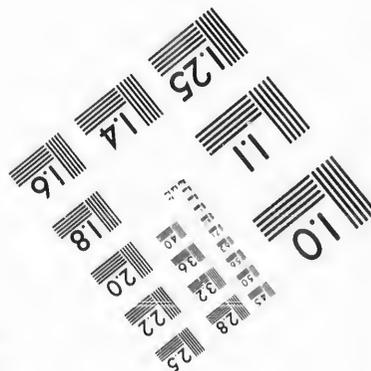
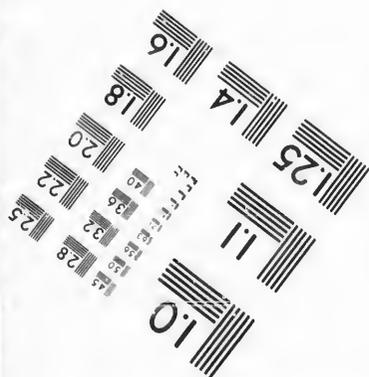
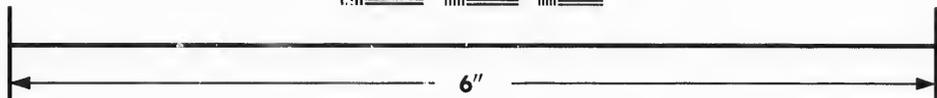
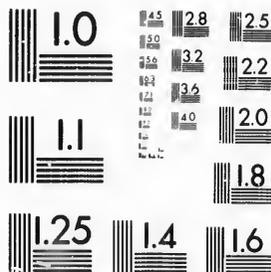


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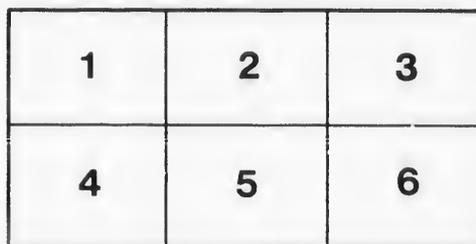
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PLAIN INVINCIBLE

REASONS

FOR NOT SUBMITTING TO IMMERSION

AS BEING THE

CHRISTIAN MODE OF BAPTISM.

TO WHICH IS ANNEXED

HIS FOUR REASONS

FOR BAPTISING INFANTS

By RICHARD COTTON.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.—Peter.

"Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man."—Paul.

"A serpent by the way, an adder in the path that biteth the horse heel, so that his rider shall fall backward."—Gen.

CHARLOTTETOWN :

Printed by JAMES D. HAZARD, Print - to the Queen's
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1846.

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INTRODUCTION.

In presenting my Reasons to the public, I believe that, without guile, I have unbosomed the sentiments of my heart, and I believe that they are in accordance with the Divine mind as recorded in the Bible. I never should have divulged my views on the subject by this means, did I not think that "the signs of the times" demanded them, and that it would be sinful in me to retain them. They are written in a plain and undisguised manner, and not with a design to offend any one, though probably some will be offended, because such is the natural consequence of the development of truth.

I have been told that "*the Pedo-baptists had no Scripture to stand on;*" that "*the Baptists had;*" that "*I should yet be a Baptist,*" and in order that such might be the case, the Baptists have reasoned with me—presented such passages of Scripture to me, as they thought bore directly on the point; furnished me with arguments adduced by the ablest writers of the day on the subject: among their great champions were the Rev'ds. A. Crawford, Wm. Jackson, and a recent work by C. Tupper, which was warmly recommended by the Association. In these works I found some good grain, but of chaff, more abundantly; a great deal for the head, and the support of a conjectural fabric, but little for the heart; the Scriptures in some places glossed over with the opinions of men; other passages wrongly construed; and sometimes the traditions of men substituted for the word of God. Upon the whole, I am led to believe that such sectarian works have done more harm to the cause of God than good. "How vain are all such shades; how false and yet how fair." Without something more substantial,—viz. holiness of heart—we never shall see the Lord.

A word to my little Book, and I am done. I hope that thou wilt ne'er forget that I have commenced and completed thee in the name of that God that preserved a Moses in the Ark, and an Elijah from a wrathful Ahab. Knowing that thou art destined to embark on the boisterous ocean of life, "midst storms and commotions and shipwrecks and loss," I presented thee in embryo to many of my friends. Some encourage thee forward—will hail thy return in print with a welcome, and give thee a place on the shelf—others tremble at thine appearance, and predict no good either of thyself or thine author. If thou hast any foes, they may scold, abuse, and probably burn thee, whilst others may be induced to scribble again. Whatever may occur, ever bear in mind that thou art designed to lead the reader from himself—from shades, past, present and to come—to Jesus, and through him to heaven. May he bless the writer with divine wisdom, and the reader with holiness of heart, and may we at last meet in Heaven, is the prayer of the Author. Amen and Amen.

Union Road, Oct. 23, 1816.

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THIRTY REASONS FOR NOT SUBMITTING TO IMMERSION
AS BEING THE CHRISTIAN MODE OF BAPTISM.

I.

I love the Bible and profess to adhere to its precepts in preference to every other book; believing it contains the whole will of God, and that it is admirably adapted to guide me through all the chequered scenes of life to the haven of Eternal repose, and that at the last day all my actions will be tested by it, whether they are good or bad.

II.

I was baptized with water when an infant and in favour with God: and I can see no more necessity for a re-baptism with the same material, now at the age of maturity, when I am by repentance and faith re-united to Christ my living head, than the Baptists can see for not re-immersing a member of their church who may have backslidden so far as to embrace infidel principles, when restored to the church again. In fact: to enforce the re-baptism of water as a type, in consequence of a real restoration by faith to God, is to enforce it not only twice or thrice, but as often as we go astray and return again, probably, times innumerable; then we must every day be baptized with, or in water, and some days several times in the day.

III.

I never saw a sinner when under conviction, nor a person on his death-bed, lament that he was not immersed in water; and I think if it was of such vast importance as the Baptists wish to make it: the Holy Spirit that convinces of sin would also impress the mind with its necessity.

IV.

The Baptists tell me that immersion in water was the only method for initiating members into the visible church in the primitive days of christianity: if so, what scriptural account have we of any church being based on such principles? Were the Roman, the Corinthian, the Galatian, the Ephesian, the Philipian or the Collossian Churches based on such an hypothesis as this? They were all baptized *in Christ, in Christ's death*, were any of them immersed in water? From what book, or what chapter, or what verse can it be proved?

V.

Their misinterpretation of scripture, applying such passages as have a direct reference to spiritual baptism, to water; and thus destroying their spiritual import, such as 1st—Mark 16, 16.—Rom. 6, 4.—Eph. 4, 5.—Gal. 3, 27.—Col. 2, 12.—Peter 3, 21.—1st Cor. 12, 13; 2d, other passages which allude to the same object, so far as we can judge from the context, are likewise *dragged* over, and *screwed* in to substantiate a system of *conjecture* such as Acts 2, 38-41;—3d metamorphosing some of the simple narrations of scripture to *God's command*, such as Acts, 8, 38;—10, 47.

VI.

As far as I can judge from the many large and learned volumes written in favour of immersion, and the verbal arguments adduced by its abettors, the Baptists base their immersion on *inference, mere conjecture or thinking*, for they have never yet given from the bible, a single instance of any one having been immersed in water, nor any command for it.

VII.

The Baptists *think* that John administered baptism by immersion,—Christ was baptized with water, they say *immersed*, we are to follow Christ : therefore, be *immersed, plunged, dipped in water* as they say he was ; now for various reasons, I think differently. Among the most prominent are, 1st. The learned, when not influenced by prejudice or party zeal, both among the Baptists and Pedobaptists inform us that the word Baptism can be applied with as equal propriety, or superior authority to ablution and sprinkling, as to immersion. 2d, John lived under the old dispensation—his baptism *was not Christian Baptism*, Acts 19, 4,—but typified the Christian Baptism : if so then it could not be by immersion, but by pouring or sprinkling, for we frequently read of the Holy Spirit being applied in the form of the latter, but not a solitary instance of the former. 3d, for a believer in Christ, whose conscience has been sprinkled by his all cleansing blood to submit to immersion in water because they *think* John did—constitutes a complete paradox—going backwards and not forwards ; and when the ablest writer that ever wrote in favour of immersion, can adduce no stronger proof than “*it appears to me*”—“*it must be so*”—“*I think so,*” &c. &c. &c., I think it as well to have nothing to do with it.

VIII.

Among the many thousands that were baptized on the day of Pentecost, and afterwards in the Christian dispensation, there is only *one solitary instance* as recorded in the *New Testament* of a person *going down into the water*, and that is the Ethiopian Eunuch, but whether he was immersed or not, none can prove, but the *Baptists think so!!* However, many *go down into the water* and come up out of the water without being *dipped* in it!

IX.

Their flying from one subterfuge to another to obtain something to substantiate *their system*, and never standing on the same base, is another instance of the weakness of their cause: hence, if we go with them to the bible they cannot prove their doctrine without equivocation; then there is reference to *Greek* and *Hebrew* by the whole of them, the most illiterate without exception, and when they can scarcely read their mother tongue intelligibly, they will attempt to argue in *Greek* and *Hebrew*, with the most respectable and learned; when they get foiled here, which is always the case, they refer to history, when they get hampered here, which is done in a little while, they come back to the scriptures again, and when not able to clear their way without equivocation, and sometimes provocation, they suppose it best for us to love each other.

X.

In consequence of these words, "we are buried with him in baptism into death," Rom. 6, 4,—Col. 12,—I am repeatedly urged to be *buried in the liquid grave*, but here I am as much at a loss as ever, for the modes of burying are as various and multiform, as the mode of baptism: some bury by burning,

some by embalming, some deposit in vaults, some inter, some hang up the body until the flesh decays. It is true the scriptures speak of the "*burial of an ass!*" Would the Baptists wish me to be so buried? Or do they wish me to be buried alive "*in the liquid grave!*" until life becomes extinct? Similar to the Oriental Pagan mode of burying the sick and aged in the Ganges: which must inevitably be the case, if I am to be buried "*in water,*" *into death.*

XI.

I understand from the Bible, he that *believes is justified, saved, sprinkled from an evil conscience, circumcised, crucified, dead with Christ, buried in Christ, in Christ's death* (not in water)—then to enforce water baptism on a christian believer, as a "*positive command of God,*" is *adding* to his sacred word, and virtually treating the baptism of the Holy Ghost with contempt.

XII.

The sacred Historians tell us, that many were baptised as individuals or households, but the mode is altogether inferential.

XIII.

I am extremely sorry to say that I have with grief—particularly after a revival among the Pedobaptists—witnessed a proselyting, sectarian, self-conceited disposition, manifested by the Baptists; Scripture-coined, viz.,—"believe and be baptised;" large volumes written—others censured and condemned for want of Scripture to stand on—considered dishonest for keeping back part of the truth; "preaching only a part of the Gospel;" "prejudiced," "idolaters," "destitute of judgment;" unrighteously

denominated "fools;" "illiterate;" thus arrogating to themselves all positive Scriptural-honesty—holy integrity—impartially learned and christian men." And when all is summed up, as I have before said, the Baptist cannot find *one solitary unequivocal* passage whereon to rest his foot; if he has obtained a proselyte or two at the expence of another's loss, is he any better afterwards than before?—a Believer before—no more afterwards!—a Christian before; no more afterwards!!—happy in a Saviour's pardoning love before; no more afterwards!!! What then has he gained by all this ado? His own concession answers *nothing!* Reason answers *nothing!* so then there is a solemn *nothing* performed!!! See Is. 26, 18—St. Paul laboured, "not as one that beateth the air."

XIV.

In all their polemical works that I have seen on the subject of Baptism, I never saw much written in favour of the Baptism of the Holy Ghost: it's *water, water, water; immersion in water; "in the liquid grave,"* &c. &c. &c., which makes me fear that they are too much like the Baptists "who had not so much as heard whether there be any Holy Ghost." Acts, 19. 2, 4. Or such as are referred to by the Apostle—Jude, verse 19—"These be they who separate themselves, *sensual, having not the spirit!!!*"

XV.

I see the Bible, and especially the New Testament, commands us—"Pray without ceasing;" "*Be ye filled with the spirit;*" "love your enemies;" "submit to every ordinance of man for the Lord's sake;" "be at peace among yourselves;"

“be ye all of one mind and of one judgment.”—But I do not see the Baptists, as a body or church, adhere to these plain imperative duties more tenaciously than others do. There are likewise many other plain precepts enjoined on us by all the authority of Deity, through the *New Testament* too, that might as well never have been translated from the original Greek, for all the practical effect that such have upon many of the most approved and accredited members of the Baptist Church. I will notice a few only:—“After this manner therefore, pray ye, Our Father which art in heaven,” &c; Mat. 6, 9. “Greet all the brethren with an holy kiss;” 1 Thess. 5, 26. “If I then your Lord and Master have washed your feet, ye ought also to wash one another’s feet;” John 13, 4. “It seemed good to the Holy Ghost to lay upon you no greater burden than these necessary things, that ye abstain from meat offered to idols and from blood and from things strangled,” &c.; Acts, 15, 28, 29. Now, who ever heard the Baptists pray in accordance with Christ’s given mode? Or who would undertake to prove it to be their uniform practice to wash one another’s feet, or to greet the brethren with a holy kiss? Or who can attest that they conscientiously abstain from things strangled? &c. If one talks with them on the impropriety of “paying tithes of mint, anise and cummin;” and omitting the weightier matters of the law—judgment, mercy and faith,—“of *straining at gnats and swallowing camels*; and of the great sin of annoying other christian societies—*getting people out of their beds by night to coax them to be dipped in water*; of *haunting* Pedobaptists whilst *going to, at, and from* the house of prayer; *assailing sober people on the high road, and in private houses*; of *getting carriages to carry them to the water, and attendants to wait on*

them until they get into the water to be made thorough christians—thus “compassing sea and land to make a proselyte,” their equivocations, prevarications and *conjectural* sectarian traditions, obviously demonstrate that they know better what to leave undone, what to do, and how to do it, than God the Father, God the Son, and God the Holy Ghost, in His infinite wisdom, could possibly direct.

XVI.

The Baptists are very urgent to get believers immersed in water on the ground of its being their imperative duty to obey “whatsoever God has commanded them.” They also urge the pre-eminency of their baptism by immersion, in the apostolic commission, Matt. 28, 19, “Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;” but unless I put on a pair of *Baptist Spectacles*, I cannot see a word of “*immersion in water*” in the commission; neither do I see *the least sign of a command to that effect* in any other part of the Bible.

XVII.

I never knew a person soundly converted to God among the Pedobaptists, but had lost his way, his spiritual eye dimmed, the lively, happy enjoyments that he experienced when first converted gone, and his poor soul in misery and darkness, ere he commenced to speculate on the *barren regions of fancy*, or submit to such a low, futile, irrational, and unscriptural means of obtaining favour with his God.

XVIII.

The burden it imposes. The apostles considered circumcision “a burthen which neither they nor their fathers could bear.” But in comparison with

immersion in *cold water* it is light. In the circumcision of a child it was easily accomplished, there was no danger either of its health or life, but not so in all cases with immersion; in the Torrid Zone to obtain water is frequently very difficult, holes have sometimes to be dug many feet in the sand, &c. In the Arctic and Antarctic regions holes have to be dug through ice, and then the poor *deceived, shivering, affrighted creature* is *dipped in* to satisfy him who cannot shew, from either scripture or reason, notwithstanding all his inflated bravado, why he did so. Christian modesty and probably the health and life (and not the sins) of the immersed are likewise taken away. I wonder in the great day of reckoning, when the immersed, probably the murdered, comes to meet the immerser at the bar of God, whether he will be heard singing his hackneyed song against the Pedobaptists, "who hath required this at your hand?"

XIX.

I wish to be honest, and to pay a proper regard to the rights of the religious Society from which, under God, I am indebted for all the spiritual benefits that I enjoy. How then shall I act, when I see men recklessly breaking the royal Law of Love, as expressed in the New Testament—Matt. 22, 3—"thou shalt love thy neighbour as thyself,"—meddling with other christian societies; zealously stealing by their *wheedling*, plausible, thinking arguments, new-born babes. I see in the New Testament—Rom. 13, 9—"thou shalt not steal;" and with pain of mind, read John 10, 10—"the thief cometh not but for to steal, and to kill, and to destroy." Can I treat them with a hearty cordial reception as Christian brethren in the ministry, or with timidity and fear, lest they will "beguile the unstable, and lead them out of the way?" There was a time when I

delighted in the society of the Baptists, and considered them in possession of that disinterested love which "envieth not;" "that seeketh not her own." But being repeatedly disappointed and insulted with their *church-robbings* and *water-dippings*, I shrink with aversion, disgust, and horror from the very name of the "*watery element*"—"the liquid grave," in which they take such unbounded delight !!!

XX.

Their dissimulations, when endeavouring to secure the good will and assistance of the Pedo-baptists,—they would fain persuade us, that they lay but very little if any stress on Immersion. They seem to view it as of too small importance, to employ their time, tongues, eyes, or ears about; they say their only object is to save the souls of men; they would hardly turn over a straw to make converts to their peculiar sentiments; in some cases they express themselves as quite tired and sick of the subject; that they wish to hear no more about it; but this is only when they are opposed and puzzled: get them into private conversation, or where their arguments will tell without rebuke, and one would suppose that Pedo-baptists were without a scriptural idea in defence of their measures, and that to descend *into the water* was absolutely essential to their finally ascending into the Kingdom of God—they will soon drop one of their sectarian proselyting books and reason by the day and night too with the ill-informed, to induce him to enter their church through the *door* called "*the watery grave.*"

XXI.

Making void their *supposed* command of God, if their conscience does not enforce it. Thus they say, "*Do not do it*"—"It's as in to do it, if you do not

feel it your duty.” thus substituting their conscience for their guide, or rule of conduct, in lieu of the inspired volume. If it is a command, it is plainly laid down, and imperatively enjoined, and there is no going to heaven without adhering to it, Mat. v, 17-18; 1 John, ii, 4.

XXII.

Their non-satisfaction with our version of the Bible, when they say, “That every thing requisite to prove their doctrines are in it.” If so, why not remain satisfied with it? Why make such strife and division to get another *Baptist Bible* at such an enormous expence?

XXIII.

Their want of charity. They will professedly give the right hand of christian fellowship to certain Pedo-baptists,—sit at the Lord’s Table with them—preach in their pulpits, and apparently sit with delight to hear some of the Pedo-baptists preach—and yet not admit, that very preacher, or any other of the Pedo-baptists at the Lord’s Table with them, although his moral character is unimpeachable, simply because he cannot conscientiously “lay aside the commandments of God”—“hold the traditions of men,” and submit to a *thinking* command, in being dipped in the “*liquid grave.*”

XXIV.

I think it quite probable, that as the happy millennial day approximates, when we shall “see eye to eye,” as God would have us see, these external shades that occasion such discussion and dissention among Christians, will be reflected on with grief, and we shall be found “provoking each other to love and good works.” The Lord in mercy hasten the time.

XXV.

Their attempts to disjoin that, that God has put together, viz: the Church in the old and the new Dispensations, and the Word of God, as found in the Old and the New Testaments. In conversing with the Baptists on the *oneness* of the church in the old and the new dispensations—although the glory of the former was *dim* when compared with the glory of the latter—and in speaking of the Prophetic expressions and symbols made use of by them to represent the glory of the Christian Church, and particularly such as have reference to the Holy Ghost, its mode of administration as expressed in Is. 52, 15, “So shall he *sprinkle* many nations;” Ez. 26, 25. “then will I *sprinkle* clean water upon you;” Ps. 72, 6, “he shall come down like *rain*,” “as *showers* that water the earth;” Hos. 10, 12, “till he *rain* righteousness upon you;” Ps. 110, 3, “thou hast the *dew* of thy youth;” Hos. 14, 5, “I will be as the *dew* to Israel;” Mic. 5, 7, “as a *dew* from the Lord,” “as *showers* upon the grass;” Prov. 1, 23, “I will *pour* out my spirit;” Is. 44, 3, “I will *pour* water upon him that is athirst;” Joel 2, 28, “I will *pour* out my spirit;” Is. 23, 15, “till the spirit be *poured* on us.”—They will redden in the face, and soon speak in contempt of the Jewish Church,—“*that it is done away*,” &c., and the *Old Testament* as though we had nothing to do with it either, it is the “*New Testament*,” nothing but the *New Testament* that they build their *all* upon. Now the New Testament *commands* us to *read* the *old*, see John 5, 39, 2 Peter, 1, 19–21. “The Bereans *were more noble* than the Thessalonians, because they *searched the Scriptures*,” Acts 17. And I never read or heard of any other Scriptures but these found in the Old Testament, unless it be

the Scriptures of Mahommed, or Mormon, or some others of the same cast. The New Testament is truly good, very good, but it is not complete in itself, it is based on the Old Testament, hence it refers us to the old to substantiate its sacred truths. The Christian Church is good, truly good, but we should never forget that it is based on that church that is too much disgraced by many, viz: the Jewish Church. But why should the Baptists attempt to disjoin the Bible and the Church? Answer—"their craft is in danger;" they know that if these remain as God has wisely left them, their whole fabric of water is on rejection of children, and tumbles in atoms around their ears in an instant.

XXVI.

Their inconsistencies. The learned profess to adhere to the idea that the most illiterate imbibe, when they read these passages that they *think* relate to immersion in water, though they had previously put him to look through their spectacles at prepositions, Baptizoes, &c.; and yet they build much on Hebrew, Greek, and History; establish Colleges, and expend property to disseminate useful learning, which is certainly an inconsistency. If ignorance is the best interpreter of Scripture, and the mother of devotion, surely the more ignorance the better. Then why not the most learned submit his judgment, on these things, to the ignorant rustic who follows the plough?

XXVII.

Where the water-immersers do not go, I never see the Bible readers and the prayerful students trouble themselves much about going into the water as a duty enjoined on them by God, particularly if their

souls are happy in the Lord. It is only where the Immersers go, and spirituality of mind is at a low ebb, that such is the case, and yet they say that the *New Testament* alone teaches them. Those who have a mind to believe such assertions may, but it will never be me.

XXVIII.

Because Christ "came up out of the water." The Baptists tell us that "we are to be immersed in water" "to follow Christ in every thing." Then why do not they do it? Why not go up into the Mount and fast forty days and forty nights? Christ did. Why not go to Jerusalem (or elsewhere) and offer the requisite offerings enjoined by the Levitical law? Christ did, and said "Thus it becometh us to fulfil all righteousness." Why do not they go up *into* the mount and pray, sometimes all night? Christ did. And why do not the wealthy Baptists give their property to the poor, and wander about penniless, houseless, and friendless, being "despised and rejected of men?" Christ did. And then, after wandering to and fro, if they base their immersion on the prepositions *into* and *out of*, and dare to enforce the absolute necessity of being *dipped* under water because Christ "came up out of the water," and the Eunuch "went down into the water," why do not they return *into* the place, *or water*, where they had been immersed, and dwell there? see John 10, 40. And if they follow Christ in every thing, why do not they get *literally crucified* because Christ was? Surely there is more plain scripture for *crucifixion* on the cross than for immersion in water! The Baptists can never expect me, or any other rationally thoughtful person, to submit to *their commands*, unless they practice what they profess, viz: "To follow Christ in every thing!!!"

XXIX.

A want of more information on the subject. Every one who knows me, knows that my cranium is not in possession of too much intellect, neither are my wits overwhelmed with knowledge; and as the Baptists lay claim to these in abundance, and loudly boast of History, Antiquity, Hebrew, Greek, and are known to raise their *fancied*, towering, consequential brows miles high above the Pedo-baptists, until entirely lost in the regions of ether, and vaunt a great deal about "*thus saith the Lord*," "*whatsoever I have commanded you*," and frequently in piteous or contemptuous ridicule, vociferates to the poor condemned Pedo-baptists, "*who hath required this at your hand?*" Now as I desire to submit to be instructed by the inspired volume, and by it alone, I shall be truly thankful if the Baptist will for a moment condescend to come down from his lofty *aerial* abode, put on his glasses, take his *New Testament*, sit down, and in sober mood answer the following queries with a "*Thus saith the Lord*." Were all the Apostles and primitive Churches Baptists? If a part of them only were Baptists, what part were they that were dipped in water? Was it the smallest or greatest in number? Where did these Baptists live? Was it in Rome, or Corinth, or Galatia? or where did they reside that we may find them? Among all the churches, can you show me one that dipped the people in water for Christian baptism? Was there one solitary individual Baptist to be found among the primitive Christians? What church did he belong to? What church did the Ethiopian Eunuch belong to? Please show me from the *New Testament*. If there were Baptists and Pedo-baptists, did the Baptists reject the Pedo-baptists from the Lord's Table because they had not been

dipped in water? As there are a variety of Baptists with us, each claiming superiority of wisdom and infallibility, was it so with them in the Apostolic age? Were the Free and Sovereign Grace Baptists, or the Calvinistic Baptists, or the Arminian Baptists, or the Free-will Baptists, or the Christian, vulgarly called Campbellite Baptists, or the Mormonite Baptists right? Please to show me from the "*thus saith the Lord*" who among them is right? As they all tell me they are right. Did they love each other? did they covet each other's chapel, or had they any chapels at all? What kind of chapels were they? what size? what apartments were in them? what kind of pulpits and pews had they? had they Baptistries dug in them, or near them, with steps to descend into the water? and in the performance of the ceremony of immersion, how was it done? Was the candidate carried into the water, or did he walk in? How deep did they go in the water? was it to the ancles, or knees, or the middle, or neck? What kind of water was it in which they were dipped? was it warm, or cold, or clean, or dirty, or salt, or fresh, or stagnant, or running water? please to show me from "*thus saith the Lord.*" Who dipped them? was it the Minister, or Elder, or Deacon, or a private brother, or did they dip themselves? What was the mode practised? did they dip forwards, or backwards, or sideways? How often did they dip? was it once, or twice, or thrice? Were they affused when dipped, or did *dipping* alone answer? Were they simply *dipped*, or were they washed by friction as well as *dipping*? Was there one only employed to *dip*, or where the candidate was strong and powerful, was a second *dipper* needed? Were they dipped in private, or public, or both? Was the mode invariably the same in all places, and for all persons, male and female, young and old, sickly or healthy, the delicate lady or the ruddy ploughman?

When was it done? when first affected under a sermon, or when they confessed faith in Jesus, or were they kept as catechumens and candidates a month or so first? Was there an individual confession made by each in a church meeting, or in private, first, and who decided on the merits of the candidate? Was it the minister, or the congregation, or both? Was they clothed or naked when dipped? Were the men dressed in black, the women in white, with leads at the bottom of their frocks, or were they all dressed alike? Did the Minister dress in a particular garb for the occasion? Did he wear under garments and water-proof boots to keep out the water from his legs? Did they sing, and pray, and lecture on the occasion? Please to answer these queries from the "*thus saith the Lord.*" Querie again,—How did John's baptism typify Christ? or how long was he baptising about the computed 2,000,000 people? How are we baptised with the Holy Ghost? How does baptism symbolize the crucifixion of Christ, or how were the 3000 baptised on the day of Pentecost? Again, where is the precise "*thus saith the Lord*" for conducting meetings? Where is the Scripture for commencing the meeting with singing, then pray, then preach, &c.? How did the Apostles conduct their meetings? Did they sing Watts's hymns? What tunes, what choirs, what organs had they? When was the Lord's Supper administered? was it weekly, or monthly, or Sabbath days, or Thursday eve? or were females admitted to the table? Please show me in the *New Testament* "*thus saith the Lord.*" Again, where is the precise proof for Missionary Meetings? Had the Apostles any? Did they go out for five shillings per day, and get their regular salary beside? Did the Ministers wear black cloaks to preach in? Were some rich, some poor, some high, some low, some showy in dress and equipage,

some hardly able to speak to the others, &c.? Did the Apostles take a text, then sermonize according to the modern system? Have they all the customs and views of the Apostles handed down to them in unbroken succession? and are our modern Baptists a real *fac simile* of the Primitive Christians? Some hundreds of similar interrogations may with propriety be proposed to the Baptists to show a "thus saith the Lord" from the New Testament for their doings, which may be just and right in the sight of God, and the Lord kindly owns and seals their labours with his blessing. The Baptists know very well that they cannot give a command or a precedent from Scripture for the hundredth part of their doings, and yet they will tauntingly sneer at us for baptizing a child, and tell us "they see no Scripture for *sprinkling a baby.*" Oh! fie! fie! my Baptist friend! Never do so again, until from your *New Testament* you can show a "*thus saith the Lord!*" for your doings. Notwithstanding all thy taunting success, my heart still warms towards thee, and in pity must surely retort this proverb, "*Physician, heal thyself;*" thou therefore which teachest another, teachest thou not thyself: thou that preachest a man should not steal, *dost thou steal?*" Paul. As the Baptists must admit that Christ blessed little children, and as they fault the Pedobaptists for baptizing infants; thus dedicating them to God; do they show us a better way by their example? Did any one ever see a Baptist minister bless a child? And if they did, are they conscious that they did it exactly as Christ did? Did they take them in their arms, and use the same words as Christ did? Or did they use any words at all? Surely as they profess so much they certainly must expect that we will demand example as high as their profession at their hands! ere we do as they request.

XXX.

We must all die, and stand at the Judgment-seat of Christ, and I very much fear that we shall not hear the soul--transporting applaudit, "well done good and faithful servant" for having been zealous to extend and establish water immersion, or water ablution, or water sprinkling, as duties positively enjoined on us by God. It is quite probable that our scrutinizing, soul-searching, action-investigating Judge will seek for different fruit, will enquire for the number of souls converted to God by us; their spiritual edification and standing in his sight.

FOUR REASONS FOR BAPTISING INFANTS.

I.

I see no Scripture to forbid it, consequently on law broken. Then it cannot be wrong! Can it be sinful? The New Testament meets sin in every shape and form; "Where there is no law there is no transgression" Rom. 4, 15. "Sin is not imputed where there is no law" Rom. 5, 13. Admitting the idea that all our actions are right or wrong, and the Baptism of a child cannot be proved to be sinful; Scripture and reason teach us it is right: it is well known that children had a place in the church from the days of Abraham to the coming of Christ, and received "the sign" accordingly though not capable of believing. Children of Three Years old, entered into the house of the Lord and the children of the priests ate of the most holy things at this early age, see 2 Chron. 31, 10-19.—Children entered into a covenant with the Lord, Deut. 29, 10-13; Josh. 8, 34, 35. It is clear from these passages that children of three years old were members of the Hebrew community both civil and religious, subject to the same purifications, and treated on the ritual principles of their fathers:—Then who has repealed that law afterwards? Only he who gave the law could repeal it! Has he done so? Did he exclude children from the gospel church? No! He says quite otherwise "Of such is the kingdom of heaven." Who then has excluded children from the church? Not Christ!—Has his apostles? No, Peter says, "that the promise of the Gospel is made to them!" Acts ii, 39. St. Paul says "that the children of believers are holy," 1 Cor. vii. 14. Who then has excluded them? Neither Christ nor his Apostles, nor any others possessing the same

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spirit and principles!!! The Baptists may exclude them if they think proper by a law of their own making! without the least sanction of Holy writ!!! But because they do! must I do so too? Must I follow the Baptists and reject children, or follow Christ and his apostles, and his ministers in succeeding ages, who recognize them!!!

II.

A child never sinned: consequently has no need of repentance. Christ having atoned for original sin The occasion of spiritual bondage and condemnation being the result of unbelief. A child never disbelieved, consequently has no need of faith, being already *free*, under no condemnation, no bondage, then it is *innocent*, a *child of God*, a *resident of his kingdom*, an *heir of glory according to God's own acknowledgment!* Would the church then be justifiable in rejecting those whom Christ acknowledges? Is she not at her peril bound to receive them on the same conditions with which they are recognized by God? viz: without Repentance! without Faith. Is there not as much, or more ground to reject a child its food, because it cannot work, as there is to reject it from the visible church because it cannot believe? The scriptures say: "that if any would not work neither should he eat," 2 Thes. iii. 10. Now if we were to say to the Baptists, why feed your children, they do not work; as they say to us, why baptize your children they do not believe? as the case is analogous. They would soon answer, "that the command is not given to children, but yet we must feed them or they will starve! That the parents are to provide for their children, and he that provideth not for

his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8. Then if there is a legal, just reason in the latter case why not in the former? It is a bad rule that will not work both ways! Pity towards thee my Baptist friend prevents me, or I would soon say, "he that diggeth a pit shall fall therein, and whoso breaketh a wall, a serpent shall bite him!" Ec. x. 8.

III.

The *New Testament* informs us that we have fo it the authority of him who has redeemed them with the rest of the world, "forbid them not for of such is the kingdom of heaven." Now the ordinance of baptism by water is the only method that the church has of admitting a child (who is already in the mystical church) within her visible pale, and she bases her authority on Acts x. 47, and other similar passages, likewise, see Reason I. "who then shall forbid water that those shall not be baptized, which have" [been *redeemed* and *acknowledged by Christ*] "as well as we?"

IV.

I might find fault, was I wicked enough with many things connected with church government, the baptism of a child or of an adult, among the rest! But dare I find fault with modes and customs established hundreds of years ago by God? and practiced in succeeding ages by his church, by the wisest and best of men! truly I should be a quibbler, a divisionist indeed possessing a *reprobate mind* as *too many do!* and justly merit the punishment of Korah, Dathan and Abiram, to attempt more wisdom than God, and rectify according to my selfish unscriptural

ideas the practices of his church.—These are my reasons for not submitting to immersion in water as being the Christian baptism, and practising infant baptism; in a few crude, plain, candid, comprehensive expressions, originating entirely with myself, independent of the society to which I form an unworthy part, and for which I expect to incur the displeasure of my Baptist friends, and probably some of my own and other kindred societies, including my brethren in the ministry. But I believe such a work is called for by God, and to him I expect to render my account. Can any one show me a better way? not as he thinks, but as God thinks and speaks through his word:—Please to show me in plain scriptural terms without any conjecture, and ambiguity, and I will submit with pleasure and delight to be immersed in water the instant it is done. But if not, and I enjoy my Bible, my reason, and the love of God, in my heart, I hope to be delivered from such watery shadows. FAREWELL.



