Mosheim's Eccles. Hist. Vol. I. Cent. iii. p. 79.

without the participation of baptism and the Lord's Supper, none could be saved; and," our author adds, "by apostolic tradition he meant the words of Christ recorded by His Apostle, John iii. 5, and John vi. 53. Upon these declarations he built the inference, that infants must communicate in order to be saved. It was this general truth" (*error, I should call it,*) "that none could be saved without these sacraments, that Austin terms Apostolic tradition."*

Though Mr. G. has strenuously endeavoured to assign reasons for the admission of infants to the one ordinance rather than the other, he has certainly, to use his own phrase, (p. 194,) "signally failed." Are not both equally the commands of Christ, equally sacred, and equally incumbent on precisely the same persons? Whatever he may "think," he has produced no instance from either Scripture or ancient history, of the admission of any to the one ordinance who were not admitted to the other. Neither has he informed us who first introduced infant communion, by what Council it was enjoined, nor yet of as much opposition to it as his own Work shews, (p. 60, 61,) was made against the baptism of young children. Both are supported by the same authority, both obviously originated from the same cause, and both must, in all reason and consistency, stand or fall together.

A few additional *concessions* from learned Pedobaptists, besides those adduced by Mr. Crawley, (p. 102, 105,) may suffice:—

* It appears, then, after all the confidence that has been placed in "apostolic tradition," or "tradition from the apostles," in favour of infant baptism, that by this expression the fathers only meant, that they themselves inferred the absolute necessity of baptism, for both infants and adults, as also of the Lord's Supper, in order to salvation, from the above-cited texts, recorded by an apostle; and that from this mistaken view, they administered both these ordinances to infants.

Dr. Lieber : " It is certain that infant baptism was not customary in the earliest period of the Christian Church. In the middle ages it was declared invalid by many dissenting parties, as the Petrobrussians, Catharists, Picards, &c ; but in the prevailing church, for important reasons, it was retained.—In the first centuries of the Christian era, generally speaking, adults only joined the new sect [the Christians]—But the doctrine of St. Augustine, that the unbaptized were irrevocably damned—made the baptism of children general."*

Thomas Clarkson, Esq, A. M. justly venerated for his humane and successful efforts for the suppression of the slave trade, speaking of the time of the Apostles, says, " It must always be borne in mind, that the proselytes of those times were *adults*. We, and others, in consequence of having changed *adult* into *infant* baptism, baptize for the most part persons, who, on account of their infancy, have not committed sins of which they can repent," &c. He adds, in a note, " The author does not mean to depreciate infant baptism, for both baptisms mean the same thing ;—but certainly adult baptism—was the *original* practice."†

Rev. J. Jacobi, of the University of Berlin, in an article on baptism, prepared for Kitto's *Cyclopedia of Biblical Literature*, examined and approved by the celebrated Dr. Neander, says, " Infant baptism was established neither by Christ nor his Apostles.—Many circumstances conspired early to introduce the practice of infant baptism. The confusion between the outward and inward conditions of baptism, the magical effect that was imputed to it ; confusion of thought about the visible and invisible church,

* *Encyclopedia Americana*, in *Anabaptists*, and *Baptism*.

† *Essay on Baptism*, quoted in the *Chris. Mes.* Aug. 11, 1843.

&c.—all these circumstances, and many more, have contributed to the introduction of infant baptism, at a very early period. But, on the other hand, the baptism of children is not at all at variance with the principles of Christian baptism in general.—Nature and experience teach us, therefore, to retain the baptism of children, now that it is introduced.”*

Mr. G. may hence learn, upon what grounds Dr. Neander, and other Pedobaptists who admit that the baptism of infants was introduced after the days of the Apostles, (p. 197,) still “*adhere to that system which upholds the propriety of infant baptism.*”†

M. Pascal, an eminent Roman Catholic, much more consistently with his avowed principles, distinctly admits, that infant baptism was introduced by the Church a considerable time after the days of the Apostles; and he thus assigns the reason for it:—“When she [the Church] saw that the delay of baptism left a large portion of infants still under the curse of original sin, she wished to deliver them from this perdition, by hastening the succour which she can give.”‡

It has been shewn in former Chapters (I. II. III.) that Pedobaptists can exhibit no traces of infant baptism in the Scriptures, which undeniably furnish numerous and explicit accounts of the baptism of believers. A brief examination of the early history of the Christian churches, produces the following RESULTS:—

* Quoted in *Chris. Mess.* Sept. 8, 1843.

† An intelligent gentleman of the Church of England, with whom the writer was once conversing, remarked, “I know you are right; but I think I can do more good where I am.” This was, indeed, very candid; but the consistency of continuing in acknowledged error, and neglecting known duty, is certainly questionable.

‡ See a more extensive extract from *Pascal* near the close of this Work.

1. That there is no mention made of infant baptism before the third century.

2. That, as in the first century, by the inspired writers, so also in the second century, the baptism of believers is expressly spoken of, and minutely described, without the least intimation of the baptism of infants, and in a way that evidently shews it did not exist at that time.

3. The first mention of the baptism of young children, in the early part of the third century, is in the way of disapprobation; as the circumcision of the Gentile converts, which was proposed by some, but was not practised, is noticed in the Scriptures in terms of disapproval.

4. The first account given of the baptism of infants, is about the middle of the third century. The reason then assigned for the baptism of new born infants, is, not the command of the Saviour, nor the practice of the Apostles, but the opinion then prevalent, that all who died unbaptized were lost, and that those who were baptized and died in infancy were saved by baptism.

5. After this period the baptism of infants is very often distinctly referred to, and expressly mentioned. This clearly evinces, that the only reason why it is not mentioned before the third century, is, because it did not exist.

6. Various unscriptural practices are recorded as having been prevalent, before there is any account of infant baptism. The supposition, therefore, that an unscriptural practice could not have been introduced so early, is utterly groundless.*

* The idea that the professed Churches of Christ could not, in general, decline materially either in doctrine or in practice, for several centuries after the age of the Apostles, (which, with the solitary exception of John, appears to have extended to only about the year A. D. 70,) is a mere groundless assumption, which savours strongly of the doctrine of the *infallibility of the Church*. If, as all Protestants maintain, the churches generally did depart

7. The fathers who speak of the baptism of infants, generally represent it as effecting their *regeneration*, procuring the *remission of their sins*, and as being *the sacrament of their eternal salvation*. When such erroneous views of the saving efficacy of baptism prevailed, the ordinance must naturally and necessarily be extended to infants.

8. No passage has been produced from any of the early fathers in which he has ever asserted, either that the Saviour commanded the baptism of infants, or that the Apostles practised it.

9. None of the fathers have been shewn to have affirmed, 'that he never heard of any that denied infant baptism.'

10. The fact, as well authenticated as any recorded in ancient history, that connected with the early churches were *Catechumens*, who were persons under instruction prior to the reception of baptism, and that among these, as is admitted, were the children of believers, clearly shews, that these children were not baptized in their infancy.

widely from their primitive purity, must centuries necessarily have elapsed before the commencement of their defection?

How long was it after the establishment of the worship of God, in all its beauty and glory, in Solomon's Temple, before the ten tribes, (the mass of the professed people of God,) were paying their adorations to the *calves* in Dan and Bethel? 1 Kings viii. 1-3, 10, 11. xii. 26-33. Nay, how long was it after the giving of the law on Mount Sinai, in the midst of the most impressive and awful manifestations of the majesty of a present Deity, before the Israelites generally, during the temporary absence of Moses, were openly engaged in the grossest idolatry? Exod. xix. 16-25; xx. 1-18; xxxii. 1-6. Indeed, though Mr. Gray speaks in glowing terms, (p. 163, 166,) of the purity of the churches in the second and third centuries, when, according to his own account, (p. 53, 59,) the doctrine of baptismal regeneration was generally prevalent; yet his representation of the Churches in the days of the Apostles, (p. 283-288,) when, as he says, "The Christian church was scarcely organized upon the model of the new dispensation, before the mixture of evil with the good, began to be apparent," would hardly lead one to the conclusion, that a long space of time must elapse before an error, either in doctrine or in practice, could be introduced.

11. The early prevalence of *infant communion*, which the fathers represent as an apostolic tradition, and which they sustain on the same principles as infant baptism, evinces the inconsistency of rejecting the one, while the other is retained; since every argument that tends to invalidate the one, militates equally against the other.

12. The distinct admissions of eminent Pedobaptists, who have been constrained, by the force of such convincing reasons as have produced convictions directly opposed to their prepossessions and practice, to concede, that infant baptism was introduced by uninspired men after the apostolic age, leave no room to doubt, that such was actually its origin.

PART II.

THE MODE OF BAPTISM.

CHAPTER I.

THE MEANING OF THE WORD BAPTIZO.

WHEN the Saviour commissioned His Apostles to "teach all nations," He commanded them to initiate the converts by a certain *action*, accompanied with a prescribed form of words. To this *action* the converts were required to yield submission, as the commencement of a course of Christian obedience. The supposition that it was left undetermined, or optional with the persons required to submit to it, what this action should be, is utterly incongruous, and directly at variance with the constant manner of the divine procedure. The commands of God have ever been given with precision and plainness.* Can any sufficient reason be assigned, why this command should be thought to be entirely different, in these respects, from all others? It is invariably expressed by one and the same word; and that word is definite and specific in its meaning.

* No attentive reader of the Scriptures can be ignorant of the exactness and distinctness of the commands given to Noah, those of the ceremonial law throughout, those relating to the Ark of the Covenant, the Tabernacle, the Temple, &c. See also Deut. xvii. 8; Hab. ii. 2; Gen. xvii. 11, 12; Exod. xxv. 40; Matth. xxvi. 26—29.

The two actions by which obedience is professedly rendered to this command, by persons of different denominations, are, *the immersion of the whole person in water, and the sprinkling of water on the face.** These actions are so entirely distinct and different, that it must be obvious to every unprejudiced and intelligent person, that they cannot both be one and the same act of obedience to the same command. If one of them is right, the other is unquestionably wrong. The question, therefore, to be decided is simply this, Which of these actions has the Saviour enjoined? In order to determine this point, it is only necessary to ascertain, whether the word by which the command is expressed (*baptizo*) ordinarily signifies *to immerse* or *to sprinkle*.

That Pedobaptist Lexicographers should, in some instances, through the prejudice of education, define the term too favourably to their own practice, is what might be reasonably expected. It is not, however, to be supposed, that they would in opposition to their own prepossessions; define it too favourably to the views of the Baptists. What, then, according to the testimony of Pedobaptist Lexicographers, is the general sense, or the primary and usual meaning, of the verb BAPTIZO? as also of the word BAPTISMA?

Without entering into the *minutiæ* of definition in reference to the figurative meaning of the word, its primitive, literal, and usual meaning is thus given in seven *Greek Lexicons*, which are taken without selection.

Schrevelius: "*Baptizo, To immerse, to wash, to bathe. Baptisma, immersion, dipping—(Baptistes, He who immerses.)*" †

* Arguments are frequently urged by those who practice sprinkling, in favour of *pouring*, as the mode; but this is so rarely practised, that it cannot be said to be the mode used by any denomination.

† *Baptizo, mergo, abluo, laro.—Inmersio, tinctio.—(Qui "immergit."—Ed. Edinburgi, 1809)*

Hederic: "*Baptizo*, To immerse, to dip, to cover with water.—*Baptisma*, That which is immersed, immersion."*

Stockius: "*Baptizo*,—*Properly is to immerse and dip into water.*—*Baptisma*—*Properly denotes the immersion or dipping of a thing into the water, that it may be washed or bathed.*"†

Donnegan: "*Baptizo*, To immerse, submerge, saturate.—*Baptisma*, An object immersed, submerged, &c."‡

Parkhurst: *Baptizo*, (from *Bapto*, to dip,) To dip, immerse, or plunge in water.—*Baptisma*, an immersion, or washing with water."||

Greenfield: "*Baptizo*, To immerse, immerge, submerge, sink.—*Baptisma*, What is immersed; hence, immersion."

Dunbar & Barker: "*Baptizo*, To dip, immerse, submerge, plunge, sink.—*Baptisma*, Immersion, dipping, plunging.—*Baptistes*, He who dips or immerses."

The intelligent reader will readily perceive how it happens, that some of these Lexicographers use words in defining *baptizo* which are not strictly definitions of it, such as *to cover with water, to wash, to bathe, to sink, to saturate*; since that which is *immersed in water*, is *covered with water, is washed, or bathed*, and in some instances, *sinks*, or is *saturated*. So *Stockius*, after defining the word *baptisma*, (or *baptismos*, of the same import,) "*The immersion or dipping of a thing in water, that it may be washed or bathed*," adds, "Hence it is transferred to *sacramental baptism*, in which anciently the person to be baptized (*in aquam immergebatur*) was immersed into

* "*Mergo, immergo, aqua obruo.—Id quod immergitur, immersio.*" *Ed. Romæ, 1832.*

† *Proprie est immergere ac intingere in aquam —Proprie notat immersionem, vel intinctionem rei in aquam ut abluatur, vel lavetur.*" *Ed. Jencæ, 1743.*

‡ *Abridged Edition.* || *Fifth Edition, London, 1809.*

water, that he might be [figuratively] washed from the pollution of sin." (See Acts xxii. 16. Heb. x. 22.)

No person at all acquainted with the languages, will for a moment imagine, that a Greek word has all the meanings that may be given to all the Latin words used by Lexicographers in defining it. For instance, *lavo*, when employed as a definition of *baptizo*, is to be taken only in its proper sense of *bathing the whole body in water*. So in Hederic's Lexicon (*Ed. Romæ*) the word *baptizo* is defined, (Mark vii. 4, & Luke xi. 38. *Immergo me, i. e. lavo, I immerse myself, that is, I am bathed.*" In the same manner the word *lavo* is used by Cyprian, expressly to denote *immersion*, in distinction from *sprinkling*:—" *aqua salutari loti, bathed with saving water,*" which Mr. G. himself defines, (p. 244,) ["immersed by baptism."]

It appears, then, that while these Lexicographers, with all others of any note,*) invariably define the word BAPTIZO, TO IMMERSE, as its primary, literal, and usual meaning, in giving a secondary sense, they employ such words only as have immediate reference to *immersion*; but not one of them gives the least degree of countenance to the idea of either *sprinkling* or *pouring*. Every considerate man must be aware, that if these Pedobaptist Lexicographers could have

* Professor Stuart, of Andover, an eminently learned Pedobaptist, says, "*Bapto* and *baptizo* mean to dip, plunge, or immerge, into anything liquid. All Lexicographers and critics of any note are agreed in this." (Biblical Repository, No. X. p. 298.) Mr. Ewing's Lexicon is, therefore, no authority. He was a violent opposer of immersion, against which he wrote a Treatise; and one leading object which he had obviously in view in compiling a Greek Lexicon, was, to put down *immersion*, and to establish *sprinkling*, or "*popping*," as he would absurdly and childishly render the word *baptizo*. He says, "It signifies, to pop, in any direction.—When applied to the ordinance of baptism, the word has its usual, natural signification. It consists merely in "*popping* a handful of water on the face." See Essay on Baptism, by Greville Ewing, p. 14, 15, 25—30, 49, 71.

found examples to support either of these senses, in favour of their own practice, they would have given that sense to the word. The only rational inference, deducible from the fact that they have not done so, is, that while the word unquestionably means *to immerse*, it does not signify either *to pour* or *to sprinkle*.

1. As the word *baptizo* was employed by classic writers, before it was selected to designate the action of a Christian ordinance, it is proper to ascertain in what sense it was used by them.

“Heraclides Ponticus, a disciple of Aristotle, (Allegor. p. 495,) *When a piece of iron is taken red hot from the fire, and PLUNGED* in the water (hudati baptizetoi,) the heat being quenched by the peculiar nature of the water, ceases.*

“Plutarch, (Parall. Græc. Rom. vol. vi. p. 633,) PLUNGE (*baptison*) yourself into the sea. Vol. x. p. 118, Then PLUNGING (*baptizon*) himself into the lake Copias.

“Strabo, (Lib. vi. p. 421,) speaking of the lake near Agrigentum, says, *Things that elsewhere cannot float, DO NOT SINK (me baptizesthai) in the water of this lake, but swim in the manner of wood.*—xvi. p. 1108, *The bitumen floats on the top [of the lake Sirbon,] because of the nature of the water, which admits of no diving, nor can any one who enters PLUNGE IN (baptizesthai,) but is borne up.*

“Josephus” (contemporary with the Apostles) “speaking of Aristobulus as having been drowned by command of Herod, (Bell. Jud. I,) says, *The boy was sent to Jericho, and there, agreeably to command, being IMMERSSED in a pond (baptizomenos en kolumbethra,) he perished.*”†

* I use CAPITALS and *Italics*, in quotations, only where the writers cited have used them. Justice appears to me to require the adoption of this course.

† Professor Stuart's Essay on the Mode of Baptism, Bib. Rep. No. x. p. 298, 299, 300.

“The same transaction is related in the Antiquities in these words; “Pressing him down always, as he was swimming, and *baptizing*,” (*baptizontes*, IMMERSING) “him as in sport, they did not give over till they entirely drowned him.”*

It is evidently unnecessary to multiply citations. Mr. G. himself admits (p. 204,) “As to the fact that the word in question [*baptizo*] has generally in classic writers the meaning of to plunge or immerse, we never heard of a scholar or a critic who denied it.” After this candid concession of a fact which ought to be regarded as deciding the point at issue, he should in all reason, have drawn the natural and unavoidable inference, that the action enjoined by the Saviour is *immersion*, and not *sprinkling*.

Instead of this, however, he immediately undertakes to discover “shades of difference in its signification.” In the same way he may quite as easily evade the obvious sense of the word (*phago*) by which our Lord has commanded His disciples to *eat* bread in the ordinance of the sacred supper. Though this word ordinarily means *to receive food into the stomach*, yet it sometimes signifies *to corrode, consume, or destroy*; † and hence it may, with equal consistency, be argued, that we are not required to *eat* bread in the usual acceptation of the term; but that we may fulfil the command by *corroding* or *consuming* the bread, without actually eating it. Nay, this mode of reasoning would be more plausible than that adopted by our author in regard to baptism; for he has not produced an instance in which the word (*baptizo*) signifies to *sprinkle* either literally or figuratively. He ought, however, in order to justify the practice of the Pedobaptists,

* Dr. Carson on Baptism, p. 93.

† James v. 3. Rev. xvii. 16.

to have shewn, that the word in its literal and ordinary acceptation, means *to sprinkle*.

But what do the examples in classic writers, which he has selected from Professor Stuart's Essay, prove? The reader shall be put in possession of all of them, (p. 205, 206,) that he may judge for himself.

"Aristotle (DeMirabil. Ausc.) speaks of a saying among the Phœnicians, that there were certain places beyond the pillars of Hercules, 'which, when it is ebb-tide, are not overflowed (*baptizesthai*) but at full-tide are covered with waves, (*katakluzesthai*.)'"

"Diodorus Siculus, (Tom. I. p. 107,) 'Most of the land animals that are intercepted by the river [Nile] perish, being overwhelmed, (*baptizomena*.)'—Tom. vii. p. 191, 'The river rushing down with a stronger current overwhelmed (*ebaptise*) many with water.'"

"Plutarch, (Tom. vi. p. 30, 'The soul is nourished by moderate labours, but is overwhelmed (*baptizetai*) by excessive ones.'"

These are all the passages which our author has produced from the Greek classics in favour of *sprinkling*, and against *immersion*; though he had before him, as he informs us (p. 104,) an ample list of "all the instances in which the term *baptize* [*baptizo*] can be supposed to depart from its radical meaning of *immerse* or *plunge*." Does any one of them afford the slightest degree of countenance to *sprinkling*? Does not the word *baptizo* in every one of them evidently denote *immersion*? As land is said, by a natural figure, to *recede*, when a ship departs from it, so it is very naturally said, when overflowed, to *be laid under water*. Every intelligent person must at once perceive, that, whatever "shades of difference" may be noticed, as to the way in which it is effected, when land is overflowed by the

side, it is *immersed*, when either beasts or men are overwhelmed with water and drowned in a river, they are *immersed*, and when the mind is oppressed and overwhelmed, it is figuratively *immersed*.*

The conclusion, then, is inevitable, that the classic use of the word (*baptizo*) is evidently and entirely in favour of *immersion*, and wholly against *sprinkling*.

* Mr. G. might, indeed, have adduced such instances as that quoted by Rev. A. W. McLeod, (*Conversations, &c.* published in 1843, p. 12,) in which Porphyry speaks of a person "in a river—(*baptizetai mechri kephales*) baptized up to his head." But such instances prove decisively, that to be baptized is to be *immersed*; since the person is said to be *baptizetai* just so far as he is *under water*. Our respected opponent's candour is to be commended, that he has not had recourse to the very fallacious mode of reasoning on this subject, which some have adopted. He has properly kept to the investigation of the word itself (*baptizo*) and has not attempted to support sprinkling by connecting another word with that which alone designates the ordinance of baptism.

Rev. W. Thorn, (from whom Mr. McLeod has professedly taken a great part of his pamphlet,) says, "The word *baptizo* is a derivative from *bapto*, and is a diminutive of it. Hence, according to the ordinary construction of Greek verbs, if *bapto* signify to dip, *baptizo* means to dip less—or if *bapto* signifies to pour or sprinkle, *baptizo* means to pour or sprinkle less." But Professor Stuart, possessing an immensely greater share of learning, as well as of candour, perfectly agrees with the learned Dr. Gale, "that 'the common criticism,' which makes *baptizo* a *diminutive*—has no foundation in truth." Philological examination fully demonstrates, that verbs in *izo*, (like the Hebrew conjugation *hiphil*) frequently signify *to cause that to take place which is denoted by their primitives*; as *gemo*, *to be full*, *gemizo*, *to make full*, *to fill*; *plouteo*, *to be rich*, *ploutizo*, *to make rich*, *to enrich*; *kathairo*, *to cleanse*, *katharizo*, *to make clean*, *to cleanse*; so *bapto*, *to dip*, *baptizo*, *to make dipped*, *to immerse*. (See Dr. Gale, p. 217. Dr. Judson's Sermon on Baptism, p. 4. Dr. Carson, p. 14, 15; and Professor Stuart, p. 295.)

Some have in former times regarded the verbs *bapto* and *baptizo* as strictly synonymous; but the difference is this:—*Bapto*, which is never used in reference to the ordinance of baptism, primarily signifies *to dip*, or *immerse*, and secondarily, *to dye*, which is usually performed by *dipping*; but *baptizo*, which is constantly employed to denote the action to be performed in the ordinance of baptism, is confined to the first sense of *bapto*, and so never means *to dye*, but signifies simply *to immerse*. But Mr. Thorn, by promiscuously intermingling the words *bapto* and *baptizo*, and assigning to both words numerous senses which belong to neither, has absurdly pretended to give to the word *baptizo* upwards of forty different meanings! According to his vague

2. The term *baptizo* is evidently employed in the Greek *Septuagint* (which was used, and its style imitated, by the writers of the New Testament) to denote *immersion*, either literally or figuratively.

2 Kings, v. 14. "Then went he down and (*ebaptisato*) dipped himself seven times in Jordan." Our author attempts (p. 207,) to put another construction upon the word (*baptizo*) in this passage; though Professor Stuart, whom he generally applauds and follows, here renders it, agreeably to our translation, "PLUNGED." The attentive reader will observe, that Mr. Gray, when treating of this passage, omits to mention the Hebrew word (*tabal*) to which the Greek *baptizo* here corresponds; yet he himself says, (p. 210.) "The term that signifies to immerse or dip is *tabal*." As this word has only one other meaning assigned to it, viz. that of *dyeing*, which is usually performed by *dipping*, it is evident that it must here mean to *immerse* or *dip*. He says, (p. 207,) "We freely admit, however, that the washing of Naaman might [may] have been by immersion." He ought to have said, in conformity with his own definition of the Hebrew word (*tabal*), that it must unquestionably have been by *immersion*. So *Parkhurst*, a Pedobaptist, says, "The LXX. [*Septuagint*] use *baptizomai* (Mid.)

representations, (or rather gross *misrepresentations*), in which he professes to give the names of Lexicographers, Baptists, &c. but without definite citations from any, it would seem, that the word *baptizo* means almost *every thing*, and consequently *nothing!* (See "Modern Immersion not Scripture Baptism," p. 103—109.) Let every word used in the original Scriptures be subjected to a similar process, and it will obviously be impossible to prove any doctrine, or to enforce any duty, from the most explicit terms employed in the Bible.

The fallacy of this extravagant system (partially adopted by Mr. McLeod, p. 8—19,) must be rendered manifest to every man of discernment, by Mr. Gray's candid concession, and by the instances which he has adduced, as being the most favourable to sprinkling, (p. 204,) "in which the term *baptize* [*baptizo*] can be supposed to depart from its radical meaning of *immerse* or *plunge*."

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for washing oneself by immersion, answering to the Hebrew *tabal*, 2 Kings, v. 14.*

Isa. xxi. 4, the word *baptizo* is used figuratively; (*he anomia me baptizei*,) which Professor Robinson thus explains, "Iniquity baptized me," that is, overwhelmed me, so that I was wholly immersed in it."† Parkhurst defines it, "Iniquity plungeth me, i. e. into terror or distress." He adds, "So Josephus (De Bel. lib. iv. cap. 3, § 3.) says of the robbers who crowded into Jerusalem, that (*ebaptizan ten polin*,) They plunged the city, namely, into calamities."‡

Mr. Gray's objection, in reference to the classical use of the word, (p. 211, 212,) taken from

* Greek Lexicon, in *Baptizo*.

† Robinson's Edition of Calmet's Dictionary of the Bible, in *Baptism*.

‡ So the Sybilline verse concerning Athens, represents that city as liable to be plunged into calamities, but as destined to rise again above them, under the idea of a bladder, or leathern bottle, filled with air, which, though it may be thrust under water, will rise as soon as the pressure is removed:—"Askos, baptize, dunai de toi ou themis esti.) Thou mayest be immersed, O bottle, but thou art not fated to sink."

Rev. E. Pond has grossly perverted the sense of this passage, by improperly rendering the word *dunai* simply "to go under the water." (Treatise, &c. p. 30.) This error has been copied by Rev. G. Jackson, (Further Attempt, &c. p. 191.) and by Rev. A. W. McLeod, (Conversations, &c. p. 10, 12.) The proper import of the word *dunai* in this verse, is, to sink, go to the bottom, or perish, as distinguished from being immersed and rising again. It is obviously used in this sense in the *Septuagint*; Exod. xv. 10, "They (*edusan*) sank as lead in the mighty waters." No honest Pedobaptist who understood this verse, would ever think of adducing it in favour of sprinkling. Several learned Pedobaptists have distinctly admitted; that it furnishes decisive evidence in favour of immersion. *Camerarius* defines the word *dunai* here ("occidere") to perish, and remarks from this example, "*Baptizo* signifies (*in aquas immergo*) to immerse into water," *Casaubon* notes, in reference to this oracle, the difference between the three words, *epipolazein*, to dip slightly, *dunain*, to go to the bottom, so as to be destroyed, and *baptizein*, (*immergere*) to immerse;" and adds, "Hence it is not to be disputed concerning the immersing of the whole body in the ceremony of baptism;" (See *Poole's Synopsis*, on *Math. iii: 6.*) Even Mr. Ewing, though a zealous opposer of immersion, speaks of the bottle, or bladder, as "rising again by its own buoyancy;" and thus translates the oracle:—"As a bladder thou mayest be dipped (popped into water) but canst not be made to go down." Essay on Baptism, p. 48.

Professor Stuart, "that a multitude of Greek words here [in the N. T.] receive their colouring and particular meaning from the Hebrew, and not from the Greek classics," is thus fully obviated. Not to insist on the irrelevance of the objection, which seems to imply, contrary to well known fact, that it is common for Greek verbs to denote entirely different actions in classical and biblical use, it has now been demonstrated, that the Greek Translation of the Old Testament, from the Hebrew, uses the word *baptizo* in the sense of *immersion* only. When the word *baptizo* is employed figuratively, it obviously denotes, as rightly explained by Parkhurst, *plunging into distress*; and where it is used literally, it corresponds to the Hebrew word *tabal*, which Mr. G. himself has selected, (p. 210,) as the strongest word which that language contains to express *immersion* unequivocally.

As the texts now considered (2 Kings, v. 14, and Isa. xxi. 4,) are the only passages in which the word *baptizo* occurs in the Septuagint, the proof is decisive, that its classical and biblical meaning, prior to its application to a religious ordinance, was precisely the same, viz., *to immerse*. Can it, then, be reasonably imagined, that when a word so definite in its import was chosen, to describe the action to be performed in the administration of a divine ordinance, it would be employed in a sense altogether different from that in which it had been constantly used?

3. The word *baptizo* occurs twice in the *Apocrypha*. In Judith xii. 7, it is stated, that Judith "abode in the camp three days, and went out in the night to the valley of Bethulia, and (*ebap-tizo*) washed herself in a fountain of water by the camp."

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As she was treated with great kindness by Holofernes, she could have no occasion to go "out in the night" in order to wash her hands and face. This action, moreover, is constantly expressed by another word, (viz. *nipto*.) It is evident, therefore, from the circumstances, as well as from the word used, that, as the Jews were required in various cases of ceremonial pollution to *bathe*, that is, *immerse themselves*, and she regarded herself as polluted by her intercourse with the heathen, she retired "in the night," and bathed or immersed herself. Accordingly, it is added, (verse 10,)—"So she came in clean [ceremonially clean,] and remained in the tent, until she did eat her meat in the evening."

Ecclus. xxxiv. 25. "He that (*baptizomenos*) washeth himself after touching a dead body, if he touch it again, what availeth his washing?"

Mr. G. seems quite confident (p. 209—211,) that the word *baptizo* here does not denote immersion. But why not? It was expressly enjoined, concerning one who was unclean by reason of touching a dead body, as the concluding and principal part of his cleansing, "On the seventh day he shall purify himself, and wash his clothes, and BATH HIMSELF IN WATER, and shall be clean at even." (Numb. xix. 19.) Mr. G. however, adopts the opinion of Professor Stuart, (p. 210,) that the word here rendered *bathe* (*rachats*) "does not imply immersion." But this unfounded opinion of one polemical writer, can be easily confronted by the united testimony of a host of competent authorities; of whom numbers are Pedobaptists, who have fully conceded, that many of the ablutions enjoined in the ceremonial law, expressed by this word, were performed by immersion. Even

Professor Stuart himself concedes, "It may, indeed, admit the idea of immersion, because washing or ablution may be effected in this way."*

Rev. Mr. Frey, a Jew by birth and education, and a scholar, tells us, "The purification of unclean persons and vessels, &c., required by the law of Moses—was always by immersion. † (See Levit. xv. 16. Numb. xix. 7, 8.) *Dr. Wall*, a noted Pedobaptist, gives this rule from Maimonides, a celebrated Jewish Rabbi, "Wheresoever in the law the washing of the body or garments is mentioned, it still means the washing of the whole body." The Doctor also cites Aben Ezra and other Jewish Commentators, as stating, that "where washing of garments is mentioned, they always understand washing of the whole body."‡

In the *Septuagint* when no particular part, as the face, hands, or feet, is specified, this word (*rachats*) is usually translated by the word *louo*, which signifies *to bathe the body*.|| In Numb. xix. 19, which refers to ablution after touching the dead, it is rendered (*Lousetai to-soma autou*) *He shall bathe his body*.

That the word by which *washing* or *bathing* is enjoined in case of the leprosy, or after the touch of a dead body, (*rachats*, Lev. xiv. 8, 9. Num. xix. 19,) denotes an immersion of the whole person, where no particular part is specified, is evident, from the instance of Naaman. He was directed to "wash (*rachats*) in Jordan seven times," (2 Kings, v. 10;) and we are informed (verse 14,) that he "dipped himself seven times in Jordan, according to the saying of the man of God." The word *tabal* (dipped) is used in the last instance; and Mr. G. himself says, (p. 210,) "The term that signifies to immerse or dip is-

* Bib. Rep. Vol. x. p. 341. † Essays on Baptism, p. 105.

‡ Vol. I. p. 10, 11. || "*Louein* is to wash or bathe the whole body." Dr. G. Campbell, on John ix. 7.

tabal." Certainly, then, the command which was obeyed by *dipping* or *immersion*, must have been expressed by a word which signifies to *dip* or *immerse*.

Rev. J. Robertson admits, "The Jews had two sorts of washing; one of the whole body by immersion, which was used by the Priests at their consecration, and frequently in cases of leprosy,* the other of the hands or feet." He also observes, "The practice of dipping or washing was common among the Jews for religious purposes."†

Dr. W. Brown, also a Pedobaptist, says, "The first thing they [the priests] did after enjoying repose, was to bathe in the room provided for that purpose. For none might go into the court of the priests to serve (not even those that were ceremonially clean) who had not previously washed their whole bodies in water. But that immersion of the whole body in the morning was not repeated through the day."‡

Dr. G. Burns, when writing expressly against the views of Baptists, admits, in reference to Jewish ceremonial pollutions, "Persons were, indeed, on some occasions, directed to plunge or bathe themselves."||

The word which is rendered "washing" (*lou-tron*) in the close of the verse (Ecclus. xxxiv. 25,) according to *Kircher* occurs but twice in the *Septuagint*. In both these instances (Cant. iv. 2: vi. 5.) it is used in reference to the *washing* of sheep; which, it is well known, is performed by first putting their bodies into water.

On the whole, then, it is evident, that in these instances (Judith xii. 7, and Ecclus. xxxiv. 25,) which are the only places where the word *baptizo*

* See Exod. xxix. 4. Levit. xiv. 8, 9. † Treatise on Infant Baptism, p. 60, 170. ‡ Antiquities of the Jews, Vol. I. p. 391.

|| Subjects and Mode of Baptism, p. 70. See also *Dr. Gale's Reflections*, 146—150.

occurs in the *Apocrypha*, it denotes *immersion*. This is expressly admitted by *Parkhurst*. Having stated that the LXX. use it "for *washing oneself by immersion*, answering to the Hebrew *tabal*, (2 Kings, v. 14,)" he adds, "Thus also it is applied in the apocryphal books, Judith vii. 7. *Eccclus. xxxiv. 25.*"*

Every instance produced by Mr. Gray of the use of the word *baptizo* in any writer, prior to the time in which it was employed to designate the action to be performed in a Christian ordinance, has now been examined. This able disputant, in the possession of the most ample means, has undoubtedly done his best in support of the practice of the Pedobaptists. But, has he produced an instance in which the word (*baptizo*) can be reasonably thought to denote *sprinkling*, or any thing like it? Not one. Indeed, all that he has professedly attempted to shew, is, (p. 211,) "That the word *baptize* [*baptizo*] is not employed exclusively in the sense of immersion, either in the Septuagint, the Apocrypha, or in classical authors." But even in this attempt he has utterly failed; for it has been fully evinced, that in every instance which he has produced, the word (*baptizo*) does obviously signify *to immerse*.

What reason, then, apart from the prejudice of education, and strong attachment to a favourite system, has Mr. G. for supposing, (p. 211,) "that *there is less reason to think it must retain this specific meaning in the New Testament?*" Can it be reasonably thought, that the Saviour would enjoin *sprinkling* by a word which did not mean *to sprinkle*, but *to immerse*? If He had chosen to appoint *sprinkling*, as the action to be performed, the word *rantizo* would have expressed that action distinctly. If He chose to appoint

* *Greek Lexicon, in Baptizo.*

immersion, I ask, What appropriate Greek word could He have employed, instead of *baptizo*, that would have expressed *immersion* with more distinctness and certainty? Until, then, an appropriate term can be selected from the whole range of the Greek language, which will express immersion more emphatically than the word *baptizo* does, it is manifestly inconsistent to attempt an evasion of the native and usual import of this word, by seeking to find exceptions.* Our author, however, instead of giving us a more suitable and definite Greek word to express immersion, after having failed to find exceptions elsewhere, proceeds to the New Testament in quest of instances in which it may be thought that the word (*baptizo*) means something less than immersion. For this purpose he cites, (p. 214,) :—

4. Mark vii. 3, 4. "For the Pharisees and all the Jews, except they (*nipsontai*) wash their hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they (*baptisontai*) wash, they eat not."

Every intelligent reader must at once perceive, that two distinct kinds of *washing* are here intended. After the inspired writer had stated,

* Orthodox Christians ought to be cautious how they adopt and sanction precisely the same mode of reasoning that is employed by Universalists in support of their views. They allege, that the words rendered *everlasting*, *eternal*, and *forever*, do not always denote endless duration. Both Baptists and Pedobaptists, aware that there are some pretexts for this assertion, shew, that the words so rendered, in their native and usual acceptation, signify endless duration; and then require them to produce appropriate Hebrew and Greek words that will express this idea more unexceptionably than these words do, which are employed to indicate the continuance of the future blessings of the righteous, and of the very existence of Deity. But the course pursued by Pedobaptists in the debate respecting the mode of baptism, is evidently adapted to establish the erroneous and dangerous position, alike subversive of every part of doctrine and duty, 'that nothing can be proved by words in the meaning of which any "shades of difference" can be discovered.'

that the Pharisees always washed their hands before eating, it would have been useless and unmeaning tautology to add, that when they came from the market they did the same before they ate. And why, if the action were the same, are two entirely different words used in the Greek? Let, then, the latter part of the passage be read according to the primitive and usual meaning of the word used, and the propriety and force of the whole will be apparent:—"And when they come from the market, except they (*baptisontai*) immerse themselves [bathe] they eat not."

It has been shewn, both from the language of Sacred Writ, and the concessions of Pedobaptists, that the Jews were actually required to immerse or bathe themselves on account of certain ceremonial pollutions.* But the Pharisees, besides the unnecessary frequent washing of hands, had needlessly and superstitiously multiplied these ablutions by immersion. When, therefore, they came from the market, or any place of public resort, in which they were liable to contract some ceremonial defilement, they did not deem it sufficient to wash their hands, but considered it requisite to immerse their whole bodies.

The correctness of this view of the passage is fully admitted by several learned Pedobaptists. *Vatablus* says, "They washed themselves all over."† And *Grotius* observes, "They cleansed themselves with greater care from the contact of the market; for they not only washed their hands, but immersed their bodies."‡ So *Dr. Hammond* remarks, "When they come from the hall of judgment, or any the like mixt assemblies, they wash their whole body, (for fear they

* See p. 115, 116, &c. † Quoted by Dr. Gale. p. 164

‡ *Mxjori cura*, &c. Note on Mark vii. 4.

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may have been defiled by the presence of heathens, or promiscuous company of men there) before they eat.—The word here used [*baptizesthai*] (as it differs from *niptesthai*, verse 3, which belongs to the hands or feet) signifies the *washing* of the *whole body*. Thus 'tis said of *Eupolis* (who wrote the *Tragedy* called *Baptæ* against *Alcibiades*) that being taken and thrown into the sea, *cbaptizeto*, "he was baptized, [immersed in the sea.]*

Our author next adduces, (p. 214):—"Luke xi. 38. "And when the Pharisee saw it, he marvelled that he [Jesus] had not first (*cbaptisthe*) washed before dinner."

As our Lord had been in a mixed assembly, among the common people,† and exposed to the touch of such as might be ceremonially unclean,‡ "when the people were gathered thick together," (ver. 29,) the Pharisee, entertaining the views, and observing the custom, just described, would naturally wonder, that a person so noted for his strict regard to purity, had not been *bathed* or *immersed* before dinner.

It is to be observed, moreover, that *bathing* was not only a very common custom in Palestine and the East generally,|| but it was especially practised previously to attending feasts. To this custom our Lord himself evidently alludes in John xiii. 10. "He that is washed, (*teloumenos, bathed*), needeth not save to wash his feet, but is clean every whit." On this text, *Dr. G. Campbell* re-

* *Dr. Hammond's Paraphrase and Annotation on Mark vii. 4.*

† *Maimonides* says, "If the Pharisees touched but the garments of the common people, they were defiled, all one as if they had touched a profusious person, and needed immersion." Quoted by *Dr. Gill in loc.*

‡ Compare *Levit. xv. 7, 11, 19—22, 27*, with *Mark v. 24—31*; *Luke xi. 29, 38*, and *Isa. lxx. 5.*

|| *Tertullian*, speaking of the day of the baptism of converts in his time, says, "From that day we abstain a whole week from bathing ourselves, which otherwise we use every day." *Dr. Wall*, Vol. II. p. 420.

marks, "This illustration is borrowed from the custom of the times; according to which those who had been invited to a feast bathed themselves before they went; but as they walked commonly in sandals, and wore no stockings, it was usual to get their feet washed by the servants of the family, before they laid themselves down on the couches. Their feet, which would be soiled by walking, required cleaning, though the rest of their body did not." *Dr. Hammond* observes upon it, "He that is washed all over already, needs no more washing, save only for his feet.—The Hebrews had their *baptismous*, or *louseis*, and their *nipseis*; the former *washing* of their *whole body*,—the other, of the *hands* or *feet*." The Doctor evidently admits, that the Pharisee expected our Lord would have been *bathed* or *immersed*; for on Luke xi. 38, he refers to his Annotation on Mark vii. 4, where he had expressly stated, that "the word *baptizo* signifies the *washing* of the *whole body*;" and had remarked that the word (*agora*) rendered "market, signifies any *promiscuous* or *popular assembly*." (See Luke xi. 29.)

In *Hederic's* Greek Lexicon the word *baptizo* is defined in these two passages (Mark vii. 4. Luke xi. 38,) which are expressly cited, "To immerse oneself, that is, to be bathed."*

If only an ordinary washing of the hands had been intended, what possible reason can be assigned, why the inspired writers did not in these two instances, as usual, employ the term (*nipto*) which is constantly used to denote that action?

When the facts and considerations now noticed are duly weighed, the unprejudiced reader cannot fail to arrive at the conclusion, that in these instances, as well as the others examined, Mr. G. has been unable to produce even a probability

* "*Immergo me. i. e. labor.*"—*Ed. Romæ, 1832.*

that the word (*baptizo*) departs from its primary and usual meaning to immerse; while he has not produced a single instance in which he himself professes to think that it signifies *to sprinkle*.

Though he could adduce no evidence in favour of sprinkling, in order to render it probable that the noun (*baptismos*) may sometimes depart from its proper and ordinary signification of *immersion*, he cites, (p. 216.) :—

Mark vii. 4. "The (*baptismous*) washing of cups and pots, brazen vessels, and of (*klinon*) tables."

Our Lord censured the Pharisees, that, while they were regardless of inward purity, they exceeded the requisitions of the law with regard to ceremonial ablutions, and did that needlessly which was enjoined only in cases of actual and known ceremonial defilement. In order, therefore, to determine what they did unnecessarily to the articles here mentioned, it is only requisite to ascertain what the Jews were commanded to do to vessels, or other articles, that were known to be really defiled, as by the touch of any dead animal. Of this we have explicit information in Lev. xi. 32. "And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein any work is done, it must be PUT INTO WATER."* Not a shadow of doubt, therefore, can exist, that the ablutions to which Jesus referred in Mark vii. 4, 8, were actually performed by *immersion*.

But Mr. G. thinks it improbable (p. 217, 218,) that the "tables" (*klinon*, which he renders "couches or beds"†) were immersed.

* See also Lev. xv. 12; Numb. xxxi. 23.

† The word is usually translated "bed." See Matth. ix. 2, 6; Mark vii. 30; Luke xvii. 34.

Dr. Gill, however, has given rules from the Jewish Rabbies, in which it is not only stated that "they *dip* all unclean vessels," but it is also expressly said, "A bed that is wholly defiled, if he *dips* it, part by part, it is pure;" and again, "if he *dips* the bed in it [the pool of water] although the feet are plunged into the thick clay, (at the bottom of the pool) it is clean."*

Rev. Richard Watson, also, though a strenuous opposer of immersion, says, "It must be acknowledged that in the rules of the more modern Jews, in these matters, the couches are directed to be taken in pieces and dipped.† Dr. Hammond remarks on the text, "The *baptisms* of cups, &c. in the end of this verse, is putting them into *water* all over."

Our opponent finally (p. 218,) very confidently urges, as an exception from the sense of immersion :

Heb. ix. 10. "Which stood only in meats and drinks, and divers (*baptismois*,) washings."

That there were divers sprinklings under the law, is not denied; but if the Apostle intended to refer to these, why did he not employ the proper term (*rantismos*) which is used to denote sprinkling ?‡

It has been fully demonstrated, that divers persons, as priests and common people, were required to *immerse* or *bathe* themselves on divers occasions,|| and that divers vessels and other articles were to be "put into water," to "go through the water," or be "rinsed in water," that is, *immersed*, on account of divers pollutions.§ What valid reason, then, can be assigned, why the Apostle (who may have included the sprinklings under the general phrase "carnal

* Com. *in loc.*

† Exposition *in loc.* ‡ See Heb. xii. 24; 1 Pet. i. 2.

|| See Lev. xiv. 8, 9; xv. 5, 6, 7, 18, 21. Numb. xix. 19.

§ Lev. xi. 32; xv. 12; Numb. xxxi. 23.

ordinances,") should not be thought to refer to these immersions, since he has used the most appropriate term to express immersion ?*

Though Mr. G. does not deny (p. 218,) that the word (*baptismois*) refers to these bathings, he thinks the term (*diaphorois*) *divers* "evidently points to the different kinds of ceremonial ablutions, which the law enjoins, and not merely to those which were performed by immersion." But the diversities of persons and things immersed on divers occasions, render the phrase *divers immersions* appropriate and expressive. Accordingly, *Dr. Macknight*, a Pedobaptist of eminent erudition, has not scrupled to translate the words (*diaphorois baptismois*) "divers immersions."† He has thus fully sanctioned the form of expression against which our author objects, and has distinctly admitted, that the word (*Baptismos*) here retains its original and constant import, that of immersion. So also *Parkhurst* defines it in the texts that have now been considered (Mark vii. 4, 8. Heb. x. 9.) "An immersion or washing in water."

I have now examined all the passages in the New Testament in which either the verb *baptizo*, or the noun *baptismos*, occurs without reference to a Christian ordinance, which are cited by Mr. G. in favour of sprinkling. And here it ought to be observed, that as he concedes, (p. 204,) "that the word in question has usually in classic writers the meaning of to plunge or immerse," it was not incumbent on me (though I have done it)

* In *Hederic's Lexicon (Latino-Groecum)*, as also in that of *Schrevelius*, (with *embamma*, from the same root,) *baptismos* is the word selected to express in Greek the Latin word *immersio*, *immersion*.

† In *Ezra* viii. 27.—"And two vessels of fine copper," the Hebrew word rendered "two," which evidently does not denote diversity of kind, but mere *plurality*, is rendered in the *Septuagint* by the same Greek word (*diaphora*) *divers*. In the Hebrew Translation of Heb. ix, 10, the word that corresponds to (*diaphorois*) *divers*, merely signifies *many*.

to show that in every alleged instance it must, from the nature of the case, retain its original meaning; but the *onus probandi* (*burden of proving*) rests entirely on him. Though it would have availed nothing if he had produced several exceptions, such as are found in the use of almost all words, yet to establish even one, he was bound to prove clearly, that the word absolutely must, in the given case, signify something quite distinct from immersion. But has our learned author, with all his elaborate research in the Greek classics, the Septuagint, the Apocrypha, and the New Testament, established unequivocally one such exception in the literal use of either the verb or the noun? Every reader whose mind has not been previously closed to a demonstration as clear as that *two and two make four*, must certainly admit that *he has not*; and consequently, that the question ought to be regarded as *decided and settled*.

Even in his last example (Heb. iv. 10) on which he evidently places his chief reliance, he clearly admits, (p. 218,) that the word (*baptismois*) included the "ceremonial ablutions—which were performed by immersion." If so, it certainly could not include *sprinkling*, which is no kind of *washing*, while *immersion* is *washing*, and is frequently so called by Pedobaptists. Dr. Lightfoot, though a zealous champion for the establishment of sprinkling instead of immersion, says, "that the baptism of John was by plunging the body, after the same manner as the [Jewish] washing of unclean persons:" and presently after calls John's baptism "washing."* The Doctor thus distinctly concedes, that both John's baptism and the ceremonial ablutions of the Jews were performed by immersion; and he calls them

* See Dr. Lightfoot's Observations on Baptism, in Dr. Adam Clarke's Comment. or Appendix, on Mark xvi. 16.

both "washing." Hence it is evident, that the use of this word by our Translators, does not indicate, that they thought the word *baptizo* ever signifies any thing less than immersion, while it excludes the idea of sprinkling. Who knows not the difference between the ordinary *washing* of garments, in which they are *immersed*, and the subsequent and distinct act of *sprinkling* them?

So in Acts xxii. 16. "Be baptized, and wash away thy sins," the word rendered "wash away" (*apolausai*, from *apó* and *lauo*, to wash or bathe the whole body) cannot refer to sprinkling water on the face, but it manifestly alludes to the immersion of the person:—"Be sprinkled and [so] wash," is utterly incongruous; 'Be poured and wash,' is not English; 'Be washed and wash,' is grossly tautologous; but, 'Be immersed, and [in a figure] wash away thy sins,' ("as the body was by water cleansed from its pollution,"*) which gives to each word its ordinary signification, is perfectly congruous and natural. So *Stockius*, (before cited, p. 106,) after defining *baptismos*, "the immersion or dipping of a thing into water, that it may be washed," adds, "Anciently the person to be baptized was immersed into water, that he might be [figuratively] washed from the pollution of sin."

On Heb. x. 22. "Having our hearts sprinkled from an evil conscience, and our bodies washed [*louloumenoi*, bathed] with pure water," *Dr. Doddridge*, referring to the sprinklings of the law, says, "Our hearts are thus sprinkled by the purifying and cleansing blood of Jesus, as well as our bodies in baptism washed with pure water, intended to represent our being cleansed from sin."† And *Dr. Macknight*, in his note, on the

* *Dr. Doddridge* in *loc.*

† I agree with the Doctor in the opinion, that there may be also an allusion back to the Jewish "custom of washing their bodies in clean water."

text, observes, "This word, [*lcloumenoi*] is commonly applied to the washing of the whole body." Can the body be truly said to be "washed," when only a few drops of water have been sprinkled on the face? Is it not obvious, that they alone have their "bodies washed" in baptism who are immersed?

It thus appears that the word (*louo*) by which allusion is made to the mode of baptism, as it signifies "to wash or bathe the whole body,"* instead of affording, (as Mr. G. seems to think, p. 236, 237,) any degree of countenance to sprinkling, tends directly to exclude every such idea, and to corroborate the fact already established, that immersion is the only scriptural mode of administering that ordinance.

Concessions from learned Pedobaptists to the same effect, might be easily multiplied; but the following, as a specimen, may suffice for the present:—

Glassius: "Baptizo signifies immersion."†

Castalio: "They [the persons baptized] were immersed into water."‡

Dr. Liebur: "Baptism, that is, dipping, immersing, from the Greek *baptizo*.—In the time of the Apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered."||

Editors of the Encyclopedia Metropolitana: "We readily admit that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the most ancient practice of the church, of immersing the body, which

*See Dr. G. Campbell on John ix. 7, & xiii. 10; and Dr. Hammond on John xiii. 10.

† *Philol. Soc. Lib. v. Cap. xiii.*

‡ "Immergebantur in aquas." Cited in Poole's Synopsis on Math. iii. 6.

|| *Encyclopedia Americana*, in Baptism.

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has been expressed by many divines, is well worthy of being considered.”*

Dr. Neander : “Baptism was originally performed by immersion (*untertauchung, dipping under* ;) many comparisons of the Apostle Paul allude to this mode.”†

Poole's Continuator : “It is true the first baptisms of which we read in Holy Writ, were by dippings of the persons baptized.”‡

Rev. Thomas Clarkson, A. M. : “Certainly adult baptism (the being plunged into the water was the *original practice*.”||

Professor Parson : “It is absurd to imagine *baptizo* has any other *proper meaning* than to dip entirely, to plunge, to immerse.”§

Not to multiply concessions needlessly, I may here observe, that the learned among the Quakers, or Friends, who, making no use of baptism, may be regarded as impartial judges in reference to the import of the word *baptizo*, and the mode originally used, decide the point entirely in our favour. For instance :—

Robert Barclay, the learned Apologist for the Quakers, says, “The Greek *baptizo* signifies *immerse*, that is, *to plunge*, and *dip in* ; and that was the proper use of water baptism among the *Jews*, and also by *John* and the primitive Christians, who used it : whereas our adversaries for the most part only *sprinkle* a little water upon the forehead, which doth not at all answer to the word.”*

Our author admits the unquestionable fact, (p. 252,) “that the Greek Church containing forty-six millions practice immersion.” Among

* Encyclopedia Metropolitana, in Baptism.

† *Allg. Gesch. der Chr. Rel. und Kirche*, Vol. I. p. 547.

‡ Comment on Matth. xxviii. 19.

|| Essay on Baptism, quoted in the Chris. Mss. Aug. 11, 1843.

§ Cited by Westlake on Baptism, p. 17.

* Apology, Proposition xii. p. 440.

them are all the people inhabiting ancient Greece, who still speak a dialect immediately derived from the former language, which they also sedulously cultivate. What avails it to suggest, that a greater number, (of whom comparatively very few have the slightest knowledge of Greek,) “do *not* practise it;” and that many of the Greeks are “ignorant and vicious?” Does not every discerning man at once perceive, that the Arabs, ignorant and vicious as they generally are, understand such words as have long been in common use in their language, better than the generality (yea, better even than the most learned) of Englishmen do? Must not, then, the Greeks, in whose vernacular tongue the word *baptizo* has been in common use for thousands of years, be reasonably expected to understand its import better than those nations who are, in general, utterly ignorant of the language?

The fact, therefore, that the Greeks, who generally understand their own language, and among whom there have been, and there still are, many learned men,* have invariably practised immersion, and regard nothing else as baptism, ought, in all reason and justice, to be regarded as perfectly decisive.

In conclusion, I ask, If *wetting*, the application of water in any way, or any thing short of immersion, is baptism, how comes it to pass, that a ship, though it is occasionally *wet* in almost

* *Theocletus Pharmacides*, a learned Greek, in a work published in Athens, in 1838, says, “One mode therefore of baptizing, we learn from the New Testament—that by immersion, (*katadu-seos*.)” *Alexander de Stourdza*, in a work published in 1816, says, “The Western Church has done violence to the word and the idea of the rite, in practising baptism by sprinkling, the very enunciation of which is a *ludicrous contradiction*. Baptism and immersion are identical. See Rev. W. Hague’s Review, &c. p. 17, 18.

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every possible way,—*sprinkled* by gentle showers, *drenched* by torrents of rain *poured* on her, *wet* by the spray, and *washed* by the waves, &c., is never said by any Greek writer to be (*baptizesthai*) *baptized*, except when she is actually *immersed*, while the word is frequently used in Greek authors in this sense, as by Diodorus Siculus, Hippocrates, and Josephus? * Whence is it that a cork floating on the surface of the water, *wet*, but *not immersed*, is called by the Greeks (*Phellos abaptistos*,) *an unbaptized cork*? † Is it not, then, evident, beyond all reasonable contradiction, according to this, and in accordance with the uniform view of the Greek church, that the man who has not been immersed in obedience to the Saviour's command, however pious, exemplary, and obedient he may be in other respects, is yet in reality *an unbaptized man*?

CHAPTER II.

CIRCUMSTANCES CONNECTED WITH THE ADMINISTRATION OF BAPTISM.

WHEN we have ascertained the literal and usual import of the word rendered *circumcise*, wherever we read that persons were circumcised, we know, from the word itself, what action was performed. Were any one, however, to raise a question relative to this subject, he could easily suggest some circumstances, such as the apparent improbability that God would enjoin such a rite, or that men would submit to it, the inconvenience attending it, the shortness of the time in which

* Biblical Repository, No. 10. p. 299, 300.

† *Ibid.* p. 293. See also Spanheim on Matth. iii. 11.

large numbers were circumcised, exposure to the attack of enemies, &c., which might seem to render it doubtful what the action really was, or, at least, whether the same action invariably took place. In reply to these objections, it would be natural and proper to adduce such circumstances as lead to confirm the true sense of the word. Those who are fond of tracing analogies between circumcision and baptism, can easily apply these remarks to the subject under consideration.

As the Greek words (*baptizo* and *baptisma*) express *immersion* more definitely and unexceptionably than the Hebrew words rendered *circumcise*, *uncircumcised* and *foreskin*, designate the precise action of circumcision,* we have no need to refer to circumstances for proof, that immersion is the action to be performed in the administration of Christian baptism. Since, however, the advocates of *sprinkling* are accustomed to appeal to circumstances in order to make it appear improbable that immersion was practised by John and the Apostles, it is proper for us to refer to such circumstances as tend to corroborate the fact which the word itself (*baptizo*) implies, viz., that immersion was the original practice. This is also the more requisite on the account, that our Translators, in accordance with their instructions, have not translated the original words, when they relate to the Christian ordinance, but have transferred them, by merely changing *o* into *e* in *baptizo*, (*baptize*) and dropping the final *a* from *baptisma*, (*baptism*.) The mere English reader may therefore be assisted in ascertaining the import of these Greek words, by a reference to circumstances.

The principal circumstances usually urged by the opposers of immersion, are, the want of time,

* Compare Gen. xvii. 14 with Exod. vi. 12, 30. Lev. xix. 23. Job xiv. 2, xxiv. 24. Ps. xxxvii. 2. cxviii. 10, 11, 12.

in certain cases, for the administration of the ordinance in this way, and the scarcity of water. It is proper, therefore, that each of these objections should be briefly considered.

1. *The want of time.*

In regard to the baptism of John, it is not easy to ascertain the precise length of time that he exercised his ministry;* and it is impossible to form even a probable conjecture as to the exact number of persons who received his baptism. The indefinite word *all*, which frequently denotes the same as *many*, can afford us no definite information on this point; since it appears that among those not baptized by John in the land of Judea, "all men" are said to have gone to Jesus for baptism;† and it is evident that many of the Jews were not baptized at all.‡

It might be alleged by the objector against the received sense of the word *circumcision*, that Joshua, who is expressly said to have "circumcised the children of Israel," could not have performed that rite upon the great number of male Israelites who must have received it, in the short space of time in which it is evident they were circumcised.¶ Will it be suggested, 'that he doubtless had assistants?' True: and why may not John have had assistants also?§ In many

* See Dr. Wall's Defence, p. 335. † See John iii. 22, 26; Exod. ix. 6, 20, 21; Mark i. 37; v. 20; Acts xix. 19.

‡ See Matth. iii. 7—10; Luke vii. 30; John vii. 48.

¶ Josh. v. 2—8. Observe that the words (ver. 8,) "they had done circumcising all the people," are in the Hebrew, as correctly expressed in the margin, "all the people had made an end to be circumcised." (So Septuagint, Vulgate, Luther, &c.) The original text, therefore, does not intimate that Joshua had any assistance in the work of circumcising the Israelitish males, whom he was personally commanded to "circumcise," and whom he is twice expressly said to have "circumcised." (verses 2, 3, 7.)

§ It is highly probable that Apollos, who was certainly a preacher immediately connected with John's ministry, was the person who baptized the disciples whom Paul found in Ephesus. Acts xviii. 24—28; xix. 1—3.

instances a man is said to have done what was done under his direction.* So Jesus is said to have baptized those to whom His disciples administered the ordinance: and there is no reason to imagine that the Evangelist would have intimated (John iv. 2,) that Jesus did not himself baptize them all, had it not been that He did not personally administer the ordinance to any.

From these considerations it is evident, that this objection against the *immersion* of the persons who received John's baptism, is utterly destitute of foundation.

Of the same nature is a similar objection (p. 232—234,) against the immersion of the three thousand baptized on the day of Pentecost. The supposition that the Apostles alone baptized them, on which the objection wholly rests, is a mere groundless conjecture; as the administration of the ordinance certainly was not restricted to them.† After it has been assumed, without a shadow of evidence, that the three thousand were baptized by the twelve Apostles only, Mr. G. supposes (233,) “the process of baptism to have commenced” at ten o'clock, A. M., allowing “eight hours” (nine hours before dark) “in which each Apostle must have baptized two hundred and fifty persons.” But what then? The writer knows from experience, that an administrator has led candidates moderately into the water, immersed them deliberately, and gently led them out again, at the rate of six persons in five minutes. At the same ratio each Apostle would have occupied less than three hours and a half. If the candidates were led in and out by others, as they conveniently might be, it would require much less time—no more

* See 2 Samuel. x. 18; Acts vii. 47; John iii. 22, 26; iv. 1, 2.

† See Acts viii. 12, 38; ix. 17, 18. Compare Luke x. 1. Acts i. 15.

than would be required to sprinkle the same number individually, with the usual form of words.

Rev. Mr. Frey, an Israelite, well acquainted with the subject, assures us, that the labour which Abraham is expressly said to have performed "in the self same day," (Gen. xiv. 14. xvii. 23,) would require more time than the baptism of three thousand persons; and yet he asks, "What son of Abraham did ever question the truth of the statement?"* Will, then, our author take his "Bible" (p. 234,) and read Gen. xvii. "and lay it down again, under the strong conviction that there were no [circumcisions] on this occasion?" If not, how can he possibly infer from the want of time, that "there were no immersions" on the day of Pentecost, especially since it is neither said nor intimated, that the candidates were baptized by the Apostles only?

2. *The scarcity of water.*

Professor *Stuart* has himself unintentionally obviated this objection. In reference to John iii. 23, he observes, "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;—but, on the other hand, a single brook would not suffice for the accommodation of the great multitudes who flocked to John?"† According to this view, every intelligent man must be aware, that, though some places are more convenient for immersion, than others, no body of people can reside permanently, in a state of civilized society, where there is not a sufficient supply of water for the immersion of candidates for baptism. Even in a time of extreme drought in Palestine, when

* Essay on Baptism, p. 104: † Bib. Rep. No. x. p. 321.

water was required for a religious purpose, on Mount Carmel, an abundant supply was forthwith obtained, without any apparent difficulty. (1 Kings xviii. 33—35.)

In regard to facilities for immersion at Jerusalem, (p. 233,) Mr. Frey states, that there were in that city, "many collections of water in the form of *bathing houses*, for the purification of unclean persons, and vessels, &c. *required by the law of Moses*, and which was always by immersion."* So Calmet says, "All legal pollutions were cleansed by baptism, or by plunging into water.—Generally people dipped themselves entirely under water, and this is the most simple notion of the word baptize."†

Independently of the provision that must have been made for these ablutions, the general prevalence of the practice of bathing could not have failed to furnish conveniences for immersion. Even Mr. Thorn, though exceedingly averse to immersion, admits, "That some of the Jews had baths for amusement and medicinal purposes, we have no question."‡

Upon what reasonable grounds, then, can it be imagined, (p. 233,) that none of the three thousand converted on the day of Pentecost were in possession of baths, either for ceremonial ablutions, or for purposes of refreshment?

That pools for fish were not uncommon in Palestine, is evident. Not only does Josephus, in a passage already cited, speak of the fish ponds in Jericho, in one of which Aristobulus was drowned, (being *baptizomenos, immersed*,) but Solomon mentions the "fish pools in Heshbon," and Isaiah speaks of "all that make sluices and ponds for fish."||

But it is superfluous to dwell on an objection so futile. Who knows not that the pools (*kolum-*

* Essays, &c. p. 105. † Calmet's Bible Dictionary, in Baptism. ‡ Modera Immersion, &c. p. 319. || Cant. vii. 4. Isa. xix. 10.

bethrai, swimming places) of Siloam and Bethesda, were both near at hand, and accessible.* Each of these, as shown to *Rev. Mr. Maundrell* in 1697, was about 60 rods in circumference.† Our author might, indeed, well admit, (p. 234,) that “the strong conviction that no immersions took place on this occasion—may be prejudice.”

If it were alleged, ‘that the action usually designated by the word *circumcise*, could not have taken place in certain cases for the want of a suitable instrument,’ would it not be sufficient to reply, ‘that the word itself invariably determines the action; and, moreover, that suitable instruments were in common use for other purposes.’‡ So when we are told (Acts xvi. 33,) that the Philippian Jailer “was baptized,” the Greek text (*cbaptisthe*) informs us that he *was immersed*, as distinctly as it can be expressed; and we know, moreover, that accommodations for immersion were in common use for *bathing*. *Rev. Mr. Frey* says, “All who have travelled in the East know, that few large buildings are without tanks of water, or *bathing houses*; and this is particularly necessary to preserve health in pri-

* Neh. iii. 15; John v. 2, 4, 7; ix. 7, 11.

† Journey from Aleppo to Jerusalem, p. 91. *Rev. W. Hagus*, referring to Dr. Robinson’s Work on Palestine, observes, “In vol. I. sec. vii. 9, there is an article of nineteen pages on the supply of water in Jerusalem. The extent of the cisterns, reservoirs, fountains, and pools, for all the purposes of life, appeared truly amazing.” Mr. Hague remarks, “The city *now* abounds in relics of fountains, cisterns, pools, baths, reservoirs, basins, and conduits, which indicate an abundance of water, and great facilities for adapting its flow or confinement to every imaginable purpose.” Review, &c. p. 24. Examination, &c. p. 136.

‡ When no convenient instrument was at hand, the act required by the law of circumcision could be performed with one less convenient. (Exod. iv. 25.) If it is to be concluded that immersion did not take place where the accommodation for it is not specified, it must follow, that circumcision did not, where the instrument is not mentioned; and the argument of the Quakers against the use of water, that where baptism is mentioned water frequently is not, must be acknowledged to be valid and decisive. See Barclay’s Apology, Proposition. xii.

sons, barracks, &c.)* *Dr. Judson*, when preaching in Calcutta, observed, "This ease [of the *Philippian Jailer*] can present no difficulty to the minds of any of you, my brethren, who may have been within the yard of the prison in this city, or are acquainted with the fact, that prison yards, in the East, as well as the yards and gardens of private houses, are usually furnished with tanks of water."† *Dr. Liebur* says, "Bathing undoubtedly took place first in rivers and in the sea, but men soon learned to enjoy this pleasure in their own houses. Even *Homer* mentions the use of the bath as an old custom."‡ *Dr. Rees* observes, "The practice of bathing is found among all the nations of antiquity.—The Romans, who for a long time bathed in the *Tiber*, borrowed the idea of artificial baths from the Greeks."|| *Dr. Collier* says, "The Romans had public and private baths," &c. §

The convenience thus afforded for immersion is illustrated by a recent case in point. Professor *Chase*, when in Rome, in March, 1833, baptized an English gentleman in a bath in that city.¶

Whatever improbable conjectures Mr. G. may form, (p. 235,) that the preaching, the washing of stripes, and the baptism, all took place in "the outer apartment of the prison," the facts narrated, (Acts xvi. 30, 32, 34,) that the *Jailer* "brought them out," and "they spake unto him the word of the Lord, and to all that were in his house," (naturally implying that the discourse was delivered in his house,) that "he took them the same hour of the night and washed their stripes, and was baptized," and that after the baptism, he "brought them into his house," are evidently favourable to the idea of immersion.

* *Essays*, &c. p. 105. † *Sermon on Baptism*, p. 7.

‡ *Encyclopedia Americana* in *Bath*. || *Encyclopedia in Bath*.

§ *Gr. Hist. Dict. in Baths*.

¶ *Professor Ripley's Christian Baptism*, p. 102.

Our author having examined "the circumstances" connected with the administration of baptism, adopts the language of Professor Stuart, (p. 237,) "I find none, I am quite ready to concede, which seem absolutely to determine that immersion was not practised;" but suggests that some "serve to render it improbable that immersion was always practised." Must we, then, on account of mere apparent improbabilities, reject the plain and usual sense of the words of inspiration, and substitute such a meaning as either our fancies or our prejudices may dictate? It may thus be inferred, from the appearance of improbability, that Samson did not actually slay "a thousand men with the jaw-bone of an ass," (Jud. xv. 15,) with much more plausibility than it can be inferred from any circumstances, that any persons whose baptism is recorded in Scripture were not actually immersed; for the word rendered "slew," which frequently signifies *to smite*, does by no means so naturally and necessarily denote the *taking away of life*,* as the word *baptizo* denotes *immersion*.†

The considerations, however, which have now been adduced, are quite sufficient to shew, that no circumstances present even a shadow of improbability, that immersion did really take place in every instance in which any person was baptized.

I proceed, therefore, to notice some *circum-*

* See Exod. xxi. 13. 1 Kings xx. 37.

† In this manner Mr. T. Whittemore, a Universalist, commenting on Matth. x. 28, "Fear not them which kill the body," adventures to substitute the word "torture" instead of *kill*; and asserts, "There are sufficient reasons for rendering *apokteino* [*kill*] torture in this instance." (Trumpet, vol. xiv. p. 114.) Truly, if men may so *torture* the words of inspiration, they can easily either prove or disprove any sentiment at pleasure. The words *apokteino*, *to kill*, and *baptizo*, *to immerse*, appear to me, upon attentive examination, to be equally definite in signification; and as much so as any verbs that occur in the original Scriptures.

stances which obviously refer to immersion as the primitive mode of baptism.

1. *The places selected for the administration of the ordinance.*

The first account which we have in the New Testament of the administration of baptism, is, that it was performed "in Jordan—in the river of Jordan." (Matth. iii. 6. Mark i. 5, 9.) This was a large river, that could not ordinarily be forded,* and of course a convenient place for the immersion of multitudes of people. In like manner we read, "John also was baptizing in Ænon, near to Salim, because there was much water there." (John iii. 23.)

When the sacred historian informs us, that "Joshua made him sharp knives, and circumcised the children of Israel," (Joshua v. 3.) would not the man who should allege, 'that these *sharp knives* were required, not for circumcising, but for other purposes,' be justly regarded as grossly perverting the obvious sense of Scripture? Is it not equally inconsistent for Mr. G. (p. 223,) following Dr. Woods, to attempt in precisely the same manner, to explain away the manifest import of the expression, "because there was much water there?" This statement is so directly and intimately connected with the administration of the ordinance of baptism, (for which all agree that water is requisite,) that it appears to me nothing but the invincible force of prejudice could ever induce any man to attempt an evasion of the evident fact, that the place was selected because it was commodious for the immersion of the people.†

* See Josh. ii. 7. Judges iii. 28. 2 Saml. xix. 18.

† It has been shewn, that in Jerusalem and Philippi accommodations might undoubtedly be obtained for immersing; but it does not thence follow, (p. 223, 224,) that every part of the land of Judea had such facilities for the immersion of large numbers of people, as to render selection for it needless.

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Accordingly, many learned Pedobaptists have distinctly conceded, in direct contradiction to their own practice, that this is unquestionably the true import of the text.

Dr. Hammond, who candidly acknowledges, in reference to the baptism of the penitents by John, that he, "in token of their resolved change, put them into the *water*, *dipped* them all over, and so took them out again," observes with regard to immersion, "Hence was *John's* baptism in a *river*, in *Jordan*, (Mark i. 5,) in a *confluence of much waters*, as in *Ænon* (John iii. 23,) *because*, as it is added, *there was much water there.*"*

Dr. Whitby remarks on these words, "In which their whole bodies might be dipped."

Dr. Doddridge thus paraphrases this clause:—"He particularly chose that place, *because there was a great quantity of water there*, which made it very convenient for his purpose." The Doctor observes in a note, "Nothing surely can be more evident than that (*polla hudsona*) *many waters* signifies a large quantity of water, it being sometimes used for the Euphrates, Jer. li. 13. Septuagint."†

Dr. Lightfoot admits, "That the baptism of John was by plunging the body—seems to appear from things which are related of him; namely, that he *baptized in Jordan*, that he baptized in *Ænon*, *because there was much water there*, &c.‡

Kuinoel thus translates the clause and comments on it:—"Because there was plenty of water there, namely so great, as Grotius has noted on the passage, that the human body might be easily immersed in it, in which manner baptism was then performed."||

* Annotation on Matth. iii. 1.

† The same words (*hudsona polla*) are used in 2 Saml. xxii. 17; Ps. xxix. 3; xxxii. 6; Rev. i. 15; xiv. 2; xix. 6.

‡ Quoted in Dr. A. Clarke's Com. on Mark xvi. 16.

|| "Quoniam aquæ ibi copia erat, tanta," &c. Com. in loc.

2. *The circumstance of going to the water for baptism.* (Matth. iii. 5, 6, 13. Mar. i. 5, 9. John iii. 22, 23. Acts viii. 38.)

Intelligent men are accustomed to accomplish an object in the most convenient way : and every one knows, that, if baptism were to be administered by sprinkling, it would be far more convenient to have a small quantity of water brought, than for the administrator and candidates to go to the water. Accordingly, those who practise sprinkling, have water brought in some vessel, though they do not deny, (whatever criticisms they may offer upon the prepositions,) that we have express accounts of persons going to the water, in the days of John and of the Apostles, for the purpose of being baptized.*

The fanciful conjecture (p. 235,) though oft repeated, that the inquiry, "Can any man forbid water," &c. ? (Acts x. 47,) denotes 'that water was to be brought,' is manifestly without the least foundation. It was not the bringing of water of which the Apostle was speaking, but the water-baptism of the Gentile converts, which he maintained could not be consistently forbidden, since they had received the Holy Ghost." *Rev. T. Boston* cites Irenæus as thus commenting on this text—"Signifying that unless the Holy Spirit had rested on them, there should have been [those] who would have hindered them from baptism."†

Where there are accounts in the Scriptures of the bringing or conveyance of water, or other liquids, for any purpose, we frequently have mention made of the vessel used ;‡ but where have we the slightest intimation of any vessel employed to carry water for baptism ? As soon,

* See Mr McLeod's Conversations, &c, p. 23.

† Discourse on Baptism, p 17. ‡ See Gen. xxiv. 15, 45; 1 Sam. x. 1; xvi. 13; xviii. 33; 2 Kings ix. 1; Mark xiv. 3, 13.

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however, as immersion began to be dispensed with, in cases of supposed necessity, the vessel for conveying water is distinctly mentioned in history. Mr. G. says, (p. 244,) "In the middle of this [the third] century, we have an account of a Roman soldier, who brought a pitcher of water for St. Lawrence [in prison] to baptize him with." When the mode thus began, in some instances, to be changed, how manifestly different are the accounts from those given in the sacred Oracles!

Dr. Doddridge, after candidly admitting, that the Ethiopian was immersed,* justly remarks, "It would be very unnatural to suppose that they went down to the water, merely that Philip might take up a little water in his hand to pour on the Eunuch. A person of his dignity had, no doubt, many vessels in his baggage on such a journey through such a desert country, a precaution absolutely necessary for travellers in those parts, and never omitted by them. See Dr. Shaw's Travels, Pref. p. 4."

Even Mr. G. himself admits (p. 242, 243,) that the account given by Justin Martyr (A. D. 150,) "Then we bring them [the candidates] to some place where there is water," does furnish some "reason to suppose that this washing was an immersion." And Professor Stuart expressly concedes, "I am persuaded that this passage, as a whole, most naturally refers to immersion; for why, on any other ground, should the convert who is to be initiated, go out to the place where there is water? There could be no need of this,

* Burkitt, Poole's Continuator, and Dr A. Clarke admit the same. The extravagance of the fancy of some, that the Ethiopian learned the duty of baptism from Isaiah lii. 15, "So shall he sprinkle many nations," and was therefore sprinkled, is apparent from the fact, that in the Septuagint, which he was reading, there is no reference to sprinkling; but this clause reads, "So shall many nations (*thoumasontai*) wonder at Him."

if mere sprinkling, or partial affusion only, was customary in the time of Justin.”*

If, then, the circumstance of *going to the water for baptism*, furnishes decisive evidence that immersion was practised in the time of Justin, does not the same circumstance afford equally convincing proof, that immersion was also practised in the days of the Apostles ?

3. *The circumstances of going “down into,” being baptized “in,” and coming “up out of the water.”*

As the word *baptizo* was frequently used by classic authors in reference to *plunging*, or being *plunged*, at once (*eis*) into a river, lake, or sea, and Christian baptism was performed by going first (*eis*) into the water, and subsequently being immersed (*en*) in it, (as Aristobulus, after going into one of the fish ponds, was drowned, “*baptizomenos en kolumbethra, being immersed in a pond,*”) some difference in the construction may be naturally expected. But Professor Stuart’s criticisms on the Greek prepositions, adopted by Mr. G. (p. 212, 213, 220, 222,) are irrelevant; because he was opposing a view of the subject strangely imputed by him to the Baptists, which they do not entertain. So Mr. G. speaking of the terms, *in, down into, up out of*, says of the Baptists, (p. 220,) “The common impression upon persons of their persuasion is,—that these very terms express the act of going under, and coming up from under the water.” It probably will not be denied, that I am quite as well acquainted with the views of the Baptists as our opponent is; and yet I am not aware that such an impression ever rested upon the mind of any one of them. We do, however, suppose, that, as men are not accustomed to “go into the water” for the accomplishment of an object which

* Bib. Rep. No. x. p 356.

can be effected equally as well without, the fact that the primitive disciples "went down into the water" for baptism, were baptized "in" it, and subsequently "came up out of the water," does furnish an argument in proof that sprinkling, which requires none of these things, was not then practised, but that immersion (expressed by the term *baptizo*;) which does require them, was practised, in accordance with these circumstances.

That Pedobaptists are aware of the force of this argument, and in effect acknowledge it, is evident from the strenuous efforts which they are continually putting forth, (p. 220—222,) to alter the authorized Translation of the Bible, so as to make the words read "*to, at, and from, the water.*" As the Translators were Pedobaptists, it is not strange that they have sometimes rendered the preposition *en* "with," where it ought to have been translated *in*. That they have done so is admitted by *Dr. G. Campbell*, a learned Pedobaptist, who has clearly shewn,* that as they have been obliged to render it "in" sometimes, as "in Jordan," "in the river of Jordan,"† where "with" would be utterly incongruous, so they should always have rendered it in the same manner where it is used in the same connexion, and evidently in precisely the same sense.

Our opponents are ready to charge us with being almost guilty of sacrilege, if we suggest, even upon the authority of their own authors, that there can be the slightest imperfection in the authorized Translation. If, then, we adopt this Translation altogether, and so admit the correctness of the rendering "with water," in

* Note on Matth. iii. 11.

† *En ti Jordani—en ti Jordani potawo.* Matth. iii. 6; Mark i. 5. So *en hudati* should be rendered, as it is by Dr. Campbell, "*in water.*" Matth. iii. 11; Mark i. 8, &c.

some instances, this phraseology will not prove that the water was applied to the persons baptized, either by sprinkling, or in any other way. When we say that a person was *covered* or *buried*, it is immaterial whether we state that it was *in*, *with*, or *under* water, earth, &c. In this case, as in that of baptism, the phrase *with water* designates only the element, without any reference to the manner in which the person was *covered* or *buried*. So Mr. G. himself, having translated the words of Cyprian, *aqua salutari loti*, (p. 244.) "bathed with saving water," admits that *immersion* was meant, as distinguished from *sprinkling*, and therefore thus subjoins the unquestionable sense, in brackets, ["immersed in baptism."] So also Professor Stuart says of Tertullian, (who, as both he and Mr. G. admit, p. 243, gives "direct and unequivocal testimony" in favour of immersion,) "He speaks of those who had been baptized, as being those *qui aqua lavarentur*, *who are washed with water*; and again, *qui aqua lavissent*," *who bathe or wash with water*.*

But the advocates of sprinkling are aware, that if the preposition *en* be admitted in one instance relative to baptism to signify *in*, which is unquestionably its primary and usual meaning, it will strongly favour immersion; since it is manifestly preposterous to speak of being sprinkled *in* water, or *in* a river. They are obliged, therefore, to abandon the common Version, as being too favourable to the Baptists, and so to render *en Jordane*, as Mr. G. does, (p. 220,) "*at Jordan*." It thus appears, that while the Baptists, adopting an unexceptionable rule of interpretation,† would translate the word (*en*) uniformly where it occurs in the same connexion, with reference to the same subject, Pedobaptists are compelled, after rejecting the authority of the common Version,

* Bib. Rep. No. x. p. 357. † See Abp. Newcome's Preface to his Improved Version of the Minor Prophets, p. 27-30.

where their favourite word "with" is inadmissible, to select another word, (*at*,) which certainly does not express the ordinary meaning of *en*, especially as connected with *water*, or *a river*.

If the authorized Translation had been made by Baptists, and we should complain that it was too favourable to our opponents, would they not justly charge us with flagrant inconsistency? Is it not equally inconsistent in them to allege, that the Translation made by their Pedobaptist brethren is too favourable to us, where the Translators were constrained by a sense of equity to render the prepositions (*cis*, *en*, and *ek*) according to their native import, "into, in, and out of?"*

To evade the force of this argument, by changing the Translation, our opponents are accustomed to produce instances in which these prepositions are rendered otherwise in passages by no means parallel. Thus Mr. G. to prove (p. 220,) that "In Jordan, may with propriety be rendered AT Jordan," cites Rom. viii. 34; Heb. viii. 1, x.

* As it had been incorrectly reported, that the Baptists in England and America had made certain alterations in the common English Translation of the Bible, I requested Mr. Robert Sears, of New York, whom I providentially met in St. John, N. B. to furnish a brief statement relative to this subject. The testimony of Mr. Sears, who is well known as the Editor and Publisher of various religious Pictorial Works, will undoubtedly be satisfactory to all who have any knowledge of him. His statement is as follows:—

St. John, Dec. 30, 1843.

"DEAR BROTHER,—It gives me much pleasure to assure you in answer to your inquiry, that the Baptists in the United States composing the American and Foreign Bible Society, have neither made nor adopted any new English Version of the Scriptures; but that, like their brethren in England, they circulate, in our language, the common Translation only. The New Version of the Bible, lately published in the United States, is entirely a private or individual enterprise, got up by a Mr. Bernard, and edited by the Rev. Mr. Whiting, on their own account; and is not in any way either sanctioned or approved of by the American and Foreign Bible Society. You may rely on the correctness of this information; as I am personally acquainted with the Board of Managers, and have heard this opinion expressed, *unanimously*, by them all.

Yours, &c.

Rev. C. Tupper.

ROBERT SEARS."

12. (*En dexia tou Theou*) rendered "at" or "on the right hand of God."*

Every intelligent and unbiassed person must at once perceive, that it is much more suitable to refer to texts in which the prepositions are used with direct reference to *water, a river, &c.* Thus we read, "Pharaoh's chariots and his horse hath He cast (*eis*) into the sea; his chosen captains are drowned (*en*) in the Red Sea.—The depths were congealed (*en*) in the midst of the sea.—They sank as lead (*en*) in the mighty waters." (Exod. xv. 4, 8, 10.) "Every son that is born ye shall cast (*eis*) into the river.—And the fish that is (*en*) in the river shall die." (Exod. i. 22; vii. 18.) "The axe head fell (*eis*) into the

* When any one is said to have gone *into* a river, or *into* the water, or to have been *in* a river, it is understood, of course, from the nature of the element, that he was actually so *in* it as to be wet; but when one is said to have gone *into* a mountain, or *into* a city, no man in his senses imagines that such an one went under the surface of the earth; but he understands that the individual did actually enter *into* the region or place mentioned.

Rev. Mr. McLeod, apparently overlooking the obvious distinction between a *place*, which may be an extensive region, and a *stream* or *pool* of water in that place, cites (p. 26,) John x. 40. "Jesus went away again beyond Jordan, *into* (*eis*) the place where John at first baptized, and there he abode," with the following comment on it, by Rev. D. Isaac:—"Interpret this verse with Baptist strictness, and you make our Lord amphibious. For if John literally went *into* the water and baptized by immersion; and if our Saviour went *into* the very place where John baptized, and abode there, it necessarily follows, that the Redeemer must have lived principally in the water." It may be quite a sufficient reply to this pitiable burlesque, in which the word "very" is improperly added, to remark, that it is the writer's intention to go, in June next, (*eis*) into the place where he was born, where he was sprinkled, where he was brought up, and where he was baptized, and to abide there during the Session of the Association. Will any rational man, interpreting the writer's language "with Baptist strictness," hence infer, that he was born, sprinkled, and brought up, in Mr. Sheffield's Mill-pond?

It may sometimes be convenient to exemplify one's meaning by shewing what rendering will follow from the adoption of a certain principle of interpretation; but surely it is neither necessary nor consistent to caricature a large number of texts of Scripture, as Mr. McLeod has done, (p. 25—27,) in order to prove what no Baptist acquainted with the subject ever questioned, viz. that Greek prepositions, in some instances, vary in their significations according to the nature of the subject, or the principal words with which they are connected.

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water." (2 Kings vi. 5.) "He drew me (*ex*) out of many waters.—He brought me up also (*ek*) out of an horrible pit, (*apo*) out of the miry clay." (Ps. xviii. 16; xl. 2. Sept. xvii. 19; xxxix. 2.) " Oftentimes he falleth (*eis*) into the fire, and oft (*eis*) into the water." (Matth. xvii. 15.) "And the unclean spirits went out and entered (*eis*) into the swine; and the herd ran violently down a steep place (*eis*) into the sea—and were choked (*en*) in the sea." (Mark v. 13.) "I have no man, when the water is troubled, to put me (*eis*) into the pool." (John v. 7.)

Who sees not the gross absurdity that must follow the substituting of *at* or *with* for *in* (*en*), to for *into*, (*eis*), or *from* for *out of* (*ek* or *apo*) in these passages, and many others like them? With these let the texts that relate to baptism, in which the construction is obviously similar, be compared.

"And were baptized of him (*en*) in Jordan." (Matth. iii. 6.) "And were all baptized of him (*en*)* in the river of Jordan.—Jesus came from Nazareth of Galilee, and was baptized of John (*eis*) in Jordan. And straightway coming up (*apo*) out of the water." (Mark i. 5, 9, 10.)†

* Mr. G. insists, (p. 203,) that "*en te parembote*," means "in the midst of the camp." By the same method of translation, *en to Jordane potamo* (Mark i. 5,) must mean *in the midst of the river Jordan*.

† The opinion which some have adventured to propose, that our Lord was sprinkled to induct Him into the priestly office, rests on two gross errors. 1. Numb. viii. 7, relates to the setting apart of the Levites, (ver. 6, 11); but it is agreed by many Pedobaptists, that the priests were immersed at their consecration, according to Exod. xxix. 4, which is correctly rendered in the *Septuagint*, (*Louseis autous en hudati*), *Thou shalt bathe them in water*. 2. John was no priest, and therefore could not induct another into the priestly office, as is evident from his raiment, his diet, and his place of residence. (Compare Matth. iii. 1, 4, with Exod. xxix. 5, 6, 9, and Numb. xviii. 5, 8—13.) As our Lord was not a descendant of Aaron, nor of the tribe of Levi, He could not be a Levitical priest. (Numb. xvii. 6, 7; Heb. vii. 11—14.) His priesthood was of a more exalted character, as He was "an high Priest forever after the order of Melchisedec." (Heb. vi. 20.)

Though the preposition *apo* may signify either *from* or *out of*,

“And they went down both (*eis*) into the water, both Philip and the eunuch, and he baptized him. And when they were come up (*ek*) out of the water.” (Acts viii. 38, 39.)*

If it be still alleged, that these words might have been correctly rendered otherwise, I beg to be informed, what Greek prepositions could have

(as Matth. vii. 4, 5; xiv. 29; Luke viii. 29.) yet the circumstances related of the Saviour's baptism, that He was “baptized of John (*eis*) in Jordan, and straightway coming up (*apo*) out of the water,” though He evidently did not leave the bank of the river for some time. (Mark i. 9, 10; Matth. iii. 13—17; Luke iii. 21, 22) together with the well known import of the word *baptizo*, to immerse, have constrained many eminent Pedobaptists, as Drs. Hammond, Whitby, Doddridge, Stuckhouse, &c. to admit distinctly that He was immersed. So Dr. Fleetwood says, that John “baptized the immaculate Jesus in the river Jordan.—When this ceremony was performed, He went up straightway out of the water, and kneeling on the bank of the river fervently addressed His Almighty Father.” The Doctor observes, “It is evident that His motive was, to add a sanction to that ordinance forever after appointed to be the initiatory rite of Christianity.” (Life of Christ, p. 66, 67.) Rev. Isaac Ambrose speaks of Christ as being “in the river,” and as “coming out of the river,” and assigns as a reason why He was baptized, “That He might give an example himself of that which He enjoined on others.” Looking unto Jesus, p. 179.

* That *ek* or *ex* expresses out of the most decisively of any Greek word, is well known to all who understand that language. According to the statement of Rev. James Hurro, a Presbyterian, in the four Gospels *eis* is translated into 413 times, *in* 59, *to* 97, *unto* 34, and “at a few times.” *En* is rendered in 635 times, at 36, and with 24. (See Rev. J. Monro's Treatise on Baptism, Appendix, p. 3—15, 53—66.)

Every intelligent man will at once perceive, that it furnishes no argument in favour of the Pedobaptists, any more than in our favour, to allege (as Mr. McLeod does from Mr. Thorn, Conversations, p. 24—28.) that these prepositions, when employed in relation to other subjects; sometime have meanings different from those which either we or they attribute to them when used in connexion with baptism. The only question which touches the debate is, Do they most frequently signify into and in, or to, at and with? According to the above reckoning by a Pedobaptist, where *eis* is rendered to or unto 134 times, it is rendered into or in 472—majority in our favour 341; and where *en* is rendered at 36 times, and with 24 times, it is rendered in 635 times—majority over of 599, and over with 611. With what shew of reason or consistency, then, can the advocates of sprinkling insist on rendering *eis* to or at, and *en* at or with, according to the exigencies of their system, (*eis* Acts viii. 38; Mark i. 9; and *en*, Matth. iii. 6. Mark i. 5, 8,) instead of translating these words, in relation to baptism, into and in, which are undeniably their primary and usual meanings?

been employed to express that the baptisms took place IN Jordan, or IN the river of Jordan, and that persons actually went INTO the water, and came OUT OF the water, with greater clearness and certainty. If this cannot be done, nor an appropriate Greek word be substituted for *baptizo*, that will more unequivocally denote *immersion*, must it not evince determined pertinacity in adherence to a favourite system, to attempt an evasion either of the usual and obvious sense of these words, or of the argument which they furnish in favour of immersion? It is manifestly necessary to go *into the water* in order to be immersed; but, whatever may have been done, (p. 222,) in the dark "ages" of ignorance and superstition, no reasonable man goes *into* the water merely to have a small quantity of it sprinkled in his face, or poured upon his head.

In conclusion, I ask, Should the reader meet with a statement in modern missionary accounts, that a number of people were baptized in a certain place, *because there was much water there*—that they went *to the water* for baptism—that they were baptized *in a river*—that they *went down into the water*—or, that they *come up out of the water*, would he not infer, without hesitation, from any one of these circumstances, that they were undoubtedly immersed? How, then, can he possibly fail to infer, from the express relation of all these circumstances in the Scripture accounts of baptism, that the ordinance was originally administered by immersion?

CHAPTER III.

ALLUSIONS TO THE MODE OF BAPTISM.

As some of the advocates of sprinkling eagerly avail themselves of every pretext that seems to present even the faintest shade of plausibility in opposition to immersion, it is proper to view the subject in every aspect.

That there are in Scripture allusions to the mode of baptism, which deserve attention, is evident ; but that the *baptism of the Holy Ghost* has any direct reference to the action to be performed in the administration of baptism literally, remains to be proved.

Mr. G. however, remarks on Matth. iii. 11, 12. (p. 229,) " This passage, we conceive, furnishes irrefragable proof, that the term *baptize* does not necessarily convey the idea of immersion ; but it is equally applicable, where the external mode is that of *pouring* * or *affusion*." He is of course aware, that the term baptism [of the Holy Ghost] is used figuratively ; and he surely cannot be ignorant of the important and obvious rule in philology, ' that the literal meaning of words is not to be determined by the figurative use of them.' Who, for instance, could form any idea of the action to be performed in *circumcision* from the figurative use of the word ? Who could ascertain the mode of *crucifixion* from the figu-

* It is manifestly inconsistent for those who practice *sprinkling* to attempt to prove, that the Scriptural mode of baptism is *pouring*, since these actions are quite distinct. Can it be imagined that the Jewish priests were allowed to substitute one of these actions for the other ? (See Exod. xxix. 7, 12, 16, 21 ; Lev. xiv. 7, 15, 16, 18.) Dr. Wall, speaking of those who " throw no more than a sprinkle or drop of water on the face," says, " The Scripture will never justify these, nor the ancient church, nor the rubric of the church of England, for that requires *pouring* in the weakest child's case." Defence, p. 114.

rative application of the term? What would be thought of the reasoning of one who should infer, that Christ was not suspended on a cross of wood, because Paul was not so suspended when he said, "I am crucified with Christ?" (Gal. ii. 20.) Though the Holy Spirit is spoken of as *falling*, being *shed forth* or *poured out*, yet no person of discernment imagines that He is literally *poured out*, as water is emptied out of a vessel. The language is highly figurative, and therefore these expressions can afford us no information respecting the manner in which persons were literally baptized.

The communications of the Spirit are likewise represented under the figures of *drinking*, *being filled*, *breathing*, *blowing*, *shining*, *anointing*, &c.* Can it be ascertained from any of these forms of expression how the ordinance of baptism ought to be administered?

As literal baptism was an overwhelming in *abundance* of water, (Mark i. 5. John iii. 23,) it furnished a natural emblem, in one point of view, of *abundance* of spiritual gifts. (See Ezek. xlvii. 1, 5. John vii, 38, 39.) In this view the phrase *baptism of the Holy Ghost* may be regarded as a figure used to denote the *abundance* of those extraordinary communications of the Divine Spirit, by which persons were endowed with miraculous powers, and in which they were so immersed as to be *filled* and richly imbued with His sacred influences. By this reference to *abundance* the figure is explained by divers Pedobaptists, as *Glassius* in his *Sacred Philology* and *Stockius*, *Parkhurst*, and *Greenfield*, in their *Greek Lexicons*. The last-named author, in accordance with the others, thus defines *baptizo* in reference to the Holy Spirit, "Metaphorically, to overwhelm

* John vii. 37-39; 1 Cor. xii. 13; Acts ii. 4; Eph. v. 18; Ezek. xxxvii. 9; John xx. 22; Cant. iv, 16; Acts ii. 2, 4; 2 Cor. iv. 6; ii. 21, 22; 1 John ii. 20.

one with any thing, to bestow liberally, imbue largely. Matth. iii. 11. Mark i. 8. Luke iii. 16." So Leigh expounds the words "He shall baptize you with the Holy Ghost"—"Dip you into the ocean of his grace, opposite to the sprinkling which was in the law."^{*}

It is to be observed, also, that, though the Spirit is spoken of as being poured out, it does not thence follow, that the pouring itself was the baptism of the Holy Ghost. As the consequence of this pouring, the Apostles and others were in the Spirit, as John says, "I was in the Spirit," (Rev. i. 10.)[†] In accordance with the correct rendering of this text, the words (which are precisely the same in the Greek, *en Pneumati*.) may be rendered in Matth. iii. 11. Mark i. 8, &c., "He shall baptize you in the Holy Spirit." They are so translated by the learned Dr. G. Campbell, who tells us that they were also in the "Syriac and other ancient versions," as we know they are in the *Vulgate*—"in aqua—in Spiritu Sancto) in the water—in the Holy Spirit."

Absurd as this may appear to Mr. Watson and Mr. Gray, (p. 231,) the learned Archbishop Tillotson thus comments on Acts ii. 2. *It filled the house.* "This is that which, ver. 5, of this chapter, our Saviour calls baptizing the Apostles with the Holy Ghost, so that they who sat in the House were, as it were immersed in the Holy Ghost; as they who were baptized with water, were overwhelmed and covered all over with water, which is the proper notion of baptism."[‡] So Cyril of Jerusalem says, "As he that goes down into the water and is baptized is surrounded on all sides by the water, so the Apostles

* Annotation on Matth. iii. 11.

† See also Acts xvii. 23; Rom. viii. 9; Gal. v. 16, 17; Rev. iv. 2.

‡ Works, Vol. iii. Sermon 143, p. 269. Observe that this learned author twice speaks of being baptized "with water," as distinguished from the baptism of the Holy Ghost, though he is speaking expressly of immersion.

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were baptized all over by the Spirit ; the water surrounds the body externally, but the Spirit incomprehensibly baptizes the interior soul.* (Compare Acts ii. 2, 4. with 1 Kings, viii. 10, 11.)

But it is unnecessary to dwell on this point. The specious argument built on the figurative application of the word *baptizo*, which may appear plausible to superficial readers, is utterly destroyed by one simple and undeniable fact. It is this : The words *pour* and *baptize* are so far from being synonymous, that the one cannot be substituted in the place of the other without exhibiting the most palpable absurdity. Thus, "I will pour water upon him that is thirsty," (Isa. xlv. 3.) would read, 'I will *baptize* water upon him that is thirsty : ' "Teach all nations, baptizing them," (Matth. xxviii. 19,) would be 'Teach all nations, *pouring* them,' [that is, 'emptying them out of a vessel.'] Is it not, then, clear to a demonstration, that *pouring* and *baptizing* are two distinct actions ? and consequently, that pouring is not the action to be performed in baptism ? †

Our author has evinced both candour and prudence in not attempting to deduce an argument in favour of sprinkling from 1 Cor. x. 1, 2. As this text, however, is frequently urged by Pedobaptist writers, ‡ it seems to demand a brief notice.

The statement of the Apostle is, that all our fathers were under the cloud, and all passed through the sea ; and were all baptized unto

* Bib. Rep. No. x. p. 358.

† Mr. G. unable to find a single instance in the Greek classics, the Septuagint, the Apocrypha, or the New Testament, in which the word *baptizo* can be thought to denote *pouring* literally, produces a passage from Origen, a mystical writer of the third century, who speaks in a fanciful way of *baptizing* Elijah's altar, which was evidently as thoroughly *soaked* as if it had been *immersed* in an ocean of water. 1 Kings xviii. 33—35.

‡ See A Further Attempt, &c. p. 223—225. Conversations, &c. p. 17.

(*eis, into*) Moses in the cloud and in the sea." The imaginary supposition that they were sprinkled by the spray *from* the sea, or by rain *from* the cloud, is utterly inadmissible; because it was not *from* either but (*en*) *in* both, that they are said to have been [figuratively] baptized *into* Moses, that is, into the Mosaic dispensation.* Ps. lxxvii. 17. "The clouds poured out water," is cited to prove that the Israelites were sprinkled. But, if, as some maintain, the spray had flown over them, and these torrents of rain had been poured out upon them, their condition must have been deplorable; and they certainly could not have passed over "on dry ground." (Exod. xiv 16.) This whole theory, however, is built on a gross mistake. If the text in Psalms has any reference to the passage through the Red Sea, it may denote, that a violent thunder-storm was sent upon the Egyptians;† but the "clouds" (in the plural) there spoken of were, entirely distinct from the one "cloud" or "pillar of cloud,"‡ which accompanied the Israelites, and "went from before their face and stood behind them." In this *cloud*, (which, instead of pouring out water, "gave light by night to these,") and the *sea*, of which "the waters were a wall unto them on their right hand and on their left," they were surrounded, encompassed, and so figuratively immersed.

Burkitt and Pool's Continuiators on the text, though they suggest that the Israelites may have been sprinkled, yet they sanction the view now given, while they both distinctly admit, that immersion is the original mode of baptism. The former says, "The Israelites in their passage seemed to be buried in the waters, as persons in

* See Parkhurst in *Baptizo*, iv. and Dr. Macknight in *loc.*

† Were the "arrows" that "went abroad," as well as the *dread* being rain, sent upon the Israelites?

‡ See Exod. xiii. 21, 22; xiv. 24; Numb. xii. 5.

that age were put under the waters when they were baptized." The latter remarks, "Others more probably think, that the Apostle used this term in regard of the great analogy betwixt baptism (as it was then used) the persons going down into the waters and being dipped in them, and the Israelites going down into the sea, the great receptacle of water, tho' the waters at that time were gathered on heaps on either side of them; yet they seemed buried in the waters, as persons in that age were when they were baptized."

Dr. Dwight has justly remarked, "By the waters of the Red Sea they were not even sprinkled:"* for it is expressly said, "The depths were congealed in the heart of the sea." (Exod. xv. 8.)

Professor Stuart admits, "The reason and ground of such an expression (*baptized in the cloud and in the sea*) must be, so far as I can discern, a surrounding of the Israelites on different sides, by the cloud and by the sea, although neither the cloud nor the sea touched them. It is therefore a kind of figurative mode of expression, derived from the idea, that baptizing is surrounding with a fluid.—The suggestion has sometimes been made, that the Israelites were *sprinkled* by the cloud and by the sea, and this was the baptism which Paul meant to designate. But the cloud on this occasion, was not a cloud of rain; nor do we find any intimation that the waters of the Red Sea sprinkled the children of Israel at this time."†

It is evident, therefore, both from the scripture representations of the case, and from the admissions of Pedobaptists, that so far as the language may be thought to have any reference to the mode of baptism, it is decidedly in favour of immersion, and against sprinkling.

* Theology, Sermon clix. † Bib. Rep. No. x. p. 336.

It must surely be obvious to every person of intelligence and candour, that the sprinklings under the law, and the prophecies of sprinkling, which manifestly relate to the "sprinkling of the blood of Jesus Christ,"* or the efficacy of the Holy Spirit in virtually applying that blood, have no relation to the mode of baptism. *Rev. J. Brown* thus paraphrases *Ezekiel xxxvi. 25.* "By my word and Spirit I will apply to your souls the blood of Christ for removing the guilt and filth of your iniquities." His comment on *Isa. lii. 15.* is similar. And *Dr. Barnes*, in his comment on *Isa. lii. 15.* "So shall He sprinkle many nations," candidly admits, "It furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of His purifying or cleansing the nations, and not to the ordinance of Christian baptism."†

Mr. G. introduces *Cyprian*, (p. 245,) about the middle of the third century, as referring to *Ezek. xxxvi. 25*, *Numb. xix. 19, 20*, &c. to justify the substitution of sprinkling for immersion in cases in which the latter was impracticable. He cited these texts, however, as affording encouragement to hope, that a little water might be as efficacious as much "in sacred rites performed as necessity dictates;" but not to intimate that sprinkling was the original mode; which he and all the other *fathers* maintained was *immersion*. *Cyprian's* remarks clearly shew, that it was generally then considered very doubtful whether a man could be a Christian at all who was not immersed; but he thought affusion might be substituted in cases of extreme necessity. If, then, his opinion is to be adopted by us, it will certainly follow, that immersion must be invariably practised, except in cases in which it is absolutely impracticable.‡

* See *Heb. xii. 24*; *1 Pet. i. 2*. † Quoted by *Rev. W. Hague*, *Examination*, p. 137. ‡ See next Chapter.

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While, however, the texts which relate to sprinkling cannot be shewn to have any reference to baptism, nor is there any reason to suppose that they have, there are passages in the New Testament which evidently allude to the mode of baptism, and corroborate the well-established fact, that it was originally immersion.

1. Luke xii. 50. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." (See also Matth. xx. 22, 23. Mark x. 38, 39.)

As this is figurative language, I would not positively infer immersion from it, if that were not known to be the literal import of the word *baptizo*; though this would not be so exceptionable as the attempt to prove, that *pouring* is the mode, because the Spirit is figuratively represented as being *poured out*, in order to effect the baptism of the Holy Ghost, while it is known that the word *baptizo* does *not* literally signify *to pour*. But since the literal import of the word is ascertained, the allusion of our Lord to immersion in much water is manifest. If we suppose Him to allude to sprinkling, the idea must evidently be, that of slight afflictions; while immersion implies the deepest sorrows. So the Psalmist, speaking in the person of Christ, in reference to His inexpressible sufferings, says, "I am come into deep waters, where the floods overflow me." (Ps. lxxix. 2.) The same idea, namely, that of being plunged into the most grievous calamities, under the figure of being immersed in water, is evidently expressed by the Saviour in the words, "I have a baptism to be baptized with."

Not a few Pedobaptist Lexicographers and Expositors are constrained to explain the text in this manner. A small number of citations may suffice.

Parkhurst defines the word *baptizo* in this sense, figuratively, "To be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings. *Matth. xx. 22.*"

Greenfield: "To be immersed in, or overwhelmed with miseries, oppressed with calamities."

Beza says, "It is a metaphor common in the sacred writings, taken from immersion into water—to signify very grievous sufferings."*

Dr. Hammond: "To be immersed in afflictions."

Dr. Doddridge: "And to be baptized with the baptism, and plunged into the sea of sufferings, with which I am shortly to be baptized, and, as it were, overwhelmed for a time."

Dr. G. Campbell translates *Luke xii. 50.* "I have an immersion to undergo." He remarks on *Math. xx. 22*, which he translates in the same manner, "The primitive signification of *baptisma* is immersion, *baptizein*, to immerse, plunge, or overwhelm.—Phrases like these, to be overwhelmed with grief, to be immersed in affliction, will be found common in most languages."

Rev. R. Watson, though an avowed opposer of immersion, (*Mr. G. p. 231, 232.*) is constrained to admit, "The being immersed and overwhelmed with waters is a frequent metaphor in all languages, to express the rush of successive troubles."†

*Poole's Continuator*s say, "To be baptized, is to be dipped in water: metaphorically, to be plunged in afflictions.‡

2. *1 Cor. xv. 29.* "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

* Comment on *Luke xii. 50.*

† Exposition on *Math. xx. 22.* ‡ Comment on *Math. xx. 22.*

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This is generally considered an obscure text. But has not the substitution of sprinkling for immersion tended to produce this obscurity? It is absurd to imagine, that the Apostle referred to the baptism of living persons on behalf of those who had died unbaptized, as if such a superstitious practice had prevailed at that time. New converts were not baptized, as Dr. Doddridge suggests, for the purpose of filling up the ranks of departed saints: but to discharge their own duty. Indeed, no consistent sense can be put upon this text, without reference to immersion; which is obviously a striking representation of a burial and a resurrection—the point which the Apostle was proving.* Accordingly, Pedobaptists are obliged to explain this passage as alluding to this mode of baptism, when they explain it at all.

Dr. Hammond, by admitting this allusion, has thus given a consistent paraphrase upon the text:—"Now for them among you, (ver. 12,) which say there is no resurrection of the dead—I shall only make this demand, Why then have they in their baptism made profession of their belief of it, (see ver. 14, 17,) it being certain that the dead, or the resurrection of the dead (ex-

* *Rev. J. Monro*, a Presbyterian Minister of Dorchester, N. S. though he strenuously advocated sprinkling, observes in reference to this text, "Baptism is a sign and seal of our resurrection from the dead unto eternal life. 1 Cor. xv. 29. These words would naturally lead us to understand, that such of them as had been baptized, had been baptized into the hopes of a glorious resurrection unto eternal life. This seems to be the meaning of the Apostle." *Treatise on Baptism*, p. 32.

Having mentioned this author, I may add here, that he, like several other Pedobaptists whom I have quoted, (p. 12,) says, "There is no essential difference between the baptism administered by our Lord's fore-runner, and that of his Apostles." He also says, relative to the opinion that the persons mentioned Acts xix. 3-5, were re-baptized, "I myself thought so, until considering the words with more attention, and finding them to have been originally spoke by John to those who came to be baptized of him, and not by Paul on this occasion, as some suppose, of course changed my mind." P. 21, 22. (See p. 17-19, of this work.)

pressed here for brevity under that word [the dead]) is one of the articles, and that a "prime and special one, to the belief of which they were baptized, and to which baptism, (being the putting in and taking out of the water) doth refer, as a significant emblem, first of Christ's, then of our resurrection from the grave? And therefore to what end did these men in their baptism profess their belief of this article, if they believe it not?"

Dr. Macknight, considering the expression elliptical, as it evidently is, thus supplies—"baptized for the resurrection of the dead." He remarks, "Baptism being an emblematical representation of the death, burial, and resurrection, not only of Christ, but of all mankind, (Rom. vi. 4.) it was fitly made the rite of initiation into the Christian Church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized *for the dead*, that is, for his belief of the resurrection of the dead."

Dr. Bloomfield, though evidently reluctant to make any admission in favour of immersion, is obliged to own, that none of the other senses proposed is admissible; and so expounds the words *baptized for the dead*, "who are baptized for the sake of, i. e. in hope of, the resurrection of the dead." He adds, "There may also be (as the ancient commentators think)* an allusion to the ancient mode of baptism by *immersion*, which, while typifying a death unto sin and a new birth unto righteousness, also had reference to the Christian's communion with his Lord both in death and resurrection from the dead."

* Chrysotomus, Theophylact, Eusebnius, Photius; and Theodoret, are said to have explained this text in the same manner. See W. Carpenter's Examination of Scripture Difficulties, p. 463.

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Dr. A. Clarke says, (*in loc.*) "As they receive baptism as an emblem of death, in voluntarily going under the water; so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection."

3. Rom. vi. 3, 4. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by his baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (See also Col. ii. 12.)

This language plainly imports, that in baptism believers are *therefore buried* [immersed] in order that the external action may significantly represent the thing signified thereby, namely, their union with Christ, in His death, burial, and resurrection. I am not aware that any writers have attempted to explain this text without recognizing its evident reference to immersion, excepting those who (like the critics to whom Mr. G. refers, p. 224—227,) have had the controversy full in view.* Of the weight due to their prejudiced opinion, for which they can assign no consistent reason, in opposition to the candid judgment of the host of eminent Pedobaptists, who, in the face of their own prepossessions and practice, have expressly admitted, that the pas-

* Rev. John Wesley, when writing his Notes on the New Testament, remarked on the words *buried with Him in baptism*.—"Alluding to the ancient manner of baptizing by immersion;" but when engaged in the controversy about baptism, he endeavoured to explain away the force of this text, by suggesting that it does not allude to the ordinance. Is it not also glaringly inconsistent in Mr. G. (p. 224—226.) and other advocates of sprinkling; to attempt an evasion of the obvious allusion to immersion in this text, by alleging, that the language is figurative, while their only plausible argument, (p. 229—232,) in favour of pouring, (which they do not practice,) is built on the highly figurative language respecting the baptism of the Holy Ghost?

sage unquestionably refers to immersion, as the original mode of Christian baptism, let the impartial judge.

Rev. George L. Haydock, a noted Roman Catholic Commentator, has this note on the text: "The Apostle here alludes to the manner of administering the sacrament of baptism, which was then done by immersion, or plunging the person baptized under the water, in which he finds a resemblance of Christ's death and burial underground, and his resurrection to an immortal life."

Stockius, a judicious Lutheran Lexicographer, in reference to Rom. vi. 4. and Col. ii. 12, says, "Baptism, which was anciently performed by immersing, (1.) exhibited a likeness of *Christ's burial*, when the whole body [of the person baptized] was immersed in a river: (2.) it represented the *resurrection of Christ*, when the immersed body was drawn again out of the water."*

Dr. Hammond thus paraphrases the text:—"Tis a thing that every Christian knows, that the immersion in baptism refers to the death of Christ, the putting the person baptized into the water denotes and proclaims the death and burial of Christ, and signifies our undertaking in baptism, that we will give over all the sins of our former lives—that so we may live that new regenerate life, answerable to Christ's resurrection, which consists in a course of all sanctity, a constant Christian walk all our days."

Dr. Whitby says, "It being so expressly declared here, and Col. ii. 12, that *we are buried with Christ in baptism*, by being buried under the water, and the argument to oblige us to a conformity to His death, by dying to sin, being taken hence, and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our own Church of Eng-

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land], and the change of it into sprinkling, even without any allowance from the Author of the Institution, or any license from any council of the Church—it were to be wished that this custom might be again of general use.”

Rev. George Whitefield says, (Sermon on Rom. vi. 3, 4,) “It is certain, that in the words of our text there is an allusion to the manner of baptism, which was by immersion.”

Bishop Burnet, speaking of baptism by the Apostles, says, “They led them [the candidates] into the water; and with no other garments but what might cover nature, they at first laid them down in the water, as a man is laid in a grave—then they raised them up again, and clean garments were put on them: from whence came the phrases of *being baptized into Christ's death*, of *being buried with him in baptism into death*; of *our being risen with Christ*, and of *our putting on the Lord Jesus Christ*; of *putting off the old man*, and *putting on the new*.”*

Abp. Leighton, speaking in reference to Rom. vi. 4, observes, “The dipping into the waters representing our dying with Christ; and the return thence our rising with him.”†

Abp. Tillotson remarks on Rom. vi. 3, 4, 5, “To be baptized into the death and resurrection of Christ, is to be baptized into the similitude and likeness of them.—Christians, when they were baptized, were immersed into the water; which is therefore called our being *buried with Him by baptism into death*; and after some short stay under water, were raised or taken up again out of it, as if they had been recovered to a new life.”‡

Luther says, “To baptize, in GREEK, is to dip, and baptizing is dipping.—Baptism is a sign:

* Rom. vi. 3, 4, 5; Col. ii. 12; iii. 1, 10; Rom. xiii. 14.”
Expos. of 39 Articles, Art. 27, p. 300.

† Commentary on the 1 Epistle of Peter, on Ch. iii. 19—21.

‡ Works, vol. iii. Sermon 141, p. 255.

both of death and resurrection. Being moved by this reason, I would have those who are to be baptized, to be altogether dipt into the water, as the word doth express, and the mystery doth signify."*

Dr. Chalmers says, on Rom vi. 3, 4, "The original meaning of the word baptism is immersion; and though we regard it as a matter of indifference, whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not, that the prevalent style of administration in the Apostle's days, was by the actual submerging of the whole body under water.—Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence He soon emerged again by His resurrection. We by being baptized into His death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second or new life."†

Can it be reasonably thought, that the numerous learned Pedobaptists, who have been cited on the texts now considered, (to whom many more might be easily added,) would have been constrained by the language of Scripture to admit, in direct contradiction to their own practice, that there are plain and undeniable allusions to immersion as the primitive mode of baptism, if no such allusions had been made? Do not these allusions incontrovertibly prove, that *immersion was the original mode?*

* Works, Wittenburg Ed. Tom. II. Fal. 79, as quoted by Rev. W. Hague, Examination, &c. p. 109, 110.

† Commentary on the Epistle to the Romans, on vi. 3, 4.

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CHAPTER IV.

EARLY HISTORY OF BAPTISM.

BAPTISTS have no occasion to refer to history in order to prove, that the action enjoined by the Saviour is immersion. But, since Pedobaptists lay great stress, (though without any real grounds,) upon this source of evidence in favour of infant baptism, they cannot consistently reject the decisive proof furnished by it in support of our views of the mode. As Mr. Gray has referred to this part of the subject, I shall briefly notice his remarks.

He says, (p. 240,) "History does not shew that immersion was invariably practised from the first." Is not this a distinct admission, that immersion was practised, and that generally, from the first? He admits, (p. 241,) that "one of the writers at the close of the first century, appears to have *alluded* to this custom," by the expressions "We go down into the water—the water of baptism into which men go down—come up," &c.

Our author attempts to deduce an argument, on the authority of Professor Stuart, from the Peshito, or old Syriac Version of the New Testament. But what foundation he had for this may be judged by the fact, that the professor himself says, "Baptism, then, in the language of the Peshito, is *the rite of confirmation* simply, while the manner of this is apparently left without being at all expressed."*

But the learned *F. W. Gotch, A. B.* of Trinity College, has shewn that professor Stuart was mistaken on this point. He gives an instance in

* Bib. Rep. No. xi. p. 363.

which the Syriac word used to denote baptism is evidently employed in the Old Testament to express immersion:—"All that abideth not the fire, ye shall make go through the water"—ye shall *immerse* in water." He shews that Ephraim Syrus, who lived in the fourth century, uses the word in reference to Christian baptism; and that "in many cases the connexion in which it stands, implies that he understood by it immersion, as when he says, "In the river in which Thou wast Baptized." Speaking again of Christ, he says, "How wonderful is it that thy footsteps were planted on the waters; that the great sea should subject itself to thy feet; and that yet at a small river that same head of thine should be subjected *to be bowed down and baptized in it.*" Mr. Gotch also informs us, that in the Peshito the *pools* (*kolumbethroi, swimming places*) of Bethesda and Siloam, are designated by a word denoting a *baptistery*: "a use," as he observes, "which the noun signifying the place where baptism was performed, could scarcely have acquired, unless the verb designating the act of baptism had been understood to mean *bathe* or *immerse.*" Is it not rational to infer, that this Syriac translator (p. 242,) in the beginning of the second century, called these pools *baptistries* because believers had been accustomed to be baptized in them?

According to Professor Stuart's statement, the ancient Syriac Version, making no reference to the mode of baptism, certainly can furnish no argument for sprinkling; but the diligent investigations of Mr. Gotch clearly evince, that its testimony is altogether in favor of immersion, as the mode then practised.*

* Mr. Gotch has also shown, in accordance with the statements of the learned William Greenfield, who observed, that he was "neither a Baptist nor the son of a Baptist," and in reply to the partial representations made by Dr. Henderson, that in the Arabic.

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Mr. G. acknowledges, (p. 242,) that "in the middle of the second century" the language of Justin Martyr "is thought to *imply* that immersion was then practised," since speaking of the baptism of the Christian converts, he says, "Then we bring them to some place where there is water—they are washed with water," (*en to hudati, in the water,*) &c. Professor Stuart, (as noticed in chap. ii. p. 143,) concedes that this passage undoubtedly refers to immersion.

Our author admits, (p. 243,) "In the early part of this [the third] century, we have a clearer witness upon the subject, viz. Tertullian. What in the earlier writers is only conveyed by allusions and implications, in him becomes more direct and unequivocal testimony. He speaks of being 'let down into the water—thrice immersed,' " &c.*

Professor Stuart cites Tertullian as saying, "There is no difference whether any one is washed in a pool, river, fountain, lake, or channel; nor is there any difference of consequence between those whom John immersed, (*tinxit,*) in the Jordan, or Peter in the Tiber." The Professor adds, "Here then we have in a very clear passage, the usual elements named, in which baptism was performed. It was done at or in some stream, pool, or lake. What other good reason for this can be given, excepting that immersion was practised?"† (I ask, Does not si-

Ethiopic, Egyptian, Armenian, German, Dutch, Swedish, and Danish Versions of the New Testament, the words by which *baptizo* is translated, do certainly signify to immerse. How, then, can Baptist Missionaries be censured for translating the word *baptizo* into foreign languages by words which denote immersion? See A Critical Examination of the Rendering of the word *Baptizo*, &c. by F. W. Gotch, A. B. Trinity College, Dublin.

* What Tertullian means when he calls this *trine* immersion, "fulfilling somewhat more than the Lord has decreed in the Gospel," manifestly is, that they did *thrice* what the Saviour had enjoined should be done *once*. His language shews that he fully believed John immersed in the Jordan," and "Peter in the Tiber."

† Bib. Rep. No. x. p. 356, 357.

milar language used in the New Testament, prove with equal clearness, that immersion was practised at that time? (Mark i. 5. 9. John iii. 23. &c.)

Up to this period (the third century) Mr. G. plainly admits, that immersion was the mode to which the fathers either allude, or which they fully express; and he does not profess to adduce a single instance in which they can be thought to have made the slightest allusion to any other mode.

He says, (p. 244,) "In the beginning of this [the third] century, Novatian, who was afterwards opposed to Cornelius as candidate for the Bishopric of Rome, was baptized by *affusion*, as he lay upon his bed in sickness. In the middle of this century, we have an account of a Roman soldier, who brought a pitcher of water for St. Lawrence [in prison] to baptize him with."

Here let the reader pause, and particularly note, that these are the first instances which Mr. G. has been able to produce, after the most diligent research, in which any person was ever said to be baptized by pouring or sprinkling. This was in the third century, which is famed for innovations. At this period the sentiment had become prevalent, that no unbaptized person could enter heaven. This sentiment, which naturally led to the introduction of infant baptism, led also as naturally to the substitution of pouring or sprinkling in cases in which immersion was deemed impracticable. Our opponent, by relating these first instances, has unintentionally furnished an explicit account of the origin and commencement of sprinkling, as a substitute for immersion, in cases of supposed necessity.

It is to be observed, moreover, that as soon as pouring or sprinkling began to be practised on special emergencies, a change of the mode is plainly indicated by the use of the word (*perichuthesis*,) which signifies that water was poured

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round about Novatian, and by the circumstances of his being said to be baptized *lying in his bed*, and the *bringing of a pitcher of water*, in the case of the soldier. Why is no such word (as *perichuthesis*,) nor any other that signifies either *to pour* or *sprinkle*, ever used in the New Testament in reference to the ordinance of baptism? Why is no such circumstance ever mentioned as that of being baptized in bed, or of a vessel of water being brought? Does not this marked change of phraseology and circumstances, evidently shew the commencement of a change, in peculiar cases, in the mode?

Our author introduces Cyprian, (p. 244, 245,) about the middle of the third century, answering the question proposed to him relative to such cases, "whether they are to be regarded as lawful Christians, when they have not been bathed with saving water [immersed by baptism], but *perfusi, affused*?" Cyprian replies with "diffidence" in the affirmative, saying, "I think the divine benefits are in no degree diminished," &c. and adds, "In sacred rites performed as necessity dictates, through divine mercy, divine favour is bestowed on those who sincerely believe." Cyprian then refers to Ezek. xxxvi. 25. and the sprinklings under the law, not as having the most distant allusion to the mode enjoined by the Saviour, but as furnishing some ground for the inference, that a small quantity of water* might suffice to secure the divine blessing in cases in which immersion was impossible. (See p. 157.)

Mr. G. concedes, (p. 245,) "About the prevalence of immersion after this period [the middle of the third century] no doubt exists. Basil, Chrysostom, Cyril of Jerusalem, Jerome, and

* It is sometimes asked, Why is not sprinkling with a *little* water as good as immersion in *much*? It may be asked in return, Why is not *flesh*, which was used in the Passover, as good for the administration of the Lord's Supper, as *bread*? The obvious answer to each is, *That which the Saviour has seen meet to appoint is best.*

others, all declare the fact in the most decisive terms." And, I ask, can any doubt exist as to its prevalence before this period? Does not the account which he himself has given clearly show, that immersion had been constantly practised, excepting in a very few extraordinary cases in the third century? Do not both the question of the inquirer, and the answer of Cyprian, fully demonstrate, that immersion was universally regarded as the action enjoined by the Saviour, and practised by the Apostles, and all subsequent administrators? Neither Cyprian nor any other of the fathers, appears to have ever intimated, that either the word (*Laptizo*,) or any circumstance mentioned, or allusion made, in the New Testament, afforded the least degree of countenance to pouring or sprinkling. Had either of these been the original mode practised in the first century, can any man imagine, that it would have been changed into immersion—a change which could be dictated by neither necessity nor convenience—and wholly disused, at so early a period, that all the fathers of the third century would have been entirely ignorant of its ever having been in use? and would have regarded it as a modern innovation, introduced without divine authority, as an expedient to secure the salvation of those who could not be immersed? The supposition is utterly incredible. To all, then, whose prejudices are not absolutely invincible, the conclusion, (deduced from premises furnished by Mr. Gray,) must be irresistible, that immersion is the original mode.

Our author has not produced a single instance in which any ancient writer has sanctioned either pouring or sprinkling, as being valid baptism, or as being at all allowable, except in cases in which immersion could not be performed.*

* The objection against immersion, that cases may occur in which it is impracticable, through the scarcity of water, or through bodily infirmity, applies more strongly against the use of bread and

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“That other modes were occasionally resorted to,” (p. 245,) on such special emergencies, from the early part of the third century, is not denied. And it is evident that what supposed necessity—the *mother of inventions*—at first suggested on such occasions, was subsequently adopted of choice, on account of its convenience. Of this we have a clear illustration in the Rubrick and practice of the Church of England. In the baptismal service it is expressly enjoined, that “*if they [the sponsors] shall certify him [the Priest], that the child may well endure it, he shall dip it in the water discreetly and warily.*—But if they cer-*

wine in the Lord's Supper; as instances are much more frequent in which these cannot both be obtained; and the sick are sometimes unable to eat bread and drink wine. The truth is, however, that in all cases in which the fulfilment of a command is impossible, the obligation ceases; (2 Cor. viii. 12.) and human ingenuity is not authorized to substitute something else. Though baptism had been previously enjoined and practised, it was not the duty of the thief upon the cross to be baptized, because it was impracticable. (John iii. 22; Luke xxii. 3, 4.)

As Baptists do not deem it allowable, on any occasion, from the mode prescribed by the Saviour, so neither can they conscientiously admit to a participation with them in the Lord's Supper, those whom they do not consider as baptized persons. (Math. xxviii. 19, 20; Acts ii. 38, 41, 42; xviii. 8; xx. 7; 1 Cor. xi. 23—26.) This course is not adopted through any unkind feeling, or want of Christian affection; but from a strict regard to the authority of the great Lawgiver. Do our Pedobaptist brethren think it would have been justifiable in the Israelites, to admit a proselyte and his family to a participation of the Passover before the males were circumcised? (Exod. xii. 43.) Do not they themselves generally act upon precisely the same principle with us, in requiring what they regard as baptism previously to partaking with them of the Lord's Supper? Let all Christians unite heartily in those things in which their views correspond; but let none either make, or require others to make, a sacrifice of conscience and duty, for the sake of accommodation. Neither let any censure their brother for their strict adherence to the commands of the Saviour.

* *Rev. Daniel Bagot*, in his Note on these words, says, “The doctrine of the Church is, that Baptism should be by IMMERSION. By this the end and effects of the Sacrament are more significantly illustrated; for as in immersion there are three several acts—the putting the person under water—his abiding there—and his rising again: so by these are represented the death, burial, and resurrection of Christ, and in conformity thereto, our dying unto sin, the destruction of sin in us, and our rising again into a newness of life.”

Rev. J. Robertson says, of the Church of England, “She admits in the fullest sense that dipping was the most ancient, as well

tify that the child is weak, it shall suffice to pour water upon it," &c. Here *immersion* is distinctly acknowledged to be the proper mode, and *pouring* is allowed only in the case of weak children; and yet, how strong soever the children may be, immersion is scarcely ever practised. Even *pouring* has been changed into *sprinkling*, obviously because it is attended with the least inconvenience.

Having thus incontrovertibly shewn, by a few natural inferences drawn from *data* supplied by Mr. G. himself, that immersion was constantly practised during the former part of the Christian era, except on extraordinary occasions; and that by means of these exceptions it was subsequently changed into pouring or sprinkling, it may surely suffice to give a small number of concessions from Pedobaptists to the same effect.

Dr. Mosheim says, "The sacrament of baptism was administered in this [the first] century, without the public assemblies—and was performed by immersion of the whole body." In his account of the second century, he states, "The persons that were to be baptized—were immersed under water."*

Dr. Rees remarks, "In the primitive times this ceremony was performed by immersion, as it is to this day in the Oriental churches, according to the original signification of the word."†

Dr. Wall admits, "Their general and ordinary way was to baptize by immersion.—This is so plain and clear by an infinite number of passages, that, as one cannot but pity the weak endeavours of such Pedobaptists as would maintain the negative of it; so also we ought to disown and shew a dislike of the profane scoffs which some people give to the English Antipedobaptists

as the most significant mode of administering the Sacrament. With this view, she has enjoined, as we have seen, dipping in her offices." Treatise, p. 276.

* Eccles. Hist. Cent. i. & ii. p. 36, 58. See also DuPin's Ch. Hist. Vol. ii. p. 72. † Cyclopaedia in Baptism.

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merely for their use of dipping." The Doctor reproves those who "go about to represent it as ridiculous and foolish, or as shameful and indecent; when," he adds, "it was in all probability the way by which our blessed Saviour, and for certain the most usual and ordinary way by which the ancient Christians did receive their baptism.—Before the Christian religion was so far encouraged as to have churches built for its service, they baptized in any river, pond, &c.

"France seems to have been the first country in the world, where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it.

"All those nations of Christians that do now, or formerly did, submit to the authority of the Bishop of Rome, do ordinarily baptize—by pouring or sprinkling.—But all the other Christians in the world, who never owned the Pope's usurped power, do, and ever did, dip in the ordinary use."*

These statements are corroborated by the following extract from a learned Roman Catholic:

Rev. George L. Haydock, in his Note on Matth. iii. 6, says,—"*Baptized*. The word baptism signifies a *washing*, particularly when it is done by *immersion*, or by *dipping* or *plunging* a thing under water, which was formerly the way of administering the sacrament of baptism. But the Church, which cannot change the least article of the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended reformed Churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the person baptized."

Calvin, in accordance with this, but with far less consistency, as a Protestant, yet evidently influenced by his Catholic education, says,—

* Hist. Vol. II. p. 324, 325, 394, 414.

“Whether the person who is baptized be wholly immersed,—or whether water be only poured or sprinkled upon him, is of no importance.—The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient Church.”*

* Our opponents, in order to paralyze the force of concessions taken from their brethren, sometimes charge us, (as does Mr. G. p. 239, 240,) with quoting authors partially and unfairly. Mr. Elder censures Baptist writers, and particularly Mr. Judson, (Reasons, &c. p. 68, 69,) on the authority of Mr. Pond, for having “servilely copied” from Mr. Booth; whose “treatment of his witnesses,” he says, “has been generally reprobated as unfair.” From this venerable author I have taken no quotations relative to baptism; but, on comparing several of his citations with the Works whence they were extracted, I have found them very fair and accurate. But why did Mr. Elder, if he saw the impropriety of following Mr. Booth, implicitly follow Mr. Pond? (See Reasons, &c. p. 38—40, 62—69.) It seems he was “not aware” (p. 66,) that the correctness of this author’s quotations had “ever been disputed.” As Mr. Pond’s statements have been “servilely copied” by several Pedobaptist writers in these Provinces, I will give a specimen of the undeniable partiality and unfairness of his citations, in the case of Calvin. He quotes merely that part of Calvin’s remarks in which he speaks of the mode as being “of no importance;” but entirely suppresses the last sentence given above, in which alone Calvin gives his testimony on the point. (See Mr. Pond’s Treatise, p. 27, Ed. 1833.)

If an affidavit were produced in Court, in which the absent witness had at first improperly given his *opinion* that the case was “of no importance;” but had subsequently given his *testimony* so distinctly and entirely in favour of the plaintiff, that it must lead an impartial jury to give their verdict for him, would it be fair and equitable to suppress the *testimony* of the witness, and to allege his *opinion* in favour of the defendant? This is precisely what Mr. Pond has done.

No Baptist author can be justly censured for not stating, in making a quotation from Calvin, or any other man who practised sprinkling, that he deemed sprinkling allowable, on some ground; since this is obviously known to all from his practice. The *opinion* of Calvin, however, (or that of a hundred of learned Pedobaptists) that it is immaterial which of two or three actions is performed in professedly yielding obedience to an express command of the Saviour, is certainly “of no importance;” but his *testimony*, which is all that any writer is bound to quote, and which Mr. Pond has entirely concealed, is of great weight. As a scholar, he testifies expressly against his own practice, that the word *baptize* (*baptizo*) signifies to immerse, without intimating that it means to sprinkle, which he was certainly bound to have stated distinctly, had such been the fact; and as an historian, he declares unequivocally, in reference to the early records of Church history, “It is certain that immersion was the practice of the ancient church.” (Inst. Lib. iv. Cap. xv. 19.)

Let, then, no Pedobaptist who has implicitly copied statements

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Drs. Storr & Flatt, Lutherans, say, "The disciples of our Lord could understand his command in no other manner, than as enjoining immersion; and that they actually did understand it so, is proved partly by those passages of Scripture which evidently allude to immersion. (Acts viii. 36, &c. Rom. vi. 4. Col. ii. 12. 1 Pet. iii. 21.) Moreover, the old custom of immersion was also retained a long time in the Western Church, at least in the cases of those who were not indisposed. And even after aspersion had been fully introduced in a part of the Western Churches, there yet remained several, who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented, that Luther* was not able to accomplish his wish

from Mr. Pond, (as have Messrs. Jackson, Elder, and McLeod,) ever accuse Baptist authors of making unfair quotations, till he produces a more glaring instance of palpable unfairness in their citations, than that which I have now exhibited from Mr. Pond's Treatise on Baptism.

* That Luther understood the word *baptizo* as denoting immersion, (see p. 165,) without affording any countenance to either sprinkling or pouring, is evident from the fact, that he has uniformly translated it, when relating to the Christian ordinance, in opposition to his own practice, by the word *taufen*, to dip, or immerse. It is rendered unquestionable that this is the true meaning of the word *taufen*, and that Luther used it in this sense, from the manner in which he has employed it elsewhere. In his translation of 2 Kings, v. 14, he renders the Hebrew word *tabal* by "*taufte sich*," he dipped himself. It has been shewn, (p. 112, 114,) that *tabal* is the most unequivocal word in the Hebrew language to express immersion, and that Naaman did unquestionably dip or immerse himself in Jordan. So *Diodati* as well as *Luther* and our Translators, renders it "*Si tulfo*," he dipped himself: *Ostervald*, (as also *Martin*.) "*Se plongeä*," he plunged himself: *Junius & Tremellius*, "*Immersit se*," he immersed himself.

Since I have been led to notice this text again, in confirmation of a fact which ought never to have been questioned, viz. that Luther has translated *baptizo* by a word which signifies to dip or immerse, I will add one further remark upon it. As there can be no reasonable doubt entertained, that Naaman did actually immerse himself in Jordan, and as the words and construction (with the mere difference of number and voice) are precisely the same in the Greek, 2 Kings, v. 14. (*ebaptisato en to Jordane*.) and *Matth. iii. 6*. (*ebaptisanto en to Jordane*.) it is evident to a demonstration, that the persons baptized by John were immersed in Jordan. (See also *Mark i. 5, 9*.)

Can it be imagined that, if Naaman had not "dipped himself—according to the saying of the man of God," (ver. 10—14.) but

with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the Eucharist.”*

Having thus adduced abundant evidence, from testimonies approved by Pedobaptists, and from the concessions of leading men among them, that immersion—the action enjoined by the Saviour, and practised by the primitive churches—has been subsequently changed into pouring or sprinkling, I ask, What right had uninspired men to make this change in a divine command?

It has sometimes been alleged, in reply, ‘that Baptists, in order to carry out their principle, ought to partake of the Lord’s supper *in a reclining posture, in an upper room.*’ &c. If the Saviour had said, “Do this *in areclining posture, in an upper room,*” &c. we would strictly observe His command: but since nothing of the kind was intimated by Him, we justly regard these as immaterial circumstances, like the difference of being baptized in a river or a pool, in salt water or fresh, &c. The question therefore, is, Have men any better right to substitute another action for baptism instead of that appointed by the Redeemer, than they have to substitute other actions in the Lord’s supper instead of *eating* bread and *drinking* wine? Can those who justify, and imitate, the conduct of the Roman Catholics in changing immersion into pouring or sprinkling, consistently censure them for withholding the *cup* from the laity? Is not the command of Christ, to do what *baptizo* signifies, that is, *to immerse*, or passively, *to be immersed*, as explicit

had merely sprinkled water in his face, he would have fulfilled the command given to him? or that he would have obtained the blessing which attended strict obedience? Have we any more liberty to substitute sprinkling for immersion? or any more reason to expect a blessing, in connexion with baptism, without an exact observance of the Saviour’s command? Compare Deut. iv. 2; xii. 32, with John xiv. 15—17, 21, 23.

* Biblical Theology, Vol. ii. p. 290, 291, as quoted by Rev. W. Hague, Examination, &c. p. 24.

and as binding, as that respecting the *cup*, (*Piete**) “*Drink ye all of it.*” (Matth. xxvi. 27.)

Again, it may be inquired, What better right have Christians to change the action enjoined in baptism, than the Jews had to change that enjoined in circumcision? If any considerations in reference to delicacy, convenience, health, &c. might be urged to justify a departure from the original institution, these might have seemed to countenance the Hebrews in effecting such a change. Ought not, then, those who profess allegiance to the King of Zion, to blush at the idea of presuming, even without any such pretexts,† to change the action which He has commanded, as if strict obedience to Him was of no importance, while the Jews quietly submitted to a painful rite, without ever attempting to substitute an action more convenient and agreeable?

The reader has now before him the considerations:

1. That the word *baptizo* as clearly and unequivocally enjoins *immersion* as any one word in the original Scriptures enjoins any particular act of obedience.

2. That the circumstances related in connexion with the administration of baptism, evidently indicate that immersion was originally practised.

3. That the Scriptures contain several obvious allusions to immersion, as the primitive mode of baptism.

4. That all the early records in church history unanimously and unequivocally corroborate the fact, that immersion was the action commanded,

* It may be undeniably alleged that this word (*pino*) does not always denote *drinking* in the strict sense of the term. John vi. 53: Heb. vi. 7.

† It is due to the candour and good sense of Mr. Gray to remark, that he has not urged such frivolous objections against immersion as have been urged by some. On the contrary, as to health, he observes, (p. 250.) “It is a mistake to suppose, that in ordinary cases the health of a child is at all endangered by this practice.”

and practised from the commencement of the Christian era.—That the Greeks still retain it, and attribute the change to the Roman Catholics, who frankly acknowledge the fact, asserting that they are authorized so to do by the power committed to the Church to change and prescribe rites and ceremonies; and justly allege that Protestants encourage them in it; the whole of which is also, in effect, conceded by many Protestant Pedobaptists of eminent erudition.

The reader is respectfully and affectionately requested to investigate the whole subject deliberately, with a prayerful attention, and impartial examination of the Sacred Scriptures; and to adopt that course by which he may truly have “the answer of a good conscience toward God.”

CONCLUSION.

It is not improbable that some persons, after reading the preceding pages, may conclude, ‘that the proofs adduced appear very convincing, but that the writer has been ill employed; for if the sprinkling of infants is not agreeable to Scripture, and does no good, it certainly can do no harm.’

Had I viewed the subject in this light, I should not have subjected myself to the toil of preparing this Treatise, (without any assistance) under circumstances of great inconvenience, in the midst of numerous other avocations, as a pastor, a missionary, a travelling agent, &c. Neither would I have exposed myself to the displeasure of personal friends, which may possibly be incurred, in some instances, though I have cautiously endeavoured to avoid wounding the feelings of those from whom I am constrained to

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differ, and have used all the tenderness that has appeared to me compatible with faithfulness. In my opinion, however, the sprinkling of infants is very seriously injurious to the interests of religion, and to the spiritual welfare of many of those to whom it is administered. It appears, therefore, incumbent on me to state, with all possible mildness, and yet with perfect plainness, some of the objections which appear to me to lie against it; or, in other words, some of the bad consequences that result from substituting the sprinkling of infants for the immersion of believers.

1. *It destroys the significance of the ordinance of baptism.* In this solemn and impressive ordinance there is, as has been shewn, a striking exhibition of the union of believers with Christ in His death, burial, and resurrection; and also an open declaration of their belief in the doctrine of the resurrection of the dead, as well as that of the crucified Redeemer. To their *immersion* into the likeness of the great Redeemer's death and burial, and their *emersion* from the watery grave, the inspired Apostle manifestly refers, as a powerful inducement to *walk in newness of life*. But when the sprinkling of infants, which bears no similitude to the momentous events to be commemorated and represented in christian baptism, is substituted for the immersion of believers, the significance, solemnity, and practical influence, of this divine institution, are destroyed.

2. *It makes one of the commands of God of none effect.* Were the practice of infant sprinkling to become universal among those who bear the Christian name, there obviously would not be an instance in all Christendom in which an individual would obey the divine command to "be baptized." It may be replied, "That, though infants are incapable of obeying, parents would

yield obedience to the command, by presenting their children for baptism.' But this certainly is not obeying the command enjoined on believers to "be baptized:" and Where, I ask, has God given a command to parents to present their offspring for the reception of this ordinance?

Multitudes that have been sprinkled in infancy, being taught to think that their duty in regard to baptism has been discharged, never give any attention to the subject. Some who are led to an examination of it, become convinced that it is incumbent on believers to be baptized, and would cheerfully obey the Saviour; but from needless scruples because the name of the Trinity has been called over them, they are prevented from discharging their duty, and are, in effect, thus deprived of the privilege of yielding obedience to the first command enjoined on believers,* and of thereby publicly owning their beloved Redeemer, and expressing their obligations to Him by being *buried with Him by baptism*. By this means they sustain the loss of all the benefits of this sacred and useful ordinance of Christ; † which is likewise, in many instances, highly beneficial to spectators.

3. *It tends to obliterate the distinction between Christian churches and the unregenerate world.*

* Mark xvi. 16; Acts ii. 38; x. 48; xxii. 16. *Dr. Barnes*, a Pedobaptist Commentator, in his comment on Mark xvi. 16. justly observes, "Faith and baptism are the beginnings of a Christian life; the one, the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion."

† The writer has been credibly informed, that he was sprinkled in infancy. As, however, he had no knowledge of the transaction, which could be no act of obedience in him, so neither is he aware of having derived the slightest degree of benefit from it. But the solemnity of the scene, at the time in which he was enabled to make a public and unreserved surrender of himself to the Saviour, in that significant and impressive ordinance which vividly commemorates the death, burial and resurrection of the crucified Redeemer, has made an indelible impression upon his mind. Often has he meditated upon that scene, in connexion with the momentous subjects to which the ordinance refers, with much spiritual profit, under a lively sense of his obligation to *walk in newness of life*.

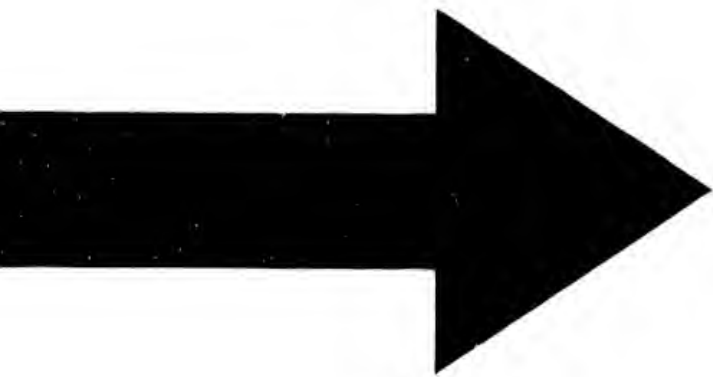
To every one that attentively examines the New Testament, with an unprejudiced mind, it must be evident, that the first churches were composed of persons who had been baptized upon a credible profession of faith; and who, with the exception of a very few that had "crept in unawares," were possessors of true piety.

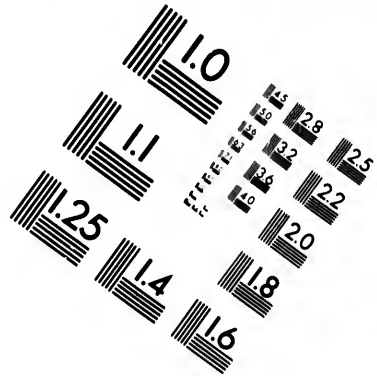
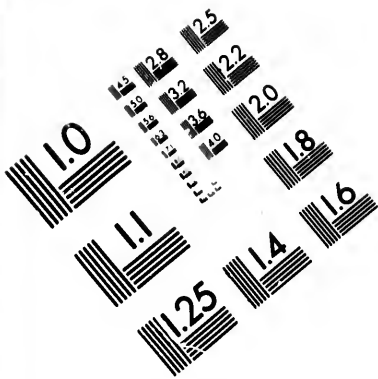
There are, indeed, parables (p. 282,) which indicate, that there would be many wicked people under the gospel dispensation, (as many false professors of religion: but when it is said of the wheat and the tares, (the righteous and the wicked,) "Let both grow together," it is not said 'in the world,' not 'in the church;' for it is expressly stated by the Saviour, "The field is the world." (Matth. xiii. 24—30, 36—43.)

Mr. G. himself says, (p. 12,) "A leading design of the baptism instituted by our Lord is, *the admission of those who receive it into the visible communion of His Church*": and (p. 258,) "Baptism is rightly termed 'a badge or token of our Christian profession,' for it certainly is 'a sign of distinction and mark of difference.'" But if the sprinkling of infants were a universal practice in Christendom, how could it be 'a mark of difference?' How can that be "a sign of distinction" which has been applied to the ungodly and profane as well as to the pious? In what state are they to be considered who have been professedly by baptism admitted "into the visible communion of the Church," and yet are not admitted to communion in the Lord's supper? Does not this unscriptural and inconsistent mode of procedure place many persons in that singular position in which they seem to be neither in the church nor out of the church?

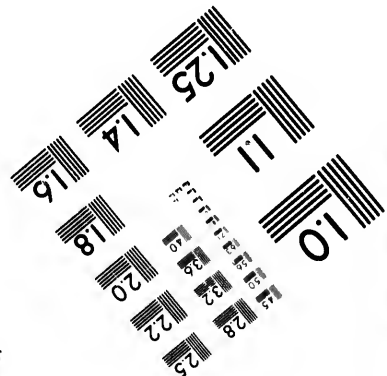
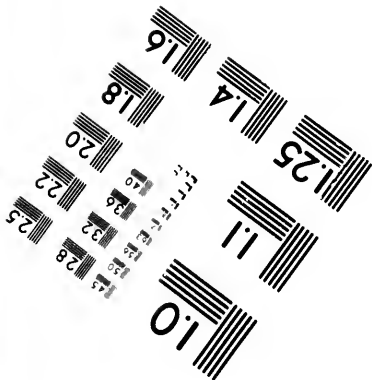
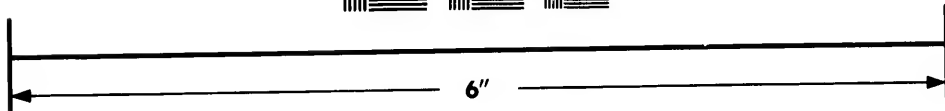
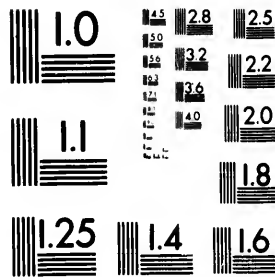
Dr. Dwight, speaking of those who are "considered as members of the christian church," but "are not admitted to the sacramental supper, nor made the objects of ecclesiastical discipline," says, "*I acknowledge without hesitation,*







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that the conduct of those with whom I am in immediate communion, and so far as I know them, their opinions also with regard to this subject, are in a greater or less degree erroneous, and indefensible.*

Abp. Leighton, speaking of the first churches, says, "From the dissimilitude betwixt our churches and those, we may make this use of reproof, that if an apostolic epistle were to be directed to us, it ought to be inscribed, To the ignorant, profane, malicious," &c.†

But how are the evils which these good men acknowledged and deplored, to be remedied, except by returning to the simplicity of the apostolic time, and admitting into the churches by baptism those only who make a credible profession of faith in Christ, and excluding such as subsequently manifest their insincerity by immoral conduct?

Mr. G. says of Baptist Ministers, (p. 49,) "Consistently with their views, they can never address the children of their churches generally as members, as "in the Lord," but as "out of the Lord," as "having neither part nor lot in the blessed privileges of the covenant." We cannot indeed address any as being "in the Lord" but those who give scriptural evidence that they are *new creatures in Christ*.‡ But Pedobaptist Ministers must, "consistently with their views," address the children of the members "of their churches generally," however manifestly destitute of piety, "as members, as in the Lord," and consequently in the way to heaven. This unscriptural method of address, in which no distinction is made between saints and sinners; but all that have been sprinkled in infancy are recognized as Christian brethren, has an obvious tendency to encourage in the unconverted the fallacious hope of eternal salvation.

I am constrained, therefore, without one par-

* Theology, Sermon clvii. † Comment on 1 P. i. 1. ‡ See Rom. viii. 1, 9; 2. Cor. v. 17; Gal. v. 24; vi. 15. 1 John iii. 7, 19.

ticle of unkind feeling, to add, in faithfulness to the souls of my fellow men :—

4. *Infant sprinkling is adapted to deceive and ruin many of those that receive it, by leading them to suppose, that they are regenerated, in the covenant of grace; and consequently in a safe state, when they are not.*

Baptists are sometimes charged with placing an undue degree of reliance upon the ordinance of baptism. But a little reflection may be sufficient to convince any person, that this charge is wholly groundless. We do, indeed, consider this ordinance, like the Lord's supper, important as a command of God, and a Christian privilege. We deem it highly desirable that those who believe with all the heart, should forthwith yield to the Saviour this first act of obedience required of them, and so publicly "put on Christ" by being "buried with Him by baptism." But, as we strenuously maintain, that none ought to be baptized until they are regenerated, and justified by faith, and consequently in a state of salvation, it is impossible for us to place any confidence in the ordinance, as if persons could be brought into a state of grace by it, or their salvation be thereby obtained.

That many Pedobaptists put great dependance in the sprinkling of infants, and represent it as that by which they are regenerated, ingrafted into Christ, brought into the covenant of grace, and consequently saved, is indisputable.

Dr. Wall says, "Most of the Pedobaptists go no farther than *St. Austin* does; they hold that God, by his Spirit, does at the time of baptism, seal and apply to the infant that is there dedicated to Him, the promises of the covenant of which he is capable, viz. adoption, pardon of sin, translation from the state of nature to the state of grace," &c.*

In the *Presbyterian Confession of Faith* it is

* Vol. I. p. 281.

stated, that "Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins."* It must then follow, that, as this "seal" is given to all that are professedly baptized in infancy, they are not only admitted into the visible church, but are also recognized as being in the covenant of grace, engrafted into Christ, regenerated, and pardoned; for, as *Rev. Thomas Boston* justly observes, "None have a right to the seal, but such as have an interest in the thing sealed."†

In the *Baptismal Service* of the Church of England, after the professed baptism of a child, it is enjoined, "Then shall the Priest say, We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church." In answer to the question, "Who gave you this name?" the child is taught to say, "My Godfathers and my Godmothers in my baptism, wherein I was made a member of Christ the child of God, and an inheritor of the kingdom of heaven."‡

When persons, after having been sprinkled in infancy, and thus instructed in childhood, receive "Confirmation," without giving the least evidence of vital piety, and while manifestly

* Confession of Faith, Ch. xxviii. 1. † Discourse on Baptism, p. 4.

‡ *Rev. J. Robertson*, after citing 1 Cor. xii. 13; Gal. iii. 27; 2 Cor. v. 17; Acts ii. 38, and Titus iii. 5, observes, "Now since infants are baptized into Christ's body, and have put on Christ, they are new creatures; that is, they are born again, or regenerate. And since they are baptized for the remission of sins, and since baptism is called the *washing of regeneration*; therefore they, having submitted to this washing, are consequently regenerate." After quoting Gal. iv. 4, 5, he remarks, "Since, then, the baptized child is in Christ, he is redeemed: and since he is redeemed, he has consequently received the adoption of a son. Therefore he is a child of God." *Treatise*, p. 245, 248.

“dead in trespasses and sins—walking according to the course of this world,” and in its *pomp and vanity*, are consequently *confirmed in an unregenerate state*, and are admitted to the Lord’s table, and addressed and treated as real Christians, what can be reasonably expected, but that they should be miserably deceived with the vain hope of heaven, while pursuing the broad road to destruction? This is a serious matter. Many evangelical Pedobaptists of different denominations, have expressed their conviction, that what they term “infant baptism” is frequently so relied on by those who have received it, as to prove dangerous and ruinous in the extreme.

M. Blaise Pascal, an eminently learned and pious Roman Catholic, born at Clermont, in Auvergne, in 1623, distinctly acknowledged, that infant baptism did not exist in the primitive Churches, but was subsequently introduced; and he deplored the sad consequences of this change. In his “Comparison of Ancient and Modern Christians,” he says, “In the infancy of the Christian Church, we see no Christians but those who were thoroughly instructed in all matters necessary to salvation.—No one was admitted but after a most rigid examination; now every one is admitted before he is capable of being examined. Formerly it was necessary to come out from the world, in order to be received into the Church; whilst, in these days, we enter the church almost at the same time that we enter the world. Hence, it arises, that whilst the Christians then were all well instructed; now there are many in a fearful state of ignorance; then those who had been initiated into Christianity by baptism, and who had renounced the vices of the world, to embrace the piety of the Church, rarely declined again into the world; whilst now we commonly see the vices of the world in the hearts of Christians. The Church of the saints is defiled with the intermingling of the wicked.—

"But," he adds, "we must not impute to the Church the evils that have followed so fatal a change; for when she saw" [N. B.] "that the delay of baptism left a large portion of infants still under the curse of original sin, she wished to deliver them from this perdition, by hastening the succour which she can give; and this good mother sees, with bitter regret, that the benefit which she thus holds out to infants, becomes the occasion of the ruin of adults.

"In the newly formed Christian Church, the Catechumens, that is, those who are offered for baptism, were instructed before the rite was conferred; they were not admitted to it—till after some eminent marks of real conversion of heart.

"When teaching preceded baptism, all were instructed;—but in these days, when baptism precedes instruction, as men are made Christians in the first instance, without instruction, so they believe that they may remain Christians without being instructed.

"She [the Church] cannot see without bitter lamentation, this abuse of her richest blessings; and that the course which she has adopted for her childrens' safety, becomes the almost certain occasion of their ruin."*

Rev. Anthony Burgess, a godly Presbyterian Minister, in a Work published in 1654, asks, "Do not most rest on their baptism as the ground of their justification and salvation, never attending unto those qualifications of a holy life, and renouncing of the ways of sin and Satan, to which our baptism doth engage us?" He also remarks, that "the corrupt opinion, as so much sweet poison, is received by most men, that they were justified in their baptism, and therefore they need not trouble themselves with any fears in this point.†"

Rev. Joseph Milner, an evangelical Minister of the Church of England, observes, "It has long been the fashion to suppose all persons, who

* Pascal's Thoughts on Religion, (Craig's Edition,) Chap. xxiv. p. 246—251. † True Doctrine of Justification, p. 144, 145.

have been baptized when they were infants, to be, of course, when they were grown up, in a state of regeneration by the Holy Spirit; and thus they have learned to furnish themselves with a convenient evasion of all that is written in Scripture concerning the godly monitions of the third Person in the Sacred Trinity."*

These appalling statements, made by Pedobaptists themselves, require no comment. The alarming prevalence of the sentiments of *Dr. Pusey*, who expressly maintains, that "Baptism gives life,"† fully evinces, that the dangerous error deplored by these writers, is still producing extensive and ruinous injury.

But it may be said, 'that some Pedobaptists do not place so much confidence in this ceremony.' True: and the pious and observant reader can scarcely fail to be aware, that among these, together with such as do not practise infant sprinkling at all, revivals of religion, and serious attention to experimental and vital godliness, are generally more prevalent than among the other class. But they who profess to put no dependence in the sprinkling of infants, cannot consistently charge the Baptists with depriving children of any privilege.

It may, however, be alleged, that, 'though the ceremony does not produce any change in the state of children, the promises made by the sponsors, or parents, tend to secure their religious education.' But, in regard to sponsors, it is notorious, that as they make promises which they know they *cannot* fulfil, so they are generally accustomed to disregard them altogether. And, with respect to parents, I ask, Where is the Scripture warrant for requiring them to *promise* to train up their children religiously? That they ought to do this is indisputable. But if parental affection, a sense of moral obligation, and the express commands of God, enforced by suitable

* Ch. History, p. 117, Ed. of 1834. † Sermon on the Eucharist.

ministerial admonitions, are insufficient to induce them to discharge this duty, may it not be reasonably expected (as observation constantly evinces,) that all the promises which can be extorted from them, will prove utterly ineffectual?

In conclusion, I would most earnestly and affectionately entreat all parents diligently to employ all scriptural means for the eternal welfare of their offspring.* Let firm parental authority, while exercising needful restraint, be tempered with moderation and kindness.† Cautiously avoid giving your children such unscriptural instruction as may tend to encourage them to rest in the fallacious hope, that the piety of their ancestors, any ceremony performed upon them, or nominal union with any church, can avail, either in whole, or in part, to secure the salvation of their souls.‡ Faithfully instruct them in the scriptural truths, in reference to their spiritual condition, that they are “shapen in iniquity,” “conceived in sin,” by nature the children of wrath, in a state of depravity, pollution, guilt, and condemnation; and that without a new birth, repentance, faith and holiness, connected with a life of self-denial, sobriety, and obedience to God’s commands, they can never enter heaven.|| Endeavour to exhibit the crucified Redemer fully before them, in all the riches of His grace; and use all alluring and winning measures to bring them to Him. Let the faithful and diligent use of all scriptural means be accompanied by importunate *prayer* for the divine blessing: and let the whole be constantly attended with a correspondent *example* of obedience and piety toward God, and of uprightness and benevolence toward men.

* Deut. vi. 6, 7; Ps. lxxviii. 5—7; Prov. xxii. 6; Eph. vi. 4.

† Gen. xviii. 19; 1 Tim. iii. 4; 1 Sam. iii. 13, 14; Ps. ciii. 13; Mal. iii. 17; Col. iii. 21. ‡ John vii. 53; Matth. iii. 9; Ezek. xiv. 14, 16, 18, 20; Rom. ii. 28, 29; iii. 9; Phil. iii. 3—7; Isa. xxxiii. 14; 1 Cor. xvi. 22. || Ps. li. 5; Ivm. 3; Eph. ii. 3; Rom. viii. 7, 8; John iii. 3; Luke xiii. 3; John iii. 13, 26; Heb. xii. 14; Mark viii. 34; Titus ii. 14; Heb. v. 9; 2 Thes. i. 8; 1 Pet. iv. 17.

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 [ERRATA.]*

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- 5 9 for 'consideration,' read examination.
 16 12 for 'xi. ii.' (L. 21, 'xi. 2') read xi. 11.
 18 6 for 'where,' read *coliere*.
 24 2 for '*toi outon*' read *toiouton*.
 29 20 (Notes) for 'or' read *nor*.
 35 6 for 'attempts' read *sameness*.
 46 16 for '*matheteusontes*,' read *matheteusantes*.
 61 1 (Notes) for 'proposition,' read *preposition*.
 68 14 do for 'Cameranius' read *Camerarius*.
 80 1 do (& 91 7 do.) for 'J. H. Hinton,' read *I. T. Hinton*
 82 18 for '*anagenissas*' read *anagenesses*; L. 21 for 'Ho,' read
She; L. 24 for '*palinggenision*' read *palinggenesian*.
 83 6 for 'doctrine' read *practice*.
 84 3 for 'can follow' read *ever followed*; L. 12, for 'princi-
 ples' read *principle*; L. 1, for 'become' read *became*.
 92 1 (Notes) for 'Wiggins's' read *Wiggers's*.
 96 6 do for 'Eubs,' read *Eccles*.
 105 5 do for '*lavo*' read *lavo*.
 119 7 for 'emphatically' read *unexceptionably*; L. 11, (Notes)
 for 'blessings' read *blessedness*.
 127 17 for 'tautologous' read *tautological*.
 129 10 for 'Rev. Thomas Clarkson' read *Thomas Clarkson, Esq.*
 132 7 for 'lead' read *tend*.
 143 7 (Notes) for '*thoumasontai*' read *thaumasontai*.
 145 2 do for '*ti Jordani*' read *to Jordane*.
 168 18 for '*kolumbethroi*' read *kolumbethrai*.

*Any slight typographical errors, that do not affect the sense, as
 'æ' for *æ*, &c. can be easily corrected by those who observe them.

