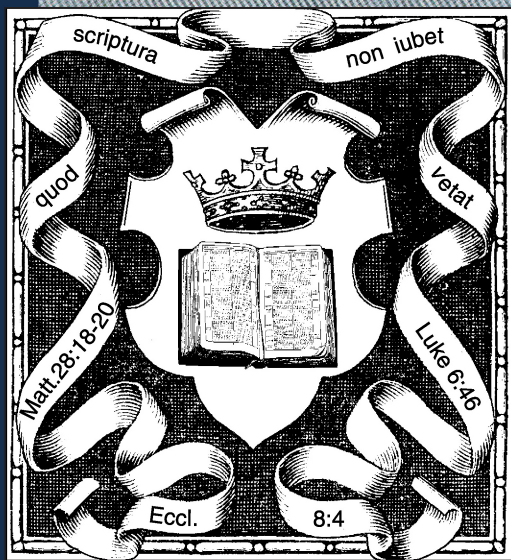


The Baptist Distinctives Series

Number 4



# Paedobaptism Examined

Volume 3 of 3

Abraham Booth



## *Quod scriptura, non iubet velat*

The Latin translates, “What is not commanded in scripture, is forbidden:”

**On the Cover:** Baptists rejoice to hold in common with other evangelicals the main principles of the orthodox Christian faith. However, there are points of difference and these differences are significant. In fact, because these differences arise out of God’s revealed will, they are of vital importance. Hence, the barriers of separation between Baptists and others can hardly be considered a trifling matter. To suppose that Baptists are kept apart solely by their views on Baptism or the Lord’s Supper is a regrettable misunderstanding. Baptists hold views which distinguish them from Catholics, Congregationalists, Episcopalians, Lutherans, Methodists, Pentecostals, and Presbyterians, and the differences are so great as not only to justify, but to demand, the separate denominational existence of Baptists. Some people think Baptists ought not teach and emphasize their differences but as E.J. Forrester stated in 1893, “Any denomination that has views which justify its separate existence, is bound to promulgate those views. If those views are of sufficient importance to justify a separate existence, they are important enough to create a duty for their promulgation ... the very same reasons which justify the separate existence of any denomination make it the duty of that denomination to teach the distinctive doctrines upon which its separate existence rests.” If Baptists have a right to a separate denominational life, it is their duty to propagate their distinctive principles, without which their separate life cannot be justified or maintained.

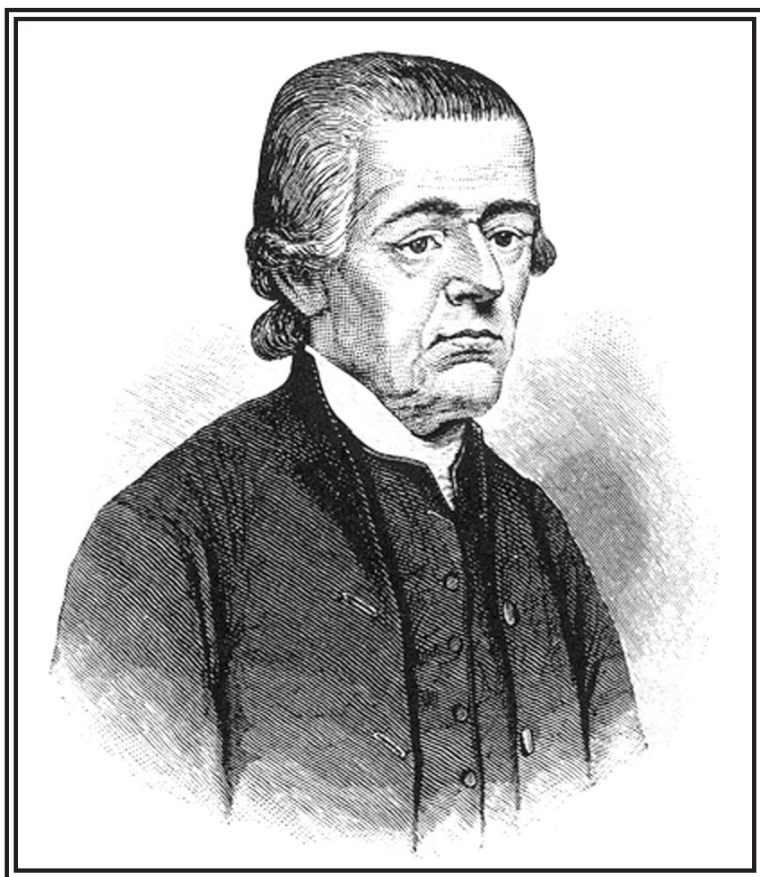
Many among today’s professing Baptists have an agenda to revise the Baptist distinctives and redefine what it means to be a Baptist. Others don’t understand why it even matters. The books being reproduced in the *Baptist Distinctives Series* are republished in order that Baptists from the past may state, explain and defend the primary Baptist distinctives as they understood them. It is hoped that this Series will provide a more thorough historical perspective on what it means to be distinctively Baptist.

The Lord Jesus Christ asked, “*And why call ye me, Lord, Lord, and do not the things which I say?*” (Luke 6:46). The immediate context surrounding this question explains what it means to be a true disciple of Christ. Addressing the same issue, Christ’s question is meant to show that a confession of discipleship to the Lord Jesus Christ is inconsistent and untrue if it is not accompanied with a corresponding submission to His authoritative commands. Christ’s question teaches us that a true recognition of His authority as Lord inevitably includes a submission to the authority of His Word. Hence, with this question Christ has made it forever impossible to separate His authority as King from the authority of His Word. These two principles—the authority of Christ as King and the authority of His Word—are the two most fundamental Baptist distinctives. The first gives rise to the second and out of these two all the other Baptist distinctives emanate. As F.M. Jans wrote in 1894, “Loyalty to Christ as King, manifesting itself in a constant and unswerving obedience to His will as revealed in His written Word, is the real source of all the Baptist distinctives:” In the search for the *primary* Baptist distinctive many have settled on the Lordship of Christ as the most basic distinctive. Strangely, in doing this, some have attempted to separate Christ’s Lordship from the authority of Scripture, as if you could embrace Christ’s authority without submitting to what He commanded. However, while Christ’s Lordship and Kingly authority can be isolated and considered essentially for discussion’s sake, we see from Christ’s own words in Luke 6:46 that His Lordship is really inseparable from His Word and, with regard to real Christian discipleship, there can be no practical submission to the one without a practical submission to the other.

In the symbol above the Kingly Crown and the Open Bible represent the inseparable truths of Christ’s Kingly and Biblical authority. The Crown and Bible graphics are supplemented by three Bible verses (Ecclesiastes 8:4, Matthew 28:18-20, and Luke 6:46) that reiterate and reinforce the inextricable connection between the authority of Christ as King and the authority of His Word. The truths symbolized by these components are further emphasized by the Latin quotation - *quod scriptura, non iubet vetat*— *i.e.*, “What is not commanded in scripture, is forbidden.” This Latin quote has been considered historically as a summary statement of the regulative principle of Scripture. Together these various symbolic components converge to exhibit the two most foundational Baptist Distinctives out of which all the other Baptist Distinctives arise. Consequently, we have chosen this composite symbol as a logo to represent the primary truths set forth in the *Baptist Distinctives Series*.



**PÆDOBAPTISM  
EXAMINED**



**ABRAHAM BOOTH**  
1734-1806

**PÆDOBAPTISM EXAMINED**  
ON THE  
**PRINCIPLES, CONCESSIONS, AND REASONINGS**  
OF THE  
**MOST LEARNED PÆDOBAPTISTS.**

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WITH  
REPLIES  
TO THE  
*ARGUMENTS and OBJECTIONS*  
OF  
DR. WILLIAMS AND MR. PETER EDWARDS.

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BY ABRAHAM BOOTH

*With a Biographical Sketch of the Author by John Franklin Jones*

IN THREE VOLUMES.

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**VOLUME 3**

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that it may be displayed because of the truth.

-- *Psalms 60:4*

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*lux lucet in tenebris*

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CHAPTER IV.

*Concerning Positive Institutions and Analogical Reasoning.*

BAPTISM having been universally considered as a divine appointment of the *positive* kind, the true doctrine of positive institutes must be of great importance in this controversy. Relative to this particular, however, equally as to various others, my opponent “shows his opinion” to be very different from that of Pædobaptists in common. For thus he speaks: “The Pædobaptists in general have tamely submitted to this position, *Baptism and the Lord’s supper are positive institutions*, in its most absolute and undistinguished sense, as a maxim *not to be controverted.*”<sup>\*</sup> This maxim, though, so far as I have observed, universally approved by theological writers, he boldly rejects; because, in his opinion, it betrays a good cause into the hands of its enemies. It is necessary, however, that a sentiment so uncommon should be well supported; but, whether he be consistent, either with the truth or with himself, let us now consider.

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\* Vol. i. 34.

His view of positive laws, ordinances, and duties, is thus expressed. "By *positive laws* I understand, such laws as do not appear to us obligatory, except upon the *mere authority* of the divine Legislator. . . . *Positive institutions*, strictly taken, are a species of positive laws, and differ as a *law* differs from an *institution*. . . . Positive laws are no farther binding, than the authority by which they are enjoined is *discernible*. And it is equally evident, that there is no possible method of discerning the Lawgiver's authority and will, relative to these laws, but by his own *express* declarations, [or by divinely authorized *examples* ;] for if they are discernible any other way, they are no longer positive. . . . The choice of the institution depends on the sovereign pleasure of God . . . . [The] will and authority [of the Institutor himself] must be the sole and exclusive ground of the institution." All this is granted, and manifestly applies to baptism.—He proceeds: "It is allowed on all hands,—that the distinguishing nature of positive laws consists in the measure and the degree of their *institution*, and that they derive their *whole being* from the sovereign will of God." But what does he mean by "the *measure* and the *degree* of their institution?" Either positive laws are enacted, or they are not. If the former, their *whole being* is derived "from the sovereign will of God;" and it is evidently improper to speak of the *degree* of their institution. If the latter, they do not *exist*; and therefore, as they are not instituted, there can be neither any *degree* nor *measure* of their institution.—He adds: "We all agree that such an institution as deserves the denomination of *positive*, is that the reason of which we do not see, yet delivered with such plainness, clearness, and circumstantial evidence, as is liable to no misconstruction from a person of common capacity and religious sincerity."\* Granted; provided there be no quibbling upon the phrases, "religious sincerity" and "circumstantial evidence:" for it

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\* Vol. i. 23, 24, 25, 33, 35, 39, 40, 49.

is unreasonable to imagine that *mere circumstances*, or those particulars which are no way essential to the mode or the subject of a positive institute, should be explicitly contained, either in scriptural precepts or examples. Nor is it less evident, that a person of good natural capacity, and of a liberal education, may be in some views *religiously sincere*, and yet lie under a strong, though unperceived bias, to misconstrue the plainest divine law. This, I conceive, Dr. W. himself must allow in regard to the people called Quakers, with reference to baptism and the Lord's supper.

Relative to the same subject, my opponent says; "What a wise legislator *intends* should be understood and complied with, he will make sufficiently clear and determinate; but what is not so, does not, properly speaking, make any part of the statute. And this is eminently the case in those laws that are called positive."\* — But is there any thing in the baptismal statute, which our divine Lawgiver did not "*intend* should be understood and complied with," any more than in his law respecting the sacred supper? Did he not *intend* to be understood, respecting the subject and the mode of baptism, and to have the revelation of his will considered as *law*? Now, the language of *law* is the language of supreme authority, and of peremptory requisition: for a legislator, as such, speaks not, except in commands or in prohibitions.

He again says; "A *wise* legislator, in proportion as he would have his laws understood and obeyed, will enact them in a *plain* and *determinate* manner; Jesus Christ is such a lawgiver."† But why insert that qualifying clause, "In proportion as he would have his laws *understood* and *obeyed*?" Did Dr. W. ever hear of a *wise* legislator enacting laws, which he did not mean his own subjects to understand and obey? Or does the history of

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\* Vol. ii. 358.

† Vol. ii. 359.

legislation, from the beginning of the world to this day, furnish a single instance of a *wise* legislator promulgating any law, which he intended the subjects of his government should understand and obey in a *confessedly* PARTIAL manner? What is *law*, in its very nature, but the *commanding will* of a legislator? But if so, where nothing is enjoined or prohibited, no legislator interferes—there is no law. How, then, should he be esteemed a *wise* legislator, who promulgates commands or prohibitions, which he does not intend should be understood and obeyed? Common sense forbids the thought. Nay, our author himself tacitly forbids it, when he says; “*Law*, in its most general and comprehensive import, signifies a *rule of action*, dictated by some superior.”\* But no law can be considered as a *rule of action*, farther than it was designed to be understood and obeyed. The law of baptism, for instance, is the *rule of action* respecting baptism. This my opponent ought, on his own principles, to admit, or else to deny that there is any law for that ordinance. Yet, if our Lord had not intended to be understood and obeyed, when speaking in that law concerning the mode and the subject, of what *action* would it have been the rule? This particular, however, will come, under farther consideration, in the following paragraphs.—Now, reader, why, in the name of legislative wisdom and of common sense—why should Dr. W. introduce that exceptive clause, “In proportion as he would have his laws understood and obeyed,” as applicable to the law of our divine Sovereign respecting baptism? For, that Christ is a *wise* legislator, my opponent readily admits. But for a *wise* lawgiver among men to issue commands or prohibitions, to any description of subjects, concerning either one thing or another, without intending they should understand and obey what he says, would be an astonishing phenomenon in the history of secular legislation. Nay, it would be esteemed

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\* Vol. i. 22.

an evidence of his *weakness* rather than his wisdom; however determinate and plain any other of his commands or his edicts were. It might, therefore, have been expected, that not only the *wisdom*, but the *supreme dominion* of Him who is King in Zion, would have absolutely forbidden Dr. W. to imagine, that our sublime Sovereign had enacted a law for the subjects of his kingdom, the principal commanding terms of which he did not intend they should either obey or understand. Nor can I suppose, that my respectable opponent would ever have thought of any divine law being designed for *partial* apprehension and *partial* obedience, if he had not considered it as necessary to support an hypothesis. By his conduct, it should seem, that you must either consider Christ, when speaking in the law of baptism, as expressing himself obscurely, indeterminately, and not *intending* to be obeyed; or be in danger of concluding, that the baptismal statute implicitly forbids infant sprinkling.

Our author, when justly censuring a practice among the ancients, of baptizing persons in, what he calls, "their *birth-day* habits," asks and answers in the following manner: "Will Mr. B. say it is *required* by divine law, that baptism be administered to persons as *naked* as Adam in Paradise?—If it be said, that what was then *modest* is now *abominable*, it follows, *that local customs and national decency are not to be overlooked even in positive institutions.*"\*—*Will Mr. B. say.* A needless question; for my opponent never supposed that I either believed, or should assert any such thing.—*Are not to be overlooked.* So, then, the voice of *national decency* is to be heard, and the force of *local customs* is to be felt, in the administration of a divinely positive rite; even though the will of the Institutor himself be the *sole* and *exclusive ground* of the institution! Our Lord, speaking in his positive laws, may indeed *command* what he pleases;

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\* Vol. ii. 174.

but his disciples, according to Dr. W. may be obliged, in certain cases, well to consider how far "local customs and national decency" will permit them to perform his commands. For if that decency and those customs "are not to be overlooked," they must be *regarded*. But, if regarded, they must have an influence on the administration: and who can say how far that influence may extend? Who shall set bounds, in this case, to the combined and controlling power of "local customs and national decency," whenever they are inimical to the positive appointments of Jesus Christ?—Had this principle of our author been understood and approved by the patriarch Abraham, he would not so readily have obeyed the divine order to circumcise himself and his male domestics, as he manifestly did. For except Dr. W. believe that circumcision was originally, not of *the fathers*,\* but of the idolatrous Gentiles, he must conclude, that *the friend of God*, in performing that rite, acted contrary to "local customs," and was considered by multitudes as committing the most violent outrage on "national decency."—To meet with such an assertion from the pen of a Jesuit, would not be surprising; but I am astonished to find it recorded by a Protestant Dissenter.

Though Dr. W. frequently speaks of *positive* institutions, without limitation or distinction, yet he insists that baptism and the Lord's supper are not institutes of a *merely positive kind*; nay, that the rites of ancient Judaism were not of that nature; as will appear by the following extracts. "There are *no precepts*, now in force at least, of a nature *merely positive*. None, I mean, wherein all the *minutiæ* of circumstances necessary for the discharge of the duty commanded, are specified by the Lawgiver; and, therefore, those institutions of Christianity, which are commonly termed positive, are but *partially* so." He proposes to "demonstrate" that

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\* John vii. 22.



“the New Testament institutions ARE NOT of a nature merely positive,” but “of a *mixed* nature; that is to say, partly positive and partly moral.” “There were,” he says, “many precepts under the Jewish economy, positive in a *considerable degree*, relative to the *subject* as well as the mode of an institute—but it does not follow, that ANY ONE of these *were* so strictly positive, as not to take some things for *granted* respecting the circumstances of the duty; such as national custom, the common dictates of sense and reason, traditionary knowledge, the general principles of the law of nature, and so on.”\* He tells us, “That the *qualification* of the subjects formed no part of the *positiveness* of the law of baptism. . . . To *purify by water*, in the name of the Father, and so on, was of a positive nature; but what kind of moral qualifications (and no other are supposed) were suitable, for a participation of the ordinance, *needed* no positive standard to determine.”†—Hence, he infers, that “not to distinguish between the *positiveness* and *morality* of a precept, ordinance, or duty, and not to ascertain their respective *degrees*; and to deny that the *latter* distinction admits of moral reasoning, inference and analogy, opens a wide door to *bigotry*, and numberless glaring abuses of the sacred oracles.”‡—Such is Dr. W.’s view of the subject before us: in opposition to which the following things may be considered.

“No religious institute now that is merely positive; and the rites of ancient Judaism were so only to a considerable degree.” Then it has been with but little penetration or accuracy, that theological writers, for time immemorial, have so generally *contrasted* positive appointments with moral duties. For I do not recollect a single author, besides Dr. W., who denies either the rites of Judaism, or baptism and the Lord’s supper, to be strictly speaking *positive* institutions. But who can

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\* Vol. i. 34, 38, 39, 87, 88.

† Vol. ii. 394, 395.

‡ Vol. i. 91.

wonder that the penetration of a "superior genius"—one who announces himself on his title page as a second Elihu, professedly to "show his opinion," should discover a "*latent* mystery?"—Besides, as Dr. W. expressly allows the "propriety of my reasoning upon the nature and essential properties of positive institutions, *as far as they are such*,"\* he felt himself constrained to seek for a *new* ground, on which to defend his cause. But were it not for what has just been mentioned, it would appear a little extraordinary, and not easily to be credited, that, after such numbers of the most learned and able authors have appeared in vindication of Pædobaptism, a *NEW general principle* of defending it, that is worthy of the highest regard, should be found by my opponent. It is not, indeed, uncommon for expert polemics to argue upon *old* principles in a *new* manner; but, respecting theological subjects, and in the present age, we seldom find a new and solid principle of argumentation adopted, in vindication of an old cause—a cause that has been defended a thousand times, and that by persons of profound learning and acute parts.—Being "enamoured," though not "disproportionately," with an observation made by Dr. W., I confess myself strongly "tempted" to transcribe it; only taking the liberty of applying it in a different manner. Thus, then, our author: "That such characters as Mr. Brainerd, or his celebrated biographer Mr. Jonathan Edwards, that professors Witsius and Turretinus, doctors Owen and Manton, bishops Lattimer and Leighton, reformers Luther and Calvin, and a *thousand* more of the same spirit, should [consider baptism as a merely positive institute,] is not wonderful, on *our* principles; but that such persons as these should be guilty of an *enormous* [blunder, with regard to the true nature of a positive rite,]—deliberately, habitually, in their most serious moments, and, for a long series of years, to their dying day—is what I cannot digest. But he

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\* Vol. i. 48.

that *can*, let him.”\*—Fond, however, as my opponent is of his new *datum*, he sometimes relapses into the old language of Pædobaptists. For he not only speaks of *positive* institutions and of *positive* divine law;† but he contrasts baptism with moral duty, in the following manner: “We do not say that *baptism*—is taught by the light of nature and reason; but is, on the contrary, a *positive* appointment.”‡

To obviate the charge of novelty, respecting his view of baptism as partly moral, Dr. W. appeals to Dr. Owen, who considers the law of the sabbath as being of a mixed nature, and “*moral positive*.”§ Upon which he makes the following remark: “Mr. B. and—those of the same mind, would do well to consider these distinctions [made by Dr. Owen,] thoroughly, in reference to the causes of the sabbath, and the Pædobaptist controversy.”|| That I have *considered* these distinctions, is a fact; and that, probably, before our author’s age would permit him to do it: but whether *thoroughly*, I will not assert. Nor have I any objection\* against the *sabbatical* appointment being represented as of a mixed nature, or as partly moral and partly positive; in which view it has been frequently considered by learned authors, as well as by Dr. Owen. But neither the doctor, nor any other theological writer, whose works I have perused, prior to the appearance of *Antipædobaptism Examined*, ever considered *baptism* in that light. The charge of novelty remains, therefore, in all its force.

“No precepts now in force of a nature merely positive; or, none in which all the minutiae of circumstances necessary to the discharge of the duty commanded are prescribed.” This position I will endeavour

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\* Vol. ii. 416. † Vol. ii. 116, 161. ‡ Vol. i. 225.

§ Vol. ii. 396—398.

|| Vol. ii. 398, 399. See Pædobap. Exam. this edition, Vol. I. p. 365, 366.

to prove and illustrate for our author.—Among the numerous “*minutiæ* of circumstances” necessary, for instance, to the administration of baptism, *time* is one; for though *baptism* be a very different thing from *time*, yet the former cannot be administered without the latter. But notwithstanding the absolute necessity of that circumstance, neither in the Old Testament, nor in the New, is there any command to baptize in spring, rather than autumn; in summer, rather than winter; in the day-time, rather than in the night: nor is any number of minutes, to be employed in the administration, prescribed. No; the law of baptism leaves us as much liberty, with regard to circumstances of this kind, as do the precepts for prayer. A plain proof that baptism cannot be a merely positive institute!—Some *place* is equally necessary. But there is no command for baptism being administered in Jordan, rather than in the Tiber or in the Thames; in a pond, rather than in a baptistery. Still the evidence rises.—There must, of necessity, be “an *administrator*.” But whether, like the ancient Jewish priests, he should be quite free from personal blemish, is not said; nor yet, whether he should be old or young; tall or short; learned or illiterate; habited in canonicals or in his common apparel. The administrator is to pronounce a certain *form of words*; but whether with a strong and loud, or with a low and feeble voice, is not prescribed. Now the proof assumes the bright appearance of demonstration.—There must also be a *subject*. But whether he should be ruddy with youth or hoary with age; whether he should be rich, in middling circumstances, or poor; whether, in professing his faith, he should employ fifty minutes or only five; what should be the colour of his hair or the tone of his voice; and, finally, whether, at the time of administration, he should appear in his usual clothing or in some other decent garments, the law of baptism is entirely silent.—Various other “*minutiæ* of cir-

cumstances" attending the administration might be mentioned; but by these it appears, that our divine Legislator was not particular in prescribing the *circumstances*, and especially the *minutiæ* of them. It is, therefore, extremely apparent, that baptism is not an institution *entirely positive*. Q. E. D.

Dr. W. may hence perceive that, *bigot* as he considers me to be, I have candour and generosity enough to furnish him with a demonstration of his *ipse dixit*. Now, as he is extremely far from "the line of bigotry," and equally far from "SCREWING" any thing in "the VICE of bigotry," it may be justly presumed, that the boasted benevolence of his heart, and the well-known elegance of his pen, will make me a tender of the most polite and grateful acknowledgments for the favour.—But, be that as it may, I will venture to add: My opponent might as well plead, that no precept can be of a strictly positive kind, in which it is taken for granted that the objects concerned are *men*, and not brutes; or possess *common sense*, and are not ideots. He seems to forget, that the aggregate of *mere circumstances* attending the administration of an institute, does not constitute *any part* of the institute itself. *Those*, on different occasions, may be exceedingly various, while *that* continues essentially the same.—The following observation of Dr. Owen will here apply. "It is merely from a *spirit of contention* that some call on us, or others, to produce *express* testimony or institution, for *every circumstance* in the practice of religious duties in the church. . . . But if men will be froward, and, because they may not make laws themselves, or keep the statutes made by others, will neglect the due observation and execution of what Christ hath ordained; or will deny that we may, and ought, in and for the due observation of his laws, to make use of the *inbred light* of nature, and rules of *common prudence*, (the use and exercise of both which are included and enjoined in the commands

of Christ, in that he requires a compliance with them in the way of *obedience*;) I know of no relief against the perpetuity of our differences about these things. . . . The Lord Christ, in the institution of gospel churches, their state, order, rule, and *worship*, doth not require of his disciples, that, in their observance of his appointments, they should cease to be *men*, or forego the use and exercise of their rational abilities, according to the rule of that exercise, which is the light of nature.”\*—Of a similar kind is the conduct of Dr. W., to that reproved by Dr. Owen: and we are as far from requiring express precept or precedent, from the New Testament, for the mere *circumstances* of baptismal administration, as either the doctor or my opponent himself. We are also equally far from discarding the light of nature, or the dictates of common sense, with reference to those things that are merely circumstantial in the administration. But then we consider the same common sense as teaching, that none of those circumstances are included in the law of baptism, and that they make no part of the institution.

In another place, my opponent speaks in the following manner: “When the *circumstances* of a duty commonly termed *positive* are left in an indeterminate state, and, therefore, of necessity must yield to *moral* considerations, and when those moral considerations do not arise immediately from the evident relation of the case in hand, or are not determined clearly by precept or example; what more rational method of determining *these circumstances*, than by recurring by means of analogy to those which we are sure met with the divine approbation?”†—In another place, he charges our principles with being nearly “allied to the interest of genuine bigotry;” because they have “a direct tendency to make the unprescribed *circumstances* of a positive rite,

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\* Enquiry into the Orig. and Nat. of Churches, p. 14, 29, 32.

† Vol. i. 51, 52.

*essential* to the rite itself; and, consequently, to make that necessary and essential which the institutor has not made so."\*—Under the term *circumstances*, Dr. W. here seems to include both mode and subject; for he speaks with reference to baptism, and in order to lay a foundation on which to proceed in proving infant sprinkling by analogical arguments. I cannot suppose, therefore, that by the word *circumstances*, he meant such particulars as those which have been so recently enumerated, because that would be nothing to his purpose. Whereas, were it granted, or could he prove, that both *mode* and *subject* are circumstances of baptism, it would be much in his favour. But that they are not so, nor can without absurdity be so denominated, may appear from the following considerations.

Whether circumstances be considered as belonging to persons, to actions, or to things, they are always regarded as distinguishable, and, in our common forms of speaking, are actually distinguished from the persons, the actions, or the things themselves, to which they append; so that, whether a divine appointment or a human action be under enquiry, it cannot be confounded with its real *circumstances*, without disorder in our conceptions, and absurdity in our language. Now, baptism being the appointment here discussed, what is there in that divine institution, except an action to be performed, the proper subject of that action, and the verbal form of administration? If, then, the action to be performed, and the proper subject of that action, be *circumstances* of baptism, what is *baptism itself*? Does it consist in merely pronouncing the solemn form of words, over an infant or an adult? That cannot be; nor will any assert it: because the institution is called *baptism*, from the very act of *baptizing*. Consequently, that action cannot be a circumstance; for, without it, baptism itself neither does nor can exist, any otherwise

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\* Vol. i. 91, 92.

than in the appointment of it.—Farther: As, without the action called *baptizing*, there is nothing that can be justly denominated *baptism*, so that action should be performed on a *duly qualified* subject. This my opponent himself will not deny. But whatever *qualifies* for baptism is, in reference to that institution, of the highest importance, and must be so considered by every conscientious administrator; because, by the very nature of the case, an *unqualified* person ought not to be baptized. It follows, therefore, that qualifications for the ordinance are *not* a circumstance; nor can, without absurdity, be so called. Or would Dr. W. approve the language and conduct of an administrator, who should say to a candidate, “Your qualifications for baptism are, I know, greatly doubted by some: but qualifications are a mere *circumstance* of the duty; and, therefore, whether you be qualified or not, I will baptize you?” Now, if my opponent would condemn such conduct, he cannot consistently class qualifications for baptism among the circumstances of that appointment. It is not common even with *us*, to censure an administrator *severely*, because he does not regard a mere *circumstance*, notwithstanding we are, according to our author, so extremely prone to bigotry. Much less can it be supposed, that he, who never yet was inclined to “SCREW” a positive institute “in the VICE of *bigotry*,” and who is eminent for a liberal turn of mind, should censure, more or less, for the want of a circumstance, properly so called. I cannot help suspecting, however, that the cause of infant sprinkling must be, in the opinion of Dr. W. at least, in a very distressed situation for want of evidence; or else he would never have recourse to such a mode of defence, as confounds the *circumstances* of things with the *things themselves*, and offers violence to the common forms of speech. Because, he might as well have said, that for a male child to be *eight days* old, and to *cut off* the præputium, were *cir-*



*cumstances* of the ancient circumcision; as pretend, that the action called *baptizing*, and the qualifications of the subject, are *circumstances* of baptism;—the *former* not being more essential to the old Abrahamic rite, than the *latter* are to the Christian institute now before us.—As to that circuitous way of obtaining evidence which he proposes, respecting his misnamed *circumstances*, and whether there be any occasion for it, I shall at present refrain from animadversion; but intend to take notice of those particulars in the following pages.

“To purify by water is of a positive nature; but the qualification of the subject forms no part of the positiveness of the law of baptism.” Then it may be concluded, according to his own rule, that *purification by water* is much more clearly expressed in the baptismal statute than the *qualifications* of the subject. But is that a fact? Is either the word *purification*, or the term *water*, used in the law of baptism? I am rather apprehensive, that were Dr. W. to have “recourse to his glasses, and to wipe them clean;” nay, were he again to make the experiment of “*standing* and reading,” or of “*walking* and reading,” the law of baptism, he would be greatly fatigued before he found either of those expressions, and would meet with a second disappointment. For though the idea of water is plainly implied in the participle *baptizing*, and though it is expressly mentioned in the history of apostolic practice, yet not more so than the qualification of the subject in the verb *teach*, which is an expressly enacting term in the sacred statute; or than in the word *believeth*, in a parallel passage; or than in the language of Philip, *If thou believest*.—“The qualification of the subject forms no part of the POSITIVENESS of the law of baptism.” It seems, then, that the qualifications of the subject do form a part of the *law* of baptism, though they do not enter into the *positiveness* of that law. Were we, for the sake of argument, therefore, to grant, that the qualifications of the subject

form “no part of the positiveness of the law;” yet while it is tacitly admitted that they form a part of its *morality*, we must still consider those qualifications as prescribed in the law itself, which is inimical to the general reasoning of our author.

As to *purification*, it is a perfect stranger, both word and thing, to that divine law. But were we to admit, that baptism is purification by water, even then the qualification of the subject would be equally plain, on the face of the statute, with the purification itself. Because, by determining what *kind* of purification it is, you also determine what *sort* of impurity is removed by it: for common sense will admit, that none can be *qualified* for purification who are not *polluted*; that there can be no purification where nothing is *purified*; and that nothing is purified but by the *removal of impurity*. If, therefore, baptism be a *physical* purification, it must be considered as purging away corporal pollution; consequently, *foulness of the skin*, and a desire of cleansing, must be the qualification. This our author, to my astonishment, seems to avow; for he tells us that Peter calls baptism, “*The washing away the filth of the FLESH.*”<sup>\*</sup> With whom also my other warm opposer, Mr. Pirie, agrees; who blames us for saying, that baptism is “a spiritual blessing,” which “does not put away the filth of the flesh.” This, he tells us, is “the very argument of the Quakers.”<sup>†</sup> Their notion, however, of baptism *putting away the filth of the flesh*, were it a fact, would be far more suitable to the practice of immersion than to that of sprinkling: for, surely, it must be but a very small part of that filth which either of my opposers can put away, by applying a few drops of water to the face.—If baptism be a *ceremonial* purification, legal defilement, like that of the ancient Jews, must be removed by it; and the qualification will be *ritual impurity*, connected with willingness to be cleansed.—If it be a *moral* purifi-

<sup>\*</sup> Vol. i. 128.

<sup>†</sup> Appendix, p. 171.

cation, it must purge, either guilt from the conscience or depravity from the heart; consequently, the qualification will manifestly be, either *defilement of conscience* or *corruption of heart*, or *both united*, and an inclination to be purified. I have said, a *desire* of cleansing—a *willingness* to be cleansed—an *inclination* to be purified, with reference to adults; because our author does not plead for *their* purification, except they consent.—Now I appeal to impartiality, whether, in each of these cases, the *qualification* of the subject be not as clearly contained in the sacred statute, as the *purification itself*?

“To purify by water in the name of the Father, and so on, is of a positive nature.” But our author has elsewhere informed us, and we agree with him, that *εις ονομα*, is, “*INTO the name* of the Father, Son, and Spirit.”\* Now, to *purify*, to cleanse, to free from defilement *INTO* any thing, looks full as much like nonsense, as it does like a positive institute; because, with the preposition *INTO*, those verbs will not connect: whereas, to *dip*, to *immerse*, to *plunge*, *INTO* this or that, is a natural, an usual, an emphatical way of speaking.

Respecting the qualifications for baptism, our author says; “It is demonstrable, and, I think, has been demonstrated, that the qualifications of the subjects of baptism (the *mode* also will be examined in its place) *is* what cannot possibly be determined by any positive rule whatever, as such, but must be resolved *to* the *discretionary* nature of the commission, or the supposed *wisdom* and *prudence* of the administrators, in common with other parts of the same commission, such as the choice of an *audience*, the choice of a concionatory *subject*, and so on.”†—Had but the evidence attending, when Dr. W. pretends to “answer his part,” been equal to the confidence with which he “shows his opinion,” demonstrations would have dropped from his pen, in the most plentiful manner, under every branch of the sub-

\* Vol. i. 139.

† Vol. i. 95.

ject. This, however, is not the case; and though far from pretending to his talent for demonstration, I may venture to examine the merits of this position.

“The qualifications of the subjects cannot possibly be determined by any positive rule.” But what is meant by a *positive rule*, that such an impossibility should attend it? Is not every precept that originates in the sovereign will of God, and entirely depends on a revelation of that will for its obliging force, a *positive rule* of conduct, respecting one or another? Does not my opponent himself say; “Law, in its general and comprehensive import, signifies a *rule of action* dictated by some superior?” Does he not add, “By *positive laws*, I understand, such laws as do not appear to us obligatory, except upon the *mere authority* of the divine Legislator;” and, “positive institutions, strictly taken, are a species of positive laws?”\*—If, then, to be “a *rule of action*” belong to every law, as such, that statute must be a rule of proceeding, both to the administrator and the candidate; each of whom performs an act of obedience to God, when that appointment is duly regarded. Now, as Dr. W. does not pretend that the law of baptism is a merely moral precept; and as its obligation does not extend equally to all mankind, it being intended for some persons in distinction from others; it follows, by necessary consequence, that it was not only *possible* but *needful* for the qualifications of the subjects to be determined in the sacred statute; or else it could not be “a *rule of action*” in that very case for which it was designed, either as to the administrator or the subject.

“The qualifications of the subject cannot possibly be determined by any positive rule, as such.” Did I not recollect our author’s motto and manner, this would be surprising; but he lives in the midst of sun-beams, and Pædobaptism, though not once mentioned in scripture,

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\* Vol. i. 22, 23, 24.

basks in the blaze of day. I may be permitted, however, to ask, Whence that *impossibility*? Does the negative of what he maintains involve a manifest contradiction, either to the perfection of God, or the nature of things? Was not our divine Legislator completely at liberty to appoint what rite he pleased? and were not the qualifications for it equally at his own option? Why, then, should we consider him as under an *impossibility* of revealing those qualifications in a merely positive rule, so as to be safely determined by his disciples?—When Jehovah said to Abraham, “He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house or bought with money”—he, in the same law, appointed a positive rite and the qualifications for it. Circumcision was the *rite*; and to be *descended* from Abraham, or to be a *domestic* of his; to be of the *male* sex, and to be eight days old, were the *qualifications* for it: which, it is plain, were of an equally positive kind with the rite itself.—So, in regard to the institute under our notice. *Baptism* in the name of the Father, and so on, is a positive appointment; and the qualification for it, which equally depends on the sovereign pleasure of God, is contained in the law of the institution. For thus it reads, “Teach all nations, baptizing them,” and so on; or, as in the parallel passage, “Preach the gospel to every creature. He that believeth, and is baptized, shall be saved.” Now does not the term TEACH, in the one place, and the word BELIEVETH, in the other, as plainly respect the qualifications for baptism; as the being *descended* from Abraham—of the *male sex*—and *eight days* old, regard the qualifications for circumcision? and are not the qualifications in each case determined by the law of institution? Nor does the commission, as recorded by Matthew, afford any more ground for concluding, that the ministers of Christ are warranted to baptize either one or another *before he is taught*, than the same great

law of proceeding, as expressed by Mark, leads us to infer that any would believe the gospel *before they had heard it*. We, indeed, may justly consider the history of apostolic practice as greatly illustrating our Lord's command, and, with regard to baptism, as requiring our imitation; but the apostles themselves must have treated that command as the *great canon* of their conduct, respecting the qualifications for baptism, equally as for preaching at all to the Gentiles,—because their authority for publishing the glad tidings of salvation to idolatrous heathens, and the qualifications of those Gentiles whom they were to baptize, are equally contained in this commission.

“The qualifications of the subject cannot possibly be determined by any positive rule.” It seems, however, as if Dr. W. thought otherwise with regard to the supper of our Lord; for, with reference to that appointment, he says: “I maintain,—that *remembering* Christ, *discerning* the Lord's body, and previous *self-examination*, are *essential* qualifications of a worthy communicant.”\* Admitted; but how does he know it, or whence did he gain the intelligence? From the law of nature? from general moral precepts? from the Old Testament, or from those parts of the New, in which the holy supper is not mentioned? to which sources of intelligence he applies, respecting qualifications for baptism. No, from none of these; but, agreeably to the nature of the case, from the *institution* of the sacred supper; *from expressly enacting terms* of eucharistic law; and from the *positive directions* of Paul, relating to the very case.† —Now, to be *taught* evangelical truth, to *repent*, and to *believe* in the Son of God, which we consider as the qualifications for baptism, are not more of a moral nature than those mentioned by our author, as essentially necessary for the sacred supper. Nor are those baptismal qualifications less plainly contained, either in the law of

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\* Vol. ii. 255.

† Luke xxii. 19; 1 Cor. xi. 24, 25, 29.

baptism, or in the history of its practice by apostolic administrators, than those particularized by Dr. W. relative to the Lord's table.

How different is the conduct of my opponent, respecting institutions of an equally positive nature! According to him, it is in vain to seek, because impossible to find, the qualifications for baptism in the law of its appointment. He, therefore, has recourse to the law of nature, and the Pentateuch of Moses; to the Psalms of David, and the sermons of ancient Prophets; to the rabbinical proselyte bathing, and to various parts of the New Testament, where baptism is not mentioned—where there is no allusion to it—and where, for aught appears to the contrary, the evangelists and apostles had no thought about it. Yet, as if he had suddenly changed sides, or as if he were, at least “enamoured and tempted” with what he pronounces a gross mistake in our conduct, he no sooner “shows his opinion” concerning qualifications for the holy supper, than he appeals to the *law* of its institution, and to the orders of Paul respecting that *very appointment*—insisting, that the mental operations mentioned in those passages are *essential* qualifications for that sacred rite. But why, in the name of what he calls “the logical world,”—why should those words in the eucharistical statute, “Do this in REMEMBRANCE of me,” be considered as marking an *essential* requisite for the Lord's supper; while the following, “TEACH all nations, baptizing them”—“He that BELIEVETH and is baptized,” are treated by him as if they had, either no regard at all to *qualifications* for baptism, or, at most respected a *mere circumstance* in those qualifications; even though it is evident, that they constitute a distinguished part of the baptismal statute, and refer, not to the *act* of baptizing, but to the *subject*? And why should those words, “not DISCERNING the Lord's body”—“Let a man EXAMINE HIMSELF, and so let him eat,” be considered as including a divine prescription of *essential*

qualifications for the holy table; while the following passages, "REPENT and be baptized every one of you"—"Then they that GLADLY RECEIVED his word were baptized"—"Jesus MADE and baptized more DISCIPLES than John"—"When they BELIEVED Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"—"If thou BELIEVEST with all thine heart, thou mayest" be baptized—"Many of the Corinthians hearing, BELIEVED, and were baptized"—\*—are scarcely allowed a hearing, with reference to qualifications for baptism? Why, did I ask? The reason is plain, and I recall the queries. Because, did Dr. W. admit, that the "essential qualifications" for baptism are marked in the law of that ordinance, and in the other passages to which I refer, equally as those for the sacred supper in the eucharistical statute, and in the texts to which he adverts, the right of infants to baptism must be abandoned; because it would be admitting, that the very law of the ordinance lies against it.—This manifestly inconsistent conduct of my opponent, respecting the rule of qualifications for baptism and for the holy supper, is a strong indication of his love of hypothesis. Nor is it less argumentative of his being keenly sensible, that though the law of the holy supper, and other passages in the New Testament, immediately relating to communion at the Lord's table, may be fairly pleaded in *direct* opposition to infant communion, yet, that neither the great law of baptism, nor any other passage in the New Testament, *directly* applies to infant baptism, nor can be so construed as to apply *at all* without much foreign aid, or a course of reasoning from remote premises. This consideration may justly excite a suspicion, that the cause he defends is not founded in scripture.—I will not here adopt the high, martial, heroic tone of my opponent, and "challenge the whole corps" of Pædobaptists, to

\* John iv. 1; Acts ii. 38, 41; viii. 12, 36, 37; xviii. 8.



reconcile his positions and arguments concerning qualifications for baptism, with his logical labours respecting those for the Lord's supper; but I will say, that such a reconciliation effected by him, would be worthy of his professed polemical skill. Nay, I will venture to demand of Dr. W. a single instance of any law, divine or human, considered by learned men as *positive*, wise, and righteous, in which the qualifications or characters of the subjects, are not either literally expressed or plainly implied.

“The qualifications of the subjects of baptism must be resolved *to* the discretionary nature of the commission, or the supposed wisdom and prudence of the administrators, equally as the choice of an audience, the choice of a concionatory subject, and so on.” This is one of the most extraordinary positions with which I remember ever to have met, from the pen of a Protestant. The nature of the commission *discretionary!* Then the apostles, and all the ministers of Christ in succeeding times, provided they did something under the notion of *preaching* or *teaching*, and of *baptizing*, were entirely left at their liberty, to teach what they pleased, to baptize whom they should think proper, and to perform that rite according to their own option! For the term *discretionary*, signifies *unlimited, unconstrained*.\*—But was it for *this* that our Lord with such solemnity said, “All AUTHORITY (*εξουσια*) is given to me in heaven and in earth?” Was it for *this* that he added, “Teaching them to observe all things whatsoever I have COMMANDED you?” From such an idea, common sense revolts. On such a notion, piety looks indignant.

“The qualifications of the subjects of baptism, *must be resolved to the wisdom and prudence of the administrators.*” Then it is much to be wished, that their wisdom and prudence had always been as *uncommonly* great, as our author's mode of expression is improperly *novel*;

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\* See Dr. Johnson's Dictionary, under the word.

because, for any thing to be *resolved* to some other thing, is phraseology, to me at least, almost as new, as the sentiment expressed is uncommon. Nay, it were to be wished that the wisdom and prudence of each administrator had been, not only *supposed* but *real*, and the effects of the plenary divine inspiration. For as no administrator ever thought himself an *ideot*, so each will be sure to pay himself the compliment of at least *supposing*, that he possesses, in some degree, both wisdom and prudence, relative to the qualifications for baptism. Consequently, if those qualifications be referred entirely to the wisdom and prudence of the administrator, he must have an undoubted right to baptize whomsoever he pleases; for there is no limitation, in this case, but what respects either his pleasure or his power. So that, though the wisdom and prudence of my opponent do not dictate the propriety of baptizing any, except infants, without their consent, yet there have been many administrators, armed with secular power, whose wisdom and prudence have led them to consider both Jews and Pagans as possessing the necessary qualifications, and to baptize them in a coercive manner. This, though abhorrent from the religion of Jesus Christ, is nevertheless agreeable to our author's principle.

The qualifications of the subject are equally referred to the prudence of the administrator, as *the choice of an audience, the choice of a concionatory subject, and so on*. But has it been usual for the great Supreme to wave the exercise of his royal prerogative in matters of this kind, and to leave the qualifications for his ritual appointments to the option of depraved creatures? Does this agree with, either the divine character or the divine conduct, as described in the history of ancient Jewish rites? No; nor yet, so far as I have observed, with the professed sentiments of any Protestant, besides our author.—This principle, with regard to baptism, will do quite as well as the claim of infalli-

bility. For if an administrator do but consult his own "supposed wisdom and prudence," relative to a candidate's qualifications for baptism, and act accordingly, he cannot do wrong: because the injunctions and prohibitions of divine law being out of the question, it is a merely prudential affair.

As to the choice of an *audience*, with which Dr. W. compares the administrator's option of qualifications for baptism, it seems to labour under a slight inconvenience. For it may be justly questioned, whether he himself be able always to procure an audience for his "*concionatory*" addresses, that is most agreeable to his choice; or if he can, it must, doubtless, be considered as resulting from an uncommon degree of "wisdom and prudence," and from the generally acknowledged importance of "showing *his* opinion" to the public.—But though, in that respect, there may be something discouraging to an administrator, in making his choice of qualifications for baptism, yet, in the selection of a *subject* on which to preach, and probably with reference to our author's unknown *et cætera*, there is an immense field in which the sovereign inclination of an administrator may range. Be it known, therefore, to all the administrators of baptism, for their instruction, encouragement, and comfort, that Dr. W. has published "his opinion;" and his decisive opinion is, That they are under no more control, from our Lord's commission, relative to *qualifications* for the ordinance, than they are with regard to a text, or the choice of a subject, for "*concionatory*" discussion. Whether there be as great a variety of choice in the one case as in the other, he has not indeed informed us; but that there is equal *liberty* of choice, or, that their "supposed wisdom and prudence" have the *sovereign right* of determination alike in both cases, he considers as beyond a doubt.

Of this idea, *That the administrator has a DISCRETIONARY power to determine upon the qualifica-*

*tions of a candidate for baptism*, Dr. W. is extremely fond. For thus he speaks: "The question is—whether the administrator, who has a *discretionary* right of judging about qualifications, has sufficient reason to conclude,—that infants are such as are included within our Lord's *intention*, when he instituted the ordinance. . . . A gospel minister—has a *discretionary* commission relative to the fitness and qualification of an admissible subject. . . . The ministerial commission to *baptize* (as well as to *preach*) is a *discretionary trust*. . . . This *discretionary* nature of the commission, &c. . . . If any abuse this *discretionary* trust, they are accountable to the Judge of all."\*—Such is the language of our author; and in favour of his opinion, he quotes the following passage from Dr. Gill: "Admission to baptism lies *solely* in the breast of the administrator; who is the only judge of qualifications for it, and has the *sole* power of receiving to it, and of rejecting from it."† But is it not evident that the *sole* right of judging, which Dr. Gill ascribes to the administrator, is contrasted, not with *positive law*, but with the *church* to which such administrator stands related? Whereas the contrast, formed by my opponent, lies between *positive law*, on the one part, and the *prudence of an administrator*, on the other; for he denies that positive law either does, or *possibly can* determine the qualifications of the subject, and refers the whole of that affair to ministerial discretion. No where has Dr. Gill denied that the *law* of baptism fixes the qualifications for it; much less has he any where constituted the dictates of an administrator's "wisdom and prudence" the standard of those qualifications, in contradistinction to the baptismal statute, as Dr. W. has done.—Now, is there not an essential difference between maintaining, that it belongs to the

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\* Vol. i. 17, 186, 225, 327, 409.

† Vol. i. 73, note. Dr. Gill's Bod. of Div. vol. iii. b. iii. chap. i.

administrator only, to judge whether a candidate possess those qualifications which are prescribed by divine law; and an administrator denying, that divine law prescribes any qualifications for that purpose, but leaves them entirely to his own "wisdom and prudence?" In the *former* case, divine law is acknowledged—is revered—and ministerial wisdom has no employment, except in comparing the requisition of the law with the apparent state of the candidate, and then to determine; whereas, in the *latter*, the administrator's own "wisdom and prudence" usurp the place of law—are treated as law—and are under no control.

The *nature* of those qualifications concerning which my opponent speaks, is described by him as follows. "Whatever belongs to the qualifications of the subjects is *entirely* moral—By *moral* qualifications I understand, those qualifications which God, as the moral Governor and Judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures, according to their various circumstances, independent of positive authority, and which are *not measurable by any positive rule.*"\*—That the doctrine of qualifications for baptism here advanced is quite novel, must, I think, be acknowledged; and that it is not derived, either from the law of baptism or from the history of its administration in the apostolic times, is equally clear. But, notwithstanding this, as Dr. W. thinks it of great importance to infant sprinkling, and as it enters deeply into his mode of defending that practice, it shall be carefully examined.

I admit, then, that qualifications for baptism are of the *moral* kind; and for that very reason I conclude, as will be shown in its proper place, that the ordinance cannot belong to infants; but, waiving that for the present, I do not approve this new doctrine of my opponent, because it is not agreeable, either to the *moral state*

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\* Vol. ii. 390.

of man, to the *revealed character* of God, or to the *design* of the ordinance, as taught by D. W. himself.

*Not the moral state of man*, for whose use baptism was appointed. In this definition of qualifications for that institute, men are considered merely under the notion of "immortal and accountable creatures." But such were our first parents in Paradise; and such would mankind universally have been, had they never offended God. Whereas the baptismal rite was appointed, not for innocent, but guilty creatures; not for upright, but depraved rationals. Now this being an incontrovertible fact, is it not highly reasonable to suppose, that the qualifications for baptism should have a direct reference to the *moral state* of the subjects, as well as to their *natural character*? But the qualifications of which my opponent speaks, refer to them barely as "immortal and accountable creatures;" which is the character of our *nature*, and would have belonged to us if we had never sinned.—This, however, is contrary to the analogy of the divine proceedings; for do not all the institutes of holy worship, in every age of the world; nay, does not the whole of divine revelation, from the third chapter of Genesis, to the end of the sacred canon, proceed upon this fact, *Man is an apostate, a depraved, and a guilty creature*? It ought never to be forgotten, therefore, that *the Bible is the religion of SINNERS*; that all the ritual services prescribed in it, as well as its doctrines and promises, are adapted to the character, the state, the circumstances of *simmers*; and, that, as there never was but *one* person baptized of an opposite character, so even in that single instance, the advantage of *simmers*, and not his own, was the object he had in view.—To this representation of the case, the qualifications for baptism, as described in the New Testament, are perfectly agreeable. For, do not that *repentance* on which John insisted, that *teaching* which our Lord prescribed, and that *faith* which Philip required, previous to bap-

tism, put it beyond a doubt, that the genuine qualifications for baptism have an immediate regard to the *apostate state* of man? Yet all this is entirely overlooked in the qualifications mentioned by Dr. W.!

*Not the revealed character of God*, whose institution baptism is. For the qualifications described by my opponent respect the glorious God, merely as “the moral Governor and Judge of the world.” But such he was to our first parents in their primitive state, and such he is to apostate angels; whereas, in each branch of holy worship, he stands revealed as *the God of all grace*. His expressly revealed character, in the ordinance of baptism, is, *The FATHER, the SON, and the HOLY SPIRIT*, as the one infinite object of Christian worship, INTO whose adorable *name*, as Dr. W. himself has taught us to understand *εις ονομα*, disciples are to be baptized. Here the eternal *Father* appears, not only in his paternal relation to Jesus Christ, but also as the fountain of mercies to miserable creatures: the *Son*, not merely under his filial character, and as a divine Person, but as the Redeemer of sinners that were justly condemned: and the *Sacred Spirit*, not barely as a distinct Person in Deity, but as the great Agent of the covenant—as he who enlightens and renews, who comforts, and who preserves the redeemed to everlasting life.—Nor can I avoid concluding, that our author himself will accede to this representation. But why, then, have his qualifications no reference to these important particulars? Why should his qualifications include no regard to depravity of heart or transgressions of life? Why not so much as imply, either a sense of guilt or a view to pardoning mercy?—If it be the command of our Lord, which Dr. W. himself cannot deny, that every proper subject of baptism should be baptized INTO THE NAME *of the Father*, and so on; there must, surely, be something in that sublimest of all names, which ought to be considered as the object of reverence, of confidence, of hope, and of love.

For the terms FATHER, SON, and HOLY SPIRIT, are the revealed character of the true God—of Him whom every real Christian adores. Why, then, should not the qualifications for baptism include a direct regard to the love of the Father, the redemption of the Son, and the sanctifying influence of the Holy Spirit? Why, admitting my opponent's account of qualifications to be just, was *repentance* for sin, or *faith* in Christ, or any thing else that respects redemption by him, at all required by John, by Philip, or by any other administrator in the primitive times? Nay, why should my opponent fix upon such qualifications as would suit the creed of a Deist, and agree to the character of a Deist's God, supposing infidels were to practise a baptismal rite? for they acknowledge a Being, who is "the moral Governor and Judge of the world."—Did I repeatedly ask, *Why?* the reason is plain. Dr. W. is convinced that the *old grounds*, on which Pædobaptism has commonly been defended, are insufficient. This impelled him to seek for *new foundations*; and when he had very happily, as he thought, discovered this, and some others of similar excellence that would prove effectual, he said; "*I will answer also MY part, I also will show MINE opinion.*" Nor is it unreasonable for us to suppose, that, with Elihu, he secretly added; "For I am FULL of matter; the spirit within me CONSTRAINETH me. Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles. I WILL speak, that I may be refreshed: I WILL open my lips, and answer."\* Then he comes forth, fraught with demonstration, and bold "to confront, to break, and to rout," every "phalanx" that dares to oppose him.

*Not the design of baptism*, as explained by himself. For he tells us, that Christian baptism exhibits, "the remission of sins—salvation through Christ—union and communion with Christ—Christ as our spiritual cover-

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\* Job. xxxii. 17—20.



ing and complete righteousness—the down-pouring of the Spirit—regeneration—sanctification, or the cleansing effect of the Spirit on a polluted soul—and, man's ALL-SUFFICIENT GOOD; and this is what baptism exhibits in a *very express and glorious manner*, Matt. xxviii. 19.\* —Now, in the exhibition of these blessings, it is manifestly taken for granted, that the subjects of baptism are not only “immortal and accountable creatures,” but also that they are depraved and guilty, that they are miserable and unworthy creatures. Nor does the exhibition of these blessings less plainly imply, that God manifests himself in the baptismal ordinance, not merely as “the moral Governor and Judge of the world,” but principally as *merciful and gracious*—as the fountain of happiness to miserable sinners, and as the supreme good of real believers. How, then, should that description of qualifications on which I am animadverting—a description in which the proper subjects of baptism are not distinguished from perfectly innocent creatures, and in which the glorious God is characterized no otherwise than as he appears to devils, agree with the design of baptism, as represented by Dr. W.? An account of prerequisites for baptism, in one view, so undefined; and a character of the gracious God, so frigid; are very unsuitable to that assemblage of divine blessings, which my opponent considers as exhibited by baptism.

I said, in *one* view undefined; because, in another, it seems as if nothing short of *perfect holiness* were the qualification of proper subjects. For what else can be the natural import of these words: “Whatever belongs to the qualifications of the subjects is entirely moral. . . . By *moral* qualifications, I understand those qualifications which God, *as the moral Governor and Judge of the world*, REQUIRES OF ALL MANKIND, *indiscriminately, considered as immortal and accountable creatures*, according to their various circumstances?” Now, it

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\* Vol. i. 123—129.

being undeniably plain that God, "as the moral Governor and Judge of the world," has given the moral law for the rule of our moral conduct; it being equally evident that this law "requires of all mankind, indiscriminately," moral qualifications in perfection; and our author denying that there either is or can be any *positive* rule, or any thing to direct us, with regard to qualifications for baptism, besides moral precepts and moral principles; it follows, by necessary consequence, that *perfect holiness* is the only qualification for baptism. That this is contrary to my opponent's baptismal practice there is no doubt; but it is, nevertheless, his own rule. He ought, therefore, to be consistent, either to renounce his favourite standard of baptismal qualifications, or never more to administer baptism, except he meet with any, in whose lives there is no defect, and in whose hearts there is no tendency to sin. But were he to meet with such angels in flesh and blood, they would have no need of a Saviour, and much less of baptism; nor could it, though administered, be an exhibition to them, of *sins remitted*, of *salvation through Christ*, and so on, as he has taught us to consider it.

If our author do not mean to include the idea of *perfect holiness* in his moral qualifications for baptism, by what *rule*, and to what *degree*, does he limit the imperfection? because no person can be considered as *qualified* for any service or any privilege, without some rule by which to judge. Supposing, then, Dr. W.'s *moral* standard (for he cannot bear the thought of one that is *positive*) to contain a hundred degrees, how near to the summit must the moral qualifications of an adult approach, to render him admissible? Is it necessary they should rise to the ninetieth, the fiftieth, or the tenth degree? It seems, indeed, by various particulars contained in my opponent's performance, that a very small measure of moral qualifications is (with him) sufficient: not only because he insists, that *mere infants* possess

those qualifications in a plentiful manner, but because he maintains that *every unbaptized adult*, in a Christian country, who is willing to employ an administrator, has a claim to the ordinance: nay, his language implies, that it is the *duty* of every such person to be baptized.\* Now, as Dr. W. himself cannot but suppose that there are in this country, and in others, called *Christian*, some unbaptized persons of the most profligate character; as he maintains that it is *incumbent* on all such to be baptized; and as he contends that their qualifications for baptism are entirely of a moral nature; so we may justly conclude, that the very *first* degree of qualifications, on his moral standard, is quite sufficient: for, notwithstanding all he says about *moral qualifications* for baptism, *mere willingness* to employ an administrator, or to accept his offered service, includes the whole of what is necessary; and, with regard to almost all whom he baptizes, even *that* is not required.—This being the case, why does he so often speak in the plural, of *qualifications* for baptism? and why does he represent those qualifications as being the same in their nature, their number, and their degree, with those which God, “*as the moral Governor of the world*, requires of all mankind, indiscriminately?” As if God, under the character of a moral sovereign, required nothing of mankind, indiscriminately, except a *willingness* to be baptized!

After all it may, perhaps, with some readers, admit of a doubt, what he means by *moral qualifications*. But that he does not mean *repentance* and *faith*, and a *profession* of them, is very clear; because, as necessary qualifications for baptism, he rejects them all. That he does not mean *virtuous habits*, nor holy affections appearing in the *conduct*, is equally plain; for if so, how could he maintain, with any appearance of consistency, that in a Christian country it is *incumbent* on EVERY unbaptized person—he does not say, to *read* his Bible,

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\* Vol. i. 252.

to *pray*, or to *attend an evangelical ministry*, if in his power—but to be *baptized*? because it strongly implies, that every such person, let him be as profligate as he may, is duly qualified. For, surely, he does not mean to assert, that it is incumbent on any to be baptized, who are *not* qualified to receive the ordinance.—If, by its being *incumbent* on the forementioned persons to be baptized, he mean, that it is their duty, not immediately, but only in a *remote* sense, he is guilty of perverting language, and of abusing his readers: for he might as well have said, that it is *incumbent* on every unbaptized profligate in this country, to be *a member of some particular church*, and to *receive the Lord's supper*; which, nevertheless, Dr. W. neither asserts nor believes.

Some, therefore, may perhaps imagine that, by “*moral qualifications*,” he intends natural powers for *moral agency*, and that these constitute a proper subject of baptism: but this would be an abuse of language, of which I think him incapable; for *moral qualifications* are the amiable *qualities*, the virtuous *turn*, and the righteous *exercise* of natural powers for moral agency. Had he meant those natural powers themselves, detached from the idea of their qualities and exercise, his talking of moral qualifications for baptism, would have been only saying, that *men*, and not brutes—that *rational* creatures, and not stocks or stones, are to be baptized. But neither the Pædobaptists, egregiously as, in his estimate, they have blundered, and especially with regard to the nature of positive institutions; nor yet the Baptists, who are so prone unmercifully to “*SCREW*” positive institutes in “*the vice of bigotry*,” had the least need of an Elihu to “*show his opinion*” respecting this particular.

Having taken these different views of his very extraordinary hypothesis, respecting the qualifications for baptism—an hypothesis invented by Dr. W. to relieve Pædobaptism from some of those difficulties under which

it labours—I shall only farther observe, that it neither supports the cause for which it is brought, nor does any honour to the genius of its inventor. For, considered in various lights, it appears to be inconsistent with the scriptural doctrine of baptism, respecting the *moral state* of man, the *revealed character* of God, and the *design* of the ordinance, as explained by Dr. W. himself. It is also inconsistent with his *own practice*, and, either with *common sense*, or with *intelligible composition*. If the latter, it will be needful for him to publish a comment, in order to “show his opinion” relative to this affair, that it may no longer be, what he elegantly calls, “a *latent mystery* ;” that is, in plain English, a *secret secret*.

But my opponent endeavours to demonstrate, that moral qualifications for baptism are “not measurable by any positive rule” and thus he argues: “If the nature of the qualifications required be such as *do not*, nor possibly can, admit of a *positive standard* to determine them, it is absurd to say, that the qualifications themselves, be they what they may, make any part of the *positiveness* of an institution. But all *moral* qualifications are such.”\*—This, however, is far from proving his point. The question before us consists of two branches. One of them is, Do the qualifications of the subject constitute any part of the baptismal statute, considered as *positive*? The other is, Are those qualifications to be known or determined by a *positive rule*? Each of which he strongly denies; but it is negation without proof. His argument takes it for granted, that *moral* qualifications cannot be under the direction of a *positive rule*; whereas, that is one main thing to be proved.

That there *is* a standard by which to determine the qualifications of the subject, seems to be fully allowed by Dr. W. That standard, therefore, must be either human or divine. If the *former*, the power of creating and fixing it must reside, either in the wisdom and pleasure

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\* Vol. ii. 391.

of a collective body, or in those of individuals; perhaps, in the prudence of *administrators*, for which my opponent declares. It is manifest, however, that in both cases the standard will *vary*, in proportion to the difference there is among the framers of it, respecting their piety, their parts, their prejudices, their secular interests, or their caprice. So that there may be as many different standards as there are administrators: yet each of them warranted to abide by his own, in contradistinction to all the rest. Nay, the very same administrator, in different, though perfectly similar instances, may form his determination by a different standard. Thus the rule of qualifications for the baptismal institute would be a mere Proteus; which is contrary to the nature of a *standard*, and to the analogy of positive rites.

If the *latter*, it must be either moral or positive. If *moral*, it must be either what is called the law of nature, or the written law. But as the law of nature knows nothing of Christian baptism, so it must be equally ignorant of the proper qualifications for that institute. Besides, the law of nature being the law of humanity, extends its obligation to all mankind, in every age and in every country. Consequently, if the qualifications might be known by that law, it would be incumbent on *every man*, without exception, to be baptized. This, however, is not only absurd, but contrary to our author's own sentiment; for he confines the obligation to those that live in a Christian country.—If by the *moral written law*, it must be that which requires us to *love God with all our hearts, and our neighbours as ourselves*; for there is no other. But this law, as before observed, insists upon *perfection*, both as to moral qualities in the heart, and moral conduct in the life. If, therefore, the moral qualifications for baptism are to be learned from the moral written law, independent of any positive precept or direction, the administrator will never be able to fix on any qualifications that come short of moral per

fection or of complete obedience; the law itself, which is the rule of his conduct, not being satisfied with any thing else. Thus, instead of infants in general, and of all consenting adults, in a Christian country, being duly qualified for baptism, our author will not be able to find a single individual that is fit for the ordinance. It follows, therefore, by inevitable consequence, either that *none* should be baptized, or that we must look for the requisite qualifications in some rule of a *positive* kind—a rule which, with regard to man, involves the idea of ignorance and of guilt; but, respecting God, of instruction and of pardon, through the Mediator. Such a rule, we may venture to say, is contained in the law of baptism; and agreeably to that rule was baptism administered in the apostolic times.

But Dr. W. proceeds thus: “If the qualifications required be such in their nature, as are *infinitely variable*, according to the infinitely variable circumstances in which the subject may be, it would follow, that none could be proper administrators of baptism, on our author’s principles, but such as possessed *infinite knowledge!* But the moral qualifications of faith, repentance, knowledge, and so on, which our opponents contend for, are such; therefore the qualifications cannot be ranked as any part of a positive institute, but upon this supposition, that God communicates to the administrators what is incommunicable, which is an exact knowledge of the moral state of their fellow-creatures in circumstances infinitely variable, which is absurd.”\* Never, surely, was the idea of extreme variableness pushed to a greater extent, than it is in the present case! Three times does our author connect the epithet *infinitely* with the term *variable*; though the generality of writers would have thought the word *indefinitely* strong enough. But, be that as it may, if this argument have any force, it will prove too much, and lie equally against the hypothesis

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\* Vol. ii. 391, 392.

of Dr. W. as against ours; for the design of it is to evince, that moral qualifications, being extremely variable in their degrees, can have no certain standard in merely positive law to guide the administrator. But while our author admits that the qualifications are entirely moral, and that they come short of sinless perfection, those qualifications must appear equally variable, when viewed by an administrator with reference to a merely moral, as to a positive standard: for that variableness does not consist, more or less, in the *rule*, whether it be considered as moral, or positive, but in the *qualifications themselves*; consequently, the administrator will have as much of "infinite knowledge," in the one case as in the other.

Again: Various as the *degrees* "of knowledge, repentance, and faith may be," in different subjects, Mr. B. is able to determine, without possessing "infinite knowledge," that mere infants have *no degree* of repentance, faith, or knowledge of spiritual things. On his own principles he may, therefore, safely conclude, that *they* are not proper subjects of the baptismal rite. Nor can he hazard much by determining, that those adults, who are grossly ignorant of themselves as perishing sinners, and of Jesus Christ as the only Saviour, or those that are habitually and notoriously profligate, have not any degree of spiritual knowledge, of genuine repentance, or of living faith.\* He may, therefore, agreeably to his own principles, conclude that they are not suitable subjects of the ordinance. Thus far, in the negative, he may venture to go, without possessing the attribute of omniscience; and whether he have need of "infinite knowledge" to determine on the positive side of the question, shall now be considered.

Be it observed, then, that this argument proceeds on a great mistake. For it supposes that, according to our principles, no administrator can determine whether any

\* 1 Cor. vi. 9, 10; James ii. 14—20.



candidate, who professes repentance and faith, be a proper subject of the institution, except the administrator to whom he applies possess “an *exact knowledge* of his moral state,” as it really is in the sight of God; whereas, nothing maintained, nothing believed by us, of which I am aware, involves any such consequence. Our avowed principle, with regard to this particular, is; That there should be a *personal* and *credible* PROFESSION of repentance and faith, made by the candidate, before any administrator is warranted to baptize him. But does this infer the necessity of an administrator possessing “infinite knowledge,” by which to discern with precision the “moral state” of a candidate? May not divine, positive law require such a profession; and may not an administrator form the requisite conclusion upon it, without being able precisely to distinguish the *degree* of repentance and faith so professed—nay, without being CERTAIN that there is *any degree* of true repentance or of genuine faith?—It is recorded of Simon the sorcerer, that he *believed*, and was *baptized*.\* Now, Dr. W. himself, I presume, does not consider that magician as *really* believing in Jesus Christ. He must, therefore, view him as *professing* to believe “the things concerning the kingdom of God, and the name of Jesus Christ;” which profession Philip, not being able to search the heart, considered as *credible*, or else we cannot with reason suppose that he would have baptized him.

Agreeable to this view of the case, is the language of our opposers. Thus, for instance, Mr. Blake: “Let Mr. Cobbet, from New England, in this particular be heard, who lays down this conclusion; ‘That the church, in dispensing an enjoined initiatory seal of the covenant of grace, looketh into visibility of interest in the covenant to guide her in the application thereof; nor is the saving interest of the persons her rule by which she is

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\* Acts viii. 13.

to proceed.' There we find, in the affirmative, what that is that must lead, viz. *visibility* of interest [in the covenant; and, in the negative, what must not lead; and that is, *saving* interest in the covenant."\*—Thus Mr. Jonathan Edwards: "The question is not, whether Christ has made converting grace, or piety *itself*, the condition or rule of his people's admitting any to the privileges of members in full communion with him. There is no one qualification of *mind* whatsoever, that Christ has properly made the term of this; no, not so much as a common belief that *Jesus is the Messiah*, or a belief of *the being of a God*. It is the *credible* PROFESSION and *visibility* of these things, that is the church's rule in this case."†—Now these are "competent and unexceptionable witnesses" to the truth, the propriety, and the importance of that very principle on which we proceed in the administration of baptism. Nor do they seem to have had the least suspicion of baptism not being a merely positive institute; nor yet that "infinite knowledge" is necessary to distinguish the moral qualifications, either for that ordinance, or for full communion at the Lord's table. Did we maintain that any thing *more* than a credible profession of *repentance toward God, and faith toward our Lord Jesus Christ*, is necessary to warrant the administration of baptism to any person; or did we consider it as *criminal* for an administrator to baptize a candidate, who does not really possess that faith in his *heart*, of which he makes a plausible confession with his mouth ‡—so confesses, that there is no apparent evidence to the contrary; then, indeed, that absurd consequence mentioned by Dr. W. might be charged upon us. But this is manifestly far from being the case.

The futility of my opponent's argument may be shown, by appealing to instances of a similar kind. So,

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\* Covenant Sealed, chap. vii. sect. ix. p. 104.

† Enquiry into Qualificat. for full Commun. p. 3. ‡ Rom. x. 9.

for example, the circumcision of *proselytes* to the Jewish religion has, for aught I have observed, been universally considered by learned men as a merely positive institute; yet the qualifications of adults for that rite, were manifestly and entirely *moral*. This the very nature of the case plainly supposes; because no Gentile, educated in superstition and idolatry, could ever voluntarily and sincerely become a candidate for admission into the Jewish church, except he renounced the false objects of his former worship, considered Jehovah as the only true God, and was disposed to observe the various laws of Judaism, according to the covenant made at Horeb. Now, as these things are manifestly of a *moral* nature, so it is equally plain, that the Jews could not receive a candidate for circumcision, without violating the grand principles of that economy, except he made such a profession of conversion to Judaism as they judged to be sincere.—Agreeable to this is that representation of the case which is given by Dr. Jennings: for he informs us that, according to the Jewish rabbies, the preparation for admitting a proselyte consisted in an *examination*, whether it was the love of any Jewish woman, the fear of any temporal punishment, the prospect of any worldly advantage, or a sincere love to God and his law, that excited in him a desire of admission into the Jewish church. Having given a satisfactory answer to these questions, he was then *instructed* in the Jewish religion. After this, he *solemnly professed* his assent to the doctrines which had been proposed to him, promising to persevere in the faith and practice of the law of God, as long as he lived.\*

The doctrine of circumcision, relative to proselytes from among the Gentiles, may therefore be justly considered as a complete answer to that confident requisi-

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\* Jewish Antiquities, vol. i. p. 132, 133. Vid. Ikenii Antiq. Hebr. pars i. cap. i. § 13. Brem. 1735. Relandi Antiq. Hebr. pars ii. cap. vii. § 14. Traject. Bat. 1717. Ainsworth on Exod. xii. 48.

tion of Dr. W., where he says: "I beg leave to demand ONE INSTANCE out of all the numerous precepts, which Mr. B. calls positive, delivered by Moses to the chosen tribes, that required in the subject a discriminating *moral qualification?*"\* Or will he, to maintain the negative of this, assert, that the Gentiles were admitted to circumcision, and into communion with the Jewish church, without the least regard to any alteration in their moral sentiments and religious views? But if so, divine law must have permitted such an admission for merely secular purposes; must have acknowledged those for true subjects of the ancient theocracy, who did not *profess* to venerate Jehovah, as the King of Israel; and must have tolerated, in Gentile proselytes, those dispositions that were absolutely forbidden to exist in the heart of any Jew.—If, then, a credible profession of regard to Jehovah as the only God, and of being disposed to obey his laws as established among the Jews, was previously necessary to the circumcision of a Gentile proselyte, why should it be thought impossible for the law of baptism to require an equally credible profession of repentance and faith, from every candidate for that institution? Yet this our author will not admit, even with reference to the most profligate adults, when willing to be baptized!—Nay, Dr. W. himself, when speaking of *adults* and *infants* being circumcised, says; "The adult had an opportunity of *testifying his assent, belief, and submission*; he had the advantage [over infants] of *devout preparation*, by prayer and fasting; and on the solemn occasion of performing the duty, he was capable of *reflecting* on its nature, design, and obligations; and, in short, all his life after he could [do] no less than *recollect his PERSONAL engagements.*"† This, if I mistake not, is "*plump* against" himself.

Another of my opponents—who, like Dr. W., no sooner steps into the field of controversy, than he cries,

\* Vol. i. 74.

† Vol. ii. 264.

HEARKEN TO ME, I ALSO WILL SHOW THEE MINE OPINION—is of a sentiment quite the reverse, and, with regard to the circumcision of Abraham's natural posterity, runs into an opposite extreme. For thus Mr. Pirie: "It is indisputably evident—that *none* of [Abraham's] offspring were circumcised without respect to their *faith*. . . . The very *infants* were circumcised with respect to *their faith*. . . . So evident is it, that the fleshly birth never gave *any title* to circumcision. . . . Thus circumcision and baptism have been administered on the *same* footing, even a *profession* of the faith of Abraham."\* But, when two disputants appear in defence of infant baptism, equally claiming the solemn consequence of an Elihu, and yet contradict one another in an article of the first importance to their common cause, who shall decide?

Again: Dr. W. maintains the antiquity of Jewish *proselyte baptism*, to be greater than that of John the Baptist's public ministry; † and, consequently, he considers it as existing while the laws of Judaism were in their full force. Now that rite, whether it was *from heaven, or of men*, and whenever it first came into use, was common to both sexes; and it is, I presume, considered by all the world, except Dr. W., as of a merely positive kind. Having, therefore, already seen that no adult male from among the Gentiles could legally have been admitted to circumcision, without a credible profession of his own moral qualifications for that ordinance, the argument is equally valid, with regard to adult females, in reference to the proselyte baptism. For, can my opponent, or any other man, suppose, that no moral qualification was required of any such female candidate for that Jewish bathing; or that the requisite qualification could be known by those concerned, without a credible

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\* Appendix to Dissertat. p. 154, 155, 156.

† Vol. i. 278; vol. ii. 230.

profession?—This argument is merely *ad hominem*, and so the reader will consider it.

I will here add; as our author, in his confident demand before mentioned, takes it for granted that there is an *essential* difference, respecting moral qualifications, between the positive rites of Judaism and those of Christianity, it may with propriety be demanded, How he came to be acquainted with that important difference? Whence does he gain his intelligence, that moral qualifications were *not* required previous to a participation of Jewish ceremonies, and that they *are* necessary to Christian baptism, except from *divine law*, in connection with Jewish or with apostolic practice, in the one case and in the other? He will not pretend to extraordinary inspiration as the source of his knowledge. Did he, then, obtain it from the law of nature? that is impossible; for it knows nothing of either the Jewish or the Christian dispensation, as such. From the merely moral precepts of scripture? but they say nothing of divine, positive institutes. From the difference between the Jewish and the Christian church? but, according to him, that difference is extremely small. Besides, that difference would equally have sufficed to indicate the “essential qualifications” for the holy supper; whereas, when speaking of those requisites, he has immediate recourse to the *law* of institution and to apostolic precepts, expressly relative to that very case. And though, as before observed, those “essential qualifications” are manifestly of a moral nature, yet he does not seem to be in the least apprehensive, that “infinite knowledge” is necessary for him to determine, whether a candidate be possessed of them. For he expressly tells us: “*Nothing is more evident*, than that every adult candidate for Christian fellowship should give *some account of his QUALIFICATIONS*, to the church to which he is about to join himself.”\*—If, then, he could not know what *kind* of

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\* Note on Maurice, p. 134.

qualifications was necessary for the Jewish rites, except from the laws of their institution, or from the authentic history of their authorized practice; and if he learn the essential qualifications for communion at the Lord's table, from the law of that service, and from the express orders of an apostle respecting that ordinance; it seems both natural and necessary to conclude, that the qualifications in question, if at all known, must be learned from perfectly similar sources, that is, the *law* of baptism and *apostolic practice*.

But Dr. W. endeavours to reinforce his argument by adding: "If Mr. B. thinks to evade this by saying, 'It is sufficient to constitute an institution merely positive, that those qualifications, though entirely moral, are absolutely dependant on the sovereign pleasure of God, [as well as the mode of administration,] the evasion is of no service.'" *Evasion!* it is no evasion; for it meets the object. But it is of *no service*. That is possible; but how does it appear in fact? Why, it is "in effect to say, If it be the sovereign pleasure of God, he can appoint *impossibilities* and *contradictions*." Indeed! But how is that proved? Thus: "The evasive objection supposes, that though the qualifications be moral, yet the appointment of *some* moral qualities rather than others, for instance, *faith* and *repentance*, is a positive consideration; that is, it is not the *nature* but the *appointment* of such qualifications which constitutes them *positive*." This, now, is to be considered as demonstration, that my principles represent God as appointing "impossibilities and contradictions!" But I have never yet "shown my opinion" to be, that the divine appointment of qualifications, in themselves *moral*, constitutes them *positive*, as my opponent would have his readers believe. No; my view of the fact is, that the divine appointment *itself*, of qualifications depending entirely on the sovereign will of God, is *merely positive*, and that the morality of those qualifications does not convert baptism

into an ordinance partly moral; for, considered as *baptismal* qualifications, there is nothing in repentance, in faith, or in a profession of them, which does not absolutely depend on the sovereign and revealed pleasure of God. I said, as *BAPTISMAL qualifications*; because that is the *only* point of light in which they now come before us: *moral* in themselves, but in their sovereign destination *merely positive*.

The verbal form of administration, if I mistake not, comes under a similar consideration. For as the divine characters contained in it, far from expressing any thing of a merely ritual and external nature, denote eternal and personal relations in Deity; so, at one time, worship strictly moral, and, at another, that which is merely positive, may be paid to the glorious God under the same personal distinctions. Does a minister of the word, for instance, dismiss a religious assembly by devoutly saying, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all?" it is a solemn prayer, and worship strictly *moral*. But does he, when administering the ordinance under consideration to any candidate, solemnly say; "I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY Ghost?" he performs an act of merely *positive* worship. For though the same divine Persons are acknowledged and adored in both cases, yet, in the latter of them, there is an emphatical singularity attached to the act of baptizing, in a manner that has no parallel, nor any thing similar, in either the Old or the New Testament. This appropriation of the sublimest of all forms of expression, being so singular, so plainly appointed, and so confined by divine order to the administration of baptism, the regular and solemn use of it, on that occasion, cannot be justly considered in any other light than that of *positive* worship; because it equally depends on the sovereign and revealed will of the great Institutor, as the act of baptizing itself, be that



act whatever it may.—Nay, Dr. W. himself, when professedly distinguishing what he allows to be *positive*, from what he considers as *moral*, in the baptismal institute, expressly mentions the verbal form of administration, as belonging to the *positive* part of the ordinance. These are his words: “As all allow baptism has *something* in it of a positive nature, the setting apart a person—by the use of water, ‘in the Name of the Father, of the Son, and of the Holy Ghost,’ by a teacher of Christianity, seems to bid fair for that character.”\* Yet, I presume, he will not deny that, considered in itself, there is something *moral* in the *solemn pronouncement* of those adorable characters, “the FATHER, the SON, and the HOLY SPIRIT.” A plain proof, on his own principles, that what is moral in itself may, by sovereign appointment, become part of an ordinance merely positive.

My opponent proceeds, and immediately adds; “But is there any propriety in calling that a positive *appointment*, which neither has nor can have a positive *rule*? nay, whose rule must be necessarily infinitely variable in its application?”†—But what does he here mean, by “a positive *appointment*?” Baptism *itself*? or the *designation* of qualifications for it? If the former, the recorded *law* of institution is the rule, and it is illustrated by the history of apostolic practice; which law, being the same wherever Christianity is professed, the application of it should be also the same. If the latter, to talk of a *rule* for the designation is incongruous; because that very designation itself is *the rule*—is *the law*, by which an administrator is bound to act, when estimating the fitness or unfitness of any candidate for the ordinance. Divine designation, in this and similar cases, is no other than a divine *rule*—a divine *law*. What *rule*, for instance, had the patriarch Abraham, respecting the qualifications of subjects for circumcision, besides the designation of those qualifications? For Dr. W., there-

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\* Vol. i. 47, 48.

† Vol. ii. 392.

fore, to talk of the *appointment* having a *rule*, is the same as to speak of the *RULE of a rule*, or the *LAW of a law*.—Having already met with what is meant by those exquisitely elegant expressions, “*necessarily infinitely variable*,” and by what immediately follows, I shall only observe, that *infinities* are not such common things as my opponent seems to imagine, much less things that are *necessarily infinite*.

In the second edition of *Pædobaptism Examined*, is this position: “To constitute any branch of religious duty purely positive, it is enough that the rite itself, the manner of performing it, the qualifications of the subject, the end to be answered by it, and the term of its continuance, depend entirely on the sovereign pleasure of our divine Legislator.” To this Dr. W. accedes, provided the following clauses be added: “In proportion as that sovereign pleasure is made known, and determinable by a *positive standard*.”\* But what need of those words, “In proportion as that sovereign pleasure is *made known*?” I am there speaking of our divine Legislator *enacting* a positive law; and, consequently, I speak of him as making his sovereign pleasure *known*. For *unrevealed* sovereign pleasure, is neither a positive institute, nor positive law; but when revealed or made known, that revelation is, of *itself*, a rule of action—a law—a positive requisition of duty, respecting the subjects intended.—As to the latter of his qualifying clauses, in which he speaks of sovereign pleasure, when made known, being “determinable by a *positive standard*,” I know not what it means. Except our author, therefore, lend me the “glasses” of which he speaks, “and wipe them clean,” it must in my account stand for nonsense.

Dr. W. tells us, that “all allow baptism has *something* in it of a positive nature.” Well, then, what is that *something*? Why, he says, “The setting apart a

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\* Vol. ii. 390.

person apparently a proper subject of the visible church of Christ, by the use of water, in the name of the Father, of the Son, and of the Holy Ghost, by a teacher of Christianity, seems to bid fair for that character.”\*— But this representation of what is positive in the baptismal ordinance, neither agrees with common sense, nor with the doctrine of our author in other places.

*Not*, in its natural and necessary consequences, *with common sense*; for he might as well have said, “All allow the ancient rite of circumcision had something positive in it, and that *something* was, The setting apart of a male, apparently a proper subject of the Jewish church, *by the use of a KNIFE*, or of some other sharp instrument.” For as, in this case, there is no description of the *subject*, with regard to his natural descent; his age, if an infant; or his qualifications, if a proselyte; so, in my opponent’s account of what is positive in baptism, there is not the least designation of particular qualifications, either of infants or of adults. And as nothing is intimated, respecting the *act* of circumcision, except this, that a knife or some sharp instrument was to be used; which might be to slay a victim for sacrifice, to pare the nails of the subject, to cut off his hair, or to wound him in any part of his body; so, respecting baptism, as nothing is defined relative to the *manner* of using water, it may be by washing the face, the hands, or the feet; by drinking a small quantity of it; by mixing it with solid food; or by pouring it on the ground, like David on a certain occasion,† as a libation to the Lord; for in these various ways “a teacher of Christianity” may use water, in connection with the verbal form of administration; and in each, except the last, there would be, what our author elegantly calls, “a *contaction* of the person and the element,”‡ which he considers as all that is essential to the act of baptizing.— Besides, Dr. W., as already observed, has elsewhere justly taught us, that

\* Vol. i. 47, 48.

† 2 Sam. xxiii. 16.

‡ Vol. ii. 159.

εις ονομα, is INTO *the name*. But what sense is there in representing any one as *set apart* INTO *the name of the Father*, and so on? To set apart *for* or *to* the honour, the use, or the service of a person; and to set apart *for* or *to* this and the other purpose, are common forms of speaking. But to *set apart* INTO a person, a name, or any thing else, is manifestly abhorrent, both from the legitimate use of terms, and from the general course of our conceptions. Let the reader now judge, whether my opponent's representation of that which is *positive* in baptism, be not an insult upon common sense.

*Not with the doctrine of our author*, in other places. For, speaking of positive laws he insists, "That there is no *possible* method of discerning the Lawgiver's authority and will, relative to these laws, but by his own *express* declarations; for if they are discernible any other way, they are no longer positive."\* Now, there is nothing in his description of what is positive in baptism, except the verbal form of administration, that agrees to this rule. For where, in the baptismal statute, or in the New Testament, has the divine Legislator *expressly* declared, that "a proper subject of the visible church of Christ" should be baptized? Where, in the whole sacred canon, is it *expressly* declared, that in baptism there is a "setting apart" of such a subject? And where, in all the code of divine law, is it *expressly* declared, that the subject of whom he speaks is to be set apart, either by the use of *water*, or by a *teacher of Christianity*?—Again: speaking of "positive evidence or express discernible authority," he says; "Nor can it be *positive* but in proportion as it is *express* and *unequivocal*. For, in the present case, positive authority is that, the reason of which we do not and cannot otherwise find out."† But if so, where is his "positive evidence," or his "positive authority," for describing all that is positive in the ordinance of baptism, as he has

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\* Vol. i. 25. .

† Vol. i. 201.

done? Is it *expressly* and *unequivocally* declared, by the great Legislator, that there is in baptism a *setting apart*—of an *apparently proper subject of the visible church of Christ*—*by the use of water*—and that *by a teacher of Christianity*?—Once more: When distinguishing between what he considers as *moral*, and that which is *positive*, in the ordinance, he says; “Only so far as it partakes of a positive nature is the *letter* of the law our rule.”\* Now, here Dr. W. is *professedly* describing the *positive* part of baptism, in contradistinction to that which, in his opinion, is moral, and with reference to which he expressly maintains the *letter* of the baptismal statute is to be considered as the *rule*. But does he, in this description, make the LETTER of divine law his rule? So far from it, that there is nothing in his description that looks like the *letter* of that law, except the verbal form of administration.—I said, *Nothing that looks like the letter*; but I recall the assertion. For the term *teacher*, which he applies to the administrator, seems to have an oblique regard to that *instruction* of persons, which we contend is required by the word *μαθητευσατε*,† in order to their being qualified for baptism. This, however, is contrary to his hypothesis. But whether he will allow that Greek term, or its equivalent, *κηρυξατε*, in the parallel passage, ‡ to require *teaching* before baptism, or not, they are the *only* words, in the law of institution, from which he can prove that the administrator should be “a *teacher* of Christianity.”

Hence it appears, that the conduct of Dr. W. is a palpable violation of his own rules; and, consequently either that his opinion, relative to this affair, was unworthy of being announced in his motto with such a solemn parade; or that he formed those rules, not for himself, and Pædobaptists in common, but for Dr. Stennett, for me, and for the Baptists in general. Nor do I

\* Note on Maurice's Social Relig. p. 69; vol. ii. 387.

† Matt. xxviii. 19.

‡ Mark xvi. 15.

perceive any reason to forbid him this liberty, provided he prove his claim to an exclusive right of pleading *concessions* in favour of his cause; which, as already observed, he tacitly assumes. His conduct seems to imply a conviction, that, except Pædobaptism be allowed a patent of privileges, in which our cause has no concern, it cannot be supported.

With regard to those rules for judging of positive institutes, which he has given, and on which he so notoriously tramples, we have, indeed, no great objection. But then it should be observed, that there must be no quibbling or shuffling, on the words *express* and *unequivocal*; nor must the enacting terms of the baptismal statute be considered as extending to mere *circumstances*, either as relating to the subject or to the act of baptizing. Let the word *express*, mean *plain, declared in direct terms*, though in a concise manner; and the expression *unequivocal*, signify, *not doubtful, not uncertain*; and we may venture to assert, that our views of a positive institute agree with the law of baptism, as recorded by Matthew and Mark, much better than those of my opponent, respecting what he considers as positive in the ordinance.—What, then, is the language of divine law, relative to the institute under consideration? Thus it reads, as recorded by Matthew: “Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Thus, by Mark: “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.”\* In this heavenly statute, so far as baptism simply considered is concerned, the various enacting terms respect an action to be performed, the subject of that action, and the verbal form of administration.—*An action to be performed.* This is required in the word βαπτίζοντες, *baptizing*. Now I appeal to learning, to impartiality,

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\* Matt. xxviii. 19; Mark xvi. 15, 16.

and to common sense, whether *immersing in water*, be not nearer to the plain, the natural, and the direct meaning of that enacting term, than *setting apart, by the use of water*; and whether the former have not a better claim to the epithet *positive*, than the latter? For, simply considered, *setting apart*, if it be, as here, to a *moral* purpose, is not only less agreeable to the expressly enacting term of this law, but it is manifestly of a *moral*, rather than of a positive nature; and may be done verbally, where no manual action is performed, which cannot be said of mere immersion in water.—*The subject of that action* is marked, in one copy of the baptismal statute, by the word *μαθητευσατε*, and in the other, by *ὁ πιστευσας*: the latter of which is allowed by all to signify, *he that BELIEVETH*. In regard to the former, I will venture a second appeal, Whether, *to make disciples by TEACHING*—such teaching as produces *faith* in the evangelical doctrine taught—be not more agreeable to the *letter* of this divine law, and consequently better entitled to the character of *positive*, than what my opponent substitutes in its place, *an apparently proper subject of the visible church of Christ?*—As to the *verbal form of administration*, there being no dispute about it between Dr. W. and me, I shall dismiss it without any remark.

Dr. W., if I mistake not, is inconsistent with himself in another view. He warmly contends, that baptism cannot be an ordinance merely positive, because the qualifications for it are entirely moral. It appears, however, by his own account of what *is* positive in the appointment, that those persons are to be considered as duly qualified for it, who are “apparently proper subjects of the visible church of Christ.” Nor do I recollect that he pleads for the baptism of any, whose character does not answer to that description. But are persons to be considered as “proper subjects of the visible church,” who are *entirely destitute* of moral qualifications? Is there nothing at all of a moral na-

ture, essential to "proper subjects of the visible church"—not so much as a *willingness*, in adults, to make an external profession of Christianity? My opponent, I am persuaded, will not assert it: partly, because he is against baptizing adults in a coercive manner; and, partly, because he maintains, that mere infants are not only proper subjects of the visible church, but that they are also possessed of moral qualifications for baptism.—If, then, those only be duly qualified for the baptismal institute, who are "apparently proper subjects of the visible church of Christ;" and if none come under that description, while absolutely destitute of moral qualifications; it follows, by inevitable consequence, that those very moral qualifications are, according to his own rule, *essential* to that which is of a *positive* nature in the ordinance. If this be admitted, he ought no longer to argue against baptism being a merely positive rite, from the morality of qualifications for it; and if he deny this, hardly any thing, on his principles, will remain of a *positive* kind in the ordinance. I cannot help thinking, therefore, that Dr. W. is, in various respects, and in his own elegant phrase, "plunged against" himself.

Dr. W., in order to have sufficient scope for analogical reasoning, will not admit that the law of baptism is clear and explicit, respecting either the mode or the subject. For, among other things of a similar nature, he says; "The law of baptism is evidently, in fact, not circumstantial and determinate: \*—Whether a total immersion of the subject be *essential* to the ordinance, or even the most proper mode of admission; and whether *some infants* are not equally entitled to the privilege as adults; with other questions of inferior consideration; must *necessarily* be decided by moral and consequential reasoning." †—This reminds me of what Mr. Payne says, when disputing with Bossuet, bishop of Meaux, respecting the Popish mutilated communion at

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\* Note on Maurice's Social Relig. p. 69.

† Vol. i. 48.



the Lord's table. "We will begin with the scripture," says Mr. Payne, "which ought to be our only rule—in matters of pure, positive, and arbitrary institution, as the sacraments are; for they depend merely on the will and pleasure, the mind and intention, of Him that appointed them: and the best, and indeed the *only* way to know that, is by recurring to his own *institution*; as we know the mind of a testator by going to his last will and testament, and by consulting that do best find how he has ordered those things that were of his own free and arbitrary disposal. And by this way we shall find that the church of Rome, by taking away the cup, has plainly violated the institution of our blessed Saviour.—His [Bossuet's] first principle is this: 'That in the administration of the sacraments we are obliged to do, not all that which Jesus Christ hath done, but only that which is essential to them.' This we allow:—Yet Monsieur de Meaux is pleased to make this the great difficulty, 'To know what belongs to the essence of the sacrament, and what does not; and to distinguish what is essential in it, from what is not.' And by *this means* he endeavours to darken *what is as clear as the light*, and to avoid the *PLAINEST INSTITUTION* and the *CLEAREST COMMAND*. 'The *INSTITUTION*,' says he, 'does *NOT SUFFICE*, since the question always returns, to know what appertains to the *ESSENCE* of the institution, Jesus Christ not having distinguished them. Jesus Christ instituted this sacrament in the evening, at the beginning of the night in which he was to be delivered: it was at *THIS* time he would leave us his body given for us.' Does the—hour, then, belong to the institution? Does this appertain to the essence of it? And is it not as plainly and evidently a *circumstance*, as night or noon is a circumstance to eating and drinking?—Is not this a plain rule, to make a distinction between the *act* itself and the *circumstances* of per-

forming it?"\*—How similar the conduct of Dr. W., when labouring to establish infant sprinkling, to that of Bossuet, when defending a mutilated communion at the Lord's table! In each case, the law of institution is considered as insufficient for our direction in the administration. The reason of which is, that, with some plausibility, each in his turn may treat things which are *essential* to a due administration, as *mere circumstances*. Thus the Popish prelate, and the Protestant Dissenter, unite in impeaching the law of baptism, and that of the holy supper, of *insufficiency*; in order that they may have liberty to do as they please in the administration of those institutes!

Dr. Stennett having asserted, "that positive ordinances are to be entirely governed by positive law and primitive example," Dr. W. replies; "I take the liberty of insisting—that, as no such duty exists, in his application of the term *positive*, PRESUMPTIVE proofs are very good ones, because they are the VERY BEST *that the nature of the case can admit of.*"† But let us hear our author on the other side. Thus, then, with an air of superior confidence, he shows his opinion: "I maintain, that, on supposition infants are not expressly and incontrovertibly mentioned in connection with baptism, there is sufficient POSITIVE *evidence* in favour of Pædobaptism."‡ Again: When arguing from the law of baptism, as recorded by Matthew, he says; "On supposition that our Lord intended, IN SO MANY WORDS, to establish our sense of the text, *how could it be more PROPERLY EXPRESSED, or more EFFECTUALLY ESTABLISHED?*"§—The law of baptism is NOT DETERMINATE; yet, had our Lord professedly intended to establish Pædobaptism by that law, *it could not have been*

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\* Preserv. against Popery, title vii. p. 104, 138.

† Vol. i. 51. See also vol. ii. 229.

‡ Vol. i. 219.

§ Vol. i. 320.

MORE PROPERLY EXPRESSED! Whether any infants be entitled to the baptismal privilege, *must* NECESSARILY *be decided* by consequential reasoning, because *presumptive* proofs are the VERY BEST the case will admit; yet there is POSITIVE *evidence* in favour of Pædobaptism: and we know the gentleman who insists, that *positive* evidence is clear, unequivocal, circumstantial! Our author, therefore, is once more "*plump* against" himself.

My opponent, on a certain occasion, exclaims; "Dreadful scythe, and no mean mower, to cut so much at one stroke!" and I am very apprehensive, that the following axiom of interpretation will prove such a scythe in his own hand, respecting many of the arguments for Pædobaptism. The axiom is, "As nothing should be considered as an established principle of faith, which is not in some part of scripture delivered with *perspicuity*, SO THAT PERSPICUITY SHOULD BE SOUGHT FOR PRINCIPALLY WHERE THE POINT IN QUESTION IS MOST PROFESSEDLY HANDLED."\*—That this rule of interpretation is good, Protestant authors in general will readily allow; yet not more generally than they do, that baptism is a merely positive institute. It is on the grand principle of this axiom, that we oppose Pædobaptism; and to this axiom, in the following pages, I shall frequently recur. But I produce it here only to show the incongruity of my opponent's conduct in maintaining, that the baptismal statute does not prescribe, either the specific *action* to be performed, or the *qualifications* of the subject. For where—in the spirit of this axiom—where are we to find, either the action to be performed, or the proper subject of that action, if not *principally* in the LAW of baptism; and next, in the history of apostolic practice? Where did the ancient Jews look—nay, where would our author himself look, for the mode and subject of circumcision, but first, and

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\* Note on Maurice, p. 368.

principally, in the *law* of that institute; and then in the sacred records of authorized practice? Where should subjects find the legislative will of their sovereign in any case, except principally, and first of all, in the *law* of the case? Would our author, for instance, if desirous of knowing the subjects and *quantum* of a modern impost, have recourse to the old Saxon or Norman laws of this country; or to the statute made and provided for the very case? Or, if inclined to know the will of our British legislature, whether he be liable to serve a parochial office, or to be summoned as a juror, would he look into parliamentary statutes that were prior to the Revolution; or into such as were enacted since that memorable period, in which there is not a word about either the one or the other of those immunities for Protestant Dissenting ministers; or into the common law of the land; or, finally, into the Act of Toleration? Common sense would certainly teach him to peruse the last, as the *principal*, if not the only rule, by which to form his judgment upon those cases.

It is a general moral principle, that civil obedience is due from subjects to their lawful sovereign; and that, while the government under which they live affords protection, they are under obligation to support it, by the payment of legal taxes: yet that obedience, and these taxes, are directed and modified by particular laws of the state; one statute requiring them in this way, and another in that. But in what part of the legal code should a subject look for direction in any particular case, if not into *the statute relating to that very case*? We may therefore conclude, that the *law* of any case, is universally the *principal*, if not the only rule of obedience respecting that case; whether the obedience in question be required of subjects, to a secular sovereign; or of man, to God.—Why, then, should Dr. W. discard the law of baptism, as absolutely insufficient for our direction, either as to the mode of administration, or as to

qualifications for the ordinance? Why have recourse to institutions and to laws of the Jewish church—institutions and laws that were given so many ages before Christian baptism existed, and are now obsolete—in order to learn what baptizing is, and who should be baptized? Why recur, for the same purpose, to the law of nature, to merely moral precepts, and to a long course of analogical reasoning? Did Elijah say to Ahaziah; “Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron?”\* And may I not ask, Is there no King, no Legislator, no law of baptism in the New Testament church, to teach us its constitution, its privileges, its duties, and its initial rite; that Dr. W. recurs with such frequency to the abrogated statutes of Judaism, to the law of nature, and to moral precepts, for intelligence respecting those particulars? Why, if his procedure be just, should he expressly call the baptismal commission, “the law which is deemed *THE RULE of entrance* into the church militant?”† Can it be the rule of *entrance* into the church, without being the rule of *baptizing*, both as to mode and subject?

Did I repeatedly demand, *why?* the reason is plain. Infant sprinkling must be supported, and it must be supported by an *appearance* of scriptural evidence. To effect which, frequent recourse is had to the institutes, the privileges, and the laws of Judaism. For, were infant sprinkling to stand on the pedestal of merely New Testament law and facts, it would make, in the eyes of Protestants, a deformed appearance, and be in a very tottering situation.—It may be observed, however, that though Paul, when matters of mere decorum in public worship come under his animadversion, has recourse to the law of nature, and to moral principles; yet, when correcting disorders relative to the Lord’s supper, he takes a very different method to produce conviction. For he

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\* 2 Kings i. 6, 16.

† Vol. i. 330.

immediately recurs to the *law* of institution, or to the *direct commands* of Christ respecting that very ordinance.\* An example this, one would think, worthy of imitation by Dr. W. respecting baptism. Nor can he except against it as not in point; because, according to his avowed principles, the holy supper has no more of a merely positive appointment in it than baptism itself has. What reason, then, can be assigned, why the law of baptism should not be as capable of directing us in the whole administration of that rite, as the law of the sacred supper, in the case to which I have just referred?

In opposition to Dr. W.'s plea for analogical arguments, from the appointments and rites of Judaism, I will here lay before my reader the reasoning of Mr. Tombes, who speaks as follows: " Arguments from analogy, in mere positive rites of the Old Testament, to make rules for observing mere positive ceremonies of the New, without institution gathered by precept or apostical example, or other declaration, in the New Testament; do suppose that, *without* institution, there may be, *par ratio*, a like reason of the use of the one ceremony as the other. But this is not true; for in positive rites there is no reason for the use of *this*, and not another thing, in *this* manner, to *this* end, by or to persons, but the will of the appointer; for there is not any thing—moral in them; they have no general equity; they are supposed to be merely, not mixedly, positive; therefore, where there is not the like institution, there is not a like reason: and, therefore, this opinion of analogy in positive rites, from a parity of reason, without institution in the New Testament, is a mere fancy, and no good ground for an argument. . . . To apply it to the case in hand. Circumcision [for instance] and baptism are merely positive ordinances. Mr. B. calls them *positives about worship*. Generally, sacraments, by divines, are reckoned among merely positives. . . . The places are innumerable

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\* 1 Cor. i. 4—15, 23, 24, 25.

in Protestant writers and others, to prove this. . . . The reason, then, of baptism and circumcision is merely *institution*. If, then, there be not the like institution, there is not the like reason. This argument is confirmed by Mr. M., [who says,] *The formal reason of the Jews being circumcised was the command of God*; therefore, there is not the like reason of infant baptism as of infant circumcision, without the like command of God. But there is no express command for infant baptism, as Mr. M. confesseth; therefore, there is not *par ratio*, like reason, of the one as the other.

“ I thus argue: If all the laws and commands about the sacraments, positive rites, and ceremonies of the Jews, be now abrogated; then no argument, upon supposed analogy, or parity of reason, from the institution of those abrogated rites, can prove a binding rule to us, about a mere positive rite of the New Testament. For how can that make a binding rule to us, about another mere positive rite without any other institution, which itself is abrogated? That which binds *not at all*, binds not about another thing, *v. g.* baptism. But all the laws and commands about the sacraments, positive rites, and ceremonies of the Jews, are now abrogated. . . . If we may frame an addition to God’s worship, from analogy or resemblance, conceived by us, between two ordinances, whereof one is quite taken away, without any institution gathered by precept or apostolical example; then a certain rule may be set down from God’s word, *how far* a man may go in his conceived parity of reason, equity, or analogy, and *where* he must stay. For, to use the words of the author, whose book is entitled, *Grallæ*; ‘ If Christians must measure their worship according to the institution and ceremonies of the Jews, it is needful that either they imitate them in all things; or else, that some Œdipus resolve this riddle, hitherto not resolved, to wit, What is moral and imitable in those ceremonies, and what not?’ But out of God’s word no rule can be

framed, to resolve us how far we must or may not go, in this conceived parity of reason, equity, or analogy. *Ergo.* The major is evinced from the perfection of God's word, and the providence of God, to have the consciences of his people rightly guided. The minor is proved, by provoking those analogists that determine from the commands about the Mosaical rites and usages, what must be done, or may not be done, about the mere positive worship and church-order of the New Testament, *to set down* this rule out of God's word. . . . If this way of making rules, binding men's consciences in mere positive worship,—be valid, then our Christian liberty from the ceremonial law is made void; for, by this way of determining things as of God's appointment, by our conceived analogy, all, or a great part of the ceremonial law may be put on our necks, under pretence of analogy. . . . For, as Chillingworth once told Knot, the jesuit; If the pope be made sole judge of controversies, and infallible expositor of scripture; it will be in effect all one, as if he were allowed to make a new scripture, and articles of faith; and tyranny may be introduced, as well by arbitrary expounding, as—by arbitrary making of laws. So, in this case, the bondage of Moses's law may be put on our neck, not only by those that say, it binds in the *letter*; but also by those that say, God's commands about the sacraments of the Jews bind us in the *analogy* and proportion. This argument hath strength from the sad experience the church hath formerly and of late had, in yielding to these reasonings from analogy, in the many canons of popes and prelates; heavily loading God's church with rites, and decrees about them, imposed from analogy of the ceremonial laws of Moses. The constitutions of popes, and canons of prelates, and the books of the maintainers of them, expounding and defending their rituals and liturgies, are full of—rites about priests; their orders, garments, dues, festivals, sacraments, votaries, religious houses, and such like, drawn from



Mosaical laws. It is a common complaint of Protestants and antiprelatists, that, in imitation of the Jews, under pretence of *analogy*, a new-named Judaism hath been brought into the Christian church. . . . Arguments from conceived analogy are but arguments from that which is *like*, not the *same*; but such are but weak things. *Proportions are weak probations*, said Mr. Rutherford—They do illustrate, rather than prove; and, therefore, they that assert that Pædobaptism is fully determined in the Old Testament, where they have nothing but analogy, from circumcision and the Jewish church-state, whatever their confidence be, do but show their weakness.”\*

Dr. W. charges our principles and conduct, respecting positive institutions, with various absurdities and inconsistencies. He insinuates, for instance, that according to our sentiments those “laws and institutions must be *so plain and easy*, that the most ignorant of the righteous CANNOT misinterpret them.”†—That we maintain positive laws and positive institutes must be *plain*; or, in opposition to mere inference and analogy, expressed in *direct enacting terms*, is a fact: and so do Protestants in general, when disputing with Roman Catholics, as will appear in the following paragraphs. But we have not asserted, nor do we conceive, that they must be so plain and so easy, as to preclude the *possibility* of a righteous person’s misinterpreting them; for, to such prejudices are even upright persons liable, on certain occasions, that no law, however plain, is perfectly secured from being misinterpreted by them.—Of this we have an example respecting the baptismal statute; which, if I mistake not, Dr. W. himself must acknowledge to be quite pertinent. For thus my author: “We hold, as well as our opponents, that WATER *is essential* to the Christian purification, because *plainly* asserted.”‡ But

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\* Antipædobaptism, part ii. p. 10, 11, 15, 17, 22, 23.

† Vol. i. 44.

‡ Vol. ii. 179.

if essential, it must be made so by the *law* of baptism. Yet, *plain* as it is in our author's view, the people called Quakers do not see it; for thus Robert Barclay: "That he [Christ] commanded his disciples to baptize with *water*, I could never yet read."\* Thus also William Dell, when interpreting that copy of the baptismal statute which was recorded by Matthew: "I would have you to *teach all nations*, and by the ministration of the Spirit, not *baptize*, or *dip them in cold water*, (as John did in his own baptism, and you in his;) but baptize, or dip them, into the name of God, the Father, Son, and Spirit. . . . And by the name of God is meant the power and virtue of God, or God himself. . . . That is, by your ministry, which shall be in the Spirit, and not in the letter, you shall baptize them, or dip them, or interest them into the name of God."† Such, I presume, is the common sentiment of our fellow Protestants, the Quakers; and yet their want of general integrity will not be suspected by Dr. W.

Our author tacitly charges us with a gross mistake, for maintaining, that the action called *baptizing* is clearly revealed, because there is a "*great diversity* of opinions respecting that action."‡ With an ill grace does my opponent make this objection, while he considers it as *extremely plain*, that baptism is not a merely positive institution; even though he cannot but acknowledge, that Pædobaptists *in general*, and, for aught I have observed, he might have said *universally*, have constantly mentioned it in that light:§ for on his own principle it appears, that the nature of a divine law may be *very plain*, though none but Dr. W. have had sense and impartiality enough to discern it.—Besides, though the *practice* of Christian communities has been various, yet the generality of learned men, in all ages and in all coun-

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\* Apology, prop. xii. § 5.

† Select Works, p. 395, 396. Lond. 1773.

‡ Vol. i. 56.

§ Vol. i. 34.

tries, have agreed to affix the *same radical* idea to the enacting term *baptize*. Nay, it is apparent, from the testimonies of Pædobaptists themselves, that for a long course of ages, the almost universal practice was *immersion*; and that even to this day it is practised by more than half the nominal Christians in the world.\*

He proceeds: “It is impossible, on the principle I am opposing, for Mr. B. or Dr. S. to prove their right and *authority* to administer the ordinance of baptism to any subject, and of consequence the *validity* of the action.” *Impossible!* But what strange principle do the doctor and I hold, that infers any such impossibility? Hear it, ye Protestants, who detest the superstitions of Popery!—hear it, and judge; for the monstrous principle is, “That nothing short of a PRECEPT OR PRECEDENT will suffice for the due performance of the duty.”† Now, reader, are not you terribly shocked at this deformed principle? Does it not outrage common sense, and necessarily infer the clearest impossibility? If, however, you should, after poring upon it, consider it as a harmless position, or even as a grand Protestant principle, have “recourse to your glasses, and wipe them clean,” and then you will be sure to see its various deformity with great abhorrence. I cannot but hope, notwithstanding, that its ugly appearance will not deprive you of self-possession; and then you may be able to reflect on the following particulars.

That the position, of which Dr. W. complains, is not singular, and invented by us to support a new hypothesis, like his relative to positive institutions, is plain from the subsequent quotations. Thus, then, Bp. Stillingfleet: “In immediate positive acts of worship towards God,—nothing is lawful any farther than it is founded upon a divine *command*.”‡—Bp. Taylor: “All positive precepts—admit no degrees, nor suppletory and

\* See Pædobap. Exam. Part I. Chap. IV. V. p. 171—239 of Vol. I., this edition.

† Vol. i. 57.

‡ Irenicum, b. i. chap. i. p. 6 edit. 2nd.

commutation; because in such laws we see nothing beyond the words of the law, and the first meaning, and the named instance; and, therefore, it is that *in individuo* which God points at: it is that in which he will make the trial of our obedience; it is that in which he will be so perfectly obeyed, that he will not be disputed with, or enquired of, *why* and *how*, but just according to the measures there set down: *so, and no more, and no less, and no otherwise.*"\*—Bp. Burnet: "Sacraments are positive precepts, which are to be measured *only* by the institution, in which there is not room left for us to carry them any farther."†—Chemnitius: "Whatever is maintained to be necessary in the church of Christ, should have a *command* in the divine word, and *scriptural examples.*"‡—Dr. Owen: "All worship is obedience; obedience respects authority; and authority exerts itself in *commands.* . . . What men have a *right* to do in the church of God, that they have a *command* to do."§—Anonymous: "There is nothing relating to instituted worship, as such,—that is *lawful*, but is our *necessary duty*; viz. necessary, *necessitate præcepti*, instituting it."|| —Many similar testimonies might be added, but these may suffice; and it should be remembered, that these authors considered baptism as a *merely positive* institute.

Now, reader, what is there in our position against which Dr. W. protests, as inferring an *impossibility*, except an application of the general principle, avowed by these authors and a great number of others, to a particular case? But, perhaps, he may equally censure them for these positions, as he does both them and a thousand more, for considering baptism, without limitation, as a *positive* institute. Lest that, therefore, should

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\* Ductor Dubitant. b. ii. chap. iii. § 18.

† Exposit. xxxix Articles, art. xxvii. p. 279, edit. 5th.

‡ Examen. Concil. Trident. p. 285. Genev. 1634.

§ On Heb. i. 6, and vii. 4, 5, 6.

|| Jerubbaal, p. 458. See Pædobap. Exam., Part I. Chap. I. Vol. I. p. 1, this edition; Part II. Chap. I. Reflect. III. Vol. I. p. 314, this edition.

prove a fact, I will appeal to another authority, which is that of Dr. W. himself.—That nothing of a ritual nature can be considered as acceptable to God, except it be “divinely instituted,” he seems to hold as an indisputable truth;\* and though he maintains that the “ministerial commission to baptize is a discretionary trust,” yet he asserts, that “the gospel revelation is *the* RULE and POSITIVE *directory*” for the execution of that sacred trust.† But can any religious action, partaking of a positive nature, be justly considered as *divinely instituted*, for which there is neither a divine *command*, nor an authentic *precedent*, recorded in the holy scripture? Or, can any thing in the *gospel revelation* be viewed as *the* RULE and POSITIVE *directory* for that action, short of some divine *command*, or some divinely authorized *example*? Nor, according to his own view of the case, can a directory be *positive*, that is not express and unequivocal. It follows, therefore, on his own principles, that our position, which he reprobates, is just and proper.

“The gospel revelation is the rule and positive directory.” If my opponent had not “shown his opinion” to the contrary, I should certainly have continued to consider the *baptismal statute* in that light. But, so great is our author’s aversion to *the law of baptism* being *the rule of baptizing*, that he would almost as readily admit *Magna Charta* for that purpose; and this, even while he discovers no objection to the eucharistical statute being treated as “*the* RULE and positive directory” for administering the holy supper.—It follows, however, from his own assertion, that the law of *nature* is no part of the rule; and therefore his various appeals to that law, respecting baptism, must be impertinent. Nor can this be denied, without maintaining that the law of nature constitutes a part of “the gospel revelation;” which Dr. W., I presume, does not believe.—It is equally clear, that merely *moral* precepts, though re-

\* Vol. i. 235.

† Vol. i. 80, 225.

corded by inspired writers, are not any part of the rule; for neither do they constitute, although they accompany, what is properly called “the *gospel* revelation;”—because the *gospel* is *glad tidings*—is a manifestation of mercy to the miserable; of grace to the unworthy; of Jesus Christ coming into the world to save the chief of sinners. But merely moral precepts are not of that nature; and, therefore, notwithstanding all their utility, are no part of what, strictly speaking, is denominated the “*gospel* revelation.”

“The *gospel* revelation is THE RULE and positive directory.” But what does he mean by, *The gospel revelation*? That declaration of divine mercy to sinners, which is contained in the *New Testament* and the *Christian* economy, as contradistinguished to the *Old Testament* and the *Mosaic* dispensation? That cannot be, except he avowedly depart from his own rule; because he, at every turn, in proof of his point, appeals to the *Old Testament*, and to the appointments of *Judaism*. Nor, detached from those resources, do I think he would ever attempt a vindication of infant sprinkling.—If, therefore, we understand the expressions, “*gospel* revelation,” in a consistency with his own conduct, it must be considered as including the manifestations of divine mercy in general, whether as contained in the *Old Testament* or in the *New*.

“The *gospel* revelation” then, in its utmost latitude, “is THE rule and positive directory.” As if that revelation were principally designed to be the rule for administering *baptism*! Surely, it should be considered as *the rule* for administering the Lord’s supper also! But what would Dr. W.’s readers have thought, had he said, when treating of circumcision, the *Mosaic* revelation was THE rule and positive directory for it? Or, The *gospel* revelation is THE rule and positive directory for the holy supper? Would they have admired, either the penetration of his judgment or the accuracy of his pen? It may be

answered in that obsolete phrase, *I trow not*; yet for each there is equal reason.—Where then shall we find that “positive directory” of which he speaks? In the Old Testament or in the New? for my opponent will not deny, that each of them contains a “gospel revelation.” It seems, indeed, as if, in his opinion, almost every thing included under that denomination, would furnish its quota towards a *rule* for the administration of baptism; provided that you except the *baptismal statute*, the baptism of the *eunuch*, and various other passages in the New Testament, where the ordinance is *expressly* mentioned. For these, and especially the *law* of baptism, should not at any rate be admitted as constituting *the rule*, because infant sprinkling cannot bear it.—This exception being allowed, you may readily find a “positive directory” as to the *mode* of administration, in the ancient ceremonial purifications; for they contain a part of that “gospel revelation” with which Jehovah indulged the Jewish church. Wherever, therefore, in sacred writ, you meet with purification by water, you may safely say, *There is THE rule of administering Christian baptism*; and a much better directory for that purpose, than any thing contained in the baptismal statute, or in the apostolic history of baptismal practice.—As to the *subject*, you need only to dip into the third of Genesis, to find *the rule* suggested; into the history of Noah, to meet with it indisputably implied; into the life of Abraham, to behold it written as with a sunbeam; into the following prophecies, by David and others, to find that rule abundantly confirmed; and to peruse the New Testament, in order to be convinced that the forementioned rule is not contravened. Now the gospel revelation at large being the *positive* directory, respecting mode and subject; and the evangelical part of the Old Testament so clearly containing that *rule* of proceeding; it cannot be a just ground of surprise to any, that the law of baptism, as recorded by Matthew and Mark, should

have nothing determinate, either as to mode or subject, but implicitly remit us to evangelical truth in general, for the qualifications of proper subjects; and to typical purifications by water, in particular, for the legitimate mode of performance. This being the state of the case, according to Dr. W., we are in the most hopeful way of discarding the baptismal statute from having any concern in the ordinance, (except so far as relates to the *verbal form* of administration,) that analogical reasoning may have its full scope, and appear in all its glory!

But, in opposition to this, let us appeal to the nature of the case itself. Baptism was divinely instituted. In the administration of that institute, some action must be performed on a certain subject. Now, as our author neither pleads for an action of *any* kind, nor for *all* sorts of subjects without distinction, being admissible, there must be some *criterion* by which to distinguish both the action and the subject, from all other actions and subjects, not intended by the Institutor. But how is it possible for an administrator, with all his discretion, to make the necessary distinction, both as to the action and the subject, without either a divine command, or an authentic example, relative to the very case?—On the principle of reasoning here opposed, there was, to human appearance, but little occasion for the blessed God, when he appointed circumcision, to have been so particular, in the law of that rite, respecting infants. For, previous to that appointment, *the gospel was preached to Abraham*;\* and, consequently, he had a “gospel revelation.” That eminent patriarch, there is little reason to doubt, must also know whether infants, from the earliest age to his own time, had been considered as members of the visible church. Nor was he less capable than my opponent, of distinguishing between a duty and a benefit;

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\* Gal. iii. 8.



of reasoning analogically from previous manifestations of the divine will, and from the relative state of infants; or of inferring their claim to a ritual service. But, notwithstanding this capacity of the venerable ancient, Jehovah did not leave the right of infants in that case to be inferred by labour of genius, exerting itself in analogical disquisitions. No; as he intended circumcision for infants, they were particularly specified in the law of institution; so that neither Abraham, nor any of his posterity, had the least need of moral principles, or of analogy, in order to learn how the right should be performed, or to whom it belonged. For it is plain, that nothing more was necessary than impartially to consider the *law of institution*, and to act upon it. Nor can Dr. W. produce a single instance, of a ritual kind, from the records of Moses, in which this was not the case.—Whereas, according to the avowed opinion of my opponent, it is quite otherwise respecting the law of baptism; for, if his argumentation be just, it is of little use to study that sacred statute, in order to learn, either who the Lawgiver intended should be baptized, or in what manner the rite should be performed.—But infant sprinkling must be supported; and, for that reason, it is necessary *the law of baptism* should not be treated as *the rule of baptizing*. A conduct so strange, and so disrespectful to the legislative character of Jesus Christ, that it may well be considered as a libel on that law, and as an insult on common sense.

Our author, indeed, very unfairly represents us, as renouncing the aids of “sober reason,” and of “common sense,”\* with reference to the doctrine of positive institutes. Having, as already observed, pronounced “the gospel revelation *the RULE and positive directory*” for the administration of baptism, he adds; “Can any one, who properly considers the nature of divine laws, their separate and respective influence, the nature of

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\* Vol. i. 80.

positive authority in particular, hesitate a moment about the necessity of the *light of nature and reason* to assist in the *application* of that rule," and positive directory? \*—Without hesitation, or the least apprehension respecting our cause, I answer NO; nor does any part of our conduct, that I recollect, imply the contrary. We never yet maintained, that those concerned in estimating the qualifications of a candidate for baptism, and in considering the proper mode of administration, should entirely discard the light of reason, and commence idiots, in order to apply the baptismal rule. Every one, surely, must admit, that pleading the *law* of baptism, in connection with *apostolic practice*, as quite sufficient for our direction; and maintaining, that arguing from general moral principles, and from such passages of scripture as neither mention baptism, nor have any allusion to it, are foreign to the purpose;—are very different things from denying, that the "light of nature and reason" should be at all concerned in applying the baptismal statute; because that law not being enacted for idiots, for madmen, or for brutes, but for human creatures possessing the use of reason, and that it might be *obeyed*, either the powers of rationality must be employed on its enacting terms to know their meaning, and in a way of submission to divine authority when that meaning is discovered, or there can be no obedience.—Nay, with reference to qualifications for baptism, and to obedience in the administration of it, we insist on the light of reason existing and operating, where Dr. W. thinks it of no importance; and where, without a miracle, it neither does, nor can exist: for he has abundantly and solemnly "shown his opinion," that mere infants are perfectly proper subjects of the institute; though it is undeniably manifest, that they neither perform an act of obedience, nor possess the light of reason. It must be with an ill grace, therefore, that our opponents charge us with im-

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\* Vol. i. 80, 225.

PLICITLY cashiering the light of reason, respecting the *law* of baptism; while they professedly, and almost universally, disregard it in the *subject* of baptism, even though they are obliged to acknowledge, that infant baptism is not expressly required, as infant circumcision was of old.

In another place, our author says; “ I insist, it is not in [Mr. B.’s] power to perform his appointed work, to *teach* in order to baptism, but by the aids of moral and analogical reasoning. Without this, he will be at a loss about the *kind* and *degree* of teaching.”\* But Mr. B. has no great need “ of moral and analogical reasoning ” to inform him, that an infant of eight days or a month old, is neither capable of any *kind*, nor any *degree* of teaching; so that, be the word *teach* ever so vague, it cannot in any sense apply to infants.—My opponent seems to forget, that *baptism*, in the name of the Father, of the Son, and of the Holy Spirit, is a very different thing from *teaching* or from religious instruction, whether public or private. The latter, as to its *general* nature, stands on a merely moral ground; is enforced by that law of nature to which our author so often appeals; and is, Dr. Owen assures us, a “ duty *moral* in its own nature.” † For though public evangelical teaching has the sanction of divine appointment; and though abilities for that work are the donation of our ascended Saviour, who bestows them as he pleases; yet, under every dispensation of divine grace, it has been the duty, not only of parents to instruct their children in the concerns of religion, but of others that were enabled so to do, and had a *call* in providence, to teach their neighbours. Whereas, *baptism* is peculiar to the Christian economy, and the whole of its administration depends on a special manifestation of the divine will: consequently, whatever necessity there may be

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\* Vol. i. 72.

† True Nature of a Gospel Church and its Gov. p. 95.

for moral and analogical reasoning, with reference to *teaching*, no just inference can be drawn from it, with regard to *baptism*.

As to those who are naturally capable of being taught, and of professing faith in the Son of God, we labour under no greater difficulty respecting baptism, than Dr. W. does with reference to the Lord's supper. Yet he says, "I maintain, that the *very nature* of the eucharist requires eating bread and drinking wine *in remembrance* of Christ; that *remembering* Christ, *discerning* the Lord's body, and previous *self-examination*, are **ESSENTIAL** qualifications of a worthy communicant."\* Nay, in his Abridgment of Mr. Maurice's Social Religion, when describing the duty of evangelical pastors relating to the Lord's table, he tells us; That they are "to keep to the institution of Christ, and *take care that holy things should be only to holy persons*."† Now, it would be extremely strange, were there any more difficulty in determining who are so *taught*, as to make a credible profession of *believing* the gospel, in order to baptism; than there is in concluding, who they are that *remember* Christ, *discern* his body, *examine* themselves, and are *holy* persons. Yet the latter are considered by Mr. Maurice and his abridger, as *essential* qualifications for the Lord's table; and the administrator of the holy supper is represented as bound to be careful that none but *holy* persons be admitted to full communion. My opponent, therefore, to be consistent, should either encourage a promiscuous approach to the table of our Lord, or discard this objection.

It is worthy of being remarked, that when qualifications for the Lord's supper are under consideration, my opponent unites with Mr. Maurice, in having *immediate recourse* to the institution or law of the ordinance, as *the RULE*, by which to determine the character of the candidates, just as we do respecting baptism. Nor does

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\* Vol. ii. 255.

† Social Relig. p. 96.

he feel the least necessity for applying to Moses, to David, or to any of the ancient prophets, in order to learn, by a long series of analogical reasoning, who are properly qualified for the Lord's table. No; what is *directly* and *expressly* spoken of the holy supper, is, with him, the *only* RULE—the *divine* LAW, both of admission and of administration. Whereas, when prerequisites for baptism, and the proper mode of administration, come under discussion, he boldly denies the words of institution, or *law* of the ordinance, to be the rule; maintaining, that we must of necessity seek for documents extremely different from the *law* of baptism, in order to know what baptism is, and to whom it belongs. He admits, however, that the sphere of enquiry is large, and that the means of information are numerous; for he asserts, that “the gospel revelation is *the* RULE and *positive* directory.” Wherever you meet, from the third of Genesis to the end of Revelation, with a manifestation of divine mercy to miserable sinners, you may, therefore, say, THERE is the rule of baptismal duty.

“Without moral and analogical reasoning, he will be at a loss about the kind and the degree of teaching.” But Dr. W. seems to forget that there are *two* copies of the baptismal statute, and equally authentic; which, though perfectly the same as to their design, are manifestly different in the form of expression. Now, in one of those copies, the *kind* of teaching is expressed by, *Preach the* GOSPEL, or proclaim the glad tidings; and the *degree* of teaching by, *He that* BELIEVETH the gracious truth so published, or taught.—Relative to this particular, Mr. Baxter says: “As it is *a* making disciples, which is first expressed in Matthew, so Mark expoundeth *who* these disciples are, (as to the aged,) by putting *believing* before baptism; and that we may know that it is justifying faith that he meaneth, he annexeth first baptism, and then the promise of salvation. ‘He that believeth,

and is baptized, shall be saved.'"\* Provided, therefore, we do but regard the law of baptism with a degree of impartiality equal to that which is paid by Protestants to the law of the sacred supper, there will be no more necessity of recurring to moral considerations, or to the doctrine of analogy, in the one case than in the other. But who, except Roman Catholics, ever thought of analogical reasoning being necessary to understand those enacting terms; *Take—eat—DRINK—in remembrance of me?* Why, then, should any Protestant imagine, that the meaning of those expressions in the law before us, *Teach—believeth—baptizing*—cannot be understood, without the circuitous labour of analogical disquisition? Must we necessarily recur to the third or to the seventeenth of Genesis, and such like passages, to know what is meant by the term *teach*, and the word *believe*, as contained in the law of baptism? Or, to use an elegant expression of our author's, must we *rummage* the Mosaic institutes for purification by water, before we can understand what that capital term *baptizing* means? Let common sense and common impartiality forbid the thought!—The Analytical Reviewer, when remarking on Dr. W.'s conduct in this respect, says: "Some may, perhaps, object to what the author offers on these heads, that he confounds the use of our reason and judgment, which is necessary to understand the *words* or *language* of a command, with the application of our reason to form *conclusions* and *rules* on points about which the command is *silent*."†—I may add, why should moral considerations and analogical reasoning be necessary in this case, rather than in a multitude of similar cases under the former economy? Or, were the ancient people of God obliged to adopt our author's method respecting the law of circumcision—of the passover—of sacrifices—and of the various purifications? We may rest assured, that they were under no such necessity; partly, because

\* Disputations on Right to Sacraments, p. 149.

† Analytical Review, vol. x. p. 521.

the law of each case had no need to be so elucidated; and, partly, because the bulk of the people were absolutely incapable of such analogical researches.

I said, "Incapable of such analogical researches." This is a fact, with regard to the instance now before us. For, are there not multitudes of Christians—are not a great majority of those who are so called,—either for want of talents, or of opportunity, *incapable* of that analogical investigation, which, according to Dr. W., is necessary to understand the law of baptism? Nay, are not many of them incompetent even to understand his *own reasoning* on the subject? But if so, the generality of our Lord's disciples must, in this case, entirely depend on the judgment and integrity of the wiser few; and, with regard to parents in general, infant sprinkling must proceed on the ground of an implicit faith. The procedure, therefore, for which my opponent pleads, is of itself a strong presumptive evidence, that he is under a gross mistake. Whereas, let but the word βαπτίζοντες be fairly translated into plain English, as the other words of the sacred statute are, and the most illiterate person, if he can read his own language, may find both the qualifications for baptism, and the proper mode of administration, *expressly* contained in the law itself. Nor is this thing any more than what is common to wise and good laws, whether they be divine or human. For it is natural to suppose, that the laws of a prudent and righteous legislator, will always contain such a description of the subjects whom those laws are intended to affect, and of the obedience required, as is intelligible by the parties concerned; without their having recourse to obsolete statutes, that have been repealed for a thousand years, or to other laws of a modern date, (except in case of an *express reference* to them,) in order to learn who are obliged, and the obedience enjoined. Thus it was in the Mosaic institutes; thus it is in the eucharistical statute;

and thus it will ever be in laws that are wise and salutary.

Why, then, should Dr. W. insist on such an exception to the general course of legislation, with regard to the law of baptism? Why contend for analogical reasoning as absolutely necessary to discover both mode and subject? The evident reason is, that he may evade the proper, natural, and obvious meaning of those important words, *teach—believes—baptize*. Had he confined his analogical reasoning within such bounds as left the native import of enacting terms unimpaired, and permitted the law of baptism to speak for itself, his mistake would have been of small importance in this dispute. But as his doctrine of analogy contradicts the radical signification of commanding terms, forbids the Legislator to be heard in his own law, and usurps the throne of legislation, it deserves the most resolute opposition. Yet, strange as this conduct is, the exigence of my opponent's cause requires it: for infant sprinkling is of so delicate a constitution, that it faints and is ready to die, if the law of baptism be considered as *the RULE* of both mode and subject. Nor is there any other plausible way for a Protestant Dissenter to exclude the ill-favoured radical meaning of those enacting words, *teach—believes—baptize*, besides that of analogical reasoning. Among Protestants, therefore, and especially among Protestant Nonconformists, the doctrine of analogy is the very life of Pædobaptism; for, incongruous as the supposition is, if *the RULE* of baptizing, both as to subject and mode, be not a very different thing from *the LAW* of baptism, infant sprinkling cannot subsist: whereas, could it be proved, or were it universally admitted, that though the baptismal statute is recorded by Matthew and Mark only, yet that the "gospel revelation is *the RULE*" of administration, and this "positive directory" may be found in the Pentateuch, in the



Psalms, and in the prophets, besides various places in the New Testament, where baptism is not mentioned, infant sprinkling would be in a fair way to live and flourish.

If our author's mode of arguing be legitimate, it may be justly questioned, whether the commanding terms of any law that is concisely expressed can be understood, or any word be properly defined, without the use of analogy. But is this his constant course of proceeding, whenever he hears any one speak of *teaching*, of *believing*, or of *baptizing*? Does he, in these and similar cases, always employ the doctrine of resemblance, of proportion, or of analogy, to know the meaning of what is written or spoken? Is it common for Protestants, in other instances, thus to proceed, and especially with reference to the Lord's supper? Or, if our Episcopalian Brethren adopt that mode of arguing, when defending any of their peculiarities, is it usual for Protestant Dissenters to approve their conduct? Why, then, should infant sprinkling be treated by Protestant Nonconformists, as if it possessed the exclusive privilege of being defended *principally* on the ground of analogy? No reason for this can be assigned, except the *necessity* of the case; which necessity is to us the strongest presumptive proof, that infant sprinkling is not founded in scripture.

In opposition to the idea of our Lord having been plain and explicit in the law of baptism, and that it is easy to be understood, Dr. W. asks and answers in the following manner: "What *sense* of the institution is so plain and easy? Mr. B. and Dr. S., no doubt, think that their *own* sense bids fair for this character. But here is an extraordinary phenomenon! here are not a few thousands of honest Christians; not a few hundreds of judicious divines, learned critics, profound scholars; commentators who have developed the most abstruse parts of holy writ; who yet cannot see this sense of the

institution which is so *easy*. Can *that sense* of a passage of scripture, or of the nature and design of an institution, be with any propriety called *plain* and *easy*, *clear*, *explicit*, and *most intelligible*, which five men out of twenty contend is the true sense, but which the other fifteen, possessed of an equal share of parts, piety, and learning, maintain is the wrong sense? I would rather infer, and with what propriety let the reader judge, that either the Antipædobaptist sense of Christ's institution is *not at all* the true sense, or, at any rate, a sense *very difficult* to come at.\* In reply to this, let the following things be considered.—The Roman Catholics, when vindicating their variously erroneous cause, and to serve a purpose, have sometimes asserted, “That the doctrine of the Trinity is not *plain* in scripture.” To which Dr. Sherlock replies; “That is, whatever some men deny, is not plain; and therefore Christianity itself is not plain, because Jews, and Turks, and Heathens deny it. Is the form of baptism plainly contained in scripture, to *baptize in the name of the Father, of the Son, and of the Holy Ghost*? And yet many of the ancient heretics, who corrupted the doctrine of the Trinity, would not use this form: which is as good an argument, that this form is not plain, as that the doctrine of the Trinity is not. And, indeed, if one be plain, the other must be [so too;] unless we will say, that we are baptized in *the name*, that is, into the faith and worship of creatures.”†

Though we are far from pleading the authority of numbers, as decisively in our favour, except it be in the *argumentum ad hominem*, yet, with regard to our sense of the term *baptize*, my opponent should have remembered, that for thirteen hundred years, the whole of what was called the Christian world uniformly acted upon it, except in extraordinary cases; and that, even to this day, about one half the nominal Christians on earth practise

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\* Vol. i. 40, 41.

† Preserv. against Popery, title iv. p. 43.

immersion, as the most learned Pædobaptists themselves declare. Those very Pædobaptists have also accounted for the commencement of *infant* baptism, and for the introduction of *pouring* or of *sprinkling* instead of immersion, in a manner that is perfectly consistent with our sense of the institution.\* Nor do I recollect that any of the ancients, in the third and following centuries, ever pleaded the *baptismal statute* in favour of Pædobaptism, any more than they did the *law* of the sacred supper in support of infant communion; but in each case they had recourse to passages where the ordinance in question was not so much as mentioned.

Again: It is a strong presumption, that the Pædobaptist sense of passages in the New Testament, relative to baptism, is either “not at all the *true* sense, or at any rate a sense very difficult to come at;” that, so far as I have observed, none but those who are professedly in the practice of Pædobaptism can discover it: whereas the whole body of people called Quakers, without one exception occurring to my notice, consider our sense as plain and easy, so far as is consistent with their entire neglect of baptism. But can that sense be clear and plain, which, I will not say, *five* out of *twenty*, but *one* out of *ten thousand*, among those who are most impartial, cannot discern? For the Quakers, as we have before seen, unanimously consider infant sprinkling as a human invention. This, therefore, must be an “extraordinary phenomenon,” if the Pædobaptist sense be clear and plain.—Besides, if there be any propriety in this way of arguing, it will apply with still greater force against our author’s denial of baptism being a merely *positive* institution: for he is the *only* writer with whom I have met, or of whom I ever heard, who either denied or doubted the fact.

The reasoning of my opponent supposes, that what-

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\* See Pædobap. Exam. Part I. Chap. IV. V. VII.; Part II. Chap. II. III; Vol. I. p. 171, 239, 253, 368, 412, this edition.

ever sense is affixed by the generality of common Christians, and of learned authors, either to a doctrinal text, or to an institution of Christ, must be more plain and easy than that which is annexed to it by the few. But, were this a fact, the argument would prove much more than Dr. W. can possibly admit; as the following instances will manifestly show.—The time was, when this way of arguing might have been urged with much greater force in favour of infant *communion*, than it is now for infant baptism; because the most learned Pædobaptists themselves have assured us, that through the space of about six hundred years, commencing from the time of Cyprian, it was the general, and even the universal practice, to make infants partakers of the holy supper.\* Now, had there been a few dissenters from that practice, who pleaded, as Dr. W. does, that a *remembrance* of Christ, *discerning* the Lord's body, and *self-examination*, were plainly revealed *essential qualifications* for approaching the holy table, this argument would have been an admirably presumptive proof, that *their sense* of the eucharistical statute was, either “*not at all* the true sense, or a sense *very difficult* to come at.” For if there were any nonconformists to that practice, it is probable they were, not as *five to twenty*, but as *one to a million*.—This retortion would be equally valid with regard to infant communion, as practised at this day in all the branches of the Greek and oriental churches, respecting individual dissenters from that custom, if any such there be among them.—Our author's way of reasoning would equally defend the constitution, government, and rites of the church of England, against the objections of Protestant Dissenters. For though the Nonconformists in this kingdom be a considerable body of people, yet, compared with professed members of the English establishment, their number is far from being as five to fif-

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\* See Pædobap. Exam. Part II. Chap. V. Vol. II. p. 253, this edition.

teen, or as five to twenty. Should our author, therefore, plead passages of scripture as *plainly* against the hierarchy and forms of worship in that establishment, Episcopalians might, with as much propriety, reply; "Here is an extraordinary phenomenon! here are not a few thousands of honest Christians, not a few hundreds of judicious divines, learned critics, and profound scholars, who yet cannot see" that *plain* sense of the passages in question. Upon which they might infer, that the plain sense for which he pleads, is either "*not at all* the true sense, or at any rate a sense *very difficult* to come at." Nay, were there any force in this argument, it might be employed to prove, that the Papal supremacy, transubstantiation, and many of the Popish superstitions, are more plainly revealed in scripture than the opposite sentiments of Protestants; because the bounds of the Romish communion are far more extensive than those of Protestantism; nor are the Popish ecclesiastics less learned than academical professors and ministers in Protestant countries.—Once more: That doctrines and facts may be *very plainly* revealed in scripture, while great numbers of sensible and learned men deny that they there exist, Dr. W. believes as well as I. Of this number are, the law of baptism, as a standing institute, which is denied by the Quakers; the doctrine of the Trinity, the proper Deity of Christ, his claim to divine worship, his atonement for sin, hereditary depravity, the necessity of a divine influence on the human heart, justification before God by an imputed righteousness, and several other particulars of a similar kind, all which are denied by great numbers who bear the name of Christians. I cannot forbear suspecting, however, that Dr. W. must consider the greater part of these doctrines and facts as *rather more plainly* revealed in scripture than infant sprinkling, notwithstanding the opposition with which they meet from one and another.

Dr. W. charges our principles and conduct, respect-

ing positive institutions, with inconsistency; for thus he interrogates: "On what principle, except what they affect to discard, do our opponents retain *some* of the positive rites of the New Testament and reject others? Why regard *baptism* and the *eucharist* as of standing obligation; while the *pedilavium* and *feasts of charity*, the *former* enjoined expressly by our Lord, and both practised by the disciples of the apostolic age, (see John xiii. 14, 15; 1 Tim. v. 10; Jude 12,) are judged unworthy of continuance? Why receive *females* to communion, or adopt the *first* day of the week for the Christian sabbath?"\*—The principle which I have avowed, and in opposition to which these interrogatories are produced, is very unfairly represented by our author. "If," says he, "we resign this maxim, that a positive precept or duty excludes all moral reasoning, analogy, and inference, we open a door to numberless innovations, and deprive ourselves of a necessary barrier against the encroachments of Popery, and so on;"† marking these words with inverted commas, and referring to particular pages in the first edition of my book, as if it had been a quotation *verbatim*. In another place he represents our principle thus: "The mercenary forces they place in front must be such as these. *There is no EXPRESS precept or precedent in the New Testament for Pædobaptism.—That such passages* [in which there is an *express* precept or precedent] *ARE OUR ONLY RULE OF DOCTRINE AND WORSHIP.*"‡ A most shamefully inadvertent misrepresentation this! As if we applied the principle, equally to articles of a *moral* as to those of a *positive* kind! But if the reader be pleased to examine for himself he will find, that the principle and the manner of introducing it are as follows: "Some [Pædobaptist] authors imagine, that Pædobaptism is lawful, though it be not commanded. But here they seem to forget, that baptism is a *positive* rite, and that, when

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\* Vol. i. 92, 93.

† Vol. i. 90.

‡ Vol. i. 202.

practised, it is as an act of *divine worship*." Then the principle is thus expressed: "*A precept, therefore, or an example, must be necessary to warrant the performance of it*; and, consequently to authorize its administration to any description of persons whatever."\* After having endeavoured to confirm this principle by argument, and by the reasoning of Dr. Owen and of Heineccius, which Dr. W. does not honour with the least notice, I add; "Unless the principle of reasoning here adopted be just, the arguments of Protestants against unscriptural ceremonies in the Romish communion, will almost universally fail of proving the several points for which they were produced."† To this my opponent refers, and also to what I here subjoin: "Protestant authors in general, when exploding a multitude of ceremonies in the Popish system; and Protestant Dissenters in particular, when opposing various rites appointed in the English Liturgy, are sure to proceed on this principle; *There is neither precept nor precedent for them in the word of God*. This maxim is a firm barrier against encroachments on the government of Christ, by princely domination, priestly pride, and popular unsteadiness. It guards the throne of our ascended Sovereign," and so on.‡ I now appeal to Protestants, and to Nonconformists in general, whether this be not a just view of the grand principle on which they respectively proceed, when opposing the superstitions of Popery and unscriptural rites in the English establishment? I demand of Dr. W., if he should think proper again to "show his opinion," that he would also "answer his part;" by proving, that this principle is not applicable to infant sprinkling. I farther demand, as matter of justice, that when he pretends to quote any thing from *Pædobaptism Examined*, and marks it with inverted commas, he would

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\* *Pædobap. Exam.* p. 186, Vol. I. p. 346, this edition.

† *Idem*, p. 190, Vol. I. p. 350, this edition.

‡ *Pædobap. Exam.*, first edition, p. 443.

take a little more care, both as to the language and sense, than he has done in the present instance.

Again: What is there in the principle to which he adverts, that is inconsistent with our conduct respecting those particulars he mentions? The principle itself being no other than that on which Protestants proceed, when convicting the Popish ceremonies of superstition; and Protestant Dissenters, when opposing various rites in the church of England; if it infer the consequence Dr. W. pretends, with regard to us, it must do the same to an equal degree respecting them. But as Protestants when contending with Papists, and Nonconformists when disputing with English Episcopalians, on this capital principle, never thought of suspending the exercise of reason, of discarding common sense, and of commencing idiots, whenever a scriptural precept or an apostolic precedent came under their notice; no more do we, respecting the law of baptism, and obedience to that law in the primitive times. To use the powers of reason on the baptismal statute, in order to know the Legislator's will; to consider that statute as the rule of our proceeding, and to compare apostolic practice as illustrating that rule; must necessarily be, as before observed, a very different thing from having recourse to analogical reasoning on passages of sacred writ where baptism is not mentioned, in order to find the rule for both mode and subject. The *former* we approve and practise; the *latter* we discard, not only as impertinent, but as vacating the law of baptism, except so far as relates to the verbal form of administration: for if that law prescribe neither the mode nor the qualifications of the subject, it prescribes nothing besides a form of words to be pronounced by the administrator.—With regard to baptism and the holy supper, as ordinances of Christian worship, we neither appeal to the Old Testament, nor to such parts of the New as do not mention them, in order to prove their standing obligation. No; for that



purpose we directly apply to the institution of each, and to apostolic practice; just as we do respecting the mode and subject of baptism.—As to the other particulars mentioned by Dr. W. in proof of our inconsistency, there is not the least evidence against us from them, except on the supposition, that, when a precept or precedent is laid before us, we professed to renounce the exercise of common sense, and to be completely satisfied with the mere *sound* of a divine command or of a scriptural example; of which there is not the least appearance, either in our principles or our practice.\*

My opponent having very unfairly represented our principle, pretends that the peculiarities of Quakerism are defended on the same general ground; for, when speaking of the people called Quakers, with reference to our misrepresented principle, he asks; “Whence passive obedience and non-resistance? Whence an opposition to all *forensic* swearing, in common with profane? Whence the Quaker’s nonconformity to what other Christians consider as lawful? Their peculiar mode of salutation and address? Their method of conducting religious worship? The little stress they lay on the observance of the Christian sabbath?” and so on.† To which I answer; Dr. W. cannot but *know*, that the general principle of our argumentation against infant sprinkling, regards *POSITIVE institutes of worship*, not *moral* duties; whereas, in the particulars here mentioned, there is nothing but what is of a *moral* nature, except the article relating to the Christian sabbath. Now, as the Quakers neither do nor can deny, that there are *apostolic precedents* for observing the first day of the week, so my opponent is obliged to acknowledge, that they observe it in a religious manner, though the stress they lay upon that observance is too small.—With regard to infant

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\* See Pædobap. Exam. Vol. I. p. 193, note, this edition; and Towgood’s Dissent from the Church of England fully justified, p. 68, 69.

† Vol. i. 90, 91.

sprinkling, they firmly and unanimously maintain, that it never had a divine command; that it never was practised, either by John the Baptist or by the apostles; and that the practice of it is absolutely unwarranted by the New Testament. But, as to their total rejection of baptism, even respecting those who profess repentance and faith, they do not pretend to proceed on either express divine declaration or apostolic example. No; they vindicate their conduct, as Dr. W. does his, on the ground of *moral* considerations, and by *analogical* reasoning.

It is with an equal degree of impropriety that our author produces Dr. Brett, as if he argued on our principle, and with as much success, when “defending the divine right of Episcopacy, and the necessity of an Episcopal commission, for preaching God’s word, and for the valid administration of the Christian sacraments.”\* Because it is *diocesan* Episcopacy in favour of which the doctor argues; and is *that* mentioned in the precept on which he reasons? Can the commission which our Lord gave to his apostles be considered as a positive precept for English Episcopacy? Yes, just as much as the law of circumcision is a positive command for Pædobaptism; but in both cases the pretended proof is of the illative kind.—That Dr. Brett pleads the express authority of his own church, is acknowledged; but with regard to the scripture, his argument is merely inferential. Nor could it be otherwise; for no Protestant Episcopalian author, with whose writings I am acquainted, ever pretended that there is in the New Testament, either express precept or plain example, for that lordly Episcopacy against which Dissenters object.—The doctor’s argument from scripture is this: The apostolical order, which was appointed to supply the place of Christ after his ascension, was intended for a perpetual institution. To that order and office our

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\* Vol. i. 59.

Lord promised his presence to the end of the world. Now, as diocesan bishops are the only successors of the apostles, none but such bishops, and those persons whom they appoint, are authorized to administer baptism and the Lord's supper.\* The precept from which Dr. Brett argues,† is just as express for lord bishops as it is for lord cardinals, or for a Romish pontiff. Why, then, should his argument be produced as a parallel to ours, from those terms of the baptismal institute, *teach—believeth—baptize?* It is not by the direct expressions of our Lord, but by mere *illation*, that the zealous Episcopalian endeavours to prove his favourite point; and, therefore, his example is followed, not by us, but by our author.

But, which is yet more extraordinary, my opponent would fain persuade us, that the pope himself, in vindication of his imperious claims, and Roman Catholics in general, when supporting their multiplied superstitions, proceed upon our principle, and plead express precepts and precedents. For thus he speaks: "The attentive reader will easily observe, that Dr. Brett was on his road to Rome; taking, however, *positive precepts*, which always imply their negative, for his guide. And had he completed his journey, he and his *principles* would have met with the most cordial welcome: for by such principles the Papal chair is supported, and the whole structure of the holy Catholic church can boast of a similar foundation."‡—That Dr. W. here "shows his opinion," is plain; but that his assertions are both novel and unfounded, must, I think, appear to every impartial reader, who is tolerably acquainted with the Popish controversy: for he means to persuade the public, that the *positive precepts* and *principles* of which he speaks, are similar to those which are pleaded by us against infant sprinkling.

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\* Vol. i. 63—68.

† Matt. xxviii. 19, 20.

‡ Vol. i. 68, 69.

“Positive precepts the guide to Rome.” But then it is in a manner like that of our author, when he takes the positive precept respecting circumcision, and the Mosaic precepts relative to ceremonial purification, for his guide to *infant sprinkling*. Let him prove, if he can, that the Roman Catholics produce any *positive precept whatever*, where the subject in question is *expressly* mentioned, in defence, either of their haughty claims or of their diversified superstitions. Why, if our author’s representation be just, should Protestant writers at every turn plead against them *the want of both precept and precedent*? Yet this is very frequently done.—“By such principles the Papal chair, and the whole structure of the Catholic church, are supported.” Yes, by arguing on the principles of *ancient Judaism*, and from such passages of scripture as do *not mention* the subject in question, just as our author does, the Papists endeavour to support their cause. Let my opponent disprove this if he can; for, that it is a fact, I appeal to the writings of both Papists and Protestants.\* A method which, in reference to positive institutions, we utterly discard; but of which the doctors (Brett and Williams) are extremely fond, when defending their different hypotheses.

“Positive precepts imply their negative.” It may be necessary, perhaps, to inform the reader, that this position is taken from *Pædobaptism Examined*; and it is here, as in various other places, introduced by way of contempt. But though Dr. W. treats the idea, again and again, as if it were a ridiculous falsehood, yet he takes not the least notice of the proof and illustration of it that were adduced.—The following is the passage to which he adverts: “Positive laws imply their negative.” This he quotes time after time. But, as if it had been a mere

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\* See *Preservative against Popery*, passim; and various instances which are adduced in *Pædobap. Exam.* Part II. Chap. I. Vol. I. p. 303, this edition.

assertion, and quite unsupported by argument, he proceeds no farther. Such is Dr. W.'s way of "showing his opinion," and of giving "a full reply" to my book!—I supported the position, however, in the following manner: "A command, from undoubted authority, to perform an action in *such* a manner and on *such* a subject, must be considered as prohibiting a different manner and a different subject. So, for instance, when God commanded Abraham to circumcise his *male* posterity on the *eighth* day, there was no necessity that a prohibition should be annexed, relating to any similar ceremony which might have been performed on *females*; nor to expressly forbid the circumcision of a *finger* instead of the foreskin; nor to say, in so many words, It shall not be performed on the *seventh* day: those positive precepts, 'Ye shall circumcise the flesh of your foreskin—He that is eight days old shall be circumcised,' plainly implying the formentioned prohibitions. So, when Jehovah commanded the Israelites to take a lamb, a *male* of the *first* year, for the paschal feast, there was no need to forbid the choice of a *ewe* lamb, nor yet a ram of the *second* or *third* year. So, likewise, when Paul, speaking of the sacred supper, says, 'Let a man EXAMINE HIMSELF, and so let him eat,' there was no necessity of adding, Those who *cannot* examine themselves ought not to eat.—Thus in regard to the ordinance before us. Our Lord having given a commission to baptize those that are *taught*, without saying any thing elsewhere, by way of precept or of example, concerning such as are *not* instructed being included in that commission, there was no necessity for him to *prohibit* the baptizing of those who are *not* taught; much less to forbid the baptizing of infants, that *cannot* be taught, in order to render the baptism of them unlawful. We may safely conclude, therefore, that though negative arguments, in various cases, have no force, yet, in *positive* worship and *ritual* duty, they are, they must be valid.

Otherwise, it would be impossible to vindicate the divine conduct in punishing the sons of Aaron for *offering strange fire*; or Uzzah, for *touching the ark*; seeing neither the one nor the other of these particulars was expressly forbidden.\*—Such was my reasoning on the subject. Why, then, as our author in another case professes himself to be so ready and so able “to confront, to break, and to rout” an argumentative “phalanx,” did he not here exert his mighty polemical powers? Why treat my position as if I had said nothing at all to support it?

“Positive laws imply their negative.” Notwithstanding the offence which this assertion has given to my opponent, yet other Pædobaptists consider it in a respectable point of light. For thus Bishop Stillingfleet: “Though the negative of a *fact* holds not, yet the *negative of a law doth*, else no superstition.”†—Thus Mr. Alsop: “He that acts by commission, must have his powers authorized by his commission. Suppose a prince should issue out a commission to certain delegates to hear and determine all differences relating to the forest, and they shall intermeddle with affairs out of the purlieu; will it be thought enough to say, *These places are not excluded [in] their commission?*”‡ Nay, Dr. W. himself acknowledges the fact for which I plead, with reference to laws of a merely positive kind, when he says; “Positive duties as far as, or in the respect that they are *positive*,—IMPLY THEIR NEGATIVES; for this reason, that no law whatever, on the supposition, enjoins these negatives.”§ He tells us, however, in another place; “It is demonstrable, that positive laws, though they conclude *affirmatively*, do not conclude *negatively*, except in matters that are abso-

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\* Pædobap. Exam. p. 187, 188, 189, Vol. I. p. 348, 349, this edit.

† Irenicum, part ii. chap. iv. p. 182, 2nd edit.

‡ Sober Enquiry, p. 321, 1st edit.

§ Vol. I. 112.

lutely indefensible on all *data* whatever.”\* Our author, therefore, has the honour of being once more “*plump* against” himself.—I conclude, then, that Dr. W. must either prove that baptism is entirely a *moral* duty, or that my position, and its application in this controversy, should stand unimpeached.

My opponent, notwithstanding, ridicules the position under our notice in the following manner. “*Positive laws imply their negative*; which maxim fatally excludes all hope of being *raised again* [after the act of immersion] by the commissioned plungers.”† Not contented with sneering at the assertion once and again, with regard to immersion, he does it a third time, with equal sprightliness and equal success.‡ In another place, however, he treats it with seriousness, when he says; This “maxim, *Positive laws imply their negative*, has no force in the baptismal controversy, until he demonstrates, in opposition to what is advanced, that the dictates of right reason must be *smothered*, or else that revelation *countermands* their influence.”§—How frequently does Dr. W. insinuate, that our doctrine of positive institutes vacates the exercise of common sense! And how often must I assure him, that as we have no predilection at any time for a state of idiocy, so we certainly shall not desire it, either when called to estimate a candidate’s qualifications for baptism when administering the ordinance, or when disputing with an opponent? But that there is a very important difference between a sober use of reason, on the law of institution, the profession of a candidate, or the administration of baptism, and that circuitous analogical reasoning for which he pleads, is very apparent, and has been already proved. Besides, the *negative* of immersion, in this case, is not being “*raised again*,” but *pouring* or *sprinkling*, as every impartial reader must confess; conse-

\* Vol. i. 250.

† Vol. ii. 25, 83.

‡ Vol. ii. 379.

§ Vol. i. 233.

quently, his witticism is wide of the mark.—Again: If the God of Israel required his people, on certain occasions, to purify themselves by bathing their whole bodies in water; the *negative* of that positive requisition, as in the case before us, must have been pouring or sprinkling, and implicitly forbidden as a substitute for bathing. But was there any danger of those concerned, so immersing themselves as never to *rise again*? If he should reply, They never professed to discard the exercise of reason, in the performance of ritual appointments; it may be answered, No more do we, whatever, to serve a purpose, he may insinuate. Nor can we suppose there was much necessity for our author, with the self-importance of an Elihu, to “show his opinion,” lest, instead of merely immersing, we should *drown* the candidate.

But my opponent proceeds with his insinuations against our principles, as if they had a strong tendency toward Popery, and says: “The wearer of the triple crown asserts a universal claim to [the right of admitting persons to the ministerial function,] as his sovereign prerogative. . . . And what is extraordinary, he urges *express, literal* passages of scripture, on which to found his pretensions.”\* Must we, then, consider the Papal claim of supremacy, or of infallibility, as having its pretended foundation in “*express, literal* passages of scripture?” That the famous Chillingworth was of a different opinion, however, is evident from the following words: “That our Saviour designed the bishop of Rome to this office, and yet would not say so, nor cause it to be written—*ad Rei memoriam*—by any of the evangelists or apostles, so much as *once*; but leave it to be drawn out of uncertain principles, by *thirteen* or *fourteen* more uncertain consequences; he that can believe it, let him.”†—Thus also Dr. Cave: “The places [of scripture] usually alleged to make good their claim,

\* Vol. i. 59.

† Relig. of Protestants, part i. chap. ii. § 22.



[of Papal supremacy,] are so *far-fetched*, and so little to their purpose, that they contain alone a strong presumption against them; and their own authors sometimes speak of them with great distrust. Here, if any where, sure we may argue, without daring to prescribe rules to the most High, That in a matter of so great moment, had it been designed, it would have been most *explicitly* delivered and solemnly inculcated.\* Now these authors, I presume, were as well acquainted with the pretended foundation of Romish supremacy, as is my opponent.—Again: Had the Roman Catholics what they considered as “*express, literal* passages of scripture,” on which to found their darling supremacy, or their infallibility, they would no more apply for proof of those particulars to the first chapter of Genesis and to the seventeenth of Deuteronomy, than Dr. W. himself, had he express texts in the New Testament for infant sprinkling, would appeal to the Pentateuch or to the ancient prophecies in proof of his point. Yet Dr. Barrow tells us, that the Papists find their supremacy in the first of Genesis; and Mr. Poole informs us, that they vehemently urge the seventeenth of Deuteronomy in proof of their infallibility.†

Again: In order to load our grand principle of reasoning against infant sprinkling with all the opprobrium in his power, Dr. W. maintains, that it is the same on which “the Popish absurd figment of transubstantiation, apostolical succession, extreme unction, and so on,” are defended. In another place, he tells us, the Roman Catholics plead for “the *necessity* of seven sacraments; the *necessity* of tradition; the *necessity* of an infallible interpreter, and so on; and the *necessity* of believing and complying with all, as terms of communion. And their bigoted, intolerant principles are maintained *by an*

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\* Preserv. against Popery, title i. p. 137.

† Barrow on the Pope's Supremacy, p. 155. Poole's Nullity of Romish Faith, p. 26.

*appeal to Christ's POSITIVE INJUNCTIONS.*"\*—Dr. W. with an air of supercilious contempt, has denominated the Baptists, "geniuses of superior penetration:" and, surely, if he himself had not been a genius of a superior kind, he never could have discovered, that the principle under consideration is that very *datum* on which the imperious claims and the abominable superstitions of Popery are defended. But, be that as it may, before I examine the propriety and the justice of these charges, it may be expedient again to remind the reader, that our principle is as follows: *A divine precept, or an apostolic precedent, is absolutely necessary to authorize the performance of any branch of RITUAL worship.* This is the general *datum* on which we proceed in our opposition to infant sprinkling; and this, I should have thought, is a fact so notorious, that my opponent himself could not be ignorant of it. That he *intentionally* mutilated, deformed, and misrepresented it, in order to serve his purpose, I know not how to conceive; but that it *is* treated so must be acknowledged.—He somewhere tells his reader, that I had, on a certain occasion, made him *smile*; and, as I love to find him in a good humour, he may smile as often as he pleases. It may again, perhaps, give him pleasure to be informed, that in my turn I also have had my seasons of *smiling*, when perusing his book. Yes, I have smiled, for instance, at the *solemn pomposity* with which he exhibits himself in his motto—at the *mathematical style* in which he speaks of his arguments—at his professing to *rectify the blunders* of all, or almost all the Pædobaptists that wrote on the subject before him—and, to omit other things, at his *professed martial gallantry* in confronting, breaking, and routing, a formidable phalanx. At these particulars I *smiled*, and consider them as deserving the smile of the public. But I must declare, that his gross inadvertency in palming a misrepresentation of the principle

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\* Vol. i. 91; vol ii. 406.

under consideration upon his reader, is so far from exciting a smile, that I cannot but view it as worthy of serious reprehension. To misquote, through inadvertency, a single expression, or even to give a wrong turn to a whole sentence, may be, in various cases, of little importance: but it is far otherwise when *a general and capital principle of reasoning* is misrepresented; and this is the case here.—With regard to the propriety and the justice of our author's allegations, the following particulars may not be impertinent.

If the principle of argumentation adopted by us be the same as that on which Roman Catholics proceed, when defending their superstitions, it must be avowed by them, as it is by us, That nothing of a *ritual kind* should be practised in the worship of God, which is not warranted by a divine *command* or an apostolic *example*. But is this a fact? Are not their books of controversy full of reasonings, and their worship replete with practices, quite the reverse of this principle? Let every Protestant, nay, let every Papist in Europe judge.—But Dr. W. avers, “they appeal to Christ's *positive injunctions*” for the necessity of—*seven sacraments*—*tradition*—*an infallible interpreter*—*an unknown et cætera*—and of *complying with all*, as terms of communion. Indeed! This is one of the most extraordinary assertions, respecting the principles of Popery, with which I ever met; and, were it credible, I should certainly consider the Roman Catholic system as far less liable to censure than the generality of Protestants have usually done.

“They appeal to Christ's positive injunctions.” If by *positive injunctions* be intended, not express commands for *the particulars he mentions*, but for *other* things of a different nature, he manifestly quibbles upon terms, is guilty of palpable disingenuousness, abuses his less informed reader, and says nothing to the purpose; for the principle of argument which is in dispute, evidently speaks

of a precept, or of a precedent, for the *rite itself*, whatever it be, that is in question. Besides, if by “positive injunctions” he mean direct precepts for things that are *different* from those particularized, he convicts himself of having adopted the very method of supporting Pædobaptism, which the Roman Catholics use in defending their superstitions. Thus, for instance, God commanded the Aaronical priests, when officiating at the altar, to wear *linen breeches*;\* and hence the Papists infer their clerical celibacy. So Jehovah gave a positive injunction to Abraham, that, when eight days old, all his male posterity should be circumcised; and hence Dr. W. infers the right of infants to baptism. Various particulars, by way of comparison between my opponent and the Papists, might be adduced; but, for the sake of brevity, I forbear. †

“They appeal to Christ’s POSITIVE INJUNCTIONS.” Does Dr. W. then, by “positive injunctions,” mean *express precepts* relating directly to the several instances which he specifies? If so, why did he not produce those precepts, and give us a specimen of their arguments upon them? There is not, that I remember, so much as one passage in sacred scripture that has the appearance of being an express precept, relative to any of those cases which he mentions; nor do I recollect that any of those who are accounted the more judicious defenders of Papal rites pretend, even so much as in a single instance, to have a *direct, positive injunction of Christ* in their favour.—That they appeal to those words of our Lord, “This is my body,” as if they proved, in the most direct manner, their doctrine of transubstantiation, is allowed; but they cannot with any plausibility pretend that their idolatrous worship of the eucharistical bread is expressly enjoined in those memorable words. Besides, that saying of our Lord’s is not a *positive injunc-*

\* Exod. xxviii. 42.  
p. 140, 141, this edition.

† See Pædobap. Exam. Vol. II.

tion, but a *mere assertion*; it is not the *appointment* of the sacred supper, but an *indication* of its design; whereas Dr. W. speaks of “Christ’s positive *injunctions*.”—As to the conduct of my opponent, in comparing our leading principle respecting positive institutes, with the procedure of Roman Catholics when defending that greatest of all absurdities, *transubstantiation*, it cannot have the least pertinency, or be of any avail, until he make it appear that we professedly renounce common sense, when positive institutes are under our notice.

That the defenders of Papal power and of Papal superstition do not appeal, as our author asserts, to the “positive injunctions” of Christ; but that they endeavour to avail themselves, as he does, of moral considerations and analogical reasoning, is plain from their own writings, and from the testimony of Protestants in general. To the various quotations respecting this particular which are contained in *Pædobaptism Examined*, and especially in the second edition of that work, I will here add the following. Thus, then, Mr. Beaulieu: “We have this great advantage [over the Roman Catholics]—that we have the plain and express words of holy scripture;—whereas those things which we reject—have no ground in holy writ.”\*—Mr. Payne: “I come now to the New Testament, where, if there be any proofs of the sacrifice of the mass, it is more likely to find them than in the Old; yet they produce twice as many more, such as they are, out of that than this, and, *like some other people*, are more beholden to dark types and obscure prophecies of the Old Testament to make out their principles, than to the clear light of the gospel, and to any plain places in the New: and yet, if any such doctrine as this were to be received by Christians, and if any such wonderful and essential part of worship were appointed by Christ, or taught and practised by the apostles, we should surely have it more plainly set down in the New Testa-

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\* *Preserv. against Popery*, title iii. p. 219.

ment than they are able to show it.”\*—Dr. Goodman: “The Council of Trent [founds the institution of auricular confession] upon that one passage of the gospel, John the twentieth and twenty-second. . . . Now here I appeal to any man that hath eyes in his head or ears to hear, whether in this text there be any one word of auricular confession.”†—Bp. Taylor: “Bessæus infers seven sacraments from the number of the planets, and the seven ears of full corn in Egypt, and seven water-pots changed into wine, (though there were but six;) because, as the wine filled six water-pots, so the sacrament of the eucharist fills the other six, and itself makes the seventh.”‡—Council of Trent: “The sacraments of the church, as may be proved by scripture,—are seven in number. But why they are neither more nor fewer, may be probably showed from those things which by a similitude are transferred from the natural to the spiritual life; for these seven things seem necessary to a man to live, and to preserve his life, and to be made profitable to the commonwealth, to wit, that he be *born*, *grow*, and be *nourished*. If he fall into sickness, that he be *recovered*; that the weakness of strength be *restored*. And, then, as to the commonwealth, that the magistrates—*rule* him by their authority and government. And, lastly, that by a lawful propagation of his family, he *preserve* both himself and mankind:—the first is *baptism*,—whereby we are born again;—then *confirmation*, by virtue whereof we grow bigger;—then the *eucharist*, wherewith, as with the food of heaven, our spirit is nourished;—in the fourth place follows *penance*, by help whereof our lost health is restored, after we have been wounded by sin;—then *extreme unction*, by which the remains of sin are taken away;—lastly, is added *matrimony*, that by the lawful conjunction of the man and the woman, children may be begotten and religiously brought up to

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\* Preserv. against Popery, title vi. p. 64.

† Idem, title viii. p. 6.

‡ Ductor Dub. Preface, p. iii.

the service of God and the conservation of mankind.”\*  
 —Dr. Sherlock: “When a lawgiver has declared his will and pleasure by a law, it is not fit that subjects should be allowed to guess at his mind, and dispute away an express law by some surmises and consequences, how probable soever they may appear; for at this rate a law signifies nothing, if we may guess at the will of our lawgiver, without and against an express law. And yet none of the advocates of the church of Rome, though they are not usually guilty of too much modesty, ever had the confidence to pretend an *express law* for the worship of saints, and angels, and images, and so on: and though they sometimes allege scripture to prove this by, yet do not pretend that they are *direct* proofs, but only *attempts* to prove some other doctrines from scripture, from which they think they may prove, by some probable *consequences*, that which the scripture no where plainly teaches; nay, the contrary to which is expressly taught in scripture. And if this may be allowed, I know no law of God so plain and express, but a witty man may find ways to escape the obligation of it. . . . Another way our Roman adversaries have of proving their doctrines from scripture is, instead of *plain positive proofs*, to produce some *very remote and inevident consequences* from scripture; and if they can but hale a text of scripture into the premises, whatever the conclusion be, they call it a scripture-proof. There are infinite instances of this, but I can only name some few. Thus, they prove the perpetual infallibility of the church, because Christ promises his disciples to be with them *to the end of the world*.—Christ promises that the gates of hell shall not prevail against his church; *ergo*, the church is infallible.—They prove there is such a place as purgatory; because our Saviour says; that the sin against the Holy Ghost shall neither be forgiven in this world, nor in the world to come.—They prove the neces-

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\* Catechism of Council of Trent. Of the Sacraments, § 18.

sity of auricular confession to a priest,—from the power of judicial absolution.—Another false pretence to scripture-proofs is to clap their *own sense* upon the words of scripture,—and to call this a scripture-proof of their doctrines, when their doctrines do not naturally grow there, but are only engrafted by some cunning artists upon a scripture-stock.\*—To the instances here adduced, many others of a similar kind might be added; but I shall only produce one, from that eminent French Protestant, Mr. John Claude, with reference to the conduct of Roman Catholics, when defending the doctrine of transubstantiation, by an appeal to ancient Christian writers. Thus, then, Mr. Claude, when disputing with Mr. Arnaud: “Had he any thing to allege that was considerable, it is evident he would never have taken so many *circuits*; and this is a certain sign, that these doctrines were neither established nor known in the church during those ages.”†

Let the reader now judge, with what propriety, truth, or decency, Dr. W. could assert, that the Papists, in defence of their various claims and superstitions, appeal to the *positive injunctions* of Christ; and let him also determine, whether that extraordinary assertion proceeded from palpable disingenuousness, from gross ignorance, or from extremely culpable inadvertency. For that he asserts what is not a fact, must be acknowledged by all who are acquainted with the Popish controversy. Nay, the reverse is a fact; for his *own* method of arguing, in defence of infant sprinkling, is the *very mode* of proceeding adopted by Roman Catholics, when supporting the particulars which he specifies.—Mr. James Hervey, when addressing Mr. John Wesley on a similar occasion, said, “I am sorry, Sir, to see you again in such

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\* Preserv. against Pop. title vi. p. 19, 20; vol. ii. Appendix, p. 22, 23.

† Catholic Doct. of Eucharist, part ii. chap. viii. p. 71.



company; and I would hope, if it were not an unhand-some reflection, you did not know your associates.”\*

Respecting my quotations from Pædobaptist authors, relative to the nature of positive institutions, Dr. W. expresses himself as follows: “I venture to assert, as no less true than extraordinary, that there is not ONE of all the quotations from Pædobaptist writers contained in the first part of his Pædobaptism Examined, concerning the nature of positive institutions, but is PERFECTLY CONSISTENT with Pædobaptist principles.”†—*Ipse dixit*; and who dares deny it? But, notwithstanding the solemn *say so*, I will here subjoin a summary of what Pædobaptists have actually said, as appears by quotations in the second edition of Pædobaptism Examined, on which the reader will judge; only premising, that they all considered baptism as a *merely positive* institute.

They inform us, that positive institutions originate entirely in the sovereign will of God;—that positive laws must be *plain* and *express*;—that the obligation to observe them arises, not from the goodness of the things required, but from the authority of God;—that they are determined, by *divine institution*, as to their *matter, manner*, and signification;—that they admit of no commutation, mutilation, or alteration, by human authority;—that they depend entirely on *divine institution*, and are to be *regulated by it*;—that we ought not to conclude God has appointed such a rite, for such a purpose, because we imagine ourselves to stand in need of it, and that there are sufficient reasons for it;—that an obligation to observe them does not result from our seeing the reasons of them, but from the command of God, and that his positive command is enforced by the moral law;—that there are no *accidental parts* of a positive institution;—that it is unlawful to conform to any part of a religious rite without a divine warrant;—that it is

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\* Letters to Mr. J. Wesley, lett. iv. p. 75.

† Vol. i. 49.

at our peril to continue ignorant of the will of God relating to his positive appointments;—that it is great presumption to make light of them;—that a disposition to obey God in his positive institutes, is part of that holiness without which none shall see the Lord;—and, external rites are of little use, detached from virtuous tempers.

The following testimonies were also produced. Dr. Goodwin: “There is this difference between doctrinal truths and institutions, that one truth may be, by reason, better fetched out of another, and more safely and easily, than institutions: for one truth begets another, and truth is infinite in the consequences of it; but so institutions are not.”——Dr. Sherlock: “I would not be thought wholly to reject a plain and evident consequence from scripture; but yet I will *never admit* of a mere consequence to prove an institution, which must be delivered in *PLAIN terms, as all laws OUGHT TO BE*; and where I have no other proof but some scripture *consequences*, I shall not think it equivalent to a scripture-proof. If the consequence be plain and obvious, and such as every man sees, I shall not question it; but remote, and dubious, and disputed consequences, if we have no better evidence, to be sure are a very ill foundation for articles of faith, [or ordinances of worship.] Let our Protestant, then, tell such disputants, that for the institution of sacraments, and for articles of faith, he expects *PLAIN POSITIVE PROOFS*; that, as much as the Protestant faith is charged with uncertainty, we desire a little more certainty for our faith than *mere inferences* from scripture, and those none of the plainest neither.”——Peter Martyr: “It is necessary that we should have a *clear* testimony from the holy scriptures concerning sacraments.”——Dr. Owen: “All things concerning the worship of God in the whole church or house now under the gospel, are no less perfectly and completely ordered and ordained by the Lord Jesus

Christ, than they were by Moses under the law.”——  
 Dr. Isaac Chauncy: “Christ hath been more faithful than Moses, and therefore hath not left his churches without sufficient rules to walk by.”——Dr. Ridgley: “It is a great dishonour to Christ, the king and head of his church, to suppose, that he has left it without a rule to direct them, in what respects the communion of saints; as much as it would be to assert, that he has left it without a rule of faith. If God was so particular in giving directions concerning every part of that worship that was to be performed in the church before Christ’s coming, so that they were not, on pain of the highest displeasure, to deviate from it; certainly we must not think that our Saviour has neglected to give those laws by which the gospel church is to be governed.”——  
 Mr. Polhill: “Christ was as faithful in the house of God as Moses; his provision was as perfect, for rituals, as that of Moses was.”

The subjoined quotations also appeared. Mr. Payne: “Surely, so wise a lawgiver as our blessed Saviour would not give a law to all Christians that was not *EASY to be understood by them*. It cannot be said, without great reflection upon his infinite wisdom, that his laws are so *obscure and dark*, as they are delivered by himself, and as they are necessary to be observed by us, that we cannot know the meaning of them without a *further explication*. . . . God’s laws may be very fairly explained away, if they are left wholly to the mercy of men to explain them.”——J. A. Turretinus: “Whatever of importance the scripture delivers concerning the sacraments, may be included in a few pages; nay, perhaps, in a few lines, and that so as *a little child* may understand it.”——Chemnitius: “A positive rite should have an *express* divine command. . . . Whatever is maintained to be necessary in the church of Christ, should have a command and scriptural examples.”——Le Clerc: If men “be governed by their passions, and conceited of

their prejudices, the most evident things in the world are obscure ; and there is no law so clear, but a wrangler may raise a thousand difficulties about it."

Again: Pædobaptist writers were produced, expressing themselves in the following manner. Dr. Owen : " Divine *institution* alone is, that which renders any thing acceptable to God. . . . A worship not ordained of God is not accepted of God."—Mr. Arch. Hall : " All our worship must be regulated by *gospel institution*, that it may be performed according to the appointment of Christ, as king of the church. . . . When divine authority is interposed to point out the will of God concerning any service, which is enjoined for standing use among the saints,—such service ought to be observed without any regard to the *manners* and *usages* of mankind ; because both the substance and the *manner* of it are the institution of Christ."

With regard to the *circumstances* of positive institutes, the annexed, among other particulars, were produced from Pædobaptists. Mr. Vincent Alsop : " Under the Mosaical law, God commanded that they should offer to him the—daily burnt-offering ; and, in this case, the *colour* of the beast (provided it was otherwise rightly qualified) was a *circumstance*, such as God laid no stress upon. But for the heifer, whose ashes were to make the *water of separation*, there the colour was no circumstance, but made by God's command a *substantial* part of the service. To be *red*, was as much as to be a *heifer* ; for when circumstances have once passed the Royal assent, and are stamped with a divine seal, they become substantials in instituted worship. . . . Nor are we to judge that God lays little stress upon his institutes, because he does not immediately avenge the contempt and neglect of them upon the violators. . . . If any of Christ's institutions seem necessary to be broken, it will be first necessary to decry them as poor, low, inconsiderable *circumstances* ; and then to fill the people's

heads with a noise and din, that Christ lays little stress upon them; and in order hereto, call them the *circumstantial*s, the *accidentals*—of religion, that conscience may not kick at the contemning of them. . . . God is the sovereign and absolute Legislator, who may suspend, rescind, alter his own laws at pleasure; and yet he has laid such a stress upon the meanest of them, that no man may, nor any man, but *the man of sin*, dares presume to dispense with them, much less to dispense against them. . . . *Positives* may be altered, changed, or abolished, by the legislator, when, and how far he pleases; but this will never prove that he lays little stress upon them whilst they are not changed, not abolished: nor will it prove that man may chop and change, barter and truck one of God's least circumstantials, because the lawgiver himself may do it. He that may alter one, may, for aught I know, alter them all, seeing they all bear the same image and superscription of divine authority. . . . If God was so rigorous in his animadversions, so punctual in his prescriptions, when his institutions were so numerous, his prescriptions so multiform; what will he be when he has prescribed us so few, and those so easy and useful to the observer? If we cannot be punctual in the observation of a very few positives of *so plain* signification, how should we have repined, had we been charged with a numerous retinue of types and carnal rudiments! If Christ's yoke be accounted heavy, how should we have sunk under the Mosaical pædagogy!"

Thus Mr. Payne: "It is from the *institution* of the sacrament [of the Lord's supper] that we know what belongs to the *substance* of it, and is *essential* to it, and what is only circumstantial and accidental. I own, there were several things, even at the institution of it by Christ, which were only *circumstantial*s; as the place, the time when, the number of persons to whom, the posture in which he gave it; for all these are plainly,

and in their own nature, circumstantial matters: so that nobody can think it necessary or essential to the sacrament, that it be celebrated in an upper room, at night after supper, only with twelve persons, and those sitting or lying upon beds, as the Jews used to do at meals; for the same *thing* which Christ bids them do, may be done; the same sacramental action performed in another place, at another time, with fewer or more persons, and those otherwise postured or situated: but it cannot be the same sacrament, or same action, if bread be not blessed and eaten, if wine be not blessed and drunken, as they were both then blessed by Christ, and eaten and drunk by his apostles. The doing of these is not *a circumstance*, but the *very thing itself*, and the *very substance* and *essence* of the sacrament: for, without these, we do not what Christ did; whereas we may do the very same thing which he did, without any of those circumstances with which he did it. . . . The command of Christ, *Do this*, does not in the least extend to these [circumstances,] but only to the sacramental action of *blessing bread and eating it; blessing wine and drinking it, in remembrance of Christ*: for that was the thing which Christ did, and which he commanded them to do. . . . He that does not plainly see those to be circumstances, and cannot easily distinguish them from the thing itself which Christ did, and commanded to be done, must not know what it is to eat and drink, unless it be with his own family, in such a room of his own house, and at such an hour of the day. It is certainly as easy to know what Christ instituted and what he commanded, as to know this; and, consequently, what belongs to the essence of the sacrament, without which it would not be such a sacrament as Christ celebrated and appointed, as to know what it is to eat and to drink: and yet Monsieur de Meaux is pleased to make this the great difficulty, *To know what belongs to the essence* of the sacrament, and what does

not, and to distinguish what is essential in it from what is not.”——Mr. Arch. Hall: “The signs, and even every circumstance relative to the use of them, must be appointed by Christ, and not contrived by men; for here, as in every other duty, we must observe all things that Christ hath commanded us. . . . The signs that are used in the sacraments have a natural fitness to bring the things they represent to our mind.”——Dr. Owen: “That principle, *That the church hath power to institute and appoint any thing or ceremony belonging to the worship of God*, either as to matter or to *manner*, beyond the orderly observance of such *circumstances as necessarily attend* such ordinances as Christ himself hath instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution, and wars, that have for so long a season spread themselves over the face of the Christian world; and it is the design of a great part of the Revelation [of John] to make a discovery of this truth.”

Once more: Pædobaptists were quoted as maintaining that Christ is *jealous* of his honour; that what is *not* commanded need not be forbidden; and that nothing is *lawful* which is not a duty. Thus Dr. Owen: “Christ marrying his church to himself, taking it to that relation, still expresseth the main of their chaste and choice affections to him, to lie in their keeping his institutions and his worship according to his *appointment*. The breach of this he calls *adultery*, every where, and *whoredom*: he is a *jealous* God, and he gives himself that title only in respect of his institutions. . . . Those believers who really attend to communion with Jesus Christ,—will receive nothing, practise nothing in his worship, but what is of his appointment. They know that from the foundation of the world he never did allow, nor ever will, that in any thing the will of the creatures should be the measure of his honour or the principle of his worship, either as to *matter* or *man-*

*ner*. . . . What men have a *right* to do in the church, by God's institution, that they have a *command* to do."——Anonymous: "There is nothing relating to instituted worship, as such,—that is lawful, but is our *necessary duty*; viz. necessary, *necessitate præcepti* instituting it."——Hoornbeekius: "In what relates to the sacraments and the affairs of religion, it is unlawful to do any thing that is not warranted by the *command* of God."——Dr. Sherlock: "Our [Popish] author, and some of his size, who do not see half a consequence before them, think they have a mighty advantage of us, in demanding the same proofs from us to justify our rejecting their doctrines, which we demand of them to justify their belief of them; that is to say, as we demand a scripture-proof, that there *is* such a place as purgatory, they think they may as reasonably demand of us a scripture-proof, that there is *no* such place as purgatory. Just with as much reason, as if one should tell me, that by the laws of England every man is bound to marry at twenty years old; and when I desire him to show me the law which makes this necessary, he should answer, Though he cannot show such a law, yet it may be necessary, unless I can show him a law which expressly declares that it is *not* necessary. Whereas nothing is necessary but what the *law* makes so; and if the law has not made it necessary, there is no need of any law to declare that it is not necessary."\*—To these extracts from Pædobaptism Examined, I will subjoin a few remarks.

These authors were all of them Pædobaptists, and, for any thing that appears to the contrary, they all considered baptism as a *merely positive institution*. They must, consequently, be admitted as "competent and unexceptionable witnesses;" at least by Dr. W.—Whether these, and similar things produced in my book, be inconsistent with Pædobaptist principles, as held by our opponents in *general*, or not, they are manifestly

\* See Pædobap. Exam. Vol. I. Chap. I., Vol. I. p. 1, this edition.



inimical to the principles and course of argument adopted by our author. For instance: Analogical reasoning and consequential arguments are the very life of his cause, and “the armour in which he trusts.” But against these, Goodwin and Sherlock make pertinent and strong exceptions, with reference to articles of a positive kind.—He insists that New Testament rites are not so plainly described by evangelists and apostles, as those of the old economy were by Moses. Whereas Owen, Chauncy, Polhill, and Ridgley, suggest the contrary.—He denies, in defiance of common sense, that the baptismal statute is the *rule* of administering baptism; considers the gospel revelation in general as that rule; and maintains that, in certain supposable cases, the mode of administering a positive rite must be influenced by national decency and local customs. Whereas, he either knows, or ought to have known, that several of the authors quoted by me maintain, that the *institution* itself, or the *law* of the ordinance, is *the rule*;<sup>\*</sup> and that Mr. Hall reprobates the customs of men, as absolutely unworthy to be consulted in such an affair.—His arguments plainly suppose, in opposition to the common sentiments of mankind, that the mode of administering baptism, and the qualifications for that ordinance, are mere *circumstances* of the institute, in order to infer a latitude of administration that is very uncommon. But Alsop and Payne speak most decidedly against that favourite principle.—He is very much offended with us for maintaining, that the law of baptism is *plain* and easy to be understood; contending, on the contrary, that there is an obscurity attending it, which needs illustration from the Pentateuch, the Psalms, the Prophecies, and from various parts of the New Testament, where baptism is not mentioned. Nay, he charges us with imitating the Papists, because we reject his mode of arguing, and plead the law of in-

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\* See Pædobap. Exam. Vol. I. p. 2, 8, 14, 15, this edition.

stitution, in its plain, obvious, natural sense. Whereas Mr. Pyne informs us, that the Roman Catholics, in a similar instance, adopt his very method of proceeding—a method which all Protestants are sure to reprobate, when disputing against the Popish mutilation of the holy supper.

As Dr. W. has repeatedly reflected upon us for maintaining, that a supposition of the baptismal statute not being plain and easy to be understood is an imagination unworthy of our divine Legislator's character, I shall produce a few more testimonies from Pædobaptist writers, relative to the principle of our assertion. Thus, then, Dr. Cumming: "Did the great Author of revelation design that he should be understood by fallible creatures? If not, what serves a revelation for? Was it given only to amuse mankind; or to set them together by the ears about the sense of unintelligible sounds? Such a thought can never find entertainment in the mind of one who is *certain* that there is a *God*. We must therefore conclude, that God did intend to be understood; [and] that he has made use of such expressions as were suited to convey a *certain determinate sense* to our understanding."\*—Mr. Alexander Pirie: "*Law* requires words and phrases of the most *ascertained* and *unequivocal* sense."† The reader, perhaps, may need reminding, that this author is one of my antagonists, and one who cries in his motto, "*Hearken to ME!*"—Mr. Gee: "The institution of sacramental signs ought to be *certain* and *determined*, not left to the fancies and humours of every particular person. . . . Certainly, sacramental signs, or the matter of sacraments, were never left by our blessed Saviour to the discretion of men to establish what they should think good therein, but were *determined* and *appointed* by God himself."‡—Dr. Fiddes:

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\* Grounds of Present Differences, p. 74, 75. Lond. 1720.

† Appendix to Dissertation, p. 127.

‡ Preserv. against Popery, title vii. p. 24, 25.

“ By a positive command, I understand an *express* declaration made by competent authority, whether concerning things to be done or to be omitted.”\*——Dr. J. G. King: “ Positive duties, having no obligation in the reason of things, can have no foundation but in the *express words* of the institutor, from which alone they derive their authority.”†——Dr. Goodman: “ It is very evident, that things of [a positive] nature OUGHT *to be appointed very plainly and expressly*, or else they can carry no obligation with them. For seeing the whole reason of their becoming matter of law or duty, lies in the will of the legislator, if that be not *plainly* discovered, they cannot be said to be instituted, and so there can be no obligation to observe them; because, where *there is no law, there can be no transgression*; and a law is no law, in effect, which is not sufficiently promulgated.”‡——Bp. Hoadly: “ This [the Lord’s supper] being a positive institution, depending entirely on [Christ’s] will, and not designed to contain any thing in it, but what he himself should please to affix to it, it must follow, that he declared his mind about it *fully* and *plainly*.”§——Dr. Whitby: “ Do any [wise lawgivers] make laws in matters necessary to be observed by their subjects, so *obscurely* as that they cannot be obeyed till they are interpreted by the judges, or *cleared by some other means*?—If it happen at any time that some of their laws be dubious or obscure in any matter of importance, is not this judged an *imperfection* in them fit to be remedied by an explanatory act? Yea, doth it not happen, either for want of *skill* or *care*, to make them clearer? neither of which can be supposed in our great Lawgiver. Shall then that Jesus, who is the wisdom of the Father, be supposed to have acted so, in matters which concern the

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\* Theol. Pract. b. ii. part i. chap. i. p. 105.

† Rites of the Greek Church in Russia, p. 12.

‡ Preserv. against Popery, title viii. p. 7.

§ Works, vol. iii. p. 845, 846.

everlasting salvation of his subjects, as no wise lawgiver ever chose to do?"\*—Dr. Sherlock: "If there be a supreme infallible head of the church, he must be appointed by Christ, and that in *such plain words, that every body may know who he is, and what his authority is.* But Christ has done no such thing, and therefore there is none; and this alone is evidence enough to satisfy the meanest man in this matter without disputing."†——Bellarmine, when maintaining the necessity of mixing the eucharistical wine with water, asserts, "That the evangelists have not expressly informed us *what* was in the cup, before consecration; whether mere wine, or wine mixed with water, or strong drink, or water only; and that this particular must be learned from tradition." To which Hospinian replies: "Here the Jesuit is convicted of manifest blasphemy against the Holy Spirit; who, through negligence, according to Bellarmine, omitted to inform us what Christ consecrated in the cup."‡

Respecting obedience to these positive laws, Protestants have determined as follows. Bp. Stillingfleet: "We cannot in any wise conceive that the wise God should, after the declaring his own will, leave it in the power of any corrupt fallible being to determine, or dispense with the obligation of his own laws."§—Bp. Taylor: "Unless it be manifest that the words [of a law] do not represent the intention of the lawgiver, the conscience of the subject is to obey the words of the law. . . . For if this rule were not our measure, every witty advocate might turn laws to what purpose he please, and every subject would take liberty to serve his prince, not by the prince's law, but by his own glosses; and then our conscience could have no measure of duty, and

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\* Defence of Propositions in Bp. of Bangor's Sermon, p. 52.

† Preservative against Popery, title iv. p. 50.

‡ Hist. Sacram. l. v. cap. viii. p. 382.

§ Irenicum, b. i. chap. i. p. 21.

therefore no ground of peace.”\*—To these, many other attestations of a similar kind might be added; but the preceding particulars manifestly show, that our principles and conduct, relative to the baptismal institute, are agreeable to those of Protestants in cases of a kindred nature.

Before I conclude this branch of the subject, it may be remarked, that various of those grounds on which Dr. W. proceeds, are, to me at least, entirely novel: the principal of which are, that baptism is *not*, strictly speaking, a *positive institute*;—that the qualifications of the subject, and the act of baptizing, are *circumstances* of the ordinance;—and, that the *rule* of baptizing is, not the *law* of baptism, nor yet the recorded *practice* of baptism, by John, or by the apostles, but the *gospel revelation* in general. Now, he having invented these novel foundations on which to defend infant sprinkling, we may justly infer, that in his opinion the exigences of his cause required some *new* support; because it would be uncandid for us to suppose that he acted out of mere caprice, or only to show the fertility of his invention, when he exhibited these novelties to public view. No; it was out of zeal for what he considers as a good cause—a cause, however, which had unhappily always been managed by unskilful hands, as having never been supported on right foundations; and, therefore, without the exertions of some “superior genius,” in the discovery of new *data* for its assistance, was in imminent danger of sinking. Nor is there any reason to doubt, but my opponent considers it as greatly to his own honour, and as extremely happy for Pædobaptism, that, after so much of the Christian era had elapsed, his acumen first discovered these admirable *data*.

Delighted, however, as Dr. W. undoubtedly is, with his new principles of argumentation, I cannot but view them as affording the strongest presumptive evidence,

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\* Ductor Dubitant. b. iii. chap. vi. p. 723.

either that those principles are ill chosen, or that his cause itself is bad. My reason is, baptism was evidently intended for the disciples of Christ *in general*; a very great majority of whom, though thoroughly capable of understanding an express precept or a plain example, relative to the ordinance, have neither capacities nor opportunities, for long, abstruse, analogical disquisitions, in order to come at the mode and subject of baptism. Yet persons, the most illiterate, and of the narrowest capacities, if really converted to Jesus Christ, must be supposed capable of understanding what baptism is, and the *scriptural grounds* on which it should be administered; or else it would never have been appointed for them, by our gracious and omniscient Lord.—But, as already observed, such is that course of moral and analogical reasoning, in the performance of my opponent, that vast numbers of real Christians would feel themselves incapable of understanding it, were his book put into their hands. Consequently, if his *data* and course of reasoning were just, or agreeable to the will of Christ, the bulk of Christians would be obliged, with regard to this affair, to rest their faith on the *ipse dixit* of their fallible and respective teachers; which would be inconsistent with the doctrine of Protestants, and especially with that of Protestant Dissenters. “One is your Master, even Christ.”

The conduct of Dr. W. is the more incongruous and remarkable, as it does not appear that he has any predilection for analogical reasoning, with reference to that other positive institute, the supper of our Lord. No; for aught appears to the contrary, he is entirely willing that both the learned and illiterate should form their conclusions, respecting the mode of its administration, and the qualifications for it, from the *law* of the ordinance, and from what Paul has expressly said on that very subject. So that, with regard to the holy supper, moral considerations and analogical reasoning

having little or no concern, those disciples of Christ, whose capacities are the most contracted, if they do but understand their own language, may read, and think, and judge for themselves. Yes, by reading the law of institution, as recorded by the evangelists; and by considering the remarks of Paul upon that law, when writing to the Corinthian church; they may find sufficient documents to form a conclusion, without studying either the Pentateuch, the Psalms, or the prophets; and without having recourse to any part even of the New Testament, where that ordinance is not mentioned, and in which there is no allusion to it.—What reason, then, can be assigned for this difference of conduct, respecting two divine appointments that are equally positive? Is the law of the holy supper more express, more plain, or more determinate, than that of baptism? But if so, how came it that disputes about the former have been more frequent and more violent, than respecting the latter; as well between Lutherans and Calvinists, as between Papists and Protestants? Besides, as baptism has a claim on the obedience of our Lord's disciples, *prior* to that of the sacred supper, it may be justly presumed, that the baptismal statute, considered in itself, cannot be less perspicuous to common capacities, than the law of the holy supper. Nor has Dr. W. the least shadow of reason to say, that the divine appointment of the Lord's supper is more illustrated by the records of apostolic practice, than that of baptism; because it is notorious, that the reverse is an undeniable fact. Why, then, should my opponent reject moral considerations and analogical reasoning, in favour of infant communion, while he pleads them in the most ardent manner, as absolutely necessary to determine the mode and subject of baptism? Why, indeed, except it be, as before observed, that Pædobaptism, in opposition to Pædocommunion, should be indulged with an exclusive

privilege. That it stands in extreme need of exclusive immunities and of peculiar privileges, is readily admitted, for without them it cannot long subsist; but that it has a righteous claim upon them, does not yet appear.

Once more: It is remarkable, that though Dr. W. and the Roman Catholics, are equally fond of arguing from remote principles, and of proving their several points by analogical arguments, yet, with reference to baptism and the holy supper, their conduct is widely different. For though the votaries of superstition exhaust the sources of moral and analogical reasoning, when defending communion in one kind, yet, with regard to Pædobaptism, as far as I have observed, that sort of argument is but sparingly used by them; whereas, my opponent's conduct is quite the reverse. For, while he treats the eucharistical statute, and the declarations of Paul concerning it, as a complete rule of qualifications for admission to the Lord's table, without having recourse to analogy for assistance; yet he no sooner begins to enquire into the law of baptism, than all is obscurity and uncertainty, both with regard to mode and subject, until he avails himself of moral principles and analogical disquisition. Yes; with reference to the sacred supper, he does not so much as once recur to the ancient paschal institute, nor to any other abrogated Jewish rite, privilege, or immunity, to learn the essential qualifications for it. He does not produce, that I remember, a single precept, promise, or prophecy, from the writings of Moses, of David, or of the Hebrew seers in following times, as necessary to show, either in what *manner*, or to *whom* the appointment should be administered. No; keeping in mind his own excellent rule, "That as nothing should be considered as an established principle of faith, which is not in some part of scripture delivered with perspicuity; so that perspicuity should



be sought for *principally* where the point in question is *most professedly handled;*"\* he wisely has recourse to the institution itself, and to Paul's application of it, as fully determining the point without any foreign aid. But, when the baptismal rite comes under his notice, he immediately employs the whole of his polemical skill in the application of moral principles and analogical reasonings, as unavoidably necessary to determine both mode and subject. Attended by these principles and reasonings, he takes a review of the Pentateuch, the Psalms, and the prophecies, where he finds ample evidence for infant sprinkling. Surrounded by these, he stands like a redoubtable hero, "to confront, to break, and to rout," every logical "phalanx" which dares to oppose him; and it is on this very ground he imagines himself to have absolutely subverted our cause. Yes, reader, and an admirable ground it is, with reference to matters of a positive kind! For, by a dexterous application of moral principles and of analogy, infant sprinkling and infant communion, the unscriptural rites of our English establishment, and the multiplied peculiarities of Roman Catholics, have been defended. The broad basis of analogy being admitted as legitimate ground of argument, you may infer, from the silence of the New Testament, the lawfulness of incorporating many principles and ceremonies peculiar to ancient Judaism, with Christianity; as fully appears by the conduct of Papists, of Protestant Episcopalians, and of Dr. W. himself.

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\* Note on Maurice's Social Relig. p. 368.

## CHAPTER V.

*On the Meaning of the words BAPTIZE and BAPTISM,  
as represented by Dr. W.*

THAT the subject before us is of importance, my opponent expressly acknowledges, when he says; "If it be an evident truth, that this ordinance is of perpetual obligation, no sincere Christian can hesitate a moment *from* inferring, that it is of some importance to know, how he may *best* discharge any duty that relates to it. To say, that it is of no consequence *who* is baptized, or immaterial *how* the rite is performed, *without due examination*, is incompatible with Christian sincerity. Whatever bears the stamp of divine authority, has an undisputed claim on our reverential regards."\*—That ambiguous limiting clause, "without due examination," excepted, I have here the pleasure of entirely agreeing with Dr. W.; and it is on the principle of this declaration that our practice proceeds.

Respecting the state of the controversy between us and our Pædobaptist Brethren, he speaks as follows: "We have no immediate controversy with our brethren the Baptists, about their *preferring* plunging or any other mode of using water. Our principle, the confirmation of which I am now engaged in, makes no direct attack upon the *practice* of the Baptists;—but upon that sentiment which maintains, that the prevailing practice of their opponents in pouring or sprinkling water on the subject, is a *mere nullity*. Were their attack upon us about a practice which they think *less proper* than their own, yet not *invalid* and *null*, the state of the controversy would be essentially altered. . . . We are as much against *confining* the term βαπτίζω to either

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\* Vol. i. 2, 3.

or both of the specific actions of sprinkling or pouring as to that of dipping." He also quotes Mr. De Courcy, as very politely saying; "If ANABAPTISTS were content with maintaining their particular mode, only as *the favourite BADGE OF THEIR PARTY*, without insisting on it as the essence of the sacrament, our controversy would be instantaneously at an end."\*—To which I answer: It has generally been considered as very provoking, for the minority of Christian professors in any country to declare that religious principle or practice *essentially wrong*, which is approved by a large majority. So, for instance, it would be much less offensive to Roman Catholics, were Protestants, who live among them, to admit, that their mutilated communion at the holy table, though improper, is not *essentially* defective; and to members of the English establishment, were Protestant Dissenters to grant, that the National church and its hierarchy, though not conformable to the primitive pattern of New Testament churches and their government, are not *essentially* wrong. Such concessions might have preserved them from odious names and charges, of a nature similar to those with which Mr. De Courcy has graced us.—That, in our opinion, immersion is essential to baptism, is a fact; and that about one half of the professors of Christianity now in the world are of the same opinion, has already appeared from the concessions of our opponents. Why, then, should Dr. W. represent *nine* godly persons out of ten, † as denying immersion to be essential to the ordinance? Why should Mr. De Courcy denominate immersion the "*BADGE of a party?*" and why does the boasted benevolence of my opponent propagate the opprobrious charge? Or, if immersion *must* be so denominated, how many *badges* of the Episcopal party does Mr. De Courcy wear? badges, of oaths, of subscriptions, of professed assent and consent, of canonical vestments, and so on;

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\* Vol. ii. 2, 3, 4, 7, Note.

† Vol. i. 405.

without which he could not appear as a minister in the establishment. Nay, are not the sign of the cross and kneeling at the Lord's super, *badges* of indispensable necessity, respecting all those whom he baptizes, and all those whom he admits to partake at the holy table?

Before I proceed to the arguments and objections against us, it may be expedient, in imitation of Dr. W.,\* to lay down a few axioms for our direction, while investigating the mode and subject of baptism.

Axiom I. The LAW of baptism is contained in the New Testament only.

Axiom II. That law is *intelligible* by common capacities.

Axiom III. "As nothing should be considered as an established principle of faith, which is not in some part of scripture delivered with PERSPICUITY; so that perspicuity should be sought for PRINCIPALLY *where the point in question is MOST PROFESSEDLY HANDLED.*" †

None, I conceive, can reasonably dispute the propriety of these positions, as axioms in the present case; and as to Dr. W., whether he approve of the first and second of them, or not, he will scarcely dare to reject the *last*, because it is, *verbatim et literatim*, his OWN. Nor has he the least ground to complain that it is here misapplied: for though he had, probably, no thought of baptism when he wrote it, yet, as it is a *universal* proposition, and was intended by him as an *axiom* of interpretation, its application here must be just.

Dr. W. has well observed, that "the question is not about our Lord's *right* to command, and our *duty* to obey, but about his meaning;" and, that "terms of ambiguous import" are "inauspicious to this controversy." ‡ Having produced a great number of passages from the New Testament relative to baptism, he says:

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\* Vol. i. 111, 112. † Note on Maurice's Social Relig. p. 36.

‡ Vol. ii. 166; vol. i. 16.

“*Every one* of these texts, separately considered in its proper connection, must have *one* principal design and *determinate* meaning. . . . A *wise* legislator will use one or the other sort [of generic or specific terms] according to the design he has in view : if he means to require of his subjects the performance of a duty in a certain *specific manner*, he will employ *specific terms*. Thus, if our Lord’s design had been, in the case before us, to enjoin the Christian purification by water in the way of *sprinkling exclusively*, we should have had a word conveying that idea ; or *perfusion exclusively*, the term would have been accordingly ; or *plunging exclusively*, the expression would have been such as could agree, in the connection where found, with no other action.”\*—On these extracts I would present the reader with a remark or two.

That the question between us relates to the *meaning* of Christ in his law of baptism, is extremely plain ; and that it is a question of great importance to the purity of a divine institute, is equally evident. I also agree with Dr. W. when he remarks, that words “of *ambiguous import* are inauspicious” to this or any other controversy. But it may be affirmed, that were the *enacting terms* of our Lord’s baptismal statute of ambiguous import, it would be much more inauspicious to the peace and harmony of his disciples. This we consider as the strongest presumptive evidence, that those commanding terms are not, in themselves, of dubious import.—Nor can he consistently deny this, while he maintains, that “each text has *ONE* principal design and *DETERMINATE meaning* ;” for he expressly applies that position to the law of baptism, in Matthew the twenty-eighth and nineteenth, and Mark the sixteenth, fifteenth and sixteenth, as much as to any other text produced by him.† If then the law of baptism have “*one* principal design and *determinate* meaning,” as he affirms, and we acknowledge ;

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\* Vol. i. 111 ; vol. ii. 362.

† Compare Vol. I. 103, 104, with p. 111.

that meaning must be intelligible; for a meaning that is not intelligible, cannot be considered as *determinate*.

“If our Lord’s design had been to enjoin SPRINKLING EXCLUSIVELY, we should have had a word conveying that idea.” True; and if any credit be due to “competent, unexceptionable witnesses,” whether Pædobaptists or Quakers, *ῥαντιζειν* would probably have been the legal term. For thus the very learned Salmasius: “*Baptism is immersion*; and was administered, in ancient times, according to the force and meaning of the word. Now it is only *rhantism*, or sprinkling; not *immersion*, or dipping.” — Ikenius: “The Greek word *βαπτισμος* denotes the immersion of a thing, or a person, into something: *sprinkling*, in Greek, is denominated *ῥαντισμος*, *rhantism*.” — Sir John Floyer: “The — Greeks, as well as the Jews, acknowledge three sorts of purifications by washings: the *immersion* was called *λουσις*; the washing of the *hands and feet*, *νιψις*; the *aspersion*, *ῥαντισμος*.”\* — Mr. D. Rogers: “None, of old, were wont to be sprinkled; and I confess myself unconvinced by demonstration of scripture for infants’ *sprinkling*. . . . That the minister is to *dip* in water, as the meetest act, the word *βαπτίζω* notes it: for the Greeks wanted not other words to express any other act besides dipping, if the institution could bear it.” — George Whitehead: “*Sprinkling* infants I deny to be baptism, either in a proper or scripture sense: for sprinkling is *rhantism*, and not *baptism*, coming of *ῥαντιζω*, i. e. *aspergo*, to sprinkle, or to besprinkle. Heb. ix. 13, 19, compared with Heb. x. 22, *ῥαντισμος*, a *besprinkling*; and chap. xii. 24, and 1 Pet. i. 2. But *βαπτίζω* is to *baptize*, to *plunge* under water, to *overwhelm*. Wherefore I would not have these men offended at the word *rhantism*, it being as much English as the word baptism.” — Thomas Lawson: “Such as *rhantize*, or sprinkle infants, have no command from Christ, nor example

\* History of Cold Bathing, p. 5.

among the apostles, nor the first primitive Christians, for so doing. . . . As for *sprinkling*, the Greeks call it *rhantismos*. . . . This linguists cannot be ignorant of, that dipping and sprinkling are expressed by several words, both in Latin, Greek, and Hebrew. It is very evident, if *sprinkling* had been of divine institution, the Greeks had their *rhantismos*; but as *dipping* was the institution, they used *baptismos*; so maintained the purity and propriety of the language.”\*

“Or PERFUSION EXCLUSIVELY, the term would have been accordingly.” Admitted; and probably the enacting word would have been *εκχεω, επιχεω, προσχεω*, or some other similar term, that was familiar to the evangelists and apostles.—“Or PLUNGING EXCLUSIVELY, the expression would have been such as could agree, in the connection where found, with no other action.” If by the words, *COULD agree*, our author mean, that it must have been such a term as could not possibly have been understood of any other action than immersion, without making *nonsense* of the law, his position cannot be admitted: because, in many cases, a sense, by no means natural and common to a commanding word, may be annexed to it, so as to be quite foreign from the legislator’s design, without converting the enacting clause into absolute nonsense. This Dr. W. himself must acknowledge is frequently done, with regard to precepts, to doctrines, and to promises.—But if, by *COULD agree*, he mean that, in its *proper, obvious, and most common* acceptation, it could not be understood of any other action than immersion, his position is granted and maintained to be a fact. That this may appear, let the following particulars be duly considered.

If it be lawful to administer the ordinance before us by pouring or sprinkling, equally as by immersion,

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\* See Pædobap. Exam. Part I. Chap. II. Vol. I. p. 40, this edition.

it must be because that diversity of administration is warranted, either by the command of our divine Lawgiver, or by the practice of his apostles. But if so, is it not very surprising that the sacred penmen of the New Testament, when recording precepts and facts for our direction in this affair, have never used a term, the *natural* and *primary* meaning of which is pouring or sprinkling? This is the more surprising, as, in other cases, apparently of much less consequence to the purity of divine worship, they frequently employ such words as are adapted to express those ideas without any ambiguity. If *pouring*, for instance, be a legitimate way of performing the rite, what can be the reason that βαλλω, εκχεω, επιχεω, εκχυνω, καταχεω, προσχεω, or προσχυσις, (all which are found in the apostolic writings,) is never used in the New Testament, respecting the administration of baptism? Or, if sprinkling be a proper mode of proceeding, how comes it that ραντιζω, ραντισμος, or some other term of the same signification, does not appear in any command or precedent relating to the subject of this controversy? Why should those Greek words I have just mentioned, and all others of a similar meaning, (whether used by Pagan classics or the Septuagint translators,) be excluded from all precepts and examples of the institution before us, while βαπτίζω, βαπτισμα, and βαπτισμος, are appropriated to that service; if pouring or sprinkling had been at all intended by our Lord, or practised by his apostles? It must not be supposed, as Jos. Placæus has justly observed in another case, that this was done by inspired writers without design;\* and, on our principles, the reason is plain. The great Legislator *intended* that his followers should be IMMERSED, *in the name of the Father, and of the Son, and of the Holy Spirit*. In pursuance, therefore, of this design, such words are used concerning the ordinance, as *naturally* and *properly* signify that idea.— We have

\* Opera, tom. ii. p. 267.



I think, as much reason to conclude, that βαπτίζω and ῥαντίζω are terms of opposite significations, as that βαπτιστηριον and περιῥαντηριον denote things for opposite uses. The former of these names, it is well known, was applied by ancient Christians to the baptismal font; because candidates for communion were *immersed* in it: the latter, it is equally clear, was appropriated by Pagan Greeks to the vessel which contained their holy water; because thence the idolatrous priests *sprinkled* the consecrated element upon each worshipper.\* What then would the learned say, were any one pretending to an acquaintance with Christian and Greek antiquities, designedly to confound the two latter expressions, as if they were convertible terms? Be the just censure what it might, I cannot help thinking it is due to those who confound the two former, by labouring to prove them equivalent with regard to the ordinance before us. Though our Brethren maintain the lawfulness of *pouring* and *sprinkling*, they cannot produce one instance from the divine rubric of this institution, of any word being used which primarily and plainly expresses either of those actions.† — It may here be remarked, that though the whole of this paragraph is transcribed from Pædobaptism Examined, and though Dr. W. pretends to have given that work a *full* reply, yet of this, and a multitude of other things that are equally argumentative, he has not condescended to take the least notice: but, perhaps, it might be “out of *tenderness* to his cause.”

It appears from the testimonies of learned Pædobaptists in general, and from those of the people called Quakers, that *immersion* is the radical, obvious, established meaning of the term *baptism*; consequently, that our Lord has actually used a word which, in its classical, primary, natural, and common acceptation,

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\* Suiceri Thesaurus Eccles. tom. i. p. 659. Potter's Antiq. of Greece, vol. i. chap. iv.

† Pædobap. Exam. Vol. I. p. 82, 83, 84, this edition.

“cannot agree” to any action besides that for which we plead.—To the numerous quotations respecting this branch of the subject, contained in *Pædobaptism Examined*,\* I will here add the following, from two eminent Reformers. Luther, *de Sacramento Baptismi*, says: “Nomen, *baptismus*, Græcum est; Latinè potest verti, *mersio*, cum immergimus aliquid in aquam ut totum tegatur aquâ. Et quamvis ille mos jam aboleverit apud plerosque (neque enim totos demergunt pueros, sed tantùm pauculâ aquâ perfundunt) DEBEBANT tamen *prorsus immergi*, et statim retrahi. Id enim etymologia nominis postulare videtur. Et Germani quoque baptismum *Tauff* vocant, à profunditate, quam *Tieff* illi suâ linguâ vocant, quòd profundè demergi conveniat eos, qui baptizantur. Et sanè, si spectes quid baptismus significet, idem requiri videbis. Hoc enim significat, ut vetus homo, et nativitas nostra plena peccatis, quæ ex carne et sanguine constat, tota per divinam gratiam demergatur, id quod copiosius indicabimus. *Debebat* igitur modus baptizandi respondere significationi baptismi ut certum ac plenum ejus ederet signum.”†—The same German Reformer, in his translation of the New Testament, has rendered the Greek word βαπτίζειν, by the German *taufen*. Thus Matthew the third and first: “In those days came John the Baptist:” Zuder zeit kam Johannes der Tauffer; *in those days came John the DIPPER*. So again, verse the sixteenth: “Jesus, when he was baptized, (getaufft, *immersed*,) went up straightway out of the water.”‡—Thus also one of our English Reformers, Mr. William Tyndale: “The *plunging* into the water signifieth, that we die and are *buried* with Christ, as concerning the old life of sin, which is Adam; and the *pulling out again* signifieth, that we *rise again*

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\* Part I. Chap. II. Vol. I. p. 40, this edition.

† Opera, tom. i. fol. 72. Witeberg. 1582.

‡ In Mr. Robinson's History of Baptism, p. 442, 443.

with Christ in a new life.”\*—Nay, Sperlingius will have βαπτίζειν to signify *mergitare*, saepius immergere.†

It is equally evident, that those ancient Christian writers, to whom the Greek language was vernacular, universally, as far as appears, understood the word baptism to mean *immersion*, and practised accordingly. Nay, as Witsius has observed,‡ they frequently use that strong expression καταδυσις, as answering to βαπτισμος, of which Suicerus has given a number of instances,§ and to which a multitude of others might be added. But that καταδυσις means *plunging*, *plunging down*, will, I presume, be readily granted.—These things, it may be supposed. Dr. W. will not deny; and they are very important considerations in our favour: for, as the Greek is a dead language, and as the word before us is a classical Greek term, what better evidence, relative to its true meaning in the New Testament, can we possibly have, than that of its general classical use confirmed by those Christian fathers who spake and wrote in the Greek language?|| When, by whom, and in what instance, has equal evidence of this kind, respecting a New Testament Greek term, been rejected by learned men, without exposing them to the censure of predilection for hypothesis? Or, how is it possible to settle the meaning of any particular word that is used by the apos-

\* Ut supra, p. 443.

† De Baptismo Ethnicorum,

cap. i. p. 3, 4.

‡ Econ. Fœd. l. iv. cap. xvi. § 13.

§ Thesaur. Eccles. sub voce *Αναδυω*.

|| Dr. Campbell, when speaking of such terms as rarely occur in the Greek Testament, says: “This is one of those cases wherein the interpretation given by the earliest Greek fathers deserves particular notice.—There are so many advantages which people have for discovering the import of a term or phrase in their mother-tongue, unusual perhaps in writing, but current in conversation, above those who study a dead language, solely by the means of books extant in it, that no reasonable person can question that some deference is in such cases due to their authority.” Four Gospels, vol. i. dissertat. iv. § 8.

bles, if this evidence in our favour be discarded as incompetent?

That we should understand the terms used by any writer in their natural, primary, and obvious meaning, except where some absurdity would follow such a construction, is generally acknowledged by learned men; of which I have produced abundant evidence relative to this very point, in my *Pædobaptism Examined*,\* and which, though an article of such importance, Dr. W. in "his full reply," has quite overlooked.—Among many other testimonies produced on this occasion, were the following. Anonymous: "Laws being directed to the unlearned, as well as the learned, ought to be construed in their *most obvious* meaning, and not explained away by subtle distinctions; and no law is to suffer a figurative interpretation, where the proper sense of the words is as commodious, and equally fitted to the subject of the statute."—Dr. Sherlock: "When the words of the law are capable of different senses, and reason is for one sense, and the other sense against reason, there it is fit that a plain and necessary reason should expound the law: but when the law is not capable of such different senses, or there is no such reason as makes one sense absurd and the other necessary, the law must be expounded according to the *most plain and obvious* signification of the words, *though it should CONDEMN that which we think there may be some reason for*, or at least no reason against; for otherwise it is an easy matter to expound away all the laws of God."—Bp. Taylor: "In all things, where the precept is given in the proper style of laws,—he that takes the *first* sense is the likeliest to be well guided. . . . In the interpretation of the laws of Christ, the *strict* sense is to be followed."—Dr. Jonath. Edwards: "In words which are capable of two senses, the natural and proper is the primary; and therefore *ought*, in the first place and chiefly, to be regarded."—Vitringa: "This

\* See *Pædobap. Exam.* Vol. I. p. 63—67, this edition.

is accounted by all a constant and undoubted rule of approved interpretation; That the *ordinary* and *most usual* signification of words must not be deserted, except for sufficient reasons.”——Dr. Waterland: “Since words are designed to convey some meaning, if we take the liberty of playing upon words after the meaning is fixed and certain, there can be no security against equivocation and wile, in any laws, or any engagements whatever: all the ends and uses of speech will hereby be prevented.”——To which I will add the following testimonies relative to the same subject. Bp. Taylor: “We are [not] blindly to aim at some secret intention of the lawgiver; for the intention of a man is to be judged by his *words*, and not the words by his *intention*. . . . When the first sense of the words infers any absurdity, contradiction, or unreasonableness, the mind of the lawgiver is to be supposed to be otherwise, and the words are not to be adhered unto. . . . If the intention be gathered by circumstances, by comparing of laws, by the matter, and by appendages, and yet but obscurely, the words are rather to be chosen than the obscure intention. The reason is, because words are the first and principal sign of the intention, and therefore ever to be preferred; *and we are to seek no other, but when by accident these are HINDERED TO SIGNIFY*. When the intention and the words do differ, by what means soever the intention can rightly be found out, that must be stood to. . . . But when in respect of the obscurity on all hands the case is indifferent, we must stand to the words; for there is equity in that, that what is first in every kind should be preferred, and be the measure of the rest. Add to this, that unless it be *manifest* that the words do *not* represent the intention of the lawgiver, the conscience of the subject is to obey the words of the law. . . . When a word, in law, signifies many things by proportion and analogy, but *one* is the principal, we must stand to that *principal*.”\*——Dr.

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\* Duct. Dubitant. b. iii. chap. vi. p. 723, 724.

Owen: "On supposition that some such instance [of using a Greek preposition] might be produced, yet being contrary to the constant use of the word, some cogent reason from the text wherein it is used, or the thing treated of, must be urged, to give that sense admittance; and nothing of that nature is or can be here pleaded."\* Turretinus: "It is acknowledged by all, that we should never depart from the *proper* and *native* signification of words, except for the weightiest and most urgent reasons."†—Dr. Cumming: "When God condescends to give us a revelation, it becomes us to submit to it. Nor can they be freed from the guilt of sacrilege, who wrest his words from their *most natural, most obvious, and most common sense*, to a meaning more agreeable to their own prejudicate opinions."‡—Dr. Benson: "What can be more absurd than to imagine that the doctrines, or rules of practice, which relate to men's everlasting salvation, should be delivered in such ambiguous terms, as to be capable of *many* meanings?"§—In addition to which, I will again produce the following declaration from our warm opponent, Mr. Pirie: "*Law* requires words and phrases of the *most ascertained and unequivocal sense*."—I now appeal to the reader, Whether our conduct and course of argument, relative to those enacting terms, βαπτίζω and μαθητεω, be not perfectly agreeable to the spirit of these quotations? For, as to any *absurdity* attending our sense of those disputed words, none is pretended.

Let us now see whether some of Dr. W.'s own assertions do not corroborate our view of the case. When the meaning of βαπτω and βαπτίζω is under his consideration, he says; "It is universally agreed upon among the learned, that these words are etymologi-

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\* Exposit. Heb. vol. i. p. 41. See also p. 91.

† De Satisfact. Christi, pars i. § 23.

‡ Grounds of Present Differences among London Ministers, p. 79.

§ In Mr. Robinson's History of Baptism, p. 36, 37, Note.

cally, or according to the *radical, primary, and proper* meaning, justly rendered by the words *tingo* or *mergo*, to *tinge* or *plunge*.\* He tells us, “Just criticism requires, that similar renderings should be given to similar phrases in the same connection;” and that it is “not fair nor agreeable to the just rules of criticism, to interpret the words of an author allusively, improperly, and metaphorically, except when plain necessity urges.” † Rejecting our view of the baptismal commission, as recorded by Matthew, he asks; “Does not such an interpretation militate against the *plain and natural use* of terms, and bid defiance to the force of language?” ‡ He quotes Mr. Baxter with approbation, when he expresses himself thus: “It is generally agreed, that the *most common use* of the word *holy*, if not the only [one,]—is, to signify a thing separated to God. . . . This, therefore, being the *proper sense and ordinary use* of the word, I take myself BOUND to receive it as the meaning here, till I know more reason to the contrary.” § Relative to the same particular, and with equal approbation, he produces the following words from Dr. Whitby: “The word used for a *bastard* by this apostle being *υβος*, and the word *γνησιος* being the proper word for a legitimate offspring, had the apostle *intended* such a sense [as not only we, but a number of Pædobaptists approve,] he would have used the words, which in the Greek writers are *GENERALLY used in that sense*.” Upon which Dr. W. thus remarks: “These quotations are inserted—for the *reasons and grounds* by which their interpretation is supported.” ||—Speaking of *prepositions*, my opponent says: “It is well known, that in whatever language prepositions are used, they have no small influence in determining the meaning of those words with which they are connected, and in many cases are quite decisive;” ¶ nay, he charges me with playing

\* Vol. ii. 30.

† Vol. i. 166; vol. ii. 146.

‡ Vol. i. 328.

§ Vol. i. 371.

|| Vol. i. 376.

¶ Vol. ii. 54.

“upon the *various acceptations* of an English participle.”\*  
 —Once more: When animadverting on the misapplication of learning to the affairs of religion, and on that supercilious contempt with which Socinians frequently treat the humble follower of Christ, he says: “Yes, if he lives by faith, his religion is *irrational*; and if he submits his understanding implicitly to the plain decisions of revelation, *rejecting novel, FAR-FETCHED criticisms*, he is an *incorrigible bigot*.” †

Here, then, our author maintains, that the radical and primary meaning of the word in question is, to *tinge* (that is, to *dye*) or *plunge*;—that similar *renderings* should be given to similar *phrases* in the same connection;—that we are to consider ourselves as *bound* to understand scriptural terms in their *proper* sense and *ordinary* use;—that we should not desert the *plain*, the *natural*, and the *emphatical* use of words, when interpreting the baptismal statute;—that, had an inspired writer *intended* to convey an idea which is not natural and common to the words employed, he would have used such terms as are *generally* found in the Greek authors to express that idea;—and, that *far-fetched criticisms* are to be rejected, though we should be accounted incorrigible bigots for so doing.—I now appeal to the reader—nay, I may venture an appeal to all the world, Whether it be not on these premises that we proceed, in proof of immersion being essential to baptism; and whether these *data* do not necessarily infer our conclusion?

But there is another particular in the preceding extracts which deserves our notice, and it is this: “Prepositions have no small influence in determining the meaning of words; and, in many cases, are quite decisive.” Granted; and hence we infer, that the word *baptize*, as used by the evangelists and apostles, must signify *to immerse*: for, when connected by them with

\* Vol. i. 394.

† Maurice's Social Relig. Pref. p. iv.



any preposition, it is always, if I mistake not, either *εν* or *εις*. It is, if I have rightly observed, used fourteen times in connection with *εν*;\* and twelve times in connection with *εις*.† Now that the natural, most obvious, and most common signification of the particle *εν*, is *in*, Dr. W. I presume, will not deny. Respecting which particle Mr. James Hervey, when addressing Mr. J. Wesley, says: "I am ready to grant, that places may be found where the preposition *εν* must be understood according to your sense, [that is, *with*.] But then every one knows that this is not the native, obvious, literal meaning; rather a meaning swayed, influenced, moulded by the preceding or following word. . . . He will not allow the Greek preposition *εν* to signify *in*; though I can prove it to have been in peaceable possession of this signification for more than two thousand years."‡—It is equally clear, and will be acknowledged with equal readiness by learned men, that the natural, proper, and most usual acceptation of the preposition *εις*, is *into*. Nor, with regard to baptism, should my opponent dispute this, whatever others may do: for so completely satisfied is he of this particle signifying *into*, when connected with *βαπτίζω*, that he corrects our common version of the baptismal statute, as recorded by Matthew, reading the words thus: *Baptizing them*, "*εις ονομα*, INTO the name of Father, Son and Spirit."§—Now, as the preposition *εις*, in the very LAW of baptism, is maintained by Dr. W. to retain its native, proper, and most common acceptation, INTO; what more necessary, than to take it in the same sense whenever it is used in connection with any branch of the

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\* See the following passages in the Greek Testament, Matt. iii. 6, 11; Mark i. 4, 5, 8; Luke iii. 16; John i. 26, 31, 33; iii. 23; Acts i. 5; xi. 16.

† Matt. xxviii. 19; Mark i. 9; Acts xix. 3, 5; Rom. vi. 3; 1 Cor. i. 13, 15; x. 2; xii. 13; Gal. iii. 27.

‡ Letters to Mr. J. Wesley, p. 26, 322.

§ Vol. i. 139.

term βαπτίζω, except there should be an instance where such a construction would infer some evident absurdity? This is quite agreeable to his own rule, when he says: "Just criticism requires, that *similar renderings* should be given to *similar phrases* in the same connection."\*

I will here, with some little addition, transcribe a few lines from Pædobaptism Examined, which Dr. W., after his usual manner, in his "*full reply*," has quite overlooked. The word βαπτίζω is connected with such particles (εν and εις) as forbid our concluding that either *wash*, *pour*, or *sprinkle* is a proper substitute for it. The form of expression adopted by evangelists and apostles is always, if I mistake not, baptizing *in*, or *into* something. Thus, for example, εν OR εις, IN OR INTO *Jordan*;† εν, IN *water*—IN *Enon*—IN *the Holy Spirit*;‡ εις, INTO *the name of the Father*—INTO *the name of Paul*—INTO *my own name*—INTO *what were ye baptized?*—INTO *John's baptism*—INTO *Moses*—INTO *Christ*—INTO *his death*—INTO *death*. § ΕΙΣ, connected with βαπτίζειν, cannot be rendered *to* or *toward*; because it would be absurd to say, John baptized *to* or *toward* Jordan. Nor, in regard to this affair, can εν be translated *with* or *by*; because it would be extremely awkward to say, John baptized *with* or *by* Jordan. Besides, εις, which is used of the same administration, cannot without the strongest impropriety be so rendered. Baptism, therefore, being represented as performed *in* or *into* something, must be *immersion*; for persons cannot be sprinkled or poured *into* water, though they may be dipped, immersed, plunged into it. And as it would be absurd to speak of a person being *poured* in water, so neither is it common for us to represent any one, as either washed or sprinkled *in*, but rather *with* water.—

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\* Vol. i. 166.

† Matt. iii. 6; Mark i. 9.

‡ Matt. iii. 11; John iii. 23; Mark i. 8.

§ Matt. xxviii. 19; 1 Cor. i. 13, 15; Acts xix. 3; 1 Cor. x. 2; Gal. iii. 27; Rom. vi. 3, 4.

That the ancient ecclesiastical Greek authors, who must be allowed to understand their own language, and certainly practised immersion, both understood and used the prepositions under consideration, with reference to baptism, in the sense for which I plead, is, from their own writings,\* incontestable. This, it must be acknowledged, is a very strong evidence in our favour.

“Similar renderings should be given to similar phrases in the same connection.” Admitted; except there be a cogent reason to the contrary. On this very account, however, Dr. W. ought by no means to approve our common version of Matthew the third and eleventh, compared with the sixth verse of the same chapter: because, in the former of those verses, the particle *εν* is warped from its native signification, and repeatedly translated *with*; but in the latter, it is permitted to retain its proper meaning, and is rendered *in*—*IN Jordan*.† In confirmation of this remark, I will present my reader with a new version of the passage, and a critical note upon it, by an eminent writer and a first-rate critic.

Thus, then, Dr. George Campbell: “*I indeed baptize you IN water—He will baptize you IN the Holy Spirit and fire. Vulgate, in aquâ—in Spiritu Sancto. Thus also the Syriac and other ancient interpreters. All the modern translators from the Greek which I have seen, render the words as our common version does, except Le Clerc, who says; dans l’eau—dans le Saint Esprit. I am sorry to observe, that the Popish translators from the Vulgate have shown greater veneration for the style*

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\* Vide Constitut. Apostol. l. ii. cap. ii.; l. iii. cap. xvi., xvii.; l. vi. cap. xv., xxiii. Canon. Apost. can. l. Bevereg. Annotat. in loc Clem. Alexand. Stromat. l. ii. p. 277. Lugd. Bat. 1616. Cyril. Hierosol. Cateches. Mystag. ii. § 4. Oxon. 1703. Basilii Magni Opera, tom. i. p. 410, 411, 437, 563; tom. ii. p. 321, 322, 390. Paris. 1688.

† See Pædobap. Exam. Vol. I. p. 93, Note, this edition.

of that version, than the generality of Protestant translators have shown for that of the original; for in this, the Latin is not more explicit than the Greek. Yet so inconsistent are the translators last mentioned, that none of them have scrupled to render *εν τῷ Ιορδανῇ* in verse the sixth, *IN Jordan*; though nothing can be plainer than that, if there can be any incongruity in the expression *IN water*, this *IN Jordan* must be equally incongruous. But they have seen, that the preposition *in* could not be avoided there without adopting a circumlocution, and saying *with the water of Jordan*, which would have made *their deviation from the text* TOO GLARING. The word *βαπτίζειν*, both in sacred writers and classical, signifies *to dip, to plunge, to immerse*; and was rendered by Tertulian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *εν ὕδατι, εν τῷ Ιορδανῇ*. But I should not lay much stress on the preposition *εν*, which answering to the Heb. **ב** may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said, *αναβαινειν, to arise, emerge, or ascend*, verse the sixteenth, *απο του ἕδατος*; and, Acts the eighth and thirty-ninth, *εκ του ἕδατος, from, or out of the water*. When, therefore, the Greek word is *adopted*, I may say, rather than *translated* into modern languages, *the mode of construction ought to be preserved, as far as may conduce to suggest its ORIGINAL IMPORT. It is to be regretted that we have SO MUCH EVIDENCE, that even good and learned men allow their judgments to be WARPED BY THE SENTIMENTS AND CUSTOMS OF THE SECT WHICH THEY PREFER. THE TRUE PARTIZAN, OF WHATEVER DENOMINATION, ALWAYS INCLINES TO CORRECT THE DICTION OF THE SPIRIT BY THAT OF THE PARTY.*”\*

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\* Translation of the Four Gospels, at Matt. iv. 11, and note on the place.

—Thus that learned translator and very eminent Pædobaptist critic.

But what would Dr. W. have said, had I, on the same ground, and to an equal degree, censured the conduct of modern translators? He would certainly have exclaimed, *Bigotry! bigotry! Line of bigotry!* Nay, should he again “show his opinion,” and, as before, “answer” only a very small share of “his part,” he may, perhaps, with his usual heroism, “confront, break, and rout” this critical “phalanx.” Nor would there be the least reason to wonder, were he to represent the principal of the Marischal College at Aberdeen, as violently “enamoured and tempted” with some topic or other, in order to account for such language proceeding from the pen of a Pædobaptist. Or, if he were not disposed to make that singular excuse for him, as he has done for others, the principal would have reason to admire his forbearance, were he not laid under the imputation of “*screwing*” a positive rite “in the *vice* of bigotry.” I need not inform the reader, how keenly the poor Baptists have smarted under the hand of my opponent for supposed faults, in the eye of candour and impartiality, much less atrocious: consequently, were the doctor to escape a severe flogging, it must be ascribed to his being a *Pædobaptist*.

But, notwithstanding the preceding principles of reasoning, which, on certain occasions, are adopted by Dr. W. and naturally infer our conclusion, he endeavours to evade the necessary consequence by various modes of proceeding, the principal of which I shall now consider.

He appeals, for instance, to the authority of Dr. Owen, who tells us, βαπτίζω “doth not signify properly to *dip* or *plunge*, for that in Greek is εμβαπτω and εμβαπτίζω. . . . It no where signifies to *dip*, but as a mode of, and in order to washing:” to which Dr. W. adds, “wetting,

dyeing.”\* But how, then, could my opponent say, in the very next page; “It is *universally* agreed upon among the learned, that these words [*βαπτω* and *βαπτίζω*] are, etymologically, or according to the *radical, primary,* and *proper* meaning, justly rendered, by the words *tingo* or *mergo*, to *tinge* [that is, to *dye*] or *plunge*?” Besides, I appeal to the learned, whether Dr. Owen might not as well have asserted, that *mergo* does not properly signify to *dip* or *plunge*; for that, in Latin, is *immergo*? Nay, does not the doctor himself in the same discourse acknowledge, that “the *original* and *natural* signification of the word imports, to *dip*, to *plunge*, to *dye*, to *wash*, to *cleanse*?” and has not Dr. W. quoted the very passage?†—But it no where signifies to *dip*, except as “a *mode* of, and *in order to* washing, wetting, dyeing.” It is, indeed, natural enough to suppose, that when the act of dipping is performed by a person who is *compos mentis*, it is *in order to* something or other; either, for example, to discharge a duty or to obtain a benefit, to make an experiment or for amusement. So we may say of *βαπτίζω*, it no where signifies to *sprinkle*, except as a *mode* of, and *in order to*, wetting, staining with spots, or something else. Nay, it may be asserted of our English term *dip*, that it no where signifies to immerse, except as a *mode* of, and *in order to*, dyeing, washing, wetting, or some other purpose. But will this prove that the former term does not properly signify to *sprinkle*, or the latter to *immerse*? Is it not foreign to the subject, and mere trifling?—Dr. W. adds: “What I deny is, that the principal *end* or *design* conveyed by the word is to immerse.”‡ But here my opponent either mistakes the question, or else he artfully confounds it with one that is very different. The word *baptize*, in this dispute, denotes an *action*, required by divine law; and the simple question is, What *is* that

\* Vol. ii. 29.

† Vol. ii. 90.

‡ Vol. ii. 29.

action? Is it immersion, or pouring, or sprinkling? Not, What is the principal *end* or *design* of that action? Be the action itself, and the design of it, whatever they may, they certainly are different things, and must be so considered.

“The word *tingo*,” our author says, “which corresponds with the *primary* meaning of *baptize*, is a generic term; that is, the radical, primary meaning of it is, not any specific act, as to immerse, to sprinkle, or the like; but to effect the purpose, or to produce a *state* of being dyed, stained, wetted, and so on, by *any way whatever*, as may best answer the end in view.” He adds, in a note; “It is observable, that the best Latin writers, both ancient and modern, use the words *tingo* and *baptizo* promiscuously, in reference to the Christian ordinance.”\* That Latin authors use the word *tingo*, as answering to the term *baptizo*, is acknowledged; but that the natural, proper, and most common acceptation of *tingo*, is to *dye* or *dip*, none but those who have some hypothesis to serve will deny. As *tingo* is, if I may so call it, a *dyer’s* word; and as in the dyeing of wool, of cloth, and so on, the material to be coloured is always put *into* the tinging liquid, or *dipped* in it, what more natural or proper than to consider the verb as meaning to *dip*, except when used in an allusive sense, as it apparently is in those passages of the Roman poets to which Dr. W. refers? Were the passages to which he appeals a proof of his point, he might easily make it appear from our English classics, and especially the poets, that *dip* and *bathe* are generic terms, and that they signify to *sprinkle*, as well as to *immerse*, and to *go under the water*.† Nay, my opponent himself acknowledges, “That among dyers, washers, and so on, the *most usual* mode of effecting [wetting or dyeing] is, by *putting in* the thing to be impregnated with the

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\* Vol. ii. 31.

† See Pædobap. Exam. Vol. I. p. 109—112, this edition

moisture and the different hue. . . . Dyeing, as an art," says he, "is *usually* (though not necessarily) performed by the means or mode of *dipping*."\* But why those expressions, "most usually, usually, not necessarily?" Is he acquainted with any practitioner in the dyeing art, who dyes wool, cloth, silk, or any other article, by pouring or sprinkling the colouring liquid upon it? Or, has he heard of any approved washer-woman, who sometimes performs her business to the satisfaction of her employers, by merely *pouring* or *sprinkling* a very small quantity of purifying liquid on the linen put into her hands? Have not our biblical translators very justly represented Him who is *the King of kings and Lord of lords, as clothed with a vesture*, *βεβαμμενον αίματι*, *DIPPED in blood*?† Are not the words of Basil the language of strict propriety, when he speaks of *το εριον βαπτισθεν εν βαμματι*, *lana tincturæ immersa*, *wool baptized, immersed*, *DIPPED in the dye*?‡—Nothing is more common than to speak of *dyeing* under the notion of *dipping*, even when the latter of those words is used in an allusive sense. Thus, for instance, Mr. Henry: "Your sins have been as scarlet and crimson, a deep dye, a double dye—ye have been often *dipped*, by your many backslidings, into sin—ye have lain soaking in it, as the cloth in the scarlet dye."§—Mr. Charnock thus: "Custom *dips* men in as durable a dye as nature. . . . Whatever significancy believing works have, is from the tincture they receive from the blood of this sacrifice, wherein faith *dips* them, as being faith in the blood of Christ."||—But never, surely, was the term *tinged*, of which Dr. W. is extremely fond, used in

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\* Vol. ii. 30, 146.

† Rev. xix. 13.

‡ De Baptismo, l. i. c. i. In the same place, he also speaks of iron intended to be made red-hot, being *βαπτιζομενος εν τη πυρι*, *immersum igni*, *baptized*, *IMMERSED in the fire*.

§ On Isaiah i. 18.

|| Works, vol. i. p. 462, first edit.; vol. ii. p. 572, second edit.



a more extraordinary manner, than when, speaking of persons being admitted into the visible church of Christ, he represents it as being effected, "by having PURE water poured on them, whereby they were TINGED, washed, or ceremonially purified?\*" Our author must, certainly, be possessed of something more than the dyer's art, if he can both *tinge* and *purify*, by the single act of pouring *fair* water. But, in his own language, I will say; "Let him, for me, indulge the fancy and enjoy the profits"† of his "*latent* mystery."—In opposition, however, to all my opponent says, respecting this particular, I appeal, not only to the native and common use of the words *tingo*, and βαπτίζω, but also to the authority of that eminent critic, Dr. George Campbell, as before quoted. "The word βαπτίζειν," says he, "both in sacred writers and classical, signifies *to dip, to plunge, to immerse*; and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by *immersion*."

Dr. W., sensible that the etymological and classical sense of the word in question is against him, endeavours to evade the force of our arguments, by distinguishing between its *philological* and *legal* acceptation. Thus he speaks: "There is an important difference between A *primary* philological or etymological, and A *primary* legal sense, of terms; founded on this ground, That terms acquire different acceptations according to the positions in which they stand."‡ This observation is applied to the verb βαπτειν. "A *primary*"—"A *primary*." But are there *many* primary senses, either philological or legal, belonging to the same term?—He farther says: "The *immediate* question is not, What is the radical, primary, and proper meaning of the word *baptism*, in a philological or etymological sense; but, Whether the LEGAL, the *ceremonial*, or *sacramental* sense of the word excludes, absolutely *excludes*, every other

\* Vol. ii. 136.

† Vol. ii. 209.

‡ Vol. i. 317.

idea but immersion?—It is not necessary—that the primary philological or etymological sense of these terms [*βαπτίζειν* and *βαπτισμός*] should be the *legal* one. . . . The real *legislative* and *sacramental* force of the term [*baptize*] is of a *general nature*, and by no means confined to one specific action.”\* He speaks to the same effect in many other places:† in answer to which, the following particulars are proposed for consideration.

The question before us is not fairly stated. For the immediate subject of enquiry is not, *Whether the legal, ceremonial, or sacramental sense of the word BAPTISM absolutely excludes every other idea besides immersion?* But, *What is the real meaning of the word BAPTISM?* And, *Whether the native, primary, and ordinary acceptation of the term be retained in the baptismal statute?*—Mr. Elliott, and some others among our opposers, would have the question stated thus: Has the word *βαπτίζω* “ALWAYS that sense [immersion] and *no other?* for else it proves nothing against us; especially if this be not its *constant* meaning throughout the scripture.”‡ Just so, an author who wrote against the everlasting duration of infernal punishment. “The question,” said he, “is, *Whether the terms eternity and for ever, ought ALWAYS to signify a duration without end?*” To this Mr. Horbery replies: “Which, with submission, is not the question at all. What words signify *always*, or are used *always* in the *whole extent* of their meaning? Not *αιωνιος*, nor *αιδιος*, nor *αθανατος*, in Greek; nor the words that answer to them in other languages. The question therefore is, *Whether the words signify duration without end, not always, but in the particular subject before us?*”§

“It is not necessary, that the primary philological or etymological sense of the word should be the legal one.”

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\* Vol. ii. 5, 6, 8, 9, 68.

† Vol. ii. 113, 141, 164, 165, 361, 367, 368.

‡ In Dr. W. vol. ii. 126.

§ Enquiry into Duration of future Punishment, p. 247, 248, Note.

True; our divine Lawgiver was completely at liberty to express himself, in the enacting terms of his own law, just as he pleased. But, being supremely wise and good, and intending to be obeyed, it was necessary he should so express himself as to be *understood* by those for whom the law was designed. Now, for that purpose, what more suitable to his legislative character, than to consider him as using those enacting terms, *μαθητευω* and *βαπτίζω*, in that signification which was most natural and common to them among the Greeks, in whose language the baptismal statute stands recorded? For if a legislator, in the *only law* respecting a certain duty to be performed, use the principal commanding terms in a sense foreign to their natural and common acceptation at the time when the law is enacted, it looks as if he intended to be *ambiguous*, and not to be understood. For, as Mr. Twells observes, “It requires not only criticism, but conjuration, certainly to know what is meant by words *designedly* ambiguous.”\*—Fond, however, as Dr. W. is of distinguishing between the etymological and legal sense of commanding terms, another of my opponents, as already observed, implicitly condemns that distinction. For thus Mr. Pirie: “Poetry may admit—liberties of expression; but LAW requires words and phrases of the *most ascertained and unequivocal sense.*”†

Though Dr. W. distinguishes between the etymological and legal sense of the word *βαπτίζειν*; and though he will by no means admit that its primary philological meaning is retained in the *law* of baptism; yet when the true and proper meaning of the verb *χειροτονειν* is to be fixed, in opposition to learned Episcopalians, he appeals, as we do, to the Greek classics, and to ecclesiastical authors who wrote in the Greek language, as the most likely way to settle the signification of that disputed

\* Critical Examination of New Text and Version, part ii. p. 16.

† Appendix, p. 127.

term. Nor does he seem to have the least suspicion of the philological and the scriptural meaning of the word being different. Nay, with Dr. Doddridge, he pronounces the Annotation of Sir Norton Knatchbull on a certain text\* *admirable*; though that note is chiefly employed in determining the sense of *χειροτονειν*, by quotations from ecclesiastical writers. †—But how easily might an Episcopalian retort;—The question is not, What is the radical meaning of the word *χειροτονειν*, in a philological or etymological sense; but, Whether the *scriptural* sense of the word be *to elect*, “by the *lifting up the hands* of the people?”—Our author, by pleading for this distinction, tacitly allows the etymological and philological sense of the term *baptize*, to be in our favour; and, therefore, the following passage from Dr. Waterland, with the alteration of a single word, will here apply;—“I doubt not but the Unitarians, of every denomination, are very sensible, that our interpretation of scripture, so far as concerns this point, is the most easy, obvious, and natural, and most agreeable to the *letter* of the inspired writers.” ‡ Whether this remark be not as pertinent here, as it is in the Unitarian controversy, I leave the impartial to judge.—If this distinction be admissible, with regard to the words *μαθητευω* and *βαπτιζω*, what should hinder its application to any other emphatical term in the law of baptism? Why not apply it, if we should find occasion to support any hypothesis, to the words *preach, gospel, nations, name, Father, Son, and Holy Spirit*? Nay, why might not the particle *εις*, as used in the baptismal statute, have a legal meaning attached to it, extremely different from its primary philological acceptance, *into*? Here, however, Dr. W. has precluded himself, by correcting our common version to *preserve* that acceptance. This distinction is adapted to answer similar purposes

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\* Acts xiv. 23.

† Note on Maurice's Social Relig. p. 121, 122.

‡ Eight Sermons, p. 104, second edit.

with that of the Arians, respecting *supreme* and *subordinate* worship; concerning which Dr. Waterland says; “Any man, with your distinction of *sovereign* and *inferior* worship, might have eluded every law about *sacrificing* to the true God only.”\* So the distinction which I oppose is adapted to keep conscience easy, in the evading of any divine law, to the observance of which we are disinclined. For whatever be the natural, proper, and most common meaning of enacting terms, and however clear that meaning may be on the face of those terms, it is an easy thing for any one to say with Dr. W., “There is an *important* difference between a primary philological or etymological, and a primary *legal* sense of terms.—Terms acquire different acceptations according to the positions in which they stand. *There is hardly ANY LAW, sacred or civil, but may furnish a confirmation of this NECESSARY distinction.*” With what admirable propriety and force might this NECESSARY distinction have been applied, by the ancient Hebrews, to the law of circumcision! And in how many instances of ceremonial impurity might the operation of the same distinction have been favourable to female delicacy! Nay, what should hinder the application of this distinction to the principal terms in the eucharistical statute, so as to provide for the admission of infants to the holy table? Or, if you adopt Dr. Brett’s notion of the sacred supper, this admirable distinction will prove that those words of the institution, *τοῦτο ποιεῖτε*, are to be understood in a *sacrificial* sense, for which he strenuously contends; † consequently, that the supper of our Lord is a *sacrifice*, and the administrator a *priest*.

Nor would the operation of this principle, if admitted, be confined to institutes of a positive nature. No; it would extend a similar and powerful influence to moral

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\* Second Defence of Queries, query xvi. p. 379.

† See his reasoning in Pædobap. Exam. Vol. I. p. 107, 108, 109, this edition.

precepts and evangelical doctrines in general. So, for instance, were Dr. W. to write in defence of our Lord's atonement; and were he to plead, as others have done a thousand times, the *radical*, *primary*, and *usual* meaning of *λυτρον*, *αντιλυτρον*, *αντιλυτρον ὑπερ*, and so on; how easy it would be for any Socinian to reply;—but you forget, Sir, that, “there is an *important* difference between the *primary* philological or etymological, and the *primary* [*theological*] sense of terms, founded on this ground—That terms acquire different acceptations according to the positions in which they stand.” So that, though the several Greek terms produced were allowed, *philologically* and *etymologically* considered, to signify a *proper price* paid by way of ransom for another; yet, *theologically* understood, they have no such meaning. I appeal to the learned and the impartial, whether this be not a natural inference from our author's principle?

Again: If the *philological* be not the *legal* sense of the word, how is the latter to be distinguished? By any absurdity that would follow on admitting the philological acceptance? none is pretended. By considering the prepositions, *εν* and *εις*, with which the term *βαπτίζω* is very often connected? but those particles, as already observed, are not only consistent with its etymological meaning, but absolutely require it. By consulting the sacred history of primitive practice? but that enforces the same acceptance.\* By studying the design of baptism? that also concurs to establish the philological sense.† By appealing to the ancient fathers who wrote in the Greek language? but they unanimously agree in retaining the etymological sense for which we plead. On what principle, then, is that *legal* signification for which Dr. W. contends to be established? Why, truly, on the principle of *necessity*—the necessity of infant *sprinkling*: for without some such expedient it cannot

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\* Matt. iii. 6, 16; John iii. 23; Acts viii. 36—39.

† Rom. vi. 3, 4; Col. ii. 12.

be supported; because the philological, natural, and obvious meaning of the term *baptize*, must certainly prove fatal to that ceremony.

“There is hardly any law, sacred or civil, but may furnish a confirmation of this necessary distinction, between the ETYMOLOGICAL and LEGAL sense of terms.”\* Then Dr. Samuel Johnson might well say, Though “a man, accustomed to satisfy himself with the *obvious* and *natural* meaning of a sentence, does not easily shake off his habit, [yet] a *true-bred* lawyer never contents himself with *this* sense, when there is another to be found.”† But is this any honour to the moral character of such lawyers, or for the benefit of their clients in general? My opponent, I presume, will not suppose it. Be that, however, as it may, he seems, respecting the law of baptism, to have imbibed the spirit of Dr. Johnson’s *true-bred* lawyer; for he cannot be at all contented with the *obvious* and *natural* meaning of enacting terms in the baptismal statute. I am persuaded, notwithstanding, that a similar conduct in almost any other case, which respected either the laws or the doctrines of Christ, would be detested by him.

“There is hardly any law, sacred or civil, but may furnish a confirmation of this distinction.” IPSE DIXIT. What, *hardly* ANY LAW, of either God or man, that does not furnish a proof of *enacting terms* being used in a sense different from their etymological, natural, and obvious meaning! He might as well have said, There is hardly any law, sacred or civil, which the legislator intended to be *understood* by the common people. Or, There is hardly any law, sacred or civil, which was not designed by the enactor of it, rather for the emolument of its *interpreters*, than for the benefit of subjects at large. Or, There is hardly any law, divine or human, which is not *adapted* to puzzle, to confound, and to promote

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\* Vol. i 317.

† Beauties of Johnson, part ii. p. 104, 105, edit. 5th.

endless contention among those to whom it was given. Were this the case, in reference to the subject in hand, a selfish minister of the word might, with a pettyfogging attorney, exult in "the glorious uncertainty of the law." But why—in the name of wise legislation and of righteous law—why did not Dr. W. produce a few instances from laws both "sacred and civil" in proof of his bold assertion? Or, does he consider his assertion as expressing a fact so notorious, and so universally acknowledged, that it needs no proof? Clear, however, as it may appear in his view, I absolutely despair of seeing the *ipse dixit* proved.—I have thought of *divine* laws; but I cannot perceive the assertion apply. What is there, for instance,—I appeal to both learning and common sense,—what is there in the enacting terms of the ancient statute of circumcision, or in those of the eucharistical appointment, that can justify this distinction? I have thought also of *human* laws; but neither in them can I discern any just ground for distinguishing between the *legal* and *etymological* sense of enacting terms, except in such instances as arise from the fluctuating state of a living language.—Of this distinction, it may be presumed, Sir William Blackstone had no thought, when he gave the following rule of legal interpretation: The words of a law "are generally to be understood in their USUAL AND MOST KNOWN *signification*; not so much regarding the propriety of grammar, as their *general* and *popular* use:"—but, "where words bear either none, or a very absurd signification, if literally understood, we must a little deviate from the received sense of them."\* Conformably to this rule, Dr. W. himself has found, I presume, by experience, that in our English revenue laws, the terms *pounds*, *shillings*, and *pence*, have a legal sense, pretty near akin to their *etymological*, obvious, and popular sense. Nor do I imagine it would be of much

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\* Commentaries, vol. i. Introduct. sect. ii. See my quotations from various authors, Vol. iii. p. 130—132.



avail for either him or me to plead his distinction, in opposition to a regular demand for the land, the house, or the window tax. Many unhappy persons have also found to their shame and regret, that, in our criminal statutes, those enacting terms, *hard labour, whipped, hanged*, and so on, have a *legal* sense not much different from their *etymological* and common acceptation.—So novel and so extraordinary is his distinction between the etymological and legal sense of commanding words, that I cannot conceive of any motive he had to adopt it, besides a fondness for hypothesis. But, as repeatedly observed, infant sprinkling must have a patent of exclusive privileges; and, among other immunities, it must be considered as free from an obligation to abide by the etymological sense of enacting terms in divine law, or it cannot stand the test of enquiry.

The enacting terms of law having been universally considered as wearing a stern, peremptory, commanding aspect, it may, on a superficial view of the case, appear surprising, that my opponent should so earnestly plead for a *legal* sense of the word *baptize*, in opposition to its philological, native, and proper meaning; while it is manifestly his desire to have the mode of administration entirely under the direction of human prudence. But that surprise will cease, when it is recollected, that the legal sense for which he contends being his own manufacture, is extremely complaisant, and so compliant, that an administrator may either immerse, or pour, or sprinkle, just as he and the candidate find themselves inclined. Now this, Dr. W. knows, the philological, radical, and most common acceptation of the term in question will not admit. Hence the necessity of coining a new distinction, and of contrasting the legal with the etymological sense of the word. But as it is both natural and necessary, where it involves no absurdity, to understand expressions in their most obvious and ordinary acceptation; and as this nice distinction between the philological and legal

sense of the term in question, is far from being level to the capacities of those illiterate persons who constitute a vast majority of our Lord's disciples; it is hard to conceive how they, when thinking for themselves, can obtain satisfaction respecting the will of their divine Sovereign in this affair. Hence a strong presumptive evidence arises against the novel distinction,—a distinction, far more becoming the character of a Jesuit than that of a Protestant Dissenting Brother; as it has a natural tendency to enfeeble and vacate every law of God and of man to which it is applied.

My opponent endeavours to evade the natural force of the words *baptize* and *baptism*, by labouring to persuade us that, “at least when ceremonially or sacramentally used, they are *generic* terms, comprehending different specific modes of *purification* AND *cleansing*.” Again: After having quoted a number of Pædobaptist authors in favour of his hypothesis, he says;—“Now, I venture to appeal to the peruser of the foregoing pages, whether the verdict of many very eminent literary characters does not corroborate the doctrine contained in our general thesis, viz. That *baptize* and *baptism*, at least when sacramentally used, or in their New Testament *legislative* meaning and force, are *generic* terms?”\* In order to prove that the word *baptize* is a generic term, he says; “It is well known that, in whatever language *prepositions* are used, they have no small influence in determining the meaning of those words with which they are connected, and in many cases are quite decisive.” This has been already considered, and proved to be in our favour. But he adds: “For instance; were the subject of enquiry, how *general* and extensive, or how *particular* and confined is the meaning of any word? the use of the prepositions connected with it will often decide. Suppose, for illustration's sake, we fix upon the English word *to move*: now, in order to know that

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\* Vol. ii. 2, 113.

this is a *generic term*, I need only observe, that prepositions of various, and even contrary influence and tendency, may be consistently connected with it; as, to move *in, with, by, FROM, TO*: for a thing may be moved FROM as well as TO, or *towards* each other. But let any other word, which is only a *species* of the genus to *move* be adopted, its *specific* nature is easily discovered by the use of prepositions.”\*

Before I animadvert on this particular, candour demands that I should make an acknowledgment of having, on a certain occasion, expressed myself inadvertently. The passage to which I refer, in the second edition of *Pædobaptism Examined*, is as follows: “That many tyrants and fools have given laws to secular kingdoms, and have even presumed to legislate for Jesus Christ himself, is a fact; that some of their laws have been marked with tyrannical subtlety, and others with egregious folly, is also a fact; but that any of them ever were so crafty, as to contrive a law which, by a *single enacting term*, equally required *three different* acts of obedience, and yet were so complaisant as to feel themselves perfectly satisfied with having *any one* of those acts performed, I do not believe.”† Here, I frankly acknowledge, Dr. W. has convicted me of a mistake, and I stand reprovèd. Instead of a “single enacting term,” I should have said, *a single SPECIFIC enacting term*; and then his censure‡ would have been prevented, or at least, rendered entirely impertinent. But whether our author himself, in what he says relative to generic and specific terms, be absolutely free from all mistake, the following considerations perhaps may show.

The language of Dr. Campbell is, I think, directly in point, and much in our favour. “If the sacred penmen wrote to be understood, they must have employed their words and phrases in conformity to the *current*

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\* Vol. ii. 54, 55.

† Vol. I. p. 120, this edit.

‡ Vol. ii. 377—380.

*usage* of those for whom they wrote. . . . There is a great difference between the mention of any thing as a *duty*, especially of that consequence, that the promises or threats of religion depend on the performance or the neglect of it, and the bare recording of an event as *fact*. In the former, the words *ought to be as SPECIAL as possible*, that there may be no mistake in the application of the promise, no pretence for saying that more is exacted than was expressed in the condition: but in relating facts, it is often a matter of indifference, whether the terms be general or special.”\* Let my opponent disprove the propriety and the truth of these positions if he can.

That the constant use of the preposition *εν* or *εις*, in connection with *βαπτίζειν*, (when any preposition is employed by the sacred penman,) is directly against our author, has already appeared; and though it is granted, that the verb *to move* is a generic term, yet that his rule for distinguishing generic from specific terms is not perfectly accurate, must, I think, be admitted: for, I suppose, he will not deny, that the words *run, walk, swim, leap, hop, and creep*, are so many “*species of the genus to move.*” Yet a man may *run, walk, hop, or swim*; and an insect may *leap or creep*, “*IN, WITH, BY, FROM, TO;*” as well as “*advance, proceed, withdraw, recede.*” His application, therefore, of this rule to the word under consideration is impertinent.—That the words *immerse, plunge, dip*, are specific terms, our author admits; and that those expressions answer to the radical, primary, and most obvious meaning of the word *baptize*, the most learned Pædobaptists in general have asserted; † consequently, they have taught us to conclude, in opposition to Dr. W., that *βαπτίζειν* is a *specific* term.

\* Four Gospels, vol. i. dissertat. vi. part ii. § 20; part iii. § 8.

† See Pædobaptism Examined, Part I. Chap. II., Vol. I. p. 40, this edition.

To the numerous quotations produced from eminent Pædobaptists, in my Pædobaptism Examined, which naturally infer the conclusion just mentioned, I will add one still more express, from Dr. Campbell. His translation of Mark the seventh, third and fourth, and part of his note on the place, are as follows. “‘The Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they have washed their hands, by pouring a little water upon them;—and if they be come from the market, by DIPPING them.’ For illustrating this passage, let it be observed, that the two verbs, rendered *wash* in the English translation, are different in the original. The first is *νιψονται*, properly translated *wash*; the second is *βαπτισονται*, which LIMITS US TO A PARTICULAR MODE of *washing*: for *βαπτίζω* denotes *to plunge, to dip*—‘*Βαπτίζεσθαι*,’ says that excellent critic, [Wetstein] ‘*est manus aquæ immergere, νιπτεσθαι manibus affundere.*’ This is more especially the import, when the words are, as here, opposed to each other. Otherwise *νιπτειν*, like the general word *to wash* in English, may be used for *βαπτίζειν*, *to dip*, because the *genus* comprehends the *species*; but not conversely, *βαπτίζειν* for *νιπτειν*, the *species* for the *genus*.”—Now that this is directly in opposition to Dr. W. and expressly in our favour, none can doubt; nor will any one, acquainted with the literary character of principal Campbell, consider him as a less capable judge in matters of this kind, than my opponent. It should also be remembered, that as he is one of the most *competent*, so he is an *unexceptionable* witness; because it is evident, that the testimony he bears is inconsistent with the practice of his own communion.

The same learned translator and ingenious critic manifestly considers *λουω* as a *specific* term, though my opponent may probably look upon it as more liable to objection in that respect than the word *βαπτίζω*. Thus, however, Dr. Campbell: “There are two words which

occur in the New Testament in the sense of *washing*; yet they are not synonymous, though we have not terms which correspond so exactly as to mark the distinction between them. The words are *νιπτειν* and *λουειν*. The former, *νιπτειν*, or rather *νιπτεσθαι*, (for the middle voice is more used,) denotes to wash or bathe a part only of the body; the latter, *λουειν*, is to wash or bathe the whole body. This difference, if I mistake not, is universally observed in the New Testament. Thus Matt. vi. 17, *το προσωπον σου νιψαι*; xv. 2, *ου νιπτονται τας χειρας αυτων*. And in this gospel [according to John] the distinction is expressly marked, chapter xiii. 10, *ο λελουμενος ου χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι καθαρος ολος*; where the participle *λελουμενος* is used of him whose whole body is washed; and the verb *νιψασθαι* is joined with *τους ποδας*. That the verb *λουειν* is commonly used in the manner mentioned, see Acts ix. 37; Heb. x. 22; 2 Pet. ii. 22; Rev. i. 5. In all which, whether the words be used literally or metaphorically, the complete cleansing of the body or person is meant. There is only one passage about which there can be any doubt; it is Acts xvi. 33, where the jailor, upon his conversion by Paul and Silas, prisoners committed to his custody, is said, in the English translation, to have *washed their stripes*. The verb is *ελουσεν*. But let it be observed, that this is not an accurate version of the Greek phrase *ελουσεν απο των πληγων*, which, in my opinion, implies bathing the whole body, for the sake both of cleansing their wounds and administering some relief to their persons. The accusative of the active verb *ελουσεν* is evidently *τα σωματα* understood. The full expression is *ελουσε τα σωματα αυτων απο των πληγων*. The same distinction between the words is well observed in the Septuagint. The word *wash* in English, when used as a neuter verb, without a regimen, is commonly, if not always, understood to relate to the whole body.”\*

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\* Note on John ix. 7.

My opponent, with great parade, pleads the authority of Dr. Samuel Johnson against us, as if it were of itself decisive. The doctor, in his Dictionary, says; “ To *baptize*, is to *christen*, to administer the sacrament of baptism to one. *Baptism*, an external *ablution* of the body, with a certain form of words.”—This quotation is introduced and recommended by our author, in the following pompous manner: “ Dr. S. Johnson, as every one knows, cuts no mean figure in the annals of English literature, and stands eminently conspicuous as a lexicographer; one would expect, therefore, he could not fundamentally and *essentially* mistake as to the primary acceptation of a word, than which hardly any his famous dictionary contains had been more controverted: and yet this celebrated author has actually erred in that manner, if our opponents are in the right. He considers the word *baptism*, and, we believe, with great propriety, not as confined to any one specific action, as, to *sprinkle*, to *dip*, or the like, but as a term of latitude, according to its biblical and sacramental use. . . . Now, if our martyrs and divines were mistaken, in darker or more improved ages, must we pronounce Johnson, so much the honour of a nation enlightened with science,—JOHNSON, with regard to philology, his favourite branch, and with regard to a term so long and fiercely controverted,—must we pronounce HIM, in *this* affair, (whatever he was in some others,) ‘A being, darkly wise and rudely great?’ ”\*—Dr. W. speaks of Mr. B.’s “ *boasted* concessions,” † produced by Pædobaptists; but surely I never boasted of them at *this* rate!

Our author, as will be seen in the following pages, when handling another branch of the subject, “ plants a *cannon*,” which makes most frightful work with us; and it should seem as if he considered Johnson’s definition of the term *baptize*, in the light of a *mortar*, that will by one discharge demolish our cause, with regard to the

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\* Vol. ii. 382, 383.

† Vol. ii. 135.

mode of administration. He is, indeed, so "enamoured" with this formidable piece of Johnsonian artillery, that did he not consider infant sprinkling as requiring every support which can be procured, there would be no reason to wonder, were he "tempted" to discard some of those topics on which he argues against us.—Such is the superlative pleasure which my opponent feels on the present occasion, exclaiming, with Archimedes, in a transport of joy, "I have found it! I have found it!" that, were it not for what I consider as the interests of truth and of duty, I would not say a word to abate his high exultation: but, all things considered, the following remarks may not be improper.

Dr. W. seems to forget, that the celebrated work of Johnson is not a *Greek lexicon*, but an *English dictionary*; and that the author's business was, not to show how the words *baptize* and *baptism* are used in *Greek* writers, but what are the ideas generally annexed to them in our *English* classics. Now supposing, in this view, Dr. Johnson's definition were ever so just, it would be no proof of our author's point: because, as Dr. G. Campbell truly observes, "There has come a *gradual change* on the meaning of many words, consequent on the changes which have been gradually introduced into the church, in religious *ceremonies*, modes of government, and formula-ries of doctrine. . . . *Old* names are given to things comparatively *new*, which have, by insensible degrees, arisen out of the old, and have at last supplanted them."\* Never, perhaps, was this observation more clearly verified, than in the present instance.—The word *bishop* is defined by Johnson, "One of the *head order* of the clergy." Now, does our author allow this to be a proper definition of the scriptural term *ἐπισκοπος*, from which the word *bishop* was derived?† But, perhaps, the definition may suit his notion of a *National church* under

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\* Four Gospels, Preface, p. xii.

† See Dr. Watts's Logic, part i. chap. iv. sect. i.



*congregational* government.—It seems a little surprising, that a Protestant Dissenter should be so delighted with finding any one explain the term *baptize*, by the word *christen*; for our Nonconformist Brethren have not usually been very fond of that expression.—To preserve Dr. W. from being any longer “disproportionately enamoured” with Johnson’s authority, in reference to this affair, and a little to abate his triumph, I will produce a short anecdote, which is given us by Mr. Boswell, and is as follows. “He [Dr. Johnson] argued in defence of some of the peculiar tenets of the church of Rome. As to giving the bread only to the laity, he said, ‘They may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and *I think they are as well warranted to make this alteration, as we are to substitute* SPRINKLING *in the room of the ANCIENT BAPTISM.*’”\*—In what is *merely ritual*. Then he considered baptism and the Lord’s supper, as *merely positive* institutions.—*In the room of the ancient baptism*. Then he did not admit *sprinkling* to be the appointment of Christ.—*As well warranted to give the bread only to the laity*. Then, in his view, sprinkling is not defensible, except on *Popish* principles. Let the reader now reflect on the preceding panegyric pronounced upon Dr. Johnson, and then consider, whether in each of these particulars he be not “*plump against*” my opponent.

Mr. Boswell’s anecdote of Dr. Johnson reminds me of an observation made by an ingenious lady, with whom the Doctor had an intimate acquaintance. Mrs. Piozzi, in her Observations in a Journey through Italy, says: “The baptisterio is another structure close to the church, [the Duomo, or Cathedral at Florence,] and of surprising beauty. . . . The font has not been used since the days when immersion in baptism was deemed necessary to salvation, a ceremony still considered by the

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\* Life of Johnson, vol. ii. p. 499, 500.

Greek church as indispensable. . . . The Romanists—dropped the immersion at baptism of themselves, and in so warm a climate [as that of Italy] too!—Very strange it is to think, that while other innovations have been resisted even to death, scarcely any, among the many sects we have been divided into, retain the *original* form in that ceremony, so emphatically called *christening*.”\*

Though I do not recollect a single instance produced by our author, from the Greek classics, from the Septuagint version, or from the New Testament, whence it appears that the word βαπτίζω ever signifies to *pour* or to *sprinkle*, yet had he proved beyond all dispute, that it must on certain occasions be understood in the one and the other of those acceptations, it would not have evinced that the term is *generic*: for he acknowledges, what must indeed be admitted by all, that the English expression *dip* (to which I may add *bathe*) is a *specific* term; and yet I have produced passages from our English classics, in which those words are so used as to convey the idea of *bedewing* and of *sprinkling*, rather than that of *immersing* and of *washing the whole body*.† Nay, my opponent himself has used the term *bathed* in the same lax acceptation: for, speaking of the crucified Redeemer, he tells us, that our Lord’s “body was BATHED in its own blood.”‡ He might, therefore, on equal grounds insist, that the verbs *dip* and *bathe* are generic terms. Of this, however, and of similar instances produced for the same purpose, he was not inclined to take the least notice in his boasted “FULL reply.”

Were it granted that the word under consideration is *frequently* used by Greek classics, and by the sacred writers, in a *general* sense, it would not necessarily

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\* Vol. I. p. 312, 313.

† See Pædobap. Exam. Vol. I. p. 109—112, this edition.

‡ Vol. i. 193.

follow, as my opponent supposes, that it is in the baptismal statute a *generic* term: for the words *εκκλησια*, *αποστολος*, *διακονος*, *ευαγγελιον*, *ευαγγελιστης*, and *επισκοπος*, are all, if I mistake not, generic terms; and yet, in the affairs of Christianity, they are generally used by the penmen of the New Testament in a *specific* sense.—Nay, in the law of the sacred supper, the word *αρτος*, *bread*, which is commonly used by inspired writers as a generic term, is evidently employed in a restricted meaning, to denote *baked farinaceous food*, and therefore has a specific sense. “Give us this day our daily BREAD.” “Jesus took BREAD, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.”\* Consequently, were this argument of my opponent conclusive, it would have justified the conduct of the Artotyritæ, who, as Epiphanius informs us, † instead of *bread* only, in a specific sense, used *bread and cheese* at the holy table.—Should it be objected, The word *brake* plainly shows, that bread only—bread, in a proper and specific sense, was used by our Lord when appointing the sacred supper: it may be replied, True; but not more plainly than going down *into the water* and coming up *out of the water*, show that immersion was practised by apostolic administrators.—I may add, on the principle of this argument, those two terms which constitute the title of my opponent’s book, may both of them be considered as conveying no idea pointedly against us, more than against thousands of others, whose religious practice is far from being the subject of his particular animadversion; for, as to the word *Antipædobaptism*, it applies to those Christian professors called Quakers, as well as to us: and as to the term *Examined*, being evidently generic, it does not express whether he *grope* with his hands or *porè* with his eyes; whether he merely *interrogate*, or whether

\* Matt. vi. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 23, 24.

† Hæres. xxix. tom. i. l. ii. p. 418. Colon.

he enter into a *logical discussion*. So, when he says in his motto, *I also will show my opinion*, the term *show* is generic; nor does it inform us, whether he will exhibit his opinion to view, *orally*, by *manuscript*, or from the *press*; yet there is no doubt but he used each of these words in a *specific* sense, and with a special reference to our practice.—These particulars may serve to evince the futility of Dr. W.'s assertions and reasonings on this topic.

Our author, however, produces a long list of learned writers in order to prove, “that *baptize* and *baptism*, at least when sacramentally used, are *generic* terms;”<sup>\*</sup> on his quotations from whom I must now make a few remarks. In general, then, it may be observed, that all his quotations are the language of literary characters who professedly approved and practised pouring or sprinkling. It is no wonder, therefore, if none of them represent the word *baptism* as being, strictly speaking, a *specific* term, signifying nothing short of dipping or immersion; because they could not do so, without expressly condemning their own practice as invalid. If the authors produced had been uninterested in this dispute, as the Quakers are, his quotations would have had great weight; but, coming from Pædobaptists, they are to be considered only as attempts to vindicate their *own conduct*: consequently, though we acknowledge them to be *learned* characters, we cannot, in his own phrase, admit them as “*unexceptionable* witnesses;” because, in many of those particulars produced by him, they evidently designed to support their *own* practice. Their testimonies, therefore, can have no more weight with us, in favour of the generic acceptation of the term *baptize*; than an equal number of quotations from our Baptist authors, to prove the specific sense of the same word, would have had with him. But what, as already observed, would my opponent, and the generality of

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\* Vol. ii. 86.

Pædobaptists, have said, had I produced for that purpose a long list of testimonies from Tombes, Du Veil, Gale, Gill, the Stennetts, and others of the same persuasion, respecting this affair? Would not my conduct have been charged with puerility and egregious trifling? Nay, many of those authors, whom Dr. W. has quoted, have asserted such things, and made such concessions, respecting the meaning of the word *baptize*, the design of the ordinance, and the primitive practice, as are, by necessary consequence, inimical to pouring and sprinkling; of which the reader may see ample evidence, by consulting Pædobaptism Examined.\*

Various particulars in the testimonies produced by him, are scarcely consistent with some of his own assertions and reasonings. For instance: Turretine says, "Almost *every thing* is wont to be DIPPED and *tinged*," as our author translates, "that it may be *washed*."—Dr. Owen: "The *original* and *natural* signification of [the word βαπτίζω,] is to DIP, to PLUNGE, to *dye*, to *wash*, to *cleanse*."—Beza: "Βαπτίζειν signifies *tingere*, to *dye* or *stain*, seeing it comes immediately from βαπτειν; and—*tingenda*, the things to be *dyed* or *stained* are DIPPED."—Tilenus: "Immersion might have been *more customary* than aspersion, especially in *Judea* and other warm countries. . . . *Baptism*, if we regard the etymology of the word, signifies IMMERSION, and also aspersion; and, by *consequence*, washing."—Frid. Spanhemius, F.: "The form of baptism in use (Cent. ii.) was *immersion*."—Ursinus: "The word *baptism* signifieth a *dipping* in water, or sprinkling with water. Those of the East church were dipped their whole body in water; those of the North, in colder countries, are only sprinkled with water."—Lactantius: "When Jesus was grown up, he was baptized (*tinctus est*) by the prophet John IN *the river Jordan*."—Wilson: "*Bap-*

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\* See Part I. Chap. II. III. IV. VI. VII., Vol. I. p. 40, 132, 171, 245, 253, this edition.

*tism, dipping* into water, or washing with water. . . . To baptize, to *dip* into water.”——Pictetus: “The Muscovites err, who teach that immersion is of the ESSENCE of baptism; and those Greeks who, in the council of Florence, called the Latins UNBAPTIZED, were delirious.”——Chamier, as quoted by Lawrence, is produced from Leigh, saying, “That *immersion* expresseth the force του βαπτίζειν. To which,” my opponent says, “Mr. Leigh replies; I can find *nothing at all* in Chamier favouring your opinion of immersion.”\* But, in justification of Mr. Lawrence, and in answer to Mr. Leigh, it may be said, that the learned lexicographer might have found the following words in Chamier; and whether they be in favour of our practice let the learned judge. “Cæterum in usu elementi AB INITIO IMMERSIONEM FUISSE TOTIUS CORPORIS: quæ vis est του βαπτίζειν: unde Joannes baptizabat in flumine: deinde tamen *mutatam in aspersionem*: incertum quando: aut unde facta initio: nisi quod videntur tria millia uno die à paucis apostolis non potuisse baptizari, si singuli mersi fuissent: nec verò carcerario intra carcerem fuisse ad manum tantum aquæ, quantum mergendo opus erat.”†—He elsewhere quotes Dr. Guyse as thus expressing himself: Βαπτίζω is not restrained to “*dipping*, as its primitive (βαπτω) is:”‡ and speaking of a Chaldaic term, he produces the learned Fuller, saying; “The word, among the Syrians, primarily and properly signifies βαπτειν; that is, either *immergere* or *tingere*, [to *plunge* or to *dye*;] and because what is stained with any colour is made such *immergendo* sive *tingendo* [by *plunging* or *dipping*,] hence also it denotes *colorare* [to *colour*;] just as βαπτειν and *tingere*, among the Greeks and Latins, comprize both meanings.”§

When endeavouring to settle the signification of the

\* Vol. ii. 89, 90, 92, 97, 98, 100, 105, 106, 108, 109, 112, 113.

† Panstrat tom. v. l. v. cap. ii. § 6, p. 240.

‡ Vol. ii. 172.

§ Vol. ii. 66.

Latin word *tingo* in his own favour, Dr. W. says; "Mr. B.—*never fails*, that I recollect, to render it, when found in his Pædobaptist quotations, *to dip*."\* With this he does not appear to be quite satisfied. But though I am not convinced that, by so doing, the word was mistranslated, or that I had annexed a sense to it not intended by the authors concerned, yet, had he consulted the second edition of Pædobaptism Examined, as he *ought* to have done, he would have perceived little reason for this remark.—It may be justly queried, however, whether, in his translation of certain quotations from Latin authors, the mere English reader be fairly treated, with regard to that very word; and, indeed, whether he have not, in some instances, by the very extraordinary use of terms, represented his authors as talking nonsense? The following specimens are laid before the reader. Turretinus: "Almost every thing is wont to be dipped and TINGED *that it may be WASHED*."—Pasar: "Βαπτομαι, to dip, to imbue, to INFECT."—Walæus and Michaelis: "Βαπτω and βαπτίζω, signify, properly, to TINGE and to WASH."—Chemnitz: The water may be applied "by dipping, *tinging*, pouring, or sprinkling—by dipping, *tinging*, perfusion, or aspersion."—Pictetus; "Βαπτειν is to *tinge* and to *imbue*."—Confessio et Expositio Fidei Christianæ: "John first baptized, qui Christum aquâ in Jordane tinxit, who TINGED, i. e. baptized, Christ with water in Jordan."—Dr. Pococke: "The word *baptism* does not necessarily denote an immersion of the whole body in water, even when used to express (*Tebilah*) the more solemn degree of washing; since it is spoken of him who *only* INTINGES *even* his hand."† He elsewhere tells us, "the feet [of the Israelites] are said to be TINGED AT *the brim* (εβαφησαν εις μερος) of overflowing

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\* Vol. ii. 32.

† Vol. ii. 89, 93, 95, 96, 97, 99, 120, 111.

Jordan."\* Yes, just as my opponent, when he sprinkles an infant, *tinges* his fingers.

Now, reader, what think you of this? Is not the style of my opponent *infected* by a violent itch of novelty, and has he not given it a deep *tinge* of impropriety? Johnson, in his English Dictionary, tells us, that to *infect*, is "To act upon by *contagion*; to affect with communicated qualities; to hurt by contagion; to taint; to poison; to pollute; to fill with something hurtfully contagious." To *tinge*, he informs us, is to "imregnate or imbue with a *colour* or taste." Nay, my opponent himself uses the words *dye* and *tinge* as equivalent: for, when translating a short extract or two from Beza, his language is; "To *baptize* signifies to *dye* or *tinge*. . . . Nor indeed does βαπτίζειν signify to *wash*, except by consequence; for, *properly*, it signifies to *immerse*, for the sake of *dyeing* or *tinging*."† As to his new term, *intinge*, it seems to be a perfect stranger to our language.—But never, surely, did any of those learned authors, quoted by Dr. W., dream of telling the world that either βαπτίζω or βαπτω signifies to *dip*, and to act upon by *contagion*, to *poison*, or to *pollute*; nor yet, that "almost every thing is *imbued* with a *COLOUR* that it may be washed;" as if hardly any thing were *cleansed*, except by the act of *dyeing*! Little did the learned compilers of the Confessio Fidei Christianæ imagine, that they should ever be represented as asserting; That John, with water, gave our Lord a *colour* in Jordan. Yet so it is! How much more properly, and agreeably to the intention of those compilers, does an old Pædobaptist translator render the passage thus: "Baptism was instituted and consecrated by God; and the first that baptized was John, who *DIPPED Christ* IN *the water, in Jordan*."‡ Again: Part of the twenty-first article of Helvetica Confessio is thus translated:

\* Vol. ii. 57.

† Vol. ii. 27, 28.

‡ Harmony of Confessions, sect. xiii. p. 395; Camb. 1586.



“Baptism, according to the institution of the Lord, is the font of regeneration—in which holy font we do therefore DIP (tingimus) our infants.”\*—Dr. W., to avoid that very disagreeable term *dip*, and being aware that the verb *to dye* would not suit his purpose, adopts the words *tinge*, *intinge*, and *infect*: which expressions are used by him in a manner so uncommon, that, if I mistake not, he has no precedent for it in any author of reputation. I may venture an appeal to persons of learning and of observation, Whether his using *tinge*, *intinge*, and *infect*, in the manner he does, be not more suitable to the character of a *school-boy*, in his first attempts to translate, than to that of an *academical tutor* or of a *doctor in divinity*? Whether, in his own justification, he will here appeal to the *etymological* sense, or to any supposed *legal* and *ceremonial* sense of the terms in question, it is not for me to say; but I do not think he can have recourse to *common* sense; because that, in the *present* case, must give its testimony against him.

Once more: Though the learned Pædobaptist authors, whom Dr. W. quotes, agree with him in maintaining the lawfulness of pouring or of sprinkling; and though he produced their testimonies professedly in vindication of that opinion; yet, as to some of them, there is reason to complain of his *partially* representing their views of the subject, even in those very paragraphs whence the quotations are made. Thus, for instance, he quotes and translates Turretinus: “The term *baptism* is of Greek origin, deduced from the word βαπτω, which is to *tinge* and *imbue*; βαπτίζειν, to *dye* and to *immerse*. . . . But because almost every thing is wont to be dipped and TINGED *that it may be* WASHED, and they who are immersed are wont to be cleansed; hence it comes to pass,” and so on. † The following is the original, and the words included in hooks are those which Dr. W. has

\* Harmony of Confessions, sect. xiii. p. 397; Camb. 1586.  
Corpus Confess. Fidei, p. 70. Genev. 1654. † Vol. ii. 89.

omitted. “Baptismus vox est origine Græca, quæ à verbo βαπτω delucitur, quod est *tingere*, et *imbuerere*; βαπτίζειν, *intingere* et *immergere*. [Plut. *de Superstit.* Βάπτισον σεαυτὸν εἰς θάλασσαν, MERGE *te in mare*. Et in *Vitâ THESEI* recitat versiculum Sibyllæ de Athenis, qui optius competit ecclesiæ.

Ἀσκος βαπτίζει δύναμι δὲ τοι οὐ θεμις ἐστίν.

MERGERIS *uter aquis, sed non SUBMERGERIS unquam*. Hinc plus est quam επιπολαζειν, quod est *leviter innatare*, et minus quam δυνειν, quod est pessum ire, id est, ad exitium fundum petere.] Quia verò fere aliquid mergi et tingi solet, ut lavetur, et qui immerguntur solent abluì; hinc factum,” *et cætera*.

Thus Limborch is quoted: “It may be asked, whether immersion be so necessary, as that there is no baptism without it? *Answ.* It does not seem to be so necessary.” Here our author omits the following words: “For since baptism is only an external rite, representing an internal and spiritual action, only such an act is sufficient as fully represents to us the institution of baptism. Upon *great* and EMERGENT occasions, then, *some allowances* ought to be made, especially in *cold* countries, and in case of *infant* baptism,\* since their tender bodies would soon receive damage by being dipped into cold water. This is THE *reason* why sprinkling is at present so customary in our western climates; and though it *deviates* a little from the *primitive institution* of dipping practised in hot countries, yet baptism is duly administered by sprinkling only.” † Nay, in his very definition of the baptismal institute,

\* The original reads thus: “Ob graves itaque rationes *quandoque* immutatio quædam adhiberi posse *videtur*; præsertim in *regionibus* frigidis et septentrionalibus; et quidem maximè, *postquam infantium baptismus in usu esse cœpit*,” I. v. cap. lxxvii. § 13. Amstel. 1700. Let the learned judge, whether Mr. Jones has here done justice to his author.

† Vol. ii. 88. Limborch's System of Div. b. ii. chap. xxii. sect. ii. Jones's Translat.

only two pages before, his language is ; “ Baptism is that rite or ceremony of the new covenant, whereby the *faithful* by IMMERSION *into water*, as by”—and so on.

In another place, he thus quotes the Monthly Reviewers: “ We cannot *wholly* subscribe to this opinion ; [i. e. that there must be an immersion to constitute baptism, whether that immersion be total or partial ;] though we acknowledge there are many authorities to support it among the ancients. The word *baptize* doth certainly signify immersion, absolute and total immersion, in Josephus,\* and other Greek writers. But this word is in some degree equivocal ; and there are some eminent Greek scholars who have asserted that immersion is not *necessarily* included in baptism.” Here our author stops ; but the Reviewer immediately proceeds as follows. “ The examples produced, however, do not exactly serve the cause of those, who think that a few drops of water sprinkled on the forehead of a child, constitute the essence of baptism. In the Septuagint, it is said, that Nebuchadnezzar was *baptized with the dew of heaven* ; and in a poem attributed to Homer, (called) The Battle of the Frogs and Mice, it is said, that *a lake was baptized with the blood* of a wounded combatant. (Εβαπτετο δ' αιματι λιμνη πορφυρεφ ) A question hath arisen, in what sense the word baptize can be used in this passage. Doth it signify immersion, *properly* so called ? Certainly not ; neither can it signify a partial sprinkling. A body wholly surrounded with a mist, wholly made humid with dew, or a piece of water so tinged with and discoloured by blood, that if it had been a solid body and dipped into it, it could not have received a more sanguine appearance, is a very different thing from that partial application which, in modern times, is supposed sufficient to constitute full and ex-

\* See references to passages (Hudson's edit.) in Pædobap. Exam. Vol. I. p. 48, Note, this edition.

plicit baptism. The accommodation of the word *baptism* to the instances we have referred to, is not unnatural, though highly metaphorical; and may be resolved into a trope or figure of speech, in which, though the primary idea is maintained, yet the mode of expression is altered; and the word itself is to be understood rather *allusively* than *really*, rather *relatively* than *absolutely*. If a body had been baptized or *immersed*, it could not have been more wet than Nebuchadnezzar's; if a lake had been *dipped* in blood, it could not have put on a more bloody appearance."—Such are the *observations* to which Dr. W. adverts, when he says; "After having made some critical observations, they add these remarkable words: 'We have not yet seen any thing on this subject that hath *thoroughly satisfied* us.'"\* The following words, which conclude the article in the review, are, however, equally remarkable, though, "out of tenderness to his cause," perhaps, my opponent has not mentioned them; but left his reader to suppose that the suffrage of the reviewer is against us. "Hitherto the Antipædobaptists seem to have the *best* of the argument, on the mode of administering the ordinance. *The most explicit authorities are on their side. Their opponents have chiefly availed themselves of* INFERENCES, ANALOGY, *and DOUBTFUL CONSTRUCTION.*"†—Some of our author's readers, I doubt not, will be both disgusted and surprised, to see the *mutilated* and *partial* representation which he has given of what the reviewer said on the subject.

Having animadverted on my opponent for his manifestly partial quotations, I must now vindicate myself, respecting a similar charge. When, indeed, I reflect on the multitude of quotations produced in my book, how easy it is, through mere inadvertency, to misrepresent an author; and that the following instance is the *only one* with which I am directly charged

\* Vol. ii 366.

† Month. Rev. vol. lxx. p. 396.

by Dr. W.; it reminds me of an observation made, on a similar occasion, by Dr. Waterland. "I could not," says he, "I think, have desired a fuller testimony, from an adversary, than this is, of my fidelity in the matter of *quotations*; I might almost say, of care and exactness beyond what I had expected."\*—But let us hear the complaint, which is thus expressed. "The case of Novatian, from Eusebius, is very partially represented by our author, as if the *whole* scruple about his baptism was owing to the *mode*; whereas nothing can be more evident, than that the historian speaks of his baptism degradingly on *several other* accounts." To this remark he subjoins a long quotation from an old translation of Eusebius, relating principally to the *character* of Novatian, which does not concern the question before us; for that question evidently is; Was the mere *sprinkling* of water on a candidate, considered in those times, as *perfect* baptism? Now relative to this, our author's quotation says; "He [Novatian] fell into a dangerous disease; and because he was very like to die, was baptized in the bed where he lay, *if it may be termed a baptism* which he received; *for* he obtained not after his recovery that which he should have done according unto the canon of the church, to wit, *confirmation* by the hands of the bishop. Insomuch then as he obtained not *that*, how came he by the Holy Ghost?" †

The following is the passage, as introduced and quoted by me. That learned and laborious enquirer, Dr. Wall, could find no instance of pouring, or of sprinkling, prior to the case of Novatian; which case is thus described in Eusebius. "He fell into a grievous distemper, and it being supposed that he would die, immediately he received baptism, being *besprinkled* with water on the bed whereon he lay, *if that* can be termed baptism." Thus far I quoted the letter of Cornelius to

\* Farther Defence of Christ's Divinity, p. 107.

† Vol. ii. 176, 177.

Fabius, in Eusebius; to which I will now add the immediately following words, which are these: “*Neither* [not FOR] when he [Novatian] had escaped that sickness, did he afterwards receive the other things which the canon of the church enjoineth should be received; nor was he sealed by the bishop’s imposition of hands, which if he never received, how did he receive the Holy Spirit?”†—To the quotation from Eusebius, as it appears in my Pædobaptism Examined, I added the note of Valesius on the passage, which is as follows. “This word περιχυθεις, Rufinus very well renders *perfusus, besprinkled*. For people which were sick, and baptized in their beds, could not be *dipped* in water by the priest, but were sprinkled with water by him. This baptism was thought imperfect, and not *solemn*, for several reasons. Also they who were thus baptized, were called *Clinici*; and, by the twelfth canon of the Council of Neocesarea, these *Clinici* were prohibited priesthood.”—I produced the testimony of Bp. Taylor also, which I will here give a little more at large. “The custom of the ancient churches was, not sprinkling, but *immersion*, in pursuance of the *sense* of the word in the commandment, and the *example* of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not account it lawful to receive him into the clergy who had been only sprinkled in his baptism; as we learn from the epistle of Cornelius to Fabius of Antioch: ‘It is not lawful that he who was sprinkled in his bed, by reason of sickness, should be admitted into holy orders.’ Nay, it went farther than this; they were not sure that they were *rightly* christened, yea or no, who were only sprinkled; as appears in the same epistle of Cornelius in Eusebius, ειγε χρη λεγειν τον τοιουτον ειληφεναι, which Nicephorus thus renders, *If at least such a sprinkling may be called baptism*. And this was not spoken in diminution of Novatus, and indignation against his person; for it was

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\* Eccles. Hist. b. vi. chap. xliii. Cambridge, 1683.

a formal and solemn question, made by Magnus to Cyprian, whether they are to be esteemed *right Christians* who were only sprinkled with water, and not washed or dipped? He [Cyprian] answers, that the baptism was good, when it was done in the case of *necessity*; God *pardoning* and necessity *compelling*.\*—Let the reader now judge, whether that “competent and unexceptionable witness,” Bp. Taylor, have not vindicated me from the imputation of my opponent.

Still farther to support the cause of aspersion, he earnestly maintains, that the word *baptize*, in its New Testament and legislative use, means *to purify*; that the baptism of John was a *Jewish* purification; and that baptism, as appointed by our Lord, is the *Christian* purification. Respecting the baptism of John, he says: “It may be considered as a *final* and *general purification*, performed by John as the *last priest*. That he discharged his office as a *purifying priest* to the thousands of Israel, see Acts the nineteenth.” He also thus interrogates and replies: “What was the *nature* of that rite of which John was the appointed administrator? I answer, It was a *Jewish cleansing*, or ceremonial purification. There were *divers baptisms* in use among the Jews, [and therefore] we ought not to consider John’s *baptizations* as any other than these *Jewish purifications and cleansings*, any farther than we are necessitated to do so from the New Testament records. . . . We conclude, that John’s baptism was one of the *divers baptisms* [Hebrews the ninth and tenth] before mentioned.”† He denominates Christian baptism, “the *Christian purification*—purification *by water*—a *ceremonial* purification—and a *ceremonial purification by water*.”‡

How various and how opposite are the views and

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\* Pædobap. Exam. p. 143, 144, first edit., or Vol. I. p. 263, 264, this edition. Duct. Dubitant. b. iii. chap. iv. p. 644.

† Vol. i. 115, 116, 281, 282.

‡ Vol. i. 225; vol. ii. 24, 161, 176, 227, 355

the representatiuos of Dr. W. respecting the term *baptism!* One while, to baptize, is to *tinge*, that is, to *dye* or to *stain*; and we have *tinge, tinge, tinge*, till his very style receives a very strong *tincture* from the reiterated use of the word. At another time, to baptize, is to purify, to cleanse from pollution, spots, and stains. Is the subject of baptism considered as *fair* with moral qualifications, and *shining* with relative holiness? to baptize, is to *tinge*, to *stain*, to *communicate a colour*. Is the candidate uncomely, as being polluted with *ceremonial defilement*? to baptize, is to *purify*, to *cleanse* from ritual pollution, to purge out every stain, and to make white as the virgin snow. So admirably well fitted, according to our author, is his distinction between the philological and legal sense of the word under consideration, to prove just what you please!— That my opponent should, with such frequency and such confidence, represent John as a *purifying* priest, and his baptism as a *Jewish cleansing*, is really surprising! Of these things he speaks with as much familiarity and as much assurance, as if they were incontestably contained in scripture, and universally allowed facts; whereas, for any thing I perceive, he might with equal propriety have called the Baptist a *sacrificing* priest, and his baptism an *expiation*.

That the baptism of John was a *Jewish purification*, he endeavours to prove by comparing the language of the Baptist with an eminent prediction of Malachi. That prophet, when foretelling the appearance of Christ, says: “He is like a refiner’s fire, and like fuller’s soap. He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver.” Dr. W., having produced the text, says: “In perfect conformity to this prophetic passage, and, it should seem, with a designed and direct reference to it,\* that very messenger [John the Baptist] says of his

\* Mal. iii. 1, 2, 3; Mark i. 2, 3, 4.



Lord, whose way he was preparing, "He shall baptize you with (*ev*, *IN*, *by* or *by means of*) *fire*. Hence we may gather, that John's primary idea under the word *baptize* was, not to *plunge*, but to *purify*."\* What an argument! Malachi fortels that the Messiah should *purify* the sons of Levi. The Baptist, speaking of the same illustrious Personage, says; "He shall baptize you in the Holy Spirit and fire;" therefore, the venerable "John's primary idea under the word *baptize*, was—to *purify*!"—But were it granted, for the sake of argument, that purification was, in John's view, the primary idea; yet, while it appears from the Mosaic ritual, that purification was frequently performed by *bathing*, or washing *the whole body*; while the history of John's ministry evidently shows, that he baptized *IN Jordan*—*INTO* (*εις*) *Jordan*—and *IN Enon*;† and while common sense forbids our supposing, that either he or the candidate went *into* a river, merely to use a few drops of water in the way of pouring or of sprinkling; that latitude of administration for which our author pleads, would not be proved on the ground of John's practice. Besides, as the expressions, "He shall baptize you in the Holy Spirit and fire," are manifestly allusive and metaphorical, so my opponent's inference makes that allusive and metaphorical sense of the term, the standard of its literal and proper meaning; which is contrary to just criticism and to legitimate interpretation.‡

Nor, were he able to prove that "John's primary idea, under the word baptism, was not to plunge but to purify," would it follow, that the ordinance administered by him was a *Jewish* purification, or one of those *divers baptisms* and *carnal ordinances*, mentioned in the epistle to the Hebrews; because, in the evangelical his-

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\* Vol. ii. 12, Note.

† Mark i. 5, 9; Matt. iii. 6, 13—16; John iii. 23.

‡ See Pædobap. Exam. Vol. I. p. 40, 41, 51, 52, 53, 54, 88—93, 245, this edition.

tory, there are evident marks of his baptism being a *new* appointment. Had the ordinance he administered been an old, established rite of Judaism, why was he in particular surnamed *the Baptist*, or *the Baptizer*, in distinction from others of the priestly line? How came it, if our author's hypothesis be well founded, that the priests and Levites, when sent by the Jews to John, addressed him in the following manner: Who art thou? Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet? The emphasis of the latter query evidently lies on the word *baptizest*; for which, on the supposition of my opponent, there is no perceivable reason. Those priests and Levites appear, by their language, to have expected, that whenever the Messiah, or his harbinger, should come among them, new rites of worship would be introduced. But, not considering John as that Elias, whose coming was predicted by Malachi, they could not discern the authority by which the son of Zacharias acted, in the administration of a rite not known to their fathers.

Were the opinion of our author defensible, we might with propriety consider the baptism of John as classed by Paul among those *beggarly elements* and *carnal ordinances*, that were imposed on the Jewish church *until the time of reformation*,\* and no longer; yet, according to my opponent, part of those beggarly elements and carnal ordinances is continued, notwithstanding the arrival of that happy period. But is there any warrant in the New Testament, for considering the baptism of John as represented by Paul in so degrading a light? Is not such an idea quite foreign to the sentiments of Christians in general?—Had the baptism administered by John been one of the ancient purifications, it is natural to suppose, that all his disciples must have been *rebaptized*, previous to their admission into the Christian church. But that this was the case, Dr. W.,

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\* Gal. iv. 9; Heb. ix. 10.

I think, will not affirm.—The causes of legal pollution among the Jews frequently occurred; and therefore they often had recourse to the same prescribed modes of purification. What reason, then, can be assigned, if John's baptism was a Jewish, ceremonial purification, that it was not frequently repeated, as other modes of purification were? To say it was a *general*, a *national*, and an *extraordinary* purification, as our author does, is mere *ipse dixit*, and inconsistent with his own assertion: for he maintains, as we have already seen, that it was a Jewish cleansing, and one of those *divers baptisms* which are mentioned by Paul to the Hebrews.

Again: If John considered the baptism which he administered as a Jewish, ceremonial purification, all those whom he baptized must have been viewed by him, at the time of administration, as *legally unclean*; and, as our author maintains that the venerable administrator baptized a great number of infants, *they* also must have been regarded by him as the subjects of ceremonial impurity, whether females or circumcised males. For we cannot suppose he would *cleanse* those whom he considered as having no defilement; or *purify* those who, in his estimation, had no impurity. But of *what* ceremonial pollution were Jewish infants in general ever considered as the subjects? and *where*, in the laws of Moses, do we find a ritual purification of this kind appointed for them? It should seem, therefore, that the baptism of John was, either a new institution, or that it was not a ceremonial purification; or, finally, that infants were not partakers of it.—All the Jewish people who laboured under any ritual pollution were, for the time being, secluded from the sanctuary worship, and in various cases, from social intercourse with their neighbours. But is there any reason for us to imagine that this was the case with each individual whom John baptized? Such a supposition would be, to the last degree, wild and extravagant.

Farther: That the ordinance which John administered was a positive rite of the ancient Jewish religion, is inconsistent with one of our author's principles of argumentation. The principle to which I advert is, with the most confident air, thus expressed: "I beg leave to demand ONE INSTANCE out of all the numerous precepts, which Mr. B. calls *positive*, delivered by Moses to the chosen tribes, that required in the subject a discriminating *moral qualification*."\* Now, if this confident demand be founded in fact, the baptism of John could not be one of those legal purifications to which the Jews had been so long accustomed, but must have been a new institution; because it is manifest, nor can my opponent deny it, that the Baptist required *repentance*, and *fruits* evidencing repentance, as qualifications for the institute which he administered.† For, that the *confession* of sin, *repentance*, and *fruits meet for repentance*, come under the denomination of "discriminating *moral qualifications*," all the world will acknowledge.—Again: "He tells us, "That the baptism of John—was a rite appertaining to the legal dispensation, instituted by God the Father for the use of the Jews alone, for a *short time*, to prepare them for the kingdom of the Messiah then approaching, as by an *extraordinary general* purification, attended with suitable *instructions and exhortations* to the people, and performed by John *himself*."‡—Once more: When speaking of Jesus Christ, and with reference to his being baptized by John, he says: "It is highly probable that he, [Christ] as the *Lord of ceremonies*, (as well as of the *sabbath*,) should APPOINT and submit to one baptism."§—Now, omitting his inadvertency in first representing God the *Father*, personally, and then *Jesus Christ*, as appointing the baptism of John, I would appeal to my reader, whether this language be

\* Vol. i. 74.

† Matt. iii. 6—11.

‡ Vol. i. 118.

§ Vol. ii. 13, Note; see also p. 16, 17, Note.

not naturally adapted to convey the idea of that baptism being a *new* institution? For if it was one of the *ancient* purifications, what propriety is there, or what meaning can there be, in these expressions; "Christ APPOINTED and submitted to one baptism—God the Father instituted it for a SHORT time—to PREPARE the Jews for the kingdom of the Messiah THEN approaching—as by an EXTRAORDINARY GENERAL purification—attended with suitable INSTRUCTIONS—and performed by John HIMSELF?" To which of those *divers baptisms*, mentioned by Paul, do these characteristics agree? Or, must we desert the *etymological*, and have recourse to a *legal* sense of these various expressions? For, as to *common* sense, I am persuaded, it can affix no meaning to them that will agree to an old Jewish rite.

Once more: If the ordinance which John administered was a Jewish, ceremonial purification, and if "John's *primary* idea under the word *baptize* was to purify," as our author maintains, in what light must we consider his administration of baptism to JESUS CHRIST? Every kind of purification supposes *pollution* to be removed, of some sort or other; for where there is no degree of defilement there can be no cleansing. Did our Lord, then, under a conviction of being ceremonially defiled, and unfit for sanctuary worship, apply to John for *purification*? Or, did the son of Zacharias consider his application in that light? Nothing like it appears in the language, either of Christ or of John; nor is any thing more foreign to the history of our Lord's baptism, as recorded by the evangelists.—Of this cogent objection against the novel hypothesis, our author was not unmindful, as appears by the following words: "It may be asked, How can the idea of *purification* be applied to Christ? I answer, *With the same propriety as to any other Hebrew*. For, as it would be no derogation of his moral and divine character, to suppose him

capable of *ceremonial impurities*, as well as any other Jew, such as followed the touch of a *corpse*, a *bone*, and so on (see Numb. xix.); so it would be no impropriety to allow, that he might be purified. . . . It is highly probable, that he, as the Lord of ceremonies, (as well as of the sabbath,) should appoint and submit to one baptism, as a general substitute for all ceremonial purifications."\*

"Christ was capable of ceremonial impurity, like any other Jew." But is this a *fact*, or a *rash, ungrounded* assertion? If the former, he was capable of being rendered unfit, notwithstanding his perfect moral purity, for the temple worship; and must, like the Jews in common, while such impurity continued, lie under the law of exclusion from a participation in that worship, for the space of seven days.† Now, reader, is this credible? But, "he that can believe it, let him." — "Capable of impurity, by touching a corpse or a human bone." Our Lord touched the *bier*, on which a corpse lay; he touched a supplicating loathsome *leper*; and he permitted a *diseased* woman to touch the fringe of his garment.‡ Now, in each of these cases, any other Jew must unavoidably have contracted ceremonial impurity. But was it so with our Lord? There is not the least appearance of any such thing; nor do I recollect any writer whatever, except my opponent, who seems to have entertained the least suspicion of that kind, but quite the reverse. I will present the reader with a few instances that have occurred to observation.

Thus Mr. Henry: "There was a ceremonial pollution contracted by the touch of a leper; but Christ would show that, when he conversed with sinners, he was in *no danger* of being infected by them. . . . *He came and touched the bier*, or coffin, in or upon which the

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\* Vol. ii. 13, Note.

† Numb. xix. 11, 12, 13.

‡ Luke vii. 14; Matt. viii. 3, and ix. 29.

dead body lay; for *to him* it would be *no pollution.*"\*  
 —Bp. Hall: "The patient laboured of—a disease, that had not more pain than shame, nor more natural infirmity than legal impurity. . . . She was a Jewess, and therefore well knew that her touch was, in this case, no better than a pollution, as hers, perhaps, but *not of Him*: for—the Son of God *was not capable of impurity.*"†  
 To this agrees that of Paul concerning our great High-priest: "Holy, harmless, UNDEFILED, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's."‡  
*Harmless, UNDEFILED.*—Thus Dr. Owen on the place: "The one is, he *did* no evil in himself; the other, that he *contracted* none from any thing else, nor from any persons with whom he conversed. . . . Many things might befall the high priests of old, whereby they might be *legally* defiled, and so rendered incapable for the discharge of the office. . . . But no such thing was our High-priest liable unto, either from himself or from converse with others. As he was unconcerned in [polluting] ceremonials, so [he was complete] in all moral obedience, nothing could affix on him either *spot or blemish*. . . . Whereas it was his design and work to sanctify and cleanse his church—how had he been meet to attempt or effect this work, had not he himself been *every way* undefiled?"—Mr. Duncan: "He [Christ] not only was to do no evil, but to *contract no pollution* from those he conversed with; which is the meaning of the—qualification *undefiled*. This was a necessary qualification of the high priest of old, who was still to be legally clean."§—Thus Dr. Whitby: "*Undefiled* by

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\* On Matt. viii. 3, and Luke vii. 14.

† Contemp. on New Test. b. iv. cont. vii. See Dr. Whitby on Matt. viii. 3.

‡ Heb. vii. 26, 27.

§ On Heb. vii. 26.

the impurities of others.”——Dr. Doddridge: “*Unpolluted* by others.”——Mr. Rawlin: “Though [Christ] passed through a sinful world—yet he contracted *no manner of defilement* from any person or thing whatever.”\*——Abp. Usher: “In himself [Christ] is *holy*; to others, *harmless* and innocent; *undefiled* of others or of *any thing*. In all which he differeth from [the priests of the house] of Aaron; for they [were] neither holy in themselves nor innocent; neither undefiled, but polluting and being polluted by others.”†——Dr. Guyse: Christ “was never tainted with the least pollution in heart or life, nor *defiled* by means of other persons or things, (as the legal priests were,) to interrupt him in the performance of his sacerdotal office.”‡—Thus these paraphrasts, commentators, and learned authors.

“Christ was capable of ceremonial impurity, by touching a corpse or a bone.” Must we, then, consider our Lord, when he *came from Galilee to Jordan*,§ as labouring under that species of ceremonial defilement, and as cleansed from it by the baptism of John? Nothing less; for, had he been so polluted, not the water of Jordan, but the *water of separation*, prescribed by divine law,|| must have been the mean of his purification.—Besides, *legal* pollution supposes, in the subject of it, *moral* impurity, of which it is an emblem: nor have we any more ground for concluding, that our Lord, at the time of his baptism, was legally unclean, than we have to imagine that he, on that occasion, professed *repentance*.—Dr. W. has charged our sentiments, relative to the proper subjects of baptism, with savouring of the “Socinian leaven;” of which we are not aware. But I may venture an appeal to the

\* On Justification, p. 130, 131. Glasgow edit.

† Body of Divinity, p. 171, edit. 5.

‡ On Heb. vii. 26. See Grotius, Braunius, and Bengelius, in loc.

§ Matt. iii. 13.

|| Numb. xix. 9—22.



reader, whether, in his own favourite expression, this notion of my opponent be not pretty strongly *tinged* with something of that kind? I most sincerely acquit him, however, of having any such intention; and consider his conduct, in this respect, as resulting merely from the pressing necessities of that cause which he defends. For the modern practice of *sprinkling* must be supported. To this end, baptism, as administered by John, and commanded by Christ, must be considered in the light of a *ceremonial purification*. But this will not correspond with our Lord himself being baptized, unless, while conversant among men, you pronounce him *liable* to ceremonial pollution, by touching a *corpse*, a *bone*, and, in I know not how many other ways—*equally liable* as any other Hebrew! Thus the grand principle on which Paul proceeds in his Epistle to the Hebrews, in proving the singular pre-eminence of our Lord's person and priesthood, in comparison with those of Aaron and his successors, is obliged, in this instance, to give way to the exigences of infant sprinkling! I may here, however, adopt our author's own expressions, relative to another case, and say: "Before we accede to such a [sentiment,] is it not proper to pause—to pause again—and to enquire with holy *alarm*, on what ground"\* it is that we can be justified, in representing the HOLY ONE of God as having no prerogative above the Jews in common, with regard to the necessity of ceremonial purification?

"One baptism a general substitute for all ceremonial purifications." But to whom will this very extraordinary position apply? To our *Lord* only? by no means, for the reasons just produced.—To the *Jews* in general of those times? far from it; for they, previous to the death of Christ, were under the same obligation to use the old ceremonial purifications, after John began to baptize, as they were before he appeared among them.

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\* Vol. i. 320, 321.

That baptism, therefore, could not be a *substitute* for all those purifications; because it is absurd to speak of *one* rite being a substitute for *many*, while the latter are present, in full force and in actual use.—To *Christians* of every age and of every country? Neither will the position apply here, except the Pædobaptists in general be under a gross mistake, in representing baptism as coming in the place of circumcision; because it is incongruous to imagine, that it should be a substitute for the one as well as the other, their nature and their design being so very different. Nor has my opponent any more ground to conclude, that baptism was intended as a substitute, either for the legal purifications or for circumcision, than he has to assert, that the holy supper is a substitute for all the Jewish offerings, whether they were propitiatory or eucharistical. Besides, it has not yet been proved that baptism, whether as administered by John or by the disciples of Christ, is justly denominated a *ceremonial purification*.

Dr. W., perhaps, may say; Though it were admitted that the baptism of John was a *new* institution, it might notwithstanding be properly considered as a ritual Jewish cleansing. On supposition of such a plea, I would answer by demanding; Whether, in the New Testament, it be ever considered in that light? Whether any new legal defilement had arisen among the Jews, which rendered it necessary for a new purification to be appointed?—a species of impurity, for the removal of which the Mosaic institutes had not provided? And, whether this be not mere hypothesis, invented to support a tottering cause? I will add;—the assertions of my opponent, respecting that ordinance which John administered, are little short of a direct contradiction to the divine testimony; which represents it, not as a Jewish *ceremonial purification*, but as the baptism of *repentance for the remission of sins*.\* By which emphatical deno-

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\* Mark i. 4.

mination we are taught, that the attention of its proper subjects (the case of our Lord alone excepted) was directed, not to *the removal of ceremonial impurity*, but to *the pardon of their offences* through divine grace.— But supposing it were granted, that John's baptism was a ceremonial purification, it would not thence follow that he practised either pouring or sprinkling; for our author himself, in concurrence with divine revelation, speaks of John's "baptizing penitent sinners IN Jordan and Enon." \* That he elsewhere contradicts this, and by so doing is "*plump* against" himself, is allowed; but that this representation of John's practice agrees with immersion only, all the world, I think, must admit. For where do we read in the history of baptismal practice, or when did we hear, either of Dr. W. or any other administrator, *sprinkling* or *pouring* water on the subject IN a river? No; when my opponent intends to *sprinkle* an infant, he never, I presume, thinks of going to any river for that purpose; but considers it quite sufficient, whether in a private house or in a place of public worship, to *tinge* his fingers in a basin of water, or, at most, to "*intinge* even his hand."

But neither our author nor his cause can be satisfied with considering and representing the baptism of John as a *ceremonial purification*; for he frequently insists, and his cause demanded it, that *Christian* baptism is "*the Christian PURIFICATION—purification BY WATER—a CEREMONIAL purification—and, A CEREMONIAL PURIFICATION BY WATER,*"—as before observed. But whether this language of the Mosaic dispensation, and these Jewish ideas, be just and proper, admits of a query; as the following particulars, perhaps, may show.

To represent the term *baptize* as meaning to *purify*, and the word *baptism* as denoting *purification*, is inevitably attended with absurdity in language. Let us make

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\* Note on Social Religion, p. 68.

an experiment on Dr. W.'s own phraseology, by substituting *purify*, *purified*, *purifying*, and *purification*; for *baptize*, *baptized*, *baptizing*, *baptismal*, and *baptism*, as used by himself. That verbal substitution admitted, he speaks as follows: "*Purified* INTO this union—every person purified INTO *Christ*, is purified INTO *his life*—purification INTO *the name*—purified INTO [*Christ*] *at large*—PURIFYING *purification* was familiarly known to the Jews—*purification* is a Christian ordinance, which implies a *ceremonial* PURIFICATION"\*—and so on.—The same substitution of terms continued, other eminent Pædobaptists will be represented as expressing themselves in a similar manner. Thus, for instance, Mr. Henry would say; "We are by our *purifying* covenant obliged to mortify sin. . . . A Christian is by *purification* BURIED with Christ."†—Dr. Waterland: "The faith [which persons] have been *purified* INTO."‡—Dr. Owen: "We are *purified* INTO the name of Jesus Christ. . . . Socinus, INTO whose name [the Reformed churches in Poland] have all—been *purified*. . . . There are thousands in the Papacy, and among the Reformed churches, that are wholly *purified* INTO their [the Socinians'] vile opinions and infidelity. . . . He [Christ] was pained, as a woman in travail to be delivered, to come to be *purified in his own blood*."§—Dr. Doddridge: "Have you—so utter an indifference to the honour of that Redeemer, INTO whose religion you were *purified*?"||—Mr. Henry's Continuator: "All these—are—*purified* INTO the Christian faith."¶—Mr. Rogers: "Let us reflect that we are—*purified* INTO an irreconcilable enmity with sin, the world, and the

\* Vol. i. 133, 135, 139, 193; vol. ii. 231, 369.

† Quoted by Dr. W. vol. ii. 287.

‡ Importance of Doct. of Trinity, p. 193.

§ On the Person of Christ, p. 150. Mystery of the Gospel Vindicated, Pref. p. xv. lxiii. p. 515.

|| Sermons to Young Persons, Serin. i. p. 29, edit. 4th.

¶ On 2 Tim. iii. 5.

devil.”\* How awkward and how absurd is this way of speaking! and yet scarcely any thing is more common among Pædobaptists, when they are not expressly defending the practice of pouring or sprinkling, than for them to speak of being *baptized* INTO this, that, or the other. Thus we are taught, by their own phraseology, that the preposition *into*, naturally and properly connects with the word *baptize*; and it is equally apparent that it will not connect with the term *purify*.

Dr. W., however, has endeavoured to prove, by an induction of particular instances, that the terms *purify*, *purifying*, *purified*, and *purification*, answer to the word *baptize*, and its derivatives, wherever the one or the other of them is found in the New Testament. That the term *purify*, when used as a substitute for *baptize*, will in many cases make *sense*, and *read* agreeably, is allowed; but so will the words *pour* and *sprinkle*, which nevertheless my opponent rejects, as being improper: and I hope to prove, in the following paragraphs, that the idea conveyed by his favourite word *purify*, is on various accounts extremely erroneous.

Dr. W., in that induction of particular passages from the New Testament which he has made, relative to the word *baptize*, uniformly contrasts his chosen verb *to purify*, with the term PLUNGE; as if that had been the expression most commonly used by us. But this, notwithstanding his boasted candour, is very unfair: for he knows that it is not the verb *to plunge*, but the word IMMERSE, that is usually adopted by us on this occasion. He also knows that the term PLUNGE, does not signify merely *to immerse*, but *suddenly* and *violently* to immerse; for which reason we do not think it the most eligible word by which to render the enacting term *baptize*. On the verb active, *to plunge*, Dr. Johnson says; “ This word, to what action soever it be applied, com-

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\* In Johnson's Dictionary, under the word Baptize. See Pædobap. Exam. Vol. I. p. 88—90, this edition.

monly expresses either *violence* and *suddenness* in the agent, or *distress* in the patient." Now it should seem that, for this very reason, my opponent made choice of the term *plunge*, rather than immerse or dip, in order to give a ridiculous air to our sentiment and practice.

Our author, as we have before observed, maintains that the particle *εις*, in the *law* of baptism, signifies INTO; in which we have the happiness to agree with him. It is highly reasonable, therefore, to conclude, that the preposition must retain its natural, proper, and, as Dr. W. has taught us, its *legal* signification, in those passages of the New Testament where baptism is mentioned. But what propriety or sense is there in representing the evangelist Mark and the apostle Paul speaking thus? Jesus *was* PURIFIED *of* John, *εις*, INTO *Jordan*—So many of us as were PURIFIED, *εις*, INTO *Jesus Christ*, were purified, *εις*, INTO *his death*—PURIFICATION, *εις*, INTO *death*—PURIFIED, *εις*, INTO *one body*—As many of you as have been purified, *εις*, INTO *Christ*, have put on Christ. Is not this form of expression, (and instances might have been multiplied,) to use the language of Dr. W., a "*grating* impropriety—a *preposterous* conduct—an *unparalleled* abuse of language?"\*

To free this mode of expression from the absurdity which attends it, he alters our common version, and represents John as purifying AT (not IN, *εν*), *Jordan*; nay, he would persuade his reader that the particle *εις*, when connected with *Jordan*, means neither *into* nor *in*, but AT. Jesus *was* baptized, *εις*, AT *Jordan*.† He also represents John as *purifying*, *εις*, AT *Enon*; and Philip, with the Eunuch, as going "*down both into* (*εις*, *ad*, vel *in*, TO or TOWARDS) *the water*."‡—On the contrary, in order to expose the practice of immersion to ridicule, he retains our vulgar translation, because it gives that improper turn to the particle *εν*, which Dr. Campbell so severely censures. Thus, for instance, he unfairly repre-

\* Vol. ii. 23.

† Vol. ii. 10, 14, 15.

‡ Vol. ii. 17, 18.

sents our sentiment and practice as giving the following turn to various passages: *I plunge you*, εν, WITH *water*—*but he shall plunge you*, εν, WITH *the Holy Ghost*. *I indeed plunge you* WITH *water* (ὕδατι); *but—he shall plunge you* WITH [ΕΝ πνευματι ἁγιῳ] *the Holy Ghost* and WITH *fire* (καὶ πυρι).\* Here he very unfairly suppresses the preposition εν, as connected with πνευματι ἁγιῳ; while he gives us ὑδατι and πυρι, which have it not.—So in all other places of a similar kind, where our translators have rendered that preposition *with*, he retains it, without having the candour to acknowledge, that its native, proper, and most usual acceptation is *in*; and that it is as THUS understood we connect the idea of immersion with it.

His favourite words, *purify* and *purification*, make something worse than a merely awkward appearance, in the following passage. *Are ye able to—be PURIFIED with the PURIFICATION that I am PURIFIED with?—Ye shall indeed—be PURIFIED with the PURIFICATION that I am PURIFIED with.* To defend this novel and very extraordinary representation of our Lord's bitter sufferings, to which the words manifestly relate, our author says: "Here seems to be implied the idea of *initiation* as of proselytes, as also the *secondary* idea of being *tried*, or put to the proof, attending some kinds of purification, as of metals by the fire, cloth by the fulling mill, and so on."†—But why the idea of *initiation*? In our Lord's baptism by John, before he entered on his public ministry, there may, perhaps, be something like *initiation*; but in his last sufferings and sorrows, to which he here plainly adverts, the idea of his *exit*, rather than of his *initiation*, is very strongly suggested. Singularly strange and extravagantly incongruous, therefore, must it be, to compare the *concluding* scene of our Saviour's vicarious obedience and sufferings, with the

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\* Vol. ii. 11, 16.

† Vol. ii. 14, Note.

*commencement* of a professed obedience to God, in the pretended proselyte baptism among the Jews!

The agony and crucifixion of our Lord must necessarily, however, be considered as a *purification*. But from what was he purified by them? Not, if our author be right, from *ceremonial* pollution; for that he received long before his death, and once for all, from the hand of John. Was it, then, from personal impurity of a *moral* kind? my opponent will not assert it. From what then? Why, we must in our ideas recur, either to the purification of metals by fire, or to that of cloth in a fulling mill. But even *this* looks very much like cleansing from dross, or from filth; and therefore it will not apply. What then must be done? Done! why the case is plain. There is a *secondary* idea of purification, which must here be adopted; and that is, to be *tried* or put to the *proof*. Then we must consider the inexpressible and overwhelming sufferings of Christ, in the light of an *experiment* made on his purity, or on his fortitude; not as an *atonement* for sin;—as a *test* of his own excellence; not as an *expiation* of human guilt! I had much rather have seen this interpretation of the passage in Dr. Priestley's writings, than in those of Dr. W.—“The purification that I am purified with.” So, according to my opponent, says the text. No; replies his comment. It is the idea of *initiation*. Yet, even this will not thoroughly answer. He must, somehow or other, obtain the “secondary idea of being *tried*, or *put to the proof*,” and then he will be completely satisfied.—This brings to remembrance the following sayings of Dr. Waterland, respecting the conduct of Arian opponents. “You are straining hard for some *odd, peculiar* sense of the word *creature* or *created*, which is to be called the *scripture* sense; and if this does not relieve you, all is lost. . . . Religion—is the only subject in the world, wherein a man may dispute the most certain and most



indubitable proofs, and yet be allowed to be in his senses."\*

Let us now see how Dr. Campbell renders the passage we have been considering, and criticises upon it. Thus, then, that learned critic: "*Can ye drink of such a cup as I must drink; or undergo an IMMERSION like that which I must undergo?* The primitive signification of βαπτισμα, is *immersion*; of βαπτίζειν, to *immerse, plunge, or overwhelm*. The noun ought never to be rendered *baptism*, nor the verb to *baptize*, but when employed in relation to a religious ceremony. The verb βαπτίζειν sometimes, and βαπτειν, which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words, to *dip, to wash, to plunge*. When the original expression, therefore, is rendered in familiar language, there appears nothing harsh or extraordinary in the metaphor. Phrases like these, to be *OVERWHELMED with grief, to be IMMERSED in affliction*, will be found common in most languages."† Such is the testimony of this "competent and unexceptionable witness;" and, indeed, with regard to the meaning of the term *baptism*, he is quite uniform throughout his Translation of the Four Gospels, and his notes upon them.

Dr. W. insists, that no "two words in the English language are *adequate* to express the exact idea of the Greek words βαπτίζω and βαπτισμος." He, however, appeals to the reader, whether the terms *purification, dedication, consecration, separation to God, "or the like,"* be not more proper than *immerse* and *immersion*?‡ Nay, the terms to *initiate*, and, in some connections, to *try, to put to the proof*, are, according to our author, more happily adapted to express the meaning of the word

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\* Defence of Queries, query xii. p. 195. Importance of Doct. of Trin. p. 400, 401.

† Translation of the Four Gospels, and note in loc.

‡ Vol. ii. 22; see also p. 10, 20, 21.

*baptize*, than is the verb *to immerse*.—That his chosen terms are sufficiently remote from directly expressing the idea of *immersion* in water, is readily granted; but then it should be observed, that both persons and things, under the Mosaic law, might be *dedicated, consecrated, separated* to God, without the least use of water; and yet Dr. W. as we have already seen, considers the use of water as *essential* to that which is of a positive nature in baptism. As to the term *purification*, which, on the whole, he prefers to any other word in the whole compass of our language, it seems to be here unhappily associated; for a small degree of reflection will convince us, that as thousands of the Israelites were purified from legal pollution who were never in any peculiar sense *initiated, dedicated, consecrated, or set apart* to God; so individuals among them were dedicated to Jehovah, when they had no particular need of being *legally purified*. Besides, though my opponent admits, that when a minister of the word solemnly *immerses* in water a suitable subject for baptism, one species of the Christian *purification* is performed; yet he avers, that “we have not *one single instance* of one person’s *dipping another* in water, [as a mode of ceremonial purification,] within the sacred annals of four thousand years.”\* Consequently, either what he calls the Christian purification admits of greater variety in the mode of administration than the Jewish purifications did, when performed by a priest, which is departing from his own rule; or else he is inconsistent with himself, in acknowledging immersion in the name of the Lord to be a *species* of the Christian purification.

He farther insists, “That the words *baptize* and *baptism*, in the sacramental sense of them, ought not to be changed for any other.” But it has already appeared, that what he calls the *sacramental* sense, in distinction from the *native* and *proper* meaning, is a mere fiction, adapted to mislead incautious readers, and the subter-

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\* Vol. ii. 169.

fuge of a bad cause.—“Ought not to be changed.” But why so? Is there any thing sacred, solemn, or important in those terms, more than in others of the same signification? Or, must they be left untranslated because their meaning is *absolutely uncertain*?—Father Simon, with a view to establish the necessity of tradition, as the foundation of all religious knowledge, insists; That “the greater part of the Hebrew words [in the Old Testament] are equivocal, and their signification entirely uncertain . . . . There is always ground to doubt,” says he, “whether the sense which [a translator] gives to the Hebrew words be the true sense, because there are other meanings which are equally probable.”\*—To which, among other things, Dr. Campbell replies: “As to multiplicity of meanings sometimes affixed to single words, one would be at a loss to say what tongue, ancient or modern, is most chargeable with this blemish. Any person accustomed to consult lexicons will readily assent to what I say. In regard to English, (in which we know it is not impossible to write both unambiguously and perspicuously,) if we recur to Johnson’s valuable dictionary for the signification of the most common terms, both nouns and verbs, and overlook, for a moment, our acquaintance with the tongue, confirmed by long and uninterrupted habit, we shall be surprised that people can write intelligibly in it, and be apt to imagine that, in every period, nay, in every line, a reader will be perplexed in selecting the proper, out of such an immense variety of meanings as are given to the different words. In this view of things, the explanation of a simple sentence will appear like the solution of a riddle.” He adds, in a note; “To the noun *word* Johnson assigns twelve significations; to *power*, thirteen; to *foot*, sixteen. The verb *to make* has, according to him, sixty-six meanings; *to put*, eighty; and *to take*, which is both neuter and

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\* In Dr. Campbell’s Four Gospels; vol. i. dissertation iii. § 1.

active, has a hundred and thirty-four. This is but a small specimen in nouns and verbs; the observation may be as amply illustrated in other parts of speech.”\*

Our author proceeds: “Would Mr. B. have these words, *baptize* and *baptism*, discarded, provided our present version were to be changed for another *new-furbished*; and some English words introduced, ‘competent to express their adequate idea?’”† As to that compound epithet *new-furbished*, I shall in silence admire its elegance; but with regard to his confident query, I would reply by demanding, whether βαπτίζειν and βαπτισμος are to be considered in the light of sacred technical terms, which it is *unlawful* to translate into any language? Or whether, like the Hebrew term *Selah*, they are of such an *abstruse* and *uncertain* signification, that the most learned translators could never be satisfied about their natural and proper meaning? That the German, the Dutch, the Danish, and the Swedish translators of the New Testament, have all “discarded” the words, and substituted others, which convey the idea of *immersion*, was shown in Pædobaptism Examined;‡ and that the authors of the Welsh version have dared to “discard” the words *baptize* and *baptism*, our opponent himself informs us.§ Whether that version was an old one, and *new-furbished* by the British translators, this deponent indeed hath not said; but that they ventured to translate the words in question, his testimony is quite explicit.—Here, then, it is natural to ask Dr. W., whether the authors of those different versions are to be considered as guilty of any crime, before God or man, in translating those Greek words into their own languages? Nay, it may be demanded, whether he can produce a single instance from the Old or the New Testament, of any capital enacting

\* In Dr. Campbell's Four Gospels, vol. i. dissertation iii. § 10.

† Vol. ii. 27, 28.

‡ Vol. I. p. 46, 47, 50, 219, 220.

§ Vol. ii. 371.

term in divine law being left *untranslated*, except the word *Selah*, and some other Hebrew terms in the titles of the Psalms, come under that denomination? And whether, were he to “show his opinion,” it could be proved, that any translators would have done right in leaving such enacting term untranslated? Why, for example, were not the original terms, both in Hebrew and Greek, for the ancient *circumcision*, the *passover*, and so on, retained, with English terminations, in our common version, as well as *baptize* and *baptism*? My opponent will not surely assert, that it is of more importance for the mere English reader to know the meaning of *those* words than of *these*. What substantial reason can be produced for translators’ retaining the Greek term *baptism*, in the manner they have generally done, rather than, with an English termination, Κυριακον δειπνον, which is the original name of our *Lord’s supper*? I will add, why should the commanding word βαπτίζειν be retained in any version as it is, rather than φαγεῖν and πειν, which are enacting terms, in the law of the holy supper? Are not the illiterate, for whose use translations of the sacred volume are intended, concerned in the one case equally as in the other? No reason of any weight can be assigned for modern translators’ transferring the original word *baptism* into their versions, that I perceive, except *prescription* and *general custom*.

Dr. W., I presume, is averse to the word baptism being translated, because he cannot bear to think of the term *dipping*, or the word *immersion*, appearing either in the baptismal statute or in the sacred history of primitive practice: but he has, notwithstanding, too much learning, and too much integrity, to approve of the word being translated *sprinkling*, *pouring*, or even *purification*. He, therefore, chooses to have the original term of a dead language retained, that whenever he “shows his opinion” upon the subject, he may have

more scope for the exertion of his polemical talents, in "confronting, breaking, and routing" every "phalanx" of arguments that dares to oppose him. I know not, however, that there is any great reason for him to suspect, that the *practice* of pouring or of sprinkling would have been much less general in Great Britain than it now is, had our translators, in the time of king James the First, rendered the word *baptism*, *immersion* or *dipping*. For it is not at all unlikely, but the generality of the people here, as well as in Germany, Holland, and so on, would have acted in contradiction to their biblical version, and have thought themselves fully justified in so doing; because it would have been as easy for them to have distinguished, between the *sacramental* and the *etymological*, or vulgar, sense of those terms, as it is for our author so to distinguish respecting the word *baptize*.

Let us now hear Dr. G. Campbell, relative to this very subject, who speaks in the following manner: "In several modern languages we have, in what regards Jewish and Christian rites, generally followed the usage of the old Latin version, though the authors of that version have not been entirely uniform in their method. Some words they have transferred from the original into their language, others they have translated: but it would not be always easy to find their reason for making this difference. Thus, the word *περιτομη* they have translated *circumcisio*, which exactly corresponds in etymology; but the word *βαπτισμα* they have retained, changing only the letters from Greek to Roman; yet the *latter* was just as susceptible of a literal version into Latin as the *former*. *Immersio*, *tinctio*, answer as exactly in the one case, as *circumcisio* in the other. And if it be said of these words, that they do not rest on classical authority, the same is true also of this. Etymology and the usage of ecclesiastic authors, are all that can be pleaded.

“ Now, the use with respect to names adopted in the Vulgate has commonly been imitated, or rather implicitly followed, through the western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them: hence, we say *circumcision*, and not *peritomy*; and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason I should think the word *immersion* (which, though of Latin origin, is an English noun, regularly formed from the verb *to immerse*) a better English name than *baptism*, were we now at liberty to make a choice; but we are not. The latter term has been introduced, and has obtained the universal [rather *general*] suffrage; and though to us not so expressive of the action, yet, as it conveys nothing false or unsuitable to the primitive idea, it has acquired a right by prescription, and is, consequently, entitled to the preference.”\*—Thus that learned translator and acute critic, whom Dr. W. himself must acknowledge to be a “competent and unexceptionable witness” in our favour.

Respecting the Welsh translation of βαπτίζω and βαπτισμός, our author says: “The British words *bedyddio* and *bedydd*, used in that version,—are neither the original words themselves with a different termination, nor yet are ever used to denote exclusively any one specific action whatever, as plunging, perfusion, sprinkling, or the like. They are *generic terms* that signify, more exactly than any others I know, the ideas conveyed by the original terms, as we have defined them.”†—Not understanding the Welsh language, and reading what my opponent here says, I took it for granted that these British terms were in frequent use, and that they often occurred in the Welsh

\* The Four Gospels, vol. i. p. 351, 355.

† Vol. ii. 371.

Bible; whereas I find, upon enquiry, that they are *never* used in the common affairs of life, nor *ever* occur in the British biblical version, except with reference to the ordinance under consideration, or where there is an allusion to it. Consequently, whether an administrator immerse a candidate in water, pour water upon him, or sprinkle him with a few drops of that element, the action is by the Welsh called *bedydd*; just as, in a loose and popular way of speaking, those three specific actions are by the English denominated *baptism*. Now, as *bedyddio* the verb, and *bedydd* the noun, are, in the present state of the Welsh language, a kind of sacred, technical terms, it is with but little appearance, either of candour or of propriety, that Dr. W. describes them as he does.

Whether it be at this day in the power of any man upon earth, to give with certainty and with precision the true etymology of *bedydd*, is perhaps not very clear. It appears, however, that *probability*, respecting its derivation, is in our favour: for I find, by consulting Mr. Edward Lhuyd's *Archæologia Britannica*, that *baptisma* is, in Cornu-British, *bedzhidian*, and in the Armoric, *badidhiant*;—that *immergo* is *sodhi*, *sydho*, *troxi*; *BODHI*, to plunge or dip over head and ears;—that *mergo* is *bodhi*, *sodhi*, *sydho*, *troxi*, and in Armoric *beydhi*;—that *sepulchrum* (a grave) is, in Cornu-British, *bédh*, and in Armoric, *bedh*;—and, that *badh* is a *bath*.\* Now, *bedydd*, *bodhi*, *beydhi*, *bedh*, and *badh*, seem to be words of a kindred kind; and if so, the term under consideration must be favourable to our practice.

Again: Mr. W. Richards, to whom the Welsh language is vernacular, and who is by religious profession a Baptist, says; “ *Baptize* is, in the Cambro-British dialect, *bedyddio*; in the Cornu-British, *bedzidhi* or *bidhyzi*, and in the Armoric, *badeza*. *Bidhyzi* and *badeza*, in the two last-mentioned dialects, always signified *plunging* or *dipping*; and so, certainly, did *bedyddio*, anciently, in the

\* *Arch. Britan.* title ii. p. 44, 68, 89, 149; tit. v. p. 214.



Cambro-British, though nowadays it is used only to express the Christian ordinance of baptism, together with what is vulgarly so called. From *badeza* and *bidhyzi*, according to Dr. Borlase, is derived *boussening*, in the Anglo-Cornish dialect; which likewise means to *dip*, *plunge*, and so on.”\*

In another piece, published by the same author in Welsh, he speaks as follows. “The etymology of *bedydd*, the Welsh word for baptism, is not to be found in any dictionary of that language. Not one of the compilers of those books appears to have been acquainted with the etymology of that word; nor do I believe there is any way to make it out, but by a reference to the other dialects of the ancient British, the Cornish, and the Armorican. By such a reference, and a careful comparison of the words for *baptism* in all the three dialects, we may, I think, come fairly and safely at the root and express signification of the above Welsh word.

“Upon this ground, then, I will venture to assert, that the word in question is derived from *suddiant*, a British word, which is well known to mean *dipping* or *immersion*; and the verb to which is *soddi* or *suddo*. BEDZHIDHIAN (BEDSUDDIAN) is the word for baptism in the Cornu-British dialect; the affinity of which with the Welsh word *suddiant*, must be obvious to every one. This Cornu-British word *bedsuddian*, points out the origin of the Armorican word for baptism, BETDIDHIAN, (sounded *baduddiant*) which is, doubtless, no other than *badsuddiant*, a little matter contracted; and whose correspondent, or synonymy, with the Welsh word *suddiant*, is still equally clear and certain with that of the forementioned Cornu-British word. By a comparison of these Armorican and Cornu-British words, we are led unavoidably to conclude, that *bedsuddiant*, or *badsuddiant*, must have been the original word for baptism in the British

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\* Hist. of Antichrist, p. 99.

language, and that from which the present Welsh word *bedydd* sprung.

“ In time this same ancient British word, *bedsuddiant* or *badsuddiant*, like many others in all languages, underwent a considerable change, by abridgment and contraction. The Cornish-Britons omitted the letter *t*; the Armoricans the letter *s*; and the Cambro-Britons, *s*, *i*, *a*, *n*, *t*. In this way the Welsh word *bedydd* or *badudd*, appears to have been formed. It was originally *bedsuddiant*, or *badsuddiant*; and whatever may be said as to the precise meaning of the prefix, the word itself, most unquestionably, signified *immersion*: for the meaning of the word *suddiant*, has always amounted to that, as fully as any word in any language could possibly do.”

The gentleman who favoured me with the foregoing extract, made the following remark upon it. “ *Bed* is the origin above, not *bad*; that is the Armorican, and so the second-hand word. Now *bedd* is the plain specific term for the English *grave*, in John v. 28; xi. 17, 31, 38; and xii. 17. The words, *soddi*, *suddo*, and *soddiant*, denote properly *sinking* in water to the bottom, or quite out of sight. *Soddi* and *suddo* are now synonymous, and are both used (Psalm lxix. 2, 14; Jer. li. 64; Matt. xiv. 50; Luke v. 7;) indifferently in the Welsh Bible. In Welsh it is easy and common to change *y* for *u*, the sound being similar. How easy, then, in composition, to turn *bedsuddo* into *bedyddo*? the *i* before *o*, being inserted merely to render the sound more agreeable.”

Being entirely ignorant of the Welsh language, I must leave the propriety and force of this etymological investigation to the determination of capable judges. It is, however, clear to me, that *bedyddio* and *bedydd* cannot be fairly pleaded by Dr. W. as in his favour; but, rather, that the reverse is extremely *probable*.—To this conclusion I am the more strongly inclined, by considering the following testimony of Sir John Floyer: “ A person of eighty years old, who was then very sensible, told me;

That in his time he could not remember the dipping of infants in England at their baptism, but that his father oft spoke of it, and farther told him, ‘ That the parents used always, at the baptism of their children, to desire the priest to dip that part very well in which any disease used to afflict themselves, to prevent its being hereditary.’ The Welsh have MORE LATELY *left immersion*; for some middle-aged persons have told me, *That they could remember their DIPPING in baptism.*”\*—Now, as it appears by this testimony, that the baptismal immersion was continued among the Welsh longer than among the English; and as the British biblical version was made while that immersion was in use;† it seems natural to conclude, that the word *bedyddio* was considered by the Welsh translators, not only as answering to the term *baptize*, but as properly expressing the act of *immersion*, rather than that of pouring or of sprinkling.

Our author having a strong predilection for the terms *purify* and *purification*, as, in his opinion, answering more exactly to the words *baptize* and *baptism*, than any other expressions in our language, it may be proper for me, a little more particularly, to examine that sentiment. He speaks, indeed, of Christian baptism under the notion of a *ceremonial purification*, with almost as little endeavour to prove it, and with as much confidence, as if that idea were so explicitly, repeatedly, and strongly expressed in the New Testament, that scarcely any body had ever presumed to call it in question; whereas I am so unhappily “dim-sighted,” that, except he lend me “his glasses, and wipe them clean,” I shall not be likely to perceive it in any part of that sacred volume. Nay, were my opponent so to favour me, it is highly probable that I, like himself in another case, might be

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\* History of Cold Bathing, p. 14, 15, fifth edit.

† The first British New Testament was printed A. D. 1567. See Dr. Llewelyn’s Historical Account of British Versions and Editions of the Bible. Lond. 1763.

obliged to “*stand* and read, and *walk* and read,” before I should have the pleasure of seeing it. For, that Christian baptism is not a ceremonial purification, is plain to me, from the following considerations.

Though it has been proved, if I mistake not, that the baptism of John was not a ritual cleansing, like the ancient Jewish washings, yet had our author demonstrated the contrary, it would not have necessarily followed, that our baptism is to be so considered; for, during the whole time of John’s ministry, the laws and rites of Judaism were in full force. Legal pollutions and ceremonial purifications were then common: the former taking place, the latter were necessary, and of equal obligation as in the days of Moses. But with what species of legal impurity are either infants or adults now contaminated? Who is now, as under the former economy, debarred from the public worship of God, or from social intercourse, on account of ceremonial pollution? Or who, by divine order, is repeatedly baptized? yet ceremonial purification was to recur, in proportion as legal contamination was contracted. To assert that Christian baptism is a ceremonial purification, though to be administered but *once* to the same person, is mere *ipse dixit*, and the analogy of ritual purification lies against it; for, were similar impurity continued, similar consequences must attend: but all things of this nature came to a period, when the Mosaic dispensation became extinct.—Mr. Bruce informs us, that in Abyssinia there are some professors of Christianity, who, with Dr. W., imagine that ceremonial pollution and ritual purification still exist; for he says, the sect called *Kemmont* “wash themselves *from head to foot*, after coming from the market, or any public place, where they may have touched any one of a different sect from their own, esteeming all such *unclean*.”\* But whether those Christian pharisees consider baptism as a ceremonial

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\* Travels, vol. iv. b. viii. chap. i. p. 275.

purification, the Abyssinian traveller does not say; which idea, however, is, in Dr. W.'s opinion, of great importance to the credit of infant sprinkling.

If Christian baptism justly bear the name of a *purification*, it must certainly cleanse from some impurity: for as, where nothing is cleansed, there is no cleansing; so where no defilement is purged away, there is no purification. From what kind of pollution, then, does baptism purify? That which is *moral*? my opponent will not assert it; for even the Jewish, ceremonial cleansings had no such virtue. That which is *ritual*? but where shall we find it? Do *all* the species of Jewish pollution in ancient ages now exist, or *only some* of them? If the former, why not all the various modes of Jewish cleansing also? because, to say that baptism is a *general substitute* for them all, is mere assertion; if the latter, by what *criteria* shall we distinguish them from those that are obsolete? Is it, then, that *uncleanness* of which Paul speaks, when writing to the Corinthians?\* nothing less; for, according to the argument against us formed on that passage, those who are *unclean*, in the sense there designed, are on that *very account* disqualified for baptism. Yes, they must be *clean*, before they are admitted to baptism. It seems, therefore, according to Dr. W., that the rite under consideration, is a *purification*, for those only who are *already* PURE; which has very much the appearance of “a *latent* mystery.”—But I now recollect a passage in our author, where he asserts, That baptism is “*the washing away the filth of the FLESH.*”† This, however, has much of mystery in it; for my opponent, again and again, denominates baptism a *ceremonial* purification. Now that epithet is equally opposed to *physical* as it is to *moral*. But “washing away the filth of the *flesh*,” is a *physical* cleansing—a purification of the skin, from such exterior defilement as attends it: consequently, if Christian bap-

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\* 1 Cor. vii. 14.

† Vol. i. 128.

tism be a purification of that kind, and if it be duly performed by pouring or sprinkling a few drops of water on the *face* of a subject, there is not only very little filth of the flesh removed, but the appearance of any thing *ceremonial* is extremely small, if not entirely lost. While, therefore, Dr. W. maintains, that baptism is “the washing away the filth of the *flesh*,” he ought, surely, to practise immersion.

I will now present my reader with two short extracts from eminent Pædobaptist authors. Bp. Taylor, when speaking of ancient Judaism, and of Christianity in contrast with it, says: “No unclean thing was to come into the presence of the Lord; and therefore the leper, or the polluted, *in profluvio sanguinis* or *seminis*, might not come into the temple. But—in the Christian law, all purities and impurities are spiritual.”\*—Thus Mr. Hooker: “The baptism which saveth us, is not, as legal purifications were, a cleansing of the *flesh* from outward impurity, but *επιρωτημα*, *an interrogative trial of a good conscience towards God*.”†—Yes, the ancient ceremonial services, we are informed by Paul, “sanctified to the purifying of the flesh;” but we are assured, by Peter, that Christian baptism has no such efficacy, and that it was intended for a different purpose.‡

Our author is as fond of applying the term *purification* to baptism, as Papists are the word *sacrifice* respecting the holy supper; and for each there is an equal reason: because the New Testament knows no more of baptism under the name or notion of a *ceremonial purification*, than it does of the sacred supper, under the character or the idea of a *propitiatory sacrifice*; both of them being equally abhorrent from the truth; for the one is as inconsistent with the spirituality of the Christian economy, as the other is with the unity

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\* Ductor Dubitant. 303, 310.

† Ecclesiastical Polity, b. v. § 63.

‡ Heb. ix. 13; 1 Pet. iii. 21.

and the perfection of our Lord's atonement. Yet, as Roman Catholics, according to an observation of Mr. Payne, "are so in love with the word *sacrifice*, that they choose to use it above any other,"\* with reference to the holy supper; so Dr. W. prefers and admires the term *purification*, respecting Christian baptism, above any other that our language affords: but if Christian baptism be a ceremonial purification, as my opponent insists, the administrator may be justly denominated a *priest*; for he will not assert that any one is warranted to baptize *himself*. Now, under the ancient economy, if an Israelite was unclean, and not permitted to purify himself, his purification was to be effected by a *priest*. On our author's principles, therefore, whenever he *tinges* his fingers, or "*intinges* even his hand," in order to purify an infant, he performs the office of a *priest*, and ought so to be considered. But if we must have Christian priests for ceremonial purification, why not also for a *proper sacrifice* at the Lord's table? It seems, indeed, as if my opponent had no great objection even to that idea; for, in the genuine language of a high churchman or of a Papist, he speaks of Christian ministers' approaching to officiate at the—*holy ALTAR*."† Thus Dr. W. converts the *table* into an ALTAR! But with what view is an altar provided, except for *sacrifice*, or for the *burning of incense*? Who is invested with liberty of "approaching to officiate at the holy altar," except one in the *priestly* office? For, as Mr. Gee observes, "A man must be a *priest* before he hath right to sacrifice"‡ at the altar, and, I may add, before he presume to sprinkle the water of purification.—Our author, on his own principles, must, therefore, consider himself as a PRIEST—a priest for *purification*, and a priest for *sacrifice*; but whether, like the Jewish priests, he always

\* Preserv. against Popery, title vi. p. 62; see also p. 100, 102, 104.

† Vol. i. 59.

‡ Preserv. against Popery, title vi. p. 91.

*tinges* his feet, and “*intinges* even his hands,” previous to officiating at “the holy altar;” or whether, like the sons of Aaron, he always appears in *sacerdotal vestments* when approaching the “altar,” and claims, *jure divino*, a priestly support by *tithes*, I have not heard. Nor have I been informed, whether the altar which he approaches has been duly *consecrated*; nor yet, whether the edifice in which it stands, is considered and treated by him as a *consecrated temple*. All which particulars, doubtless, to be consistent and uniform, should have a place.

Mr. Baxter, whom Dr. W. celebrates as having given the Baptists a terrible “syllogistic overthrow,” represents Christian ministers as bearing the less pompous and sacred, but yet important character of *midwives*; for, when endeavouring to raise their consequence in the esteem of their hearers, he says: “Our people—cannot be new-born into the kingdom of God, without the help of these *midwives*.”\* Now, reader, is it not a little extraordinary, that the same person, in performing the same office, and at the same instant, should sustain and exemplify the very different characters of a *purifying priest*, and a *skilful midwife*? But our author has told us, “Wonders never cease;” and in regard to this particular, as well as others, Pædobaptist doctors widely differ. For it may be farther observed, that while Dr. Goodwin and others consider a baptismal administrator under the notion of a *shepherd*, using the knife on the *ears* of his lambs, (expressly denominating baptism “a Christian *ear-mark*,”)† my opponent, Mr. Pirie, represents baptized persons as wearing the mark of Christ “in their *foreheads*.”‡ I may, therefore, adopt an elegant exclamation of this warm antagonist, and say; “What strange heads some men have!”§

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\* Disputat. on Right to Sacram. p. 3.

† Works, vol. iii. part i. p. 107. See Pædobap. Exam. Vol. I. p. 425, 426, this edition.

‡ Appendix, p. 161. § Ut supra, p. 6.



“Christian baptism a ceremonial purification.” Fond as Dr. W. is of this position with regard to the mode of administration, it is manifestly inconsistent with his own *data* respecting the subjects of the ordinance; for he professedly maintains, that *moral qualifications* and *relative holiness* are the established requisites for baptism. But was it ever known, that a person, whose heart was fraught with moral qualities, and whose character shone with relative holiness, became on *that* account the proper subject of *purification*? Whatever moral qualifications the ancient Jews possessed, or with whatever degree of relative holiness they might be adorned, neither those nor this, but their being ceremonially *polluted*, constituted them proper subjects for legal purification, and rendered it necessary. Nay, our author himself knew not how to vindicate the propriety of John’s baptizing, or, as he will have it, *purifying* Christ, except on supposition that the Holy One of God was equally liable with Jews in common, to be *defiled* by the “touch of a corpse, a bone, and so on.”\*—Besides, Dr. W. is inconsistent with himself in another view; for he tells us the Christian dispensation is distinguished from the Jewish economy by “*this* difference, That the yoke of *Mosaic ceremonies* should be REMOVED, and a spiritual evangelical worship introduced.”† Now nothing is more clear, than that ceremonial purification by water was a considerable part of “the yoke of Mosaic ceremonies;” and, consequently, either that yoke is not entirely removed, or Christian baptism is not a ceremonial purification. So little reason had our author to say, when speaking of the baptismal statute, “We are *certain* it implies a ceremonial purification by water.”‡

But had my opponent really proved, that baptism is, properly speaking, a ceremonial purification, it could not even then have been justly inferred, that sprinkling, pouring, and immersion, are all of them valid; for it is

\* Vol. ii. 13, Note.

† Vol. i. 267.

‡ Vol. ii. 358, 359.

the *meaning* of that enacting term which expresses the action to be performed, that is under discussion; and not the *design* of that action, whatever it be: whereas the word *purification* does not express the *action itself*, considered as such, but the *end* which he supposes it has in view. The proper business, therefore, of Dr. W. was to prove, that the *act* of baptizing is equally well expressed by the terms *pouring* and *sprinkling*, as by the word *immersion*.

Besides, were it allowable to reason thus; Christian baptism is a ceremonial purification, and therefore it may be lawfully performed by immersion, by pouring, or by sprinkling, the natural force of commanding terms in the Mosaic institutes, relative to purification by water, might with great ease have been evaded, while the general notion of *purification* was retained. For instance: Was bathing the *whole body* of a polluted Israelite enjoined? he might have said, "Ceremonial *purification* is the only thing intended by our divine Lawgiver; and that may be effected equally by pouring or sprinkling, as by bathing." Or, had the great Legislator commanded the pouring or the sprinkling of water upon the unclean; and had the person or persons concerned been as fond of the liquid element as our Brethren sometimes represent us to be, they might have said; "Ceremonial purification is the only object at which the law aims; and we all know, that this may be obtained by bathing the whole body, equally as by a partial application of water."—Nay, why may not Dr. W.'s principle be applied by Roman Catholics in vindication of their mutilated administration of the holy supper? What should hinder them from saying; "To excite and promote a remembrance of our Lord's atoning death, is the principal design of the institution—a design that is clear and expressly revealed? But this intention of the divine Institutor may be answered, and spiritual affections in general may be promoted in the

hearts of the laity, without their partaking of the eucharistical wine." Thus, on my opponent's principle, may the Roman Catholics argue, and that with much more plausibility, respecting the *design* of the sacred supper, than he does for pouring and sprinkling, from the notion of Christian baptism being *a ceremonial purification*. So easy is it, on this principle, to vindicate the most perverse variety in the administration of positive institutes, let the laws of institution be what they may!

It is, however, very remarkable, that though Dr. W. is so "enamoured" with the idea of Christian baptism being a *ceremonial purification*, when the mode of administration is under his notice; yet, when professedly showing the *nature* and the *design* of baptism, he does not, that I recollect, so much as *once* mention it in that light.\* No; though baptism is described by him, as implying and exhibiting a multitude of blessings, duties, and facts—a multitude so great, that you might form from them, on his representation, almost a body of divinity; yet, if I mistake not, he quite overlooks what is, in other places, his *grand, leading* idea, *a ceremonial PURIFICATION*: whereas, one might have naturally expected that that would have made a distinguished and capital figure. Nay, when making what he denominates "a rational and devout improvement of Christian baptism," in which improvement he particularizes a vast variety of blessings and of duties, that either flow from it or are connected with it; and though, as occasion requires, he give many encouragements, exhortations, and reproofs, to baptized persons; yet I do not remember, that he at all reminds them of their having received the benefit of *PURIFICATION from ceremonial uncleanness*.† Yet this principle of ancient Judaism would have served to furnish him with numerous topics for consolation, exhortation, and reproof. This omission I am obliged, therefore, to

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\* See vol. i. chap. ii.

† Vol. ii. chap. vi.

consider, either as a manifest defect, or as “a *latent* mystery.”

Dr. W. argues in favour of pouring and of sprinkling, from the *baptism of the Holy Spirit*. Thus he speaks: “I scruple not to assert it, there is *no object whatever* in all the New Testament, *so frequently* and *so explicitly* signified by baptism, as these divine influences\* [of the Holy Ghost;] yet these things [Mr. B.] prudently overlooks. The reason is at hand; *plunging* is practised by himself and *his* CONSTITUENTS, and there is a greater resemblance between that practice and a burial, than between the said plunging and the active communication and application of divine influences to the soul. . . . If in baptism there is an *expressive emblem* of the descending influences of the Spirit, *pouring must* be the mode of administration, for *that* is the scriptural term most commonly and properly used for the communication of divine influences.” †

*These things Mr. B. prudently overlooks.* Far from it: for though, when handling the *design* of baptism, they are not introduced, yet, in another place, the argument against us is *largely* considered, to which I refer the reader. ‡ Of any thing I said on this particular, Dr. W., however, has not condescended to take the least notice in his “*full reply*.” The compliment he pays me is, therefore, due to himself, in this, as in many other cases.—“No object so frequently and so explicitly signified by baptism as these divine influences.” But those passages of scripture to which he refers, regard that *copious* and *extraordinary* effusion of the Holy Spirit, which was received by the apostles and first disciples of our Lord, soon after his ascension into heaven: for which reason, our Protestant Brethren, the

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\* See Matt. iii. 11; Mark i. 8, 9, 10; Luke iii. 16, 21, 22; “John i. 33; Acts i. 5; ii. 38, 39; viii. 12—17; v. 47; xi. 15, 16, &c. &c.”

† Vol. i. 196, 197.

‡ See Pædobap. Exam. Vol. I. p. 87—93, this edition.

Quakers, consider those very passages as furnishing them with a capital argument against the perpetuity of baptism. Thus they reason: "Water baptism was divinely appointed, and continued in force till the death of Christ. But as that rite had for its *object* the descent of the Holy Spirit and his divine influences, no sooner was the promised Spirit vouchsafed to our Lord's disciples, than the *obligation* to regard water baptism entirely ceased: for baptism *in water* being only an emblem of the promised baptism *in the Holy Spirit*, why should the former be continued after the latter has taken place?" This, or something to this effect, if I mistake not, is their principal argument; and, for aught I perceive, it is equally forcible with that of my opponent.

"Plunging is practised by himself and HIS CONSTITUENTS." For this luminous position, I have already paid my devoirs to Dr. W., and shall not here enlarge.—"A greater resemblance between plunging and a BURIAL, than between plunging and the communication of divine influence." He should rather have said, Than between *sprinkling* or *pouring* and *a burial*. Our author here alludes to those apostolic sayings, "BURIED with him by baptism—BURIED with him in baptism." Sayings these, which, as far as I have been able to learn, *all* the ancient Christians, and the *generality* of learned Pædobaptists among the moderns, have considered as decisively proving, that immersion was practised by the apostles; whereas our author, and "a few more geniuses of superior penetration," will not allow that there is the least reference in those texts to any such practice. Thus my opponent: I "am of opinion—that the allusion is not to any *mode* of baptism whatever, but to a *spiritual disposition* to which baptism, as a divine institution, *obliges* the subject. . . . When we impartially consider—that the gospel dispensation is, in the strictest sense, THE MINISTRATION OF THE SPIRIT, it appears most pro-

bable, that the *various influences* of that divine Agent are *principally* represented in baptism."\*

"The allusion is to a spiritual disposition." Then the allusion is equally unperceivable by me, as is the meaning of his own words, when he talks of plunging being practised by *my* CONSTITUENTS. What, "BURIED with him by baptism—BURIED with him in baptism," an allusion to a *spiritual disposition!* He might as well have denied, that baptism in water is at all regarded by the apostle, as the Quakers do, in their comments on these words. Thus, for instance, William Dell: "You see, that the same baptism of the Spirit that makes us die with Christ, doth also quicken us into his resurrection, and deprives us of our own life; not that we may remain dead, but that it may communicate to us a better life than our own, even the life of Christ himself."—John Gratton: "Can any man conclude that Paul here speaks of water baptism? Is it not plainly said, *into Christ?* Not *into water*, but into Christ, into death."—Robert Barclay considers Rom. vi. 3, 4; Gal. iii. 27; and Col. ii. 12, as expressing the *effects* of what he calls the baptism of the Spirit. †

"If, in baptism, there be an emblem of the descending influences of the Holy Spirit, POURING must be the mode." But where, then, is the lawfulness of *sprinkling* and of *immersion*, for which Dr. W. contends? Where the propriety of all his reasoning against the idea of baptism being a *specific* term? Why insult the authority of our divine Lawgiver, by "varying the mode according to circumstances," and by "referring the mode to the private judgment of the person or persons concerned?" ‡ If pouring MUST be the mode, it *must*; for there is, on this principle, no other that can be justified. Thus his argument confutes his hypothesis; and he

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\* Vol. i. 189, 197.

† See Pædobap. Exam. Vol. I. p. 164, this edition.

‡ Note on Maurice, p. 131.

seems to be in danger of “*screwing*” a positive institute “in the *vice* of bigotry.”

Though I have already referred my reader to Pædobaptism Examined for a more particular consideration of this article, yet, as not only Dr. W., but various of our modern opposers, affect to treat the idea of *immersion*, when annexed to the baptism of the Holy Spirit, with ridicule, I will here transcribe the following passages from learned Pædobaptists, relative to that affair. Gurtlerus: “*Βαπτισμος εν Πνευματι αγιω, baptism in the Holy Spirit*, is immersion into the pure waters of the Holy Spirit, or a rich and abundant communication of his gifts: for he on whom the Holy Spirit is poured out, is, as it were, immersed into him.”—Bp. Reynolds: “The Spirit, under the gospel, is compared—to water; and that not a little measure, to *sprinkle* or *bedew*, but to BAPTIZE the faithful in, (Matt. iii. 11; Acts i. 5;) and that not in a font or vessel, which grows less and less, but in a spring or living river.”—Ikenius: “The Greek word *βαπτισμος* denotes the immersion of a thing, or a person, *into* something. . . . Here also (Matt. iii. 11, compared with Luke iii. 16,) the *baptism of fire*, or that which is performed *in fire*, must signify, according to the same simplicity of the letter, an *immission* or *immersion* into fire—and this the rather, because here, to *baptize in the Spirit*, and *in fire*, are not only connected, but also opposed to being baptized *in water*.”—Le Clerc: “‘He shall baptize you in the Holy Spirit.’ As I plunge you in water, he shall plunge you, so to speak, *in* the Holy Spirit.”—Casaubon: “*To baptize, is to immerse*—and in this sense the apostles are truly said to be baptized; for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be *plunged into it*, as into a fishpool.”—Grotius: “To be baptized here, is not to be slightly sprinkled, but to have the Holy Spirit *abundantly* poured upon them.”—Mr. Leigh: “*Baptized*, that is *drown*

you all over, *dip* you into the ocean of his grace; opposite to the sprinkling which was in the law.”—Abp. Tillotson: “*It* (the sound from heaven, Acts ii. 2.) *filled all the house*. This is that which—our Saviour calls ‘baptizing 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 buried with water were overwhelmed and covered all over with water, which is the proper notion of baptism.”\*—Bp. Hopkins: “Those that are baptized with the Spirit, are, as it were, *plunged* into that heavenly flame, whose searching energy devours all their dross, tin, and base alloy.”†—Mr. Henry Dodwell: “The words of our Saviour were made good, ‘Ye shall be baptized (*plunged* or covered) with the Holy Spirit,’ as John baptized with water, without it.”‡ Thus modern Pædobaptists, who practised pouring or sprinkling.—Let us now hear one of the ancients, who wrote in the Greek language, and practised immersion. Cyril of Jerusalem, who lived in the fourth century, speaks in the following manner: “As he who is plunged in water and baptized, is encompassed by water on every side, *so are they* that are wholly baptized by the Spirit . . . . *There* [under the Mosaic economy] the servants of God were partakers of the Holy Spirit; but *here* they were perfectly baptized or *immersed*, of him.”§—These testimonies are quite sufficient, one would imagine, to vindicate our sense of the term *baptize*, when used allusively with reference to the gifts and influences of the Holy Spirit.

Dr. W. lays an uncommon stress on those words of the apostle, *divers washings*, or baptisms;|| and considers the argument upon them, in favour of pouring or

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\* Sermons, serm. cxcvii. vol. x. p. 222, 12mo.

† See Pædobap. Exam. Vol. I. p. 40, 41, 52, 53, 92, 93, this edit.

‡ In General Delusion of Christians, touching God’s Revealing himself to the Prophets, part ii. chap. iv. § 7.

§ Cateches. xvii. § 8, 10. Milles.

|| Heb. ix. 10.



of sprinkling, as quite conclusive.\* For thus, in the language of Mr. Towgood, he expresses himself: "Here is FULL FROOF, that the scripture uses the word βαπτισμος, *baptism*, in so GENERAL and large a sense, as evidently to comprehend *sprinkling*, if not chiefly to intend it. *Sprinkling*, then, in the judgment of an inspired writer, is an authentic and DIVINELY INSTITUTED MANNER of baptizing." To which the doctor adds, "It is with *consummate prudence* our opponents, while consulting the safety of their cause—the ESSENTIALITY of *dipping*—slightly pass over, or at least very *tenderly* touch, this passage."† CONSUMMATE PRUDENCE! Why really, reader, it is a wonder he has not entirely deprived us of common sense, by "confronting, breaking, and routing" every "phalanx" of our arguments, and "the whole corps of Antipædobaptists," as he has done. My opponent having condescended, however, to admit that our conduct, in the management of this controversy, is *consummately* prudent; I shall endeavour to preserve, if possible, a consistency of character in that respect, by very "tenderly" touching the passage before us.

Were it granted, then, for the sake of argument, that in this text the word *baptism* is used to denote pouring and sprinkling, as well as immersion; it would not follow, that the Christian institute under our notice may be duly administered by performing either one or another of those three different actions: for there are few terms, I presume, in any language, that are not *occasionally* used in a lax meaning—a meaning different from their native, obvious, and ordinary acceptation. Of this distinction, between the occasional and the common signification of terms, our author would certainly avail himself, were he disputing with Socinians. Supposing, therefore, the word *baptism* to be here used in all that latitude of meaning for which Dr. W. contends, it is no proof that it should be so understood in the baptismal statute; for,

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\* Vol. ii. 69—77.

† Vol. ii. 77.

were we at liberty to interpret the grand enacting terms of a divine law according to an occasional and singular use of those terms in some passages of scripture, we might easily model any institution or precept of Christ agreeably to our own inclinations. There is not a narrative, a doctrine, a promise, or a precept, contained in the inspired volume, the true sense of which, upon this principle, might not be evaded.

As the apostle is not here speaking of *Christian* baptism, but of *Jewish* purifications that are entirely obsolete; so my opponent must acknowledge, that in this epistle, and in this very chapter, where *sprinkling* and *pouring* are indisputably intended, not *βαπτισμος*, but *ῥαντισμος* and *εκχυσις*, are the words employed to express those actions\*—words, I may add, that are naturally adapted to convey those ideas, rather than any other. It is highly improbable, therefore, that the inspired writer, having so expressly distinguished those different actions by different words, should in the very same context denote sprinkling, pouring, and immersion, by a single term—a term which, in its etymological and classical sense, at least Dr. W. himself, I presume, will allow, is equally fitted to express the act of immersion, as the other two are to denote sprinkling and pouring.

Let the expressions *διαφορῶν βαπτισμοῖς*, here used, mean what they may; Dr. W. has taught us, as already observed, that those enacting words in the law of baptism, *βαπτίζοντες εἰς ὄνομα*, signify *baptizing INTO the name*. Now this necessarily confines us to the performance of some action, which must be expressed by a word that will naturally connect with the particle *into*. But whatever variety of baptismal purifications there was among the ancient Jews; or whatever of a similar variety our author may suppose there now is, in what he calls “the Christian purification;” we may conclude, that it never was *very common*, for either Jewish priests or

\* See Heb. ix. 13, 19, 21, 22; x. 22; xi. 28; xii. 24.

Christian preachers, to *sprinkle*, to *pour*, to *wash*, or even to *purify* persons INTO any thing. Yet the law of Christian baptism requires this; and, consequently, the argument against us from the passage under consideration is inconclusive.

Paul, when exhorting the church at Ephesus to “keep the unity of the Spirit in the bond of peace,” enforces his exhortation by mentioning a variety of *unities*, among which are the following: ONE *Lord*, ONE *faith*, ONE *baptism*. That is, one and the same *Lord* to be obeyed; one and the same *faith* to be professed; one and the same *baptism* to be administered. On the ground of this apostolic assertion we are, therefore, authorized to conclude; That the New Testament is equally a stranger to different species of Christian *baptism*, as to different species of the Christian *faith*, or different *lords* of the Christian church: and hence the propriety of baptism being mentioned, as an argument for Christian *unity*.—But had the converts at Ephesus considered baptism as existing under various *distinct species*, like the ancient ceremonial purifications, it is hardly to be supposed that, on this occasion, Paul would have pleaded the *unity* of baptism; because it is not easy to discern, either the propriety or the sense of saying; “‘Endeavour to keep the unity of the Spirit in the bond of peace.’ To this union of spirit you are implicitly, but strongly urged, by the *unity* of baptism; which, you know, is *extremely various*, both as to the subject and the action. The *subjects* of baptism, you need not be informed, are very different: for, either they are such as make a *credible profession* of repentance and faith; or such as make *no pretension* to faith and repentance, but are willing to be baptized; or mere infants, that are *naturally incapable* of any knowledge or will respecting the ordinance.—The *action* denominated *baptizing*, admits of still greater variety; for it may be performed, with equal acceptance from God, by *immersing* the whole body of a candidate

in water; by *pouring* a little water upon the subject; by *sprinkling* a few drops of water on his head, his face, or his breast; by any way putting him into a *state of WETNESS*; or by bringing his person and the element into CONTACTION.”—An admirable method this, to promote *unity* of spirit among the Christian Ephesians! Baptism consists of different species; is this, that, and the other; may be performed on a variety of subjects, by a still greater variety of specific actions; and, therefore, it is an ordinance most happily adapted to promote *UNITY of Spirit* among Christian converts!

The apostle, on our author's principles, when speaking of the Mosaic institutes, might as well have said, *There was ONE purification by water*; as, when adverting to a Christian ordinance, *There is ONE baptism*. Nay, according to the *data*, assertions, and reasonings of my opponent, Paul might have reversed the application of his two phrases, *DIVERS baptisms*, and *ONE baptism*; using the former to indicate that variety of differently qualified subjects, and modes of performance, which the “Christian purification” admits; and the latter, to denote the less diversified use of water in ceremonial cleansings among the Jews: for, if the principles of Dr. W. be just, and his argumentation conclusive, Christian baptism admits of a much greater variety, as to the use of water, than did the Jewish purifications.—I do not recollect that ceremonial purification by water was effected, among the chosen tribes, except by *bathing* in it, or being *sprinkled* with it; and, when sprinkled, it was not mere water, but water mixed with the ashes of a burnt heifer. The species, however, of what our author calls, “the Christian purification by water,” are wonderfully various, as will appear from the following induction of particulars.

That English Pædobaptists in general consider an *immersion* of the whole body in water, *pouring* a little water on the face, and *sprinkling* a few drops upon it,

as three distinct modes of "purification" that are equally valid, my reader needs no information; to which the following different modes of proceeding may be added, as either stately or occasionally practised by Pædobaptists.—Thus Mr. George Day: "I administer the ordinance by *dipping the face* of the person in the water."\* Bp. Burnet informs us, that some pour water on the *back part* of the head.† Among the Lutherans, in Saxony, Denmark, and Norway, "the naked head of the child is held over the font, and the priest pours water *three times* over it, while he is pronouncing the usual baptismal words; pouring once in the name of the Father, a second time in the name of the Son, and a third time in the name of the Holy Ghost."‡ In the ritual of the church of Milan, Mr. Barclay informs us, it is "ordered that the *head* of the infant be three times plunged into the water."§ The liturgy of Zurich enjoins *three handfuls* of water to be poured on the forehead of the infant.|| John de Saint Valier, bishop of Quebec, published a ritual for the use of his diocese, in which he ordered, that when pouring is used, it should be performed by taking a little cruet of baptismal water, and pouring it three times in *form of a cross* upon the head of the infant.¶ Mr. Johnson, a Brownist, *washed the face*.\*\* Dr. Guyse represents the harbinger of our Lord as baptizing thus: "It seems to me, that the people stood *in ranks* near to, or just within the edge of the river; and John passing along before them *cast* water upon their heads or faces, with his hands, or some proper *instrument*."†† So Jerome Lobo, a Portuguese

\* Persuasive to full Communion, p. 22.

† Second Letter of his Travels, p. 85.

‡ In Mr. Robinson's Hist. of Baptism, p. 533, 534. Vid. Schuberti Institut. Theolog. Polem. pars ii. cap. iii. § 12, p. 729.

§ Eng. Dict. article Baptism.

|| In Mr. Robinson's Hist. of Bap. p. 535. ¶ Idem, p. 456, 457.

\*\* Neale's Hist. of the Puritans, vol. i. p. 543, 544, octavo edit.

†† Note on Matt. iii. 6.

jesuit, informs us, that he and his assistants, when in Abyssinia, “placed *in ranks* those who were sufficiently instructed, and passing through with great vessels of water, baptized them according to the form prescribed by the church. As their number was very great, we cried aloud,—*Those of this rank are named ANTHONY*—*Those of that rank, PETER*—and did the same among the women, whom we separated from among the men.”\* It was the opinion of some in former ages, that a person is baptized, on *whatever part* of the body the water may fall:† and Dr. Watts assures us, “the Greek word *baptizo*, signifies to wash any thing, properly, by water coming *OVER* [not *upon*] it—That the Greek word signifies washing a thing in general by water coming *OVER* it, and not always dipping.”‡ In the ritual published by Bp. Valier, before mentioned, a querist informs the bishop, “That as children were apt to be afraid of the priest, it had been a custom to baptize by moistening the hand with baptismal water, and *rubbing* it on the forehead, and sometimes to baptize with a *sponge*. Were such baptisms valid? The casuists reply; Affusion is not essential, and baptism administered by a *moist hand* or a *sponge*, is valid.”§ Our violent opponent, Mr. Lewelyn, when speaking of the term *baptize*, insists; That “if a person does but *TOUCH* the water, he has done every thing necessarily implied in the word.”|| Nay, this, on the principles of Dr. W., is all that is required; because it includes what he elegantly calls “*a contaction* of the person and the element;” and, as he elsewhere with consummate propriety expresses himself, it brings the subject “into a state of *wetness*.”¶

Once more: There is another species of our author’s

\* In Robinson, ut supra.  
secul. xiii. § 164.

† Venemæ Hist. Eccles.

‡ In Antipæd. Exam. Vol. II. p. 105.

§ In Robinson, ut supra, p. 457.

|| Doct. of Baptism, p. 125.

¶ Vol. ii. 138.

purification described by a late writer, who speaks as follows. "A thousand ingenious devices have been invented to administer baptism by sprinkling in extraordinary cases. It would shock the modesty of people unused to such a ceremony to relate the law of the case. Suffice it, therefore, to observe, that if the *hand* or *foot* only of a babe dying with its mother in the birth be sprinkled, it is baptism, and the child is saved. . . . Father Jerom Florentini, of Lucca, published a fourth edition of a middle sized quarto—to explain, confirm, and direct the baptism of infants *unborn*. A book is seldom seen graced with so many imprimaturs and recommendations. . . . Even in the present times a humane doctor of divinity and laws of Palermo, in the year seventeen hundred and fifty-one, published at Milan, in the Italian tongue, a book of three hundred and twenty pages in quarto, dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them, when they *could not be born*. The surgical instrument and process cannot be mentioned here; and the reader is come to a point in the history of infant sprinkling, where English modesty compels him to retreat and retire."\*—Relative to the baptizing of a human foetus, Luther asks; "An parvulus *nondum natus possit*, porrecta ex utero manu vel pede, baptizari?" To which he answers, "Hic nihil temerè judico, meamque ignorantiam confiteor."†

The species of Christian baptism, how admirably diversified! The variety of ways in which Dr. W.'s cleansing rite may be performed, how great! My opponent informs us, that "he *varies* the mode of administration according to *circumstances*:"‡ and, surely, circumstances, inclinations, and whims, must be very singular indeed, if, among the fore-mentioned particulars, there

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\* Mr. Robinson's Hist. of Bap. p. 430, 432, 433.

† Captivitas Babylonica. Opera, tom. ii. fol. 78.

‡ Vol. ii. 409.

be not something to suit them ; for immersion, pouring, and sprinkling, are all of them varied and used in different ways. Solemnly *to immerse the whole body* of a candidate, is admitted by every author of learning and of candour to be real baptism; but, besides that, we have here a single dipping of the *face*, and the dipping of the head *three* times. To *pour* water on the face is a common practice; but here we are presented with pouring water on the *back part* of the head; pouring water three times on the *head*; pouring three handfuls of water on the *forehead*; pouring water three times in the form of *a cross*; and pouring water on *any part* of the body. *Sprinkling* the faces of individuals, one by one, is also a common practice among our Protestant Dissenting Brethren; but here we are taught that, besides this leisurely and cautious way of proceeding, if there be a number of candidates, the administrator may place them *in ranks*, and, with his hand, a scoop, or some other instrument, *cast* water upon the heads or faces of half a dozen at once; that the *part* of the body on which the water may fall is not material; and that unborn infants may be sprinkled by the use of a *syringe*.—These modes of purifying, though greatly diversified, do not, however, exhaust all the different species of baptism: for there are several others which do not properly fall under the notion of either dipping, pouring, or sprinkling; but rather under that general idea which Dr. W. has happily expressed, by a “*contaction* of the person and the element,” or by bringing the subject into a “*state of wetness*.” Such, for instance, are *washing the face*, *rubbing the forehead* with a wet hand, applying a *wet sponge*, or by water *touching* any part of the body; each of which my opponent must consider as a species of baptism, because there is “*a contaction* of the person and the element.” Nay, were we to understand the extract from Dr. Watts in a strictly literal sense, it might lead us to think of a person being bap-



tized, without even that *contaction* taking place; for he, once and again, explains the term *baptize* as meaning to wash any thing, not by putting it *into* water, nor yet by water being applied *to* it, but by water coming *OVER* it, which does not imply a *contaction* of the subject and the element. It is freely admitted, however, that the celebrated author had no such idea, though he so expressed himself: but hence it appears, that Dr. Watts, as well as Dr. Gill, when discoursing on the term *baptize*, was capable of expressing himself inadvertently.—From the preceding considerations, it is apparent, that if those words of the apostle, *divers baptisms*, prove any thing against us in this controversy, they prove too much; and, therefore, that our author's confident boasting, relative to the passage, is unfounded. But I recollect myself, and must not here farther enlarge, lest, in the estimate of Dr. W., I should lose my character for “consummate prudence;” a character, doubtless, that is much more easily lost than obtained.

My opponent, I observe, not only avows the *lawfulness* of immersion, but acknowledges that it is occasionally *practised by himself*; while, nevertheless, he apparently endeavours to explode the practice, as *contemptible* and *ridiculous*. Respecting the former, his language is: “They must be rather *uncandid*, and perhaps *imprudent*, who deny immersion to be a species of baptizing. . . . If baptizing be neither more nor less than *dipping*, I have the *certainty* of at least sometimes BAPTIZING infants; and if *such* are dipped a *second* time, all the world must know they will be *Anabaptists*.”\* Nay, he says; “I own it does not appear to me likely that one uniform mode [of administration] prevailed even in the *apostolic age*.”†—It seems to be “his opinion,” therefore, that immersion was, at least, sometimes practised by the *apostles*. Hence, it is plain, that dipping is both considered and used by him, as warranted

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\* Vol. ii. 159, 409.

† Vol. i. 195, 196.

by *divine law*.—But let us now hear him on the other side, and see in what a contemptuous manner he treats immersion.

He denominates, for instance, the administrators, “commissioned *plungers*.” Our practice, he calls “the *plunging plan*;” and our sentiments, “the *plunging principles*.” He charges our view of baptism with “representing John as an *amphibious animal*, living a great part of his time *up to the middle in water* :” he quotes with approbation Mr. De Courcy, where he speaks of plunging “*head-over-ears* :” he calls the immersion of candidates, “their *GHOSTLY burial*.” Without, in the least, adverting to the proof which I have produced, that the representation which Dr. Guyse and Mr. J. Wesley have given of John’s baptizing in Jordan is detestably farcical,\* he considers our view of the ancient fact as having a tendency to expose the conduct of John to the ridicule of infidels; and he insinuates, that immersion originated in a *mistaken zeal* against Pagan superstition.† In these and similar particulars, Dr. W. “shows his opinion,” and manifests his enmity against immersion; but that he expresses either his “candour” or his “prudence” in so doing, is not so clear. Because, for an author to acknowledge the *divine right* of immersion, and to avow it as occasionally *practised by HIMSELF*, while he endeavours to explode the practice as ridiculous, has a very awkward appearance. Had his favourite Antipædobaptist, Mr. Elliot, used this opprobrious language, there would have been little reason for wonder or for a charge of inconsistency; but for Dr. W. at any time to act on the *plunging principles*, the *plunging plan*, and as a *commissioned PLUNGER*—for *him* to practise, as divinely authorized, what he represents as originating in a *mistake*, by plunging an infant or an adult *head-over-ears*; for *HIM* to give any one a

\* See Pædobap. Exam. Vol. I. 212—221, this edition.

† Vol. ii. 25, 65, 131, 84, 170, 17, (Note) 179, 169, 172, 183.

GHOSTLY *burial*, and by so doing to provoke the *laugh* of infidels, is very extraordinary! Taking the opposite parts of his decisive opinion in connection, the result is; *That immersion being completely warranted by divine law, and by apostolic practice, he has no objection to use it; but, as that mode of practice is ridiculous, he thinks it his duty to explode it.* So truly has he observed, that “wonders never cease!”\*

I will here produce two or three quotations from learned Pædobaptists, to reprove my opponent for his *inconsistency*, and for treating that as *ridiculous* which is of itself solemn, and has a divine sanction. Thus, then, Mr. Ellys: “I must needs say, That nothing in the world doth (and I think I may say, *ought*) more to prejudice me against any religion, than to find it constrained in its defence, to say indecent things of *that which it grants to be* [contained in] *the word of God.*” †— Dr. Wendeborn, having described the administration of baptism, as performed in a small river by a Baptist minister, and in his own presence, candidly says: “I confess, that before I saw this baptismal act, I had no great expectation of its exciting much devotion; but I found the contrary. *Never could any act of baptism have a nearer resemblance to those performed in the river Jordan, nor consequently better assist the imagination of those who had read the account of baptizings in the Bible with any veneration, than this imitation: indeed, I observed some of those who were present shedding tears.*” ‡ How different is the language of this respectable foreigner, from those expressions of our author, *head-over-ears* and *ghostly burial!* yet Dr. Wendeborn is an “unexceptionable witness.”

Thus also Dr. Wall, when speaking of the primi-

\* Vol. ii. 75.

† Preservative against Popery, title iii. p. 203.

‡ View of England towards the Close of the Eighteenth Century, vol. ii. p. 402, 402.

tive Christians: " Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear, by an infinite number of passages, that as one cannot but pity the WEAK ENDEAVOURS of such Pædobaptists as would maintain the negative of it, so also we OUGHT TO DISOWN AND SHOW A DISLIKE OF THE PROFANE SCOFFS which some people give to the English Antipædobaptists, merely for their use of dipping. It is one thing to maintain, that that circumstance is not absolutely necessary to the *essence* of baptism; and another, to go about to represent it as *ridiculous* and *foolish*, or as *shameful* and *indecent*, when it was in all probability the way by which our blessed Saviour, and for *certain* was the most usual and ordinary way by which the ancient Christians did receive their baptism. . . . It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says. . . . It is *plain* that the ordinary and general practice of St. John, the apostles, and primitive church, was to baptize by putting the person into the water, or causing him to go into the water. Neither do I know of ANY *Protestant who has denied it; and but VERY FEW men of learning* that have denied, that where it can be used with safety of health, it is the most fitting way . . . . John the third and twenty-third, Mark the first and fifth, Acts the eighth and thirty-eighth, are *undeniable proofs* that the baptized person ordinarily went into the water, and sometimes the baptist too. We should not know by these accounts, whether the whole body of the baptized was put under water, head and all, were it not for two later proofs, which seem to me to put it out of question. One, that St. Paul does twice, in an allusive way of speaking, call baptism *a burial*; which allusion is not so proper, if we conceive them to have gone into

the water only up to the arm-pits, and so on, as it is if their whole body was immersed. The other, the custom of the near succeeding times. . . . As for *sprinkling*, I say as Mr. Blake, at its first coming up in England, *Let them defend it that use it* . . . They [who are inclined to Presbyterianism] are hardly prevailed on to leave off that *scandalous* custom of having their children, though never so well, baptized out of a basin or porringer, in a bed-chamber; hardly persuaded to bring them to church; much farther from having them *dipped*, though never so able to endure it.\*—Well, reader, what think you of this remarkable testimony? It comes from an “unexceptionable witness”—from one who, it is presumed, were he now living, would exercise no small degree of *pity* toward my opponent, for his many “*weak* endeavours;” would reprobate his conduct for *sneering* at the practice of immersion; and would be amazed to find a doctor in divinity and a *Protestant*, not only so “*plump* against” the truth, but so inconsistent with himself.

Dr. Wall, I observe, seems to intimate in the passage adduced, that Protestant authors are more disposed than Roman Catholics, to acknowledge the fact which he asserts; but the following quotations will show, that the most learned and eminent writers of the Romish communion are equally against my opponent. Thus, for example, Paciaudi: “Was our Lord Christ baptized by *aspersion*? This is so far from being true, that nothing is more opposite to truth.” Thus also Vicecomes: “I will never cease to profess and teach, that *only immersion* in water, except in cases of necessity, is lawful baptism in the church. I will refute that false notion, that baptism was administered in the primitive church by pouring or sprinkling.” He proceeds to proof, and particularly refutes the objection taken from the baptism of three thousand in one day by the apostles, by observing—

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\* Hist. of Inf. Bap. part ii. chap. ii. Defence, p. 129, 131, 140, 147.

that it was a long summer-day; that the words pronounced in baptism were as long in the mode of sprinkling as in that of dipping; that dipping might be performed as quick as sprinkling; and so on.\* To the testimony of Bossuet, bishop of Meaux, I have already referred. †

My opponent insinuates, that we are beholden to Popery for the practice of immersion. Thus he speaks: "It is urged, *That dipping was in use for thirteen hundred years*; i. e. through the darkest times of Popery! What a mighty recommendation!" ‡. But are not the *apostolic times* included in those thirteen hundred years? and was the church then corrupted with what is now called *Popery*? Supposing I were to say, and produce testimonies in proof of the fact; *Communion in both kinds was constantly practised for thirteen hundred years*; would my opponent think of "confronting, of breaking, and of routing my phalanx" of arguments by confidently replying? "That is, through the darkest times of Popery! What a mighty recommendation!" Or, supposing it were said, that reading the scriptures, public prayer, and homiletic instruction, were practised in the church for thirteen centuries; would it be considered as a sufficient confutation for any one to answer, "That is, through the darkest times of Popery?" How often must I complain of our author, for confidently "showing his *opinion*," without "answering his *part*," even while he pretends to give "a FULL reply?"

Every competent judge will acknowledge, I presume, that the ninth and following centuries, down to the Reformation, may be justly reckoned the "*darkest times of Popery*." Now, that "unexceptionable witness" and learned Lutheran, Hollazius, informs us; "That in

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\* In Mr. Robinson's History of Baptism, p. 433, 434, 435. Vide Vicecomitis Observat. Ecclesiast. de Antiq. Bap. Ritib. l. iv. c. vi., vii. † See Vol. II. p. 381, and Vol. I. p. 272, this edit.

‡ Vol. ii. 186.

the beginning of the primitive church, baptism was administered by immersion." Then he adds: "Baptizandus, depositis vestimentis, in flumen descendebat, et nudus aquæ immergebatur, qua ratione Christus (Matt. iii. 13, 26,) dicitur protinus ascendisse ex Jordane. E. [Ergo,] Prius descenderat, et probabile est, *totum corpus Christi fuisse submersum.*"—He proceeds: "But the custom of baptizing by aspersion prevailed in the Western [or Papal] church, after the age of Gregory, about the year eight hundred and seventy-five; and, by degrees, through almost all the West, the rite of immersion became obsolete."\*

Still farther to "confront and to rout" this dogmatizing conduct, I will present my reader with an extract from another "unexceptionable witness" — from an author, I will venture to say, not less learned, nor less acquainted with subjects of this kind, than my opponent. Thus, then, Dr. Wall: "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. . . . They [the assembly of divines at Westminster] reformed the *font* into a *basin*. This learned assembly could not remember, that fonts to baptize in had been always used by the primitive Christians, *long before the beginning* of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other *Popish* countries) in times of Popery. And that accordingly, ALL THOSE COUNTRIES IN WHICH THE USURPED POWER OF THE POPE IS, OR HAS FORMERLY BEEN OWNED, HAVE LEFT OFF DIPPING OF CHILDREN IN THE FONT; BUT THAT ALL OTHER COUNTRIES IN THE WORLD, WHICH HAD NEVER REGARDED HIS AUTHORITY, DO STILL USE IT; AND THAT BASINS, EXCEPT IN CASE OF NECESSITY, WERE NEVER USED

\* Theolog. pars. iii. sect. ii. cap. iv. p. 1078, 1079. Holm. 1741.

BY PAPISTS, OR ANY OTHER CHRISTIANS WHATSOEVER, TILL BY THEMSELVES . . . What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to these western parts of Europe; for it is used ordinarily no where else. The Greek church, in all the branches of it, does still use immersion; and they hardly count a child, except in case of sickness, well baptized without it: and so do all other Christians in the world, except the Latins. That which I hinted before, is a rule that does not fail in any particular that I know of; viz. All the nations of Christians, that do now, or formerly did submit to the authority of the bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. And though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbour nations as had begun it in the time of the pope's power. But all other Christians in the world, who never owned the pope's usurped power, do, and EVER DID, dip their infants in the ordinary use."\*— To this remarkable testimony from Dr. Wall, I will add the following from Sir John Floyer: "The church of Rome hath drawn short compendiums of both sacraments. In the eucharist, they use only the *wafer*,— and, instead of the immersion, they INTRODUCED *aspersion*." †

Now, reader, what think you of these testimonies? Are they not "*plump* against" our author? Do they not absolutely reverse his insinuated and groundless charge? Nay, as the clergyman and the physician are unexceptionable witnesses, do they not convict pouring and sprinkling of originating in the usurpation of *the man of sin*? Why, then, as Dr. W. had these things before him in the work he pretended *completely* to an-

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\* Hist. of Infant Bap. part. ii. chap. ix. edit. the second.

† Hist. of Cold Bathing, p. 15, edit. the fifth.



swer, did he entirely overlook them? Why, in the plenitude of his polemical prowess, did he not at least "confront," if he did not "break," and thoroughly "rout the phalanx?" But, had he attacked with resolution and zeal the Episcopalian clergyman and the medical knight, it might have been the worse for their characters; because, in such case, it is probable he would either have pursued them with the hue-and-cry of *bigotry*, or have pronounced them *inamoratoes*, and in a state of strong *temptation*. Possibly, however, my opposer may possess a considerable share of that "consummate prudence" which, in another case, he ascribes to us; and which induced him, out of *tenderness* to himself and his cause, to let them escape without notice.

Having considered the principal things contained in our author's long chapter, *Concerning the signification of the terms BAPTIZE and BAPTISM*, I am reminded of certain subterfuges which have been used to evade the natural and proper sense of Greek terms, by those who deny the endless punishment of the wicked, and of the replies which some of their opponents have made when detecting their sophistry; which replies, *mutatis mutandis*, will apply to the conduct of Dr. W. respecting the word *baptize*. Thus, then, Dr. Jonathan Edwards against Dr. Chauncy: "Dr. C. says, 'That *αιων* and *αιωνιος* may signify a limited duration;' [and] manifestly argues, on this head, from *possibility* to *probability*, and even to *fact*. He says, 'If *αιωνιος* may signify a period of time only, there is not a shadow of an interference between its connection with the punishment of wicked men, and their being finally saved.' That is, if it *may possibly* signify a period of time only, it is absolutely certain that, when it is applied to future punishment, it *does* signify a period of time only. . . . The doctor says, 'These words, *αιων* and *αιωνιος*, are evidently more *loose* and *general* in their meaning, than the English words *eternity* [and] *everlasting*. If it were not so,

how comes it to pass that *αιων* and *αιωνιος* will not always bear being translated *eternity*, *everlasting*?' By the same argument it may be proved, that the words *eternity* and *everlasting*, in our language, are more loose and general in their meaning, than the Greek *αιων* and *αιωνιος*. We frequently say, Such a man is an *everlasting* talker; or, He talks *eternally*: He is *eternally* slandering and quarrelling with his neighbours. But, according to Dr. C.'s sense of the Greek words *αιων* and *αιωνιος*, the English phrases just mentioned cannot be properly translated by the use of those Greek words. The doctor says, they properly mean *the duration of an age*. But when it is said, A man talks eternally, the meaning is not, that he talks *for an age*. The truth is, there are idioms in all languages which will not bear a literal translation into any other language. The circumstance, that *αιων* and *αιωνιος* will not *always* bear to be rendered *eternity* and *eternal*, no more proves that they do not *properly* signify the same with our words *eternity* and *eternal*, than the circumstance, that they will not always bear to be rendered *an age* and *during an age*, proves that they do not properly signify the duration of an age . . . . If *αιων*, used absolutely, did generally signify a mere temporary duration, it would not thence follow, that it had the same restricted signification when governed by the preposition *εις*. It is never applied to future punishment, but in this construction . . . . If *αιωνιος* be used seventy-one times in the whole; sixty-six times besides those instances in which it is allowed to be applied to future punishment; and if in all those sixty-six instances, except two, it certainly mean, or at least may fairly and most naturally be understood to mean, an endless duration; if in all, except six, it must necessarily be understood in the endless sense, what are we hence naturally, and may I not say necessarily, led to conclude, concerning those instances in which it is applied to the punishment of the wicked? Doubtless, that in

those instances too it is used in the endless sense. . . . *Αἰών*, whether in the singular or plural, governed by the preposition *εἰς*, invariably in the New Testament signifies an endless duration. Nor does the Greek language furnish any word more determinately expressive of endless duration; and notwithstanding what Dr. C. says to the contrary, it appears, that they [*αιωνιος* and *αιων*] do as properly and determinately express an endless duration, as the English words *eternal* and *eternity*. If, therefore, these words be explained away to mean a mere temporary duration, *it is impossible that any words be used which would not suffer the same treatment from the same hands.*"\*

Thus, also, Mr. Stephen Johnson, when writing on the same subject: "There is something indelicate, incongruous, and absurd, in criticising the words of a capital sentence, [or the principal enacting terms of a law,] to set aside the spirit and energy of it; because, from the nature of the thing, they are always supposed to be the most *plain, clear, and determinate*. Suppose one of the carpers of this world should criticise the word *death*, in a capital sentence pronounced upon a murderer: he addresses the criminal, [and says,] You must note, the word *death* is ambiguous, and certainly used in a variety of different constructions in scripture, and in common language; and therefore is doubtful, as connected in the sentence passed upon you. Sometimes it means *natural* death; sometimes, though seldom, a *violent* death; at other times, *moral* death. Sometimes, neither of these, but only the *fear* and *danger* of death: *in deaths oft*, says Paul. Not that he often died, but was oft in fear and danger of it. So the sentence may put you in fear and danger, and not be literally executed. Or it may mean death *in law*; that you shall be an outlaw, and suffer loss and damage by it.—Would not every man of com-

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\* The Salvation of all Men strictly Examined, p. 248, 249, 251, 252, 255, 258, 283.

mon sense reprobate such an unnatural, barbarous kind of criticism, as a shocking, abusive imposition upon the prisoner, and the highest indignity offered to the judge?"\*

It appears, I think, with striking evidence, that if our Lord's meaning in the baptismal statute must be learned from those mediums of proof which Dr. W. has adopted, it cannot be known by the common people; which is contrary to axiom the second. No; the illiterate must entirely depend for intelligence, respecting the act of baptizing, on the learning, the ingenuity, and the integrity of their teachers. For my opponent will not permit them, though quite incapable of reading the Greek Testament, to have either the original *name* of the ordinance, or the *verb* which expresses the action required of an administrator, to be translated; but each of the Greek terms, like the Hebrew *Higgaion Selah*, must by all means be retained. As if, respecting this affair, he wished to keep the illiterate entirely dependant on the dictates of their learned guides, and leave room for the most vigorous exercise of critical acumen!—Nay, supposing the original enacting term, expressing the action to be performed, were literally translated into our language; yet, according to my opponent, mere English readers in general must still depend on the acumen and impartiality of their teachers: because, even then it would be highly necessary well to distinguish between the *etymological* and the *legal* sense of any term that might be used by a translator. But the bulk of real Christians are not capable of distinguishing either between the *generic* and the *specific* signification of any word, or between the *philological* and the *ceremonial* sense of a term. Of these distinctions, being those of learned men, they never heard; or if they did, could not understand them. If they read of *sprinkling* water on a person, of *pouring* water upon him, or of *dipping* him

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\* Everlasting Punishment of the Ungodly Evinced, p. 138.

in it; the unadulterated dictates of common sense immediately lead them to think of the subject concerned, having water scattered upon him *in drops*, of water falling upon him *in a stream*, or of his whole body being *put into water*; without ever imagining that there is any legal or ceremonial sense of those terms that is of a different nature. No; of our author's epithets, *generic* and *specific*, *etymological* and *sacramental*, they have no more idea, than they have of his learned language, when he talks of the Israelites "TINGING their feet" in Jordan—of a person "INTINGING even his hand"—or of any one being "INFECTED" by a "CONTRACTION of his person and the element" of pure water. Yet, I am persuaded, that multitudes of our Lord's disciples, were they to read those elegant expressions, would have no more notion of their meaning than they have of *abracadabra*. The distinctions on which he strenuously insists, as necessary to support his cause, being so foreign to all the notions of illiterate Christians respecting this matter, may be justly considered as affording a very strong presumption against the conclusion for which he pleads.—To which I will add, were Dr. W.'s principles of reasoning, relative to the word βαπτίζω, admitted as just, the natural import and true design of enacting terms in any law whatever might easily be evaded.

But there is another particular of which he is extremely fond, as entering deeply into the foundation of his plea for sprinkling, respecting which the learned and the illiterate must for ever be on a level; and that is, his insisting on Christian baptism as *a ceremonial purification*. For as it is impossible there should be a *purification*, where there is *no impurity*; or a *ceremonial purification*, where there is *no ceremonial impurity*; so, neither our author himself, nor any other mortal can tell, *what that ritual pollution is* from which Christian baptism cleanses. Equally at a loss, in this respect, are the literati and the vulgar. For any thing I perceive, it

must, therefore, for ever continue “a *latent* mystery;” except my opponent should again “show his opinion,” and condescend to develop the wonderful secret.

On our author’s pleas for pouring and sprinkling, or for a mere “*contaction* of the person and the element,” from the *design* of baptism, and from the *practice* of ancient, or of modern times, I shall make no remarks. My reasons are, because they have so little apparent force; because they generally proceed on the principles already discussed; and because I would avoid prolixity, by referring the reader for particulars of that kind, to the second edition of Pædobaptism Examined.\*

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\* See Part I. Chapters III. IV. V. VI. and VII. Vol. I. pp. 132, 171, 239, 245, 253, this edition.

## CHAPTER VI.

*The General Principles on which Dr. W. founds the Right of Infants to Baptism.*

THAT the baptismal statute, recorded by Matthew and Mark, should ever be considered, respecting both mode and subject, as *the* RULE of baptizing, has been sufficiently proved. But as the divine Lawgiver, in that sacred statute, says nothing of infants, my opponent is obliged to lay his foundation in something very different from *the* LAW of baptism; contrary to his own rule, as expressed in axiom the third: for the general grounds of his reasoning are *moral* principles, as contained in the law of nature; and the peculiarities of ancient *Judaism*, as recorded in the books of Moses.

The first thing that demands our notice is the manner in which he states the question to be discussed. Thus he speaks: "The question is not, whether scripture expressly enjoins *infant baptism*, by a direct specification, but whether it enjoins *baptism* to all *proper* subjects, and whether the administrator, who has a discretionary right of judging about qualifications, has sufficient reasons to conclude, or such evidence as the nature of the case requires, that infants are such as are included within our Lord's *intention*, when he instituted the ordinance."\* —An extremely cautious, and a very singular statement of the question! but in a measure similar to that of the learned Vitringa, who says; "He, in my opinion, that would argue prudently against the Anabaptists, should not state the point in controversy thus: *Whether infants, born of Christian parents, ought necessarily to be baptized? but, Whether it be lawful, according to the Christian discipline, to baptize them? Or, what*

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\* Vol. i. 17.

*evil is there in the ceremony of baptizing infants?\** Now it is plain, that Dr. W., as well as Vitranga, by stating the question in this manner, tacitly acknowledges that there is no divine command for the baptism of infants.

“ The question is, Whether the scripture enjoins baptism to all proper subjects? ” Then it is a question very little to the purpose; because few can suppose the scripture to enjoin baptism on *improper* subjects, for that would be the same as prescribing baptism to those who *ought not* to be baptized;—because those only can be considered as the proper subjects of baptism, who are *qualified* according to the baptismal statute; and, upon them, there is no reason to doubt whether baptism be enjoined;—because, according to our author, *all* infants, and *all* unbaptized adults, provided they be willing to receive the ordinance, are proper subjects;—and because it is not impossible to answer this question to the satisfaction of both Baptists and Pædobaptists, without in the least deciding whether *infants* be entitled to baptism. I may, therefore, venture an appeal to impartial persons, whether this be a just statement of the question? For who among all the Baptists ever denied, that the scripture enjoins baptism on all *proper* subjects? To every duly qualified subject, the language of scripture is; “ Why tarriest thou? arise, and be baptized.”

“ Or, whether infants be such as were included in our Lord’s intention, when he instituted the ordinance? ” This is more to the purpose; but it may be justly asked, How, in any statute, is the *intention* of the lawgiver to be known, if not from the *statute itself*? For what is *law*, except the *published intention*, or commanding will of a legislator? A *secret* intention cannot be a law to any subject, because it is no rule of action. Consequently, we must look for the intention of our Lord, respecting baptism, into the baptismal *statute*; and, for

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\* Observat. Sac. t. i. l. ii. cap. vii. § 9.



information how his inspired servants understood that law, into the history of apostolic practice.—Whatever be the qualifications that render either one or another a *proper subject* of baptism, they are so, with reference to that institute, *only* in consequence of the Legislator's revealed intention, and of those qualifications being conformable to that intention. To what, then, should we have recourse for intelligence respecting that legislative intention, if not to the *law* of the institute?—But, having in a former chapter insisted on this particular, and also on what my opponent says about the “discretionary right” of an administrator to estimate the qualifications of a candidate, I shall not farther enlarge.

Dr. W. maintains the right of infants to baptism, upon the idea of that ordinance being a *benefit*. In reference to which, the Analytical Reviewer says: “The will of a lawgiver with respect to the extent and application of any law, some might think, should be evinced by an appeal to the *declarations* of the lawgiver. But Mr. W. waves this mode of argument, and takes a *wide range*, concluding the will of Christ, in this instance, from its being a dictate of the law of nature to *benefit* our children.”\* A remark, this, that is worthy of our author's consideration; and, for any thing I perceive, it comes from an “unexceptionable witness.”—But let us hear Dr. W.: “The law and light of nature require,” says he, “and consequently the will of Christ, that parents should introduce their children to all the *benefits* and privileges of which they are capable. . . . Baptism is a *benefit* and privilege when applied to capable subjects, *possessing* ALL the *qualifications* necessary to answer the scriptural design of the ordinance.”†—“The law and light of nature.” Then it seems as if, in order to understand who are the proper subjects of baptism, Grotius, Puffendorf, and others, who have published celebrated treatises on the *Jus Naturæ*, should be well studied. For, upon this

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\* Vol. x. p. 522.

† Vol. i. 219, 220.

principle of reasoning, it is of capital importance to have a competent acquaintance with writers of that kind, if we would know what our Lord meant by his enacting terms, *teach—believes—baptize!*

With regard to a positive religious institute, the idea of *duty* is prior to the idea of *benefit*. That baptism could not be a benefit until it became a duty, is plain from this; it did not exist, except by the *special ordination* of God. But that ordination includes the qualifications of the subjects, and a divine command for subjects that are so qualified, to be baptized; which command constitutes it their *duty*. Nay, Dr. W. himself, even when stating the question, as we have just seen, speaks of the scriptures “*enjoining* baptism to all proper subjects;” and, in another place, he insists, that it is *incumbent*\* on every person in a Christian country to be baptized; which certainly conveys the idea of *duty*, as prior to that of benefit, with reference to all proper subjects. Obligation or duty, therefore, even on his own grounds of reasoning, must be the first idea suggested by the character *lawgiver*, and the term *law*, as included in the baptismal institute. But as our divine Legislator is immensely gracious, and as the law of baptism is no less expressive of his goodness than of his dominion, hence, with regard to the subjects described in the heavenly statute, the notion of baptism as a *benefit* is justly inferred.—Besides, baptism is an ordinance of *holy worship*; and, therefore, it must require the exercise of a devotional disposition, at the time of administration, not only in the administrator, but also in the subject; as I have endeavoured elsewhere to prove, and to which I refer the reader.†

To prove that baptism is a benefit, Dr. W. adds: “Thereby the subject is translated, ministerially, from a state of distance to a state of nearness; is separated from the world and joined to the universal church; is thereby

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\* Vol. i. 253.

† Pædobap. Exam. Vol. II. p. 129—131, this edition.

legally entitled to all the other external privileges of the gospel dispensation, of which the subject is capable, this being the rite of *initiation* into them.”\* —“ Separated from the world.” The apostles have taught us to consider the term *world*, when opposed to the *church*, as including incomparably the greater part of mankind, as *lying in wickedness*, and as being at enmity with Christ. But, according to my opponent, whatever may be the ignorance, the superstition, or the profligacy of those nations which profess Christianity, they are all of them parts of the universal church; the numerous individuals of which such nations consist, having been *translated*, “ ministerially, from a state of distance to a state of nearness,” by being made partakers of “ the cleansing rite;” consequently, the inhabitants of Great Britain, for instance, with comparatively few exceptions, *all* belong to the universal church! Yes, here the people are *all* CHURCH, and *no* WORLD! —“ Translated to a state of NEARNESS.” To whom, or to what? To God, to holiness, to heaven? nothing less; but something which he is pleased to call *the universal church*! A *church*, however, which includes millions of the vilest human characters upon earth! a *church*, the prodigiously greater part of whose members are as destitute of real repentance, faith, and holiness, as Jews, Mahometans, or Pagans! a *church*—but why should the venerable name be so prostituted?—a *church*, principally consisting of those *enemies*, *in the midst of* whom the King Messiah, as Lord of the universe, *rules*,† and over whom he has no dominion, except that of Providence! —“ Legally entitled.” I have usually considered unbaptized persons, whoever they be, as having a tolerably good title to meditate and pray, to read the Bible and hear the gospel. Yes, before Dr. W. “ showed his opinion,” I had been accustomed to think it the duty, and privilege too, of *unbaptized* persons, according to

\* Vol. i. 220.

† Psalm cx. 1, 2.

their capacities and opportunities, to perform all those duties of Christianity that are of a *moral* nature. But now I perceive that they, like the ancient Jews who had contracted ritual defilement, must be ceremonially purified before they can have a *legal* title to unite in any branch of public worship, or even privately to use the moral means of religious improvement!—In another place, he says: “Our children, as the children of the covenant, and *baptized*, have a PECULIAR RIGHT to the *means of conversion*.”\* Such is the decisive opinion of our author!

Again, he says: “If I do not greatly misunderstand our opposers, *their* notion of baptism is no benefit at all.”† His meaning is, I presume, that *baptism*, according to our notion of it, is no benefit at all; but if so, he is under a gross mistake. For, to those who are described in the law of institution as proper subjects, baptism is, in our view, first a *duty*, and then a *benefit*; just as it is with regard to the sacred supper. But that the notion of a benefit is inseparably connected with the idea of duty, is maintained by us; nor has our author proved the contrary. That it is the *former*, respecting those to whom it is not the *latter*, is impossible to be proved; except it could be evinced, that baptism is a benefit to those for whom it was *not designed*;—because nothing short of its being *appointed* for certain persons and certain purposes, makes it either a duty or a benefit respecting any one.—Under the laws of ancient Judaism positive rites were numerous, and intended for persons of different descriptions. But who ever imagined that the benefit resulting from an application of any particular institute, was more extensive than the divine appointment respecting its use? It is, therefore, to no purpose for Dr. W. to say; “The reason why infants, according to [us,] are not proper subjects of baptism, is not because of any incapacity in them of being *benefited*, but

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\* Vol. ii. 324.

† Vol. i. 221.

because they are incapable of *duty* ;” \*—because, if baptism was not appointed for infants, or if the law of that institution do not require them to be baptized, baptism cannot be to them a benefit.

“The law,” says my opponent, “by which we suppose a parent or a master *ought to be ruled* [respecting the baptism of his children or servants,] is this, That he *benefit* his children, and all his, as they are capable.” † It has appeared, in a preceding chapter, ‡ that Dr. W. is far from considering the *law* of baptism as the *rule* of baptizing, either as to mode or subject; and that he declares for the *gospel revelation* in general, as “*THE rule and positive directory*” of baptismal practice. But here, as in other places, he deserts both the law of institution, and the gospel revelation at large, to avail himself of *the law of nature*. Yes, he insists that a law, which is equally common to Pagans, Deists, and Atheists, as it is to Christians and Jews, *ought* to regulate the conduct of believing parents and masters, respecting the baptism of their domestics. So that, let our divine Legislator say what he will in his baptismal statute, respecting qualifications for the ordinance, the operation of this law must not be restrained; but if the law of nature thus powerfully plead for infant baptism, why ought not its voice to be heard in favour of infant communion? For till it be proved that the former is divinely commanded, but not the latter, it will be impossible to evince, that the one is less beneficial to infants than the other.

If this principle, *Parents are bound to benefit their children*, be a just foundation on which to claim baptism for their infants, it will equally serve any individual, whatever be the benefit expected, who chooses to be baptized; because it is plain, that no parent can be under stronger obligations to benefit his children, than those which lie upon every man to seek his own happi-

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\* Vol. i. 222.

† Vol. i. 354.

‡ Chap. IV. p. 67, of the present Volume.

ness. Our author, therefore, could not consistently refuse to baptize any one, who requested baptism as a *benefit*, were his profligacy and his impiety ever so great, or ever so notorious. The venerable son of Zacharias, indeed, said to some, who probably applied for baptism as a benefit, "Bring forth fruits meet for repentance;" but my opponent is not so scrupulous—is much more liberal of his purifying benefit. Philip also, when the eunuch requested baptism, was equally cautious with John, to whom he granted the benefit; saying, "If thou believest with all thy heart thou mayest" be baptized: whereas, according to this principle of Dr. W.'s argumentation, that was a needless and an unjust limitation; for all the circumstances of the case lead us to conclude, that Philip must have considered the eunuch as quite *sincere* in his request, and as expecting some *benefit* from the ordinance. Had Philip, therefore, viewed baptism in the light of a benefit, which people are encouraged by the law of nature to seek; and a benefit which, by the same law, administrators are urged to confer; his making such an exception as is implied in those words, "If thou believest with all thy heart," would have appeared extremely strange, and absolutely unaccountable; yet so it was! Dr. W., however, has shown his opinion to be much more liberal; and that it is quite free from suggesting such discouraging exceptions, and embarrassing limitations, to any candidate: for, on his principles, *desire* the cleansing benefit, *ask* for it, either with regard to yourself or your infant offspring, and the law of *nature* compels him to grant the priestly purification!

Our author, elsewhere, says: "We overlook the *nature* of privileges, if we conclude, that because any thing is a privilege to one, it must be so to another; for if there be no *answerable qualification*, no subjective *suitableness*, no *capacity* of possessing, it can be in *those circumstances* NO *privilege*."\* True; and therefore we do not perceive how baptism, any more than the Lord's

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\* Vol. ii. 244.

supper, can be to mere infants a benefit: because, as to “answerable qualifications” and “subjective suitability,” they relate entirely, in both cases, to the *law* of institution. For whatever natural or moral qualities either an adult or an infant may be considered as possessing, yet, if those qualities do not correspond to the requisition of baptismal or of eucharistic *law*, there cannot be “an *answerable* qualification,” or a “*subjective* suitability,” for either of those appointments. Nor, on our author’s principles, is it possible there should be any *answerable* qualification for baptism, detached from *ceremonial pollution*: but in whom, and to what degree, he finds that essential requisite, I am at the greatest loss to determine.—As to *CAPACITY for possessing* the benefit of baptism or of the Lord’s supper, it must be the same in both cases. Nor is there any reason to doubt, that the infants of parents belonging to the Greek church, for instance, do actually possess as much benefit in partaking of the holy supper as they did in being baptized: for they are no less capable of understanding or of approving the one than the other; and my opponent very justly rejects the Papal notion of benefit arising from either of them, *ex opere operato*.

Dr. W. insists, however, That “infants are *capable* of a subjective suitability for the institution.”\* But so are the greatest profligates upon earth; and so are those whom Dr. W. immediately calls “ostensible foes, such as unbelievers, impenitents, and the like;” or else the persecuting Saul, for instance, would never have been fit for baptism. The question is not, Whether infants be *capable* of a subjective suitability? but, Whether, while mere infants, they *actually have it?*—“If there be a suitability in infants being *admitted* proper subjects of a civil kingdom, much more is there a suitability in their being admitted subjects of the gospel kingdom.” But infants are *born* the subjects

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\* Vol. i. 210.

of a secular kingdom. They are subjects, and under the protection of law, from the moment of their birth, without any form of admission. So all the subjects of our Lord's kingdom, which is entirely spiritual, are *born* such—born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God*. My opponent seems here to forget, that the kingdom of Christ *is not of this world*.—"Faith and repentance are no distinguishing characteristics of a Christian *as such*, but of a Christian *as adult*."\* What, then, are the "distinguishing characteristics" of a Christian *as an infant*? Are *all* infants Christians, or only *some*? and if the latter, by what marks are they to be distinguished from the rest?—But faith and repentance "are not *essential* to Christianity, (if we intend thereby salvation through Christ,) for this may exist without them."† What an arbitrary use of words! To the best of my recollection, I never before heard of *salvation through Christ*, meaning the same as the term *Christianity*; nor of Christianity existing *without faith and repentance*, at least in the *profession* of them. He might as well have said, that a persuasion that Jehovah was the true God, and that the legation of Moses was divine, did not enter into the essence of ancient Judaism;—or, that the salvation of Abel, through the Messiah, was Christianity. For if, because dying infants are saved through Jesus Christ, they may be properly denominated *Christians*, the character might, with equal propriety, have been applied to the Old Testament saints in general.

Here, as in other places, the arguments of my opponent, if they prove any thing, infer the right of infants to communion at the Lord's table. For thus he reasons: "If infants are *capable* of those things which are *equivalent* to faith and repentance, as qualifications for the *most important* privilege of salvation, they are also capable of what are equivalent to them as qualifi-

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\* Vol. i. 211.

† Ibid.



cations for the *less important* privilege of baptism, [or of the Lord's supper.] For if the one be denied, so *may* the other; and if the one be granted, so *ought* the other. Infants are capable of a divinely constituted *union* with the infinitely worthy Saviour, not less than adults; and are they incapable of the *symbol* of that union?—He that CAN believe it, let him believe it.\* In other words, infants, as they are not brutes, nor inanimate creatures, are *capable* of being saved by Jesus Christ; and, therefore, they *must* be baptized. Nay, on this principle of reasoning, you implicitly impeach that capacity, if you forbid them the holy supper.—Had but the ancient Hebrews been acquainted with our author's doctrine of capability, and equally acute in the management of it, in what a great variety of ways might it have been applied, respecting the positive institutes of Judaism! Yes, a rite enjoined on one description of persons, and not *expressly* forbidden to others, especially if considered as a *benefit*, might have been practised by multitudes that were not in the least characterized in the law of that rite. Upon this principle, that eminent man Lot, though neither a descendant from Abraham, nor one of his domestics, might with complete propriety have circumcised himself; because he was not only *capable* of salvation through the Messiah, but was also a truly pious person; and, it is highly probable, he considered that Abrahamic rite as a great *benefit*. Yet, not being included in the law of circumcision, he had no claim to the ordinance. Nay, on this ground, those idolatrous Gentile nations that practised circumcision might have justified their conduct; for though they were equally destitute of a divine command for that practice, as our author is of a precept for infant sprinkling, yet, had they not regarded the rite as a *benefit*, they would not have observed it; and they were undoubtedly *capable* of salvation through the

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\* Vol. i. 210.

Messiah. I do not recollect any author, however, who represents the Pagan circumcision as acceptable to God, but quite the reverse.

According to my opponent, the *moral qualifications* of infants enter very deeply into the foundation of Pædobaptism; so that, if he fail of proving his point, in this respect, the cause for which he contends must sink in ruins. These are his words: "Whatever relates to the qualifications of the subjects, is of a nature *entirely* moral,—and to say otherwise, must imply a contradiction."\* When upon the same subject, in another place, he says: "By moral qualifications, I understand, those qualifications which God, as the moral Governor and Judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures, according to their various circumstances, independent of positive authority, and which are not measurable by any positive rule."†

On this very extraordinary description of baptismal qualifications, I have already pretty largely animadverted in a preceding chapter.‡ But we must now consider how it applies to *infants*—infants, in a literal and proper sense.

To this end, it is expedient for us to take a view of what my opponent himself says, respecting the natural and moral state of infants. He informs us, then, that they are "under a natural incapacity to repent;" that they are "sinners, and have no believing consent;" that they have "neither works, nor faith;" that "they are not intelligent and voluntary subjects;" that they are not capable of exercising "understanding, judgment, and memory;" that they are "incapable of reason, and born in sin;" that they are no sooner able to go, than they speak lies against God, and go astray from him; that they no sooner breathe, "than the seeds of sin spring up for death;" that they are guilty and pol-

\* Vol. ii. 387.

† Vol. ii. 390.

‡ Chap. IV. p. 27—34, of the present Volume.

luted; that this is taught by baptism; and that there is “nothing discernible of a moral difference between the children of professors and of profane.”\*—Now, reader, what think you of this? Could any author have represented the moral state of infants in a light more contrary to that description of baptismal qualifications which Dr. W. has given, than he himself has done? Had my opponent professedly denied the doctrine of original sin, both with regard to depravity and guilt, it would not have appeared so strange to hear him plead the *moral qualifications of infants*, in defence of their being baptized; but that not being the case, his adopting this topic of argument is to me astonishing, and likely to continue a “*latent* mystery.” For is it possible that infants, if in such a state of depravity and guilt, should be justly considered as possessing those moral qualifications “which God, as the moral Governor and Judge of the world, requires indiscriminately of all mankind?” He that *can* believe it, let him believe it.

Making a few strictures in the second edition of *Pædobaptism Examined*, on this remarkable peculiarity of Dr. W. as expressed in his notes upon *Social Religion*, I asked; “How should an infant of a few days, or of a month old, be a partaker of such qualifications, to render it a proper subject of baptism? Or, supposing such qualifications to exist, by what means are they to be discovered?”† To which, among other things, he replies: “One would be tempted to think, from the *contemptuous light* in which our Brethren place infants, that they make no part of the human species.”‡ *Tempted*, however, as he may be so to think, he will not be “disproportionately *enamoured*” with the thought. But why so tempted? Have I represented mere infants as incapable of moral

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\* Vol. i. 132, 146, 208, 211, 343, 250; vol. ii. 303, 331, 342, 343, 401.

† Vol. II. p. 58.

‡ Vol. ii. 399.

agency? so has president Edwards;\* and so has Dr. W. himself, when he speaks of them as “incapable of *reason*”—as “not *intelligent* and *voluntary* subjects.”—But they are *capable* of sanctifying agency. True; and so is an avowed Atheist. A passive capacity for it is no proof of its being possessed; otherwise, all mankind must be considered as favoured with it.

“The most plausible objection,” says my opponent, “is; *Supposing such qualifications to exist, by what means are they to be discovered? What is there discernible, that can with propriety be called MORAL, in one that is not capable of moral agency.*” To which he concedes; “It is allowed, there is no discriminating moral qualification discovered in one infant more than another; nothing discernible of a moral difference between the children of professors and of profane.”† By this he must be considered, either as granting the whole force of my queries, or as maintaining that *all* infants, without exception, are partakers of renewing grace: for that depravity in which infants are born, absolutely forbids our supposing that, without sanctifying influence, any of them can possess those moral qualifications which he describes.—But my opponent adds; “A natural incapacity for moral agency, by no means excuses from all moral obligation.”‡ Supposing this were admitted, with reference to certain particulars mentioned by him; yet the consequence he intends would not follow: for an *obligation* to be holy, or to perform acts of uniform obedience to God, is one thing; and the *possessing* of holiness, or the *actual performance* of such obedience, is another. Granting, therefore, that the natural incapacity of infants for moral agency, does not excuse them from *all* moral obligation, it by no means follows, that they *possess* those moral qualifications for which he pleads. Thus to infer, is arguing from *duty* to *fact*; from *obligation* to obedience,

\* Doct of Orig. Sin, part. i. chap. i. sect. i.; part. iv. chap. iii., iv.

† Vol. ii. 401.

‡ Vol. ii. 400.

to the *performance* of obedience. On this principle, were it admissible, our author might proceed to prove, that Satan himself possesses all those *moral* qualifications which the baptismal ordinance requires; because, that great adversary of God and man is under indispensable moral obligations to love and obey his Maker.

Still farther, to show the futility of Dr. W.'s reasoning from this topic, I will add; If the moral qualifications of infants themselves be the ground of their claim to baptism; if those qualifications be such as my opponent professedly describes; and if infants, indiscriminately, be possessed of them, they must all be considered as *perfectly holy*. For it is evident that "God, as the moral Governor of the world," and as expressing his demands in the moral law, requires complete rectitude of heart and of life. To this Dr. W. himself bears testimony, when he says; "As a holy and just God, he claims *perfection of state and obedience* from the creature; *nothing short of perfection* will God accept, or the conscience approve of,"\* Where, then, will our author find any subjects for baptism of this description?—If infants are to be baptized on the ground of their own moral qualifications, why should my opponent, like other Pædobaptists, recur to *relative holiness*, and plead for it with ardent zeal, as for an article of the highest importance to his cause? Because, if infants, without exception, be endued with all those moral qualifications which God, as the moral Governor and Judge of the world requires, it is hard to conceive of what use relative holiness can be, with reference to baptism: because Dr. W. insists, that the qualifications for baptism are "*entirely moral*;" and it is extremely plain, that *relative* holiness is not *moral* holiness, nor yet a *moral* qualification.—Never, to the best of my remembrance, have I seen Pædobaptism placed on a more slippery foundation than that of *moral* qualifications; much less did I

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\* Vol. i. 136.

ever meet with any author, besides Dr. W. that maintained the necessity of both *moral qualifications* and *relative holiness*, to render either an infant or an adult fit for *purification*. This reminds me of the following short observation made by Dr. Waterland: "It is a difficult matter to force logic against common sense; but you are resolute enough to try."\* Sensible Pædobaptists, I cannot but think, must be ashamed of such reasoning in one of their "champions;" for, in his own elegant language, he talks as if he thought "the dictates of right reason must be *smothered*."†

Dr. W. argues from various peculiarities of ancient Judaism; the principal of which I will now briefly review. He pleads, for instance, the idea of an *external covenant*, respecting which he says: "Mr. B. takes great pains to show how various and inconsistent are the accounts given us by different Pædobaptist authors; but he seems somewhat cautious, how he denies the *existence* of an external covenant. No, we insist it is not in his power to deny, and to support the denial, that it does NOT exist."‡—"NOT in his power to deny that it does NOT exist." A curious position! the accuracy and elegance of which are left with my reader.—"Inconsistent accounts given by Pædobaptists." Yes, they are so extremely various, and so manifestly inconsistent as to afford the strongest presumptive argument against the existence of any such covenant under the present economy.§—"Somewhat cautious." Then it may be supposed, that I am not culpable of "*screwing*" this particular in "the *vice* of bigotry." But why represent me as using remarkable caution? I did not, indeed, say with our author, "*We INSIST*" there is no such covenant now existing; nor did I, in my reflections upon the quotations from Edwards, Vitringa, and Venema, talk of an exter-

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\* Second Defence of Queries, query vi. p. 219.

† Vol. i. 233.

‡ Vol. ii. 232.

§ See Pædobap. Exam. Vol. II. p. 43—68, this edition.

nal covenant, under the Christian dispensation, being “*demonstrably*” this or that, as Dr. W. does, in opposition to my view of the subject. No; I only observed, “As these great men and excellent authors have said *so MUCH*, and with *such FORCE*, against the notion of an external covenant under the new economy, I shall not enlarge upon it.” This, however, not being esteemed a sufficiently strong declaration of “my opinion” against such a covenant, I will now cast off the supposed reserve, and frankly declare, that I do deny the existence of any thing which can be justly denominated an *external covenant* between God and man, under the present dispensation of divine grace. Nay, so fully persuaded am I that there is no such covenant, as hardly to forbear adopting the high martial tone of my opponent, and challenging “the whole corps of” Pædobaptists, to “confront, to break, and to rout” that phalanx of arguments, which my illustrious triumvirate of “unexceptionable witnesses” have produced against it;\* and especially Venema, in his *Dissertationes Sacræ*,† where the subject is discussed at large.

If, by an *external covenant*, our author intend a *publication of divine mercy* through Jesus Christ, the *fact* is readily admitted; nor could he imagine that either I, or the learned writers before mentioned, had any objection to that idea. But who, in this controversy; nay, who on any other subject, ever used the phrase *external COVENANT*, in that sense? So to employ those expressions, is to abuse language and mislead the reader.—In the following words of Dr. W., the term *covenant* seems, however, to be so used: “God’s covenant to man,—is a *grant* of mercy to him, as a sinner deserving eternal wo.”‡ Whatever of truth or of excellence there may be in the doctrine of this position, the language is, to

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\* See Pædobap. Exam. Vol. ii. p. 33—43, this edition.

† Vide lib. ii. passim.

‡ Vol. ii. 233; see also vol. i. 158.

me, unprecedented; for never, till I read the performance of my opponent, did I hear of a *covenant* to one or another, any more than I did of persons TINGING *their feet* in fair water; or of any thing being TINGED, that it might be *washed*. There is an old saying, "One may live and learn;" but these novel ways of speaking have so much the appearance of nonsense, that I despair of obtaining much information from them.

Dr. W. complains, that "many Pædobaptist writers have been extremely unguarded" in what they have said about the term *covenant*;\* nor can I forbear suspecting, that our author himself, and others whom he has quoted with approbation, are of that number. For though he assures us, that "God's covenant of redemption to fallen man, in its external form and manifestation, is *nothing else but* A DECLARATION of sovereign grace and a divine righteousness; which, in everlasting transcendent love and compassion, is provided for the use and service of wretched sinners, who live within the pale of such a declaration;" and though, as just observed, he tells us, that "God's covenant to man—is a *grant* of mercy to him as a sinner deserving eternal wo;" nay, though he represents the expressions, "Christian covenant," and "the exceeding great and precious promises of the gospel," as entirely synonymous; yet, he elsewhere says, "Such *declarations* and *promises* cannot, I think, be conceived of, when addressed to man, under any other notion than that of a PROPOSAL from a first mover of *covenant terms*; for the free nature of man requires that he should be addressed in this way."† Now, that "God's covenant to man" should be *nothing else* but a gracious *declaration* or a *grant* of mercy, and yet be nothing more than a *proposal* of covenant terms, is to me a "*latent* mystery."—I am also at a loss for his meaning, when he speaks of the grant

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\* Vol. i. 18, 145.

† Vol. i. 158; vol. ii. 233; vol. i. 192, 207.



of the “*parent’s* covenant;” and equally so, when he quotes Mr. Strong as talking of children that are “*taken into* their parents’ covenant,” and “*cast out*” of their father’s covenant.\* *Taken into*: by whom, and in what way? *Cast out*: by whom, and whither? Are they banished into a *Pagan* country, where the light of divine revelation does not shine—banished out of “the *pale*” of evangelical declarations? Our author must again “show his opinion,” before I know what is meant by this way of speaking.

That *external* covenant, against which not only I, but those eminent Pædobaptist writers before mentioned contend, respects God, as an external Sovereign, requiring external obedience, and promising external blessings. It is not a bare *declaration* of divine mercy to miserable sinners; but of a nature similar to that into which the great Supreme entered with the Israelites at mount Sinai. In which federal transaction, it is evident, Jehovah engaged to be *their God*, in a peculiar sense; and they to be *his people*, in opposition to every species of Pagan idolatry. In that covenant, considered as national, he condescended to be their political monarch; and, on condition of their external obedience to his laws, he promised them protection against their enemies, and every kind of temporal prosperity. To the performance of that condition, and in expectation of these blessings, they solemnly agreed. This covenant being ratified by sacrificial blood, all Israel were considered as Jehovah’s people, and he was considered as their God. But we are expressly taught, both by the Old and the New Testament, that the covenant now in force is of a nature very different.† Nor do the apostles give us the least hint, that I recollect, of any covenant now existing between God and his people, besides that which is called

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\* Vol. i. 385, 258, 259.

† See the subject more largely handled in my *Essay on the Kingdom of Christ*, p. 17—24.

the *new covenant*, and which is expressly contrasted with the covenant made at Horeb.\*

Dr. W. argues from the ancient Jewish *relative holiness*; and respecting this, he says; “What is deserving of particular notice is, that there are *several degrees* of relative holiness.” † These different degrees he thus describes: “To be the *objects* of a covenant grant, as the Gentile world at large; as those to whom the word of salvation is *actually sent*; as the *family* of a Christian householder; as a *baptized* person; as an *actual member* of a Christian congregation; and so on, all denote *different degrees* of relative holiness.” ‡ He insists that, “in a very general sense—*every man*, whether Jew or Gentile, is deemed *holy*; i. e. in virtue of the gospel grant of mercy and the means of grace, to the Gentiles as well as to the Jews.” § Nay, he represents “an opposing *infidel* or *idolater*,” who is “an *avowed enemy* to the Head of the church,” as possessing “relative sanctification or holiness.” ||

Should my reader be desirous of knowing in what manner the ancient relative holiness was continued, from generation to generation, among the Jews, our author will inform him. For, when arguing upon those words, “If the root be holy, so are the branches,” he says: “If the future descendants of Abraham and the patriarchs are to be regarded as *holy*, then the *present* Jews are so in the like sense; except we hold, that THE BOTH ENDS of a genealogical chain HAS an appropriation to God, while the intermediate links are unclean: which is the same thing as to say, that this genealogical chain is at once, and in the same respect, a CONDUCTOR and a NON-CONDUCTOR of this relative holiness.” ¶— But though the Jews, in the time of our Lord’s public ministry, and in virtue of this admirable *conductor*, were

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\* Jer. xxxi. 31—34; Heb. viii. 8, 9. † Vol. i. 366.

‡ Vol. ii. 240.

§ Vol. i. 366.

|| Vol. i. 396.

¶ Vol. i. 366.

all possessed of relative holiness, yet my opponent seems to consider those whom John baptized, as advanced to a higher degree of it: for he represents the deputation of priests and Levites to John as demanding; "Why dost thou set apart the people, to a *higher degree* of relative holiness than usual, by this purification of water, *if thou be not that Christ?*"\*—Respecting this exterior sanctity, my opponent farther says; "It appears, from the New Testament records, that the appointed ordinance of *initiation into this state* of relative holiness, individually and *explicitly*, is the Christian purification—BAPTISM."†

In these extracts, our author not only shows his decisive "opinion," but lays before us "*curious intelligence.*" Many a long page have I read in vindication of infant sprinkling, and a thousand times have I heard that the infants of *believing* parents are possessed of relative sanctity; but never, till I perused Antipædobaptism Examined, was I aware of its wide extent, or its great elevation; of the manner in which it is communicated, or of its beautiful gradation.—*Its wide extent.* For *every man*, whether Jew or Gentile, pious or profane, moralist or profligate, is now "*deemed holy.*" Yes, the *whole world* is now in a state of relative sanctity; whereas the same species of sanctity, under the Jewish dispensation, was confined to one comparatively small nation.—*Its great elevation.* For no sooner was baptism administered by the Messiah's harbinger, than the Jews expected their exterior holiness to be much increased.—*The manner of its communication*, at least among the Jews; that is, by carnal generation. This our author has most elegantly, correctly, and happily expressed, by a "*genealogical chain;*" which, in the present case, is like a "*conductor*" of the electric fluid, "*the both ends* of which HAS" an equal force.—*Its beautiful gradation.* This consists of no less than *five* steps, and an unknown

\* Vol. ii. 16, 17, Note, John i. 19—26.

† Vol. i. 265.

*et cætera*.—This “curious intelligence” is, however, of such an extraordinary nature, that, had it not come from one who appears to decide an important controversy, and who says, with Elihu, “I also will show *mine* opinion,” I should not have paid it much regard. But as it is recommended by such a solemn formality, and accosts us with such an air of consequence, I will make a few more observations upon it.

Respecting its *wide extent*, I would ask, What proof is adduced, as to the fact? Nay, what evidence is there of its *existence*, either with regard to the patriarchs, before the Mosaic dispensation commenced; or in respect of those nations among whom the Jewish people resided, while that economy was continued; or with reference to any people, after that dispensation became obsolete? There is none, that I perceive, *with regard to the patriarchs*; for though Enoch and Noah, Abraham, Isaac, and Jacob, were the objects of what our author denominates “a covenant grant,” and were truly pious persons, yet there is not, in sacred history, the least hint of their possessing this *relative*, or external holiness.—*Nor in respect of those nations, among whom the Jewish people resided*. They were transported into Babylon; and there, for a course of years, the only visible church of God subsisted: there Daniel and Ezekiel avowed the true God: there they prophesied, and published the word of salvation. The Chaldeans, therefore, were favoured with means of grace. But was it ever supposed that, from these privileges, the idolatrous Chaldeans derived any degree of relative holiness? Jonah preached to the Ninevites, and Jeremiah delivered part of his predictions in Egypt; yet none, of whom I have heard, ever considered, either the Ninevites or the Egyptians, as thence deriving an external sanctity. Before the Mosaic dispensation became extinct, our Lord published the word of salvation to the Samaritans, and some of them were converted; but nei-

ther is there any appearance of relative holiness diffusing itself in the land of Samaria.

*Nor yet with reference to any people, after the Mosaic dispensation became obsolete.* This, I think, will appear, if the true grounds of exterior sanctity among the Jews be well considered and understood. Be it observed, then, that a barely relative holiness, if I mistake not, supposes its possessors to be the people of God in a merely external sense. Such an external people supposes an external covenant, or one that relates to exterior conduct and temporal blessings; and an external covenant supposes an external king. Now an external king is a political sovereign; but such is not our Lord Jesus Christ, nor yet the divine Father. Once, indeed, it was otherwise; for, concerning the Israelitish nation, it is thus written: "I, *Jehovah*, will be thy king:—Gideon said unto them, I will not rule over you, neither shall my son rule over you; **JEHOVAH** shall rule over you:—**JEHOVAH**, your God, was your king."\*—Yes, *Jehovah*, as a temporal monarch, stood related to the ancient Israelites, and entered into a federal transaction with them at Sinai; not only as the object of their worship, but as their king. Their judicial and civil institutes, their laws of war and of peace, various orders respecting the land they occupied, and the annual acknowledgments made to the great Proprietor of it, were all from God, as their political sovereign. Hence, all the natural posterity of Jacob were *Jehovah's* people, on the ground of an external covenant made with the whole nation.

The children of Israel being distinguished from the Gentile world, by a system of ceremonial precepts, and by their divine Sovereign residing among them, were denominated *a holy nation*; for that external sanctity which they possessed, seems to have arisen, partly from their *national covenant*, and partly from their having the

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\* Hosea xiii. 10; Judges viii. 23; 1 Sam. viii. 7; xif. 12.

*divine Presence* among them. By the former, they renounced idolatry in all its forms, and gave up themselves to Jehovah, in opposition to the false objects of Pagan worship; which separation to the service of God is denominated *holiness*. By the latter, they had a kind of local nearness to God, which conferred a relative sanctity, as appears by various instances. When, for example, Moses with astonishment beheld the burning bush, the ground on which he stood was pronounced *holy*, because of Jehovah's peculiar presence there. Thus it was in the case of Joshua; and so in regard to the place of our Lord's transfiguration; for Peter calls it *the HOLY mount*.\* And why was part of the ancient sanctuary called *the most holy place*, but because Jehovah, in a singular manner and under a visible emblem, dwelt there? Hence it is manifest, that the divine Presence, whether under the form of an *august personage*, as in the case of Joshua; or under the emblem of *devouring fire*, as in the bush and upon mount Sinai; or under the milder appearance of a *luminous cloud*, as over the mercy-seat and at our Lord's transfiguration, confers a relative holiness. It is equally plain, however, that this miraculous presence of God being withdrawn from the several places to which I have just adverted, they became as destitute of that sanctity as any other part of the earth.

So the Israelites, being separated from all other nations for the worship of Jehovah as their God, to the exclusion of all idolatry; avowing subjection to him as their king, in contradistinction to all other sovereigns; and he residing among them in the sanctuary, as in his royal palace; there was a relative holiness attending their persons, and almost every thing pertaining to them: for not only Jehovah's royal pavilion, with all its utensils and services; the ministers of that sanc-

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\* Exod. iii. 5; Josh. v. 15; 2 Pet. i. 18; compare Psalm lxxviii. 17, and Acts ix. 3, 4.

tuary, and their several vestments; but the people in general, the metropolis of their country, the houses of individuals, the land cultivated by them, and the produce of that land were all styled *holy*.\*—But why should my opponent contend for the relative holiness of *persons*, except he also ascribe a sanctity of that kind to places of worship, to clerical habits, and to various other things? For it is plain, that the Jewish external purity, whether of persons, of places, or of things, originated in the same national covenant, and in the same relation of God to Israel; and, consequently, must have the same duration in one case as in another.† We may justly conclude, therefore, that the federal and relative holiness of which our author speaks, is a perfect stranger to the Christian economy.

Respecting ceremonial pollution and external purity, Pædobaptists have expressed themselves as follows. Dr. Sherlock: “The gospel [does not] admit of any legal uncleannesses and pollutions. . . . Nor is there any symbolical presence of God under the gospel, which puts an end to the legal uncleanness of places and things. God dwelt among the Jews in the temple at Jerusalem, where were the symbols and figures of his presence. It was God’s house, and, therefore, a holy place, and every thing that belonged to it had a legal holiness; for the holiness of things and places under the law, was derived from their relation to God and his *presence*. This was the only place for their typical and ceremonial worship,—and where alone they were to offer their sacrifice and oblations to God. The very *place* gave virtue to their worship and sacrifices, which were not so acceptable in other places; nay, which could not

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\* See the subject more largely discussed, in my Essay on the Kingdom of Christ, p. 25—32. See also Outram. de Sacrificiis, l. i. cap. iii. § 2. c. xix. § 3. Spencer. De Leg. Heb. Ritual. Dissertat. de Theocrat. passim. Dr. J. Owen on the Sabbath, p. 185, 230.

† See Pædobap. Exam. Vol. II. p. 206—211, this edition.

be offered in other places without sin. . . . The *cause* of this legal holiness was, God's *peculiar* PRESENCE in the temple, where God chose to dwell, as in his own house, which *sanctified* the temple, and all things belonging to it. The *effect* was, that this holiness of the place sanctified the worship, and gave value and acceptance to it."\*——Bp. Taylor: "The measures of legal and evangelical purity are wholly differing. . . . In the Christian law, all purities and impurities are spiritual." †——Venema, who professedly and at large refutes the notion of an external holiness under the new economy, says: "Nothing, it may be affirmed, can be found in scripture, that favours relative sanctity; and therefore it may be justly rejected." ‡——Mr. Arch. Hall: "Their covenant holiness, [speaking of the ancient Jews,] as a nation separated to dwell alone, and not to be reckoned among the rest of the nations, was *entirely peculiar* to them." §——Dr. Doddridge: "It seems *very unreasonable* to limit such phrases as [*God's chosen*,] when applied to Christians, just to the idea which the like phrases had when applied to the Jews. . . . I cannot forbear saying, that to determine the sense of the words *called*, *redeemed*, *SANCTIFIED*, and so on, when applied to the Christian church, by that in which they are used in Moses and the prophets with respect to *the whole people of Israel*, seems to me as *unreasonable*, as it would be to maintain, that the dimensions, the strength, and the beauty of a body, are to be most exactly estimated by looking on its *shadow*." ||——Dr. Owen, when describing the proper sub-

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\* Preserv. against Popery, vol. ii. Appendix, p. 42, 43.

† Duct. Dub. b. ii. chap. iii. rule v. § 6.

‡ Dissertat. Sac. l. ii. cap. x.

§ Gospel Worship, vol. i. p. 310.

|| Note, on Peter ii. 9. On Regeneration, Postscript to Preface, p. 17. edit. 4th.



jects of a particular Christian church, says: "Let it then be considered, what is spoken of the church of the Jews in their dedication unto God, as unto their *TYPICAL holiness*, with the application of it unto Christian churches in *REAL holiness*." Again, in another of his learned works, when speaking of the Christian theology and the gospel church, he says: "Ut ex *solis renatis* constet ecclesia evangelica, postulat hæc theologia. . . . *Populum Judaicum in statum ecclesiasticum vocatum, totum sanctum purumque pronuntiavit ipse Deus. . . . Populus sanctus Jehovæ Deo tuo*. Prout autem instituta omnia ecclesiæ istius *οικεια*, typica fuere, et spiritualium *μελλοντων αγαθων* umbra, ita *SANCTITAS ista*, quam toti populo Deus ascribit, non nisi *οσιοτητος* illius *της αληθειας*, quam toti ecclesiæ suæ Dominus Jesus per Spiritum Sanctum largiturus esset, erat quædam præfiguratio."\*—Let my reader now consider, whether these things be not absolutely inconsistent with our author's notions of *relative holiness*; and with his representing the following scriptural expressions, *O Jacob, and Israel MY CALLED—The CALLED of Jesus Christ—Called to be SAINTS*—as meaning, merely "to be invited to the honours and privileges of the *visible* church," and "to be actually possessed of *such* privileges?"† An interpretation this, unworthy the character of my opponent, as avowing the doctrines of divine grace!

Dr. W. insists, that relative holiness not only still exists, but that it appears and flourishes, with regard to *persons*, in a greater variety of degrees than, as far as the scripture informs us, it ever did while the covenant made at Horeb was in force. For, among the ancient Jews, I discern only *four* degrees of exterior sanctity attached to persons; that is, to the common people, to the Levites, to the priests, and to the high-

\* 1 Pet. ii, 5, 9. Nature of Gospel Church and its Govern. p. 5. Theologoumena, l. vi. cap. vii. § 2.

† Isa. xlviii. 12; Rom. i. 6, 7. Vol. i. 348.

priest: whereas, under the Christian economy, my opponent expressly mentions *five* degrees of relative holiness; besides which he gives his reader an *et cætera*, that leads him to conceive of I know not how many more, in a beautifully ascending line. For instance: If the reader be an Independent, he naturally thinks of a *deacon*, an *occasional* minister of the word, and of a *stated* pastor. If an English Episcopalian, the long gradation between a churchwarden and the metropolitan of all England—nay, rather, the sovereign of Great Britain, whether male or female—occurs to his mind. But if a Papist, he thinks of the meanest ecclesiastical officer, and ascends to the Roman pontiff, in whose character he finds *holiness* itself. On the Congregational plan, however, there is latitude sufficient for a greatly prolonged gradation respecting this relative sanctity: because my opponent maintains, that a measure of this holiness is possessed by “the Gentile world *at large*” . . . even those of the Heathen, to whom the word of salvation is not “actually sent;” consequently, the first degree of relative sanctity attaches to the poor *Hottentots*. From them, therefore, Dr. W. can ascend, on the Congregational plan, to the Christian priest sprinkling the water of purification at the font, and to the same priest as officiating “at the *holy ALTAR*.”

Clear, however, as these particulars may appear to be to our author, I should be glad of information, what is become of all those degrees of relative holiness that were attached in former times, by divine law, to the *land* of Israel, and to different *places* in that land. For as, according to the Jewish rabbies, there were *ten degrees* of relative sanctity belonging to persons, so they inform us, that there were *eleven degrees* of that holiness possessed by different places.\* It is manifest also, that not only the persons of all the Israelites, the land of

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\* Vide Braunium, Comment. in Epist. ad Heb. cap. x. 26, p. 410, 411; and Dr. Lightfoot's Temple Service, chap. i. quarto edition.

Israel in general, and particular places in that land more especially, were accounted holy; but that the utensils of the sanctuary, and the sacerdotal vestments, were all of them dignified with the same species of sanctity. Why, then, does not our author extend his idea of relative holiness a little wider? Was all the land of Israel holy? why should he not consider all those parts of the earth, that are now inhabited, as equally holy? Why does he not ascribe a still greater degree of relative sanctity to all those places where the positive rites of religious worship are performed; to the private houses in which we dwell; to the basin used in the priestly work of ceremonial purification; to "the *altar*" at which a sacerdotal person officiates; and to the garments he wears, when performing his priestly services? No doubt but he considers relative holiness, in all its various branches, as a *benefit* and a privilege conferred on the Jewish church. Why, then, does he not, in the fullest sense, lay claim to that ancient prerogative?

This omission is the more to be remarked, because he strongly insists, that "whatever benefits and privileges belonged to the former dispensation, *continue to flow on to the present*, if not EXPRESSLY repealed; for the change of a dispensation, *of itself*, is no adequate cause of their abrogation."\* But why, then, give such a partial and curtailed view of this relative sanctity? Why should it not be exhibited in all its ancient latitude? For where, in the New Testament, does our author find the benefit of relative holiness, respecting either *land* or *houses*, ecclesiastical *utensils* or canonical *garments*, more expressly repealed than that which, under the former dispensation, attached to *persons*? My opponent must, therefore, either discard or admit *the whole* of this relative sanctity; for neither his own principles of reasoning, nor the nature of the case, will permit him to do otherwise. Of this holiness, to a certain

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\* Vol. i. 237.

degree, he is very desirous, that it may serve as a pedestal for Pædobaptism. But if he fairly obtain any part of it, he must have the whole; and then he will possess an admirable support for Papal superstition.

Before I dismiss our author's doctrine of relative holiness, the *mode of its communication*, as described by him, deserves regard. He ascribes the transmission of exterior sanctity to natural generation, which he most happily and philosophically compares to an electrical *conductor*. In another place, he informs us, nevertheless, that baptism is "the appointed ordinance of *initiation into this state* of relative holiness, individually and explicitly;" that is, we are *born*, we are by *nature* in a state of relative holiness, and then we are *put into* that honourable state by *baptism*! In other words, we no sooner come into the world than we are internally full of *moral* qualifications, and externally bright with *relative* holiness; which render us completely fit for *ceremonial purification*, and for being *initiated* into a state of exterior sanctity! This, reader, is either another "*latent mystery*," or else my opponent is little short of being "*plump* against" himself.—I should rather have thought, on his principles, that natural generation, in virtue of an external covenant, put us individually, and even *explicitly*, into a state of exterior sanctity, independent of baptism. But as Mr. Hooker, whom Dr. W. pronounces *judicious*,\* when speaking of infants that have been solemnly initiated by baptism, represents them "as being in *the first degree of their ghostly motion* towards the actual habit of faith;"† so, till baptized, it seems as if, according to our author, they were only in "the *first degree* of their ghostly motion toward" a state of relative holiness.

Dr. W. argues from *Jewish circumcision*, and thus he speaks: It "is self-evident—that *infants*, during the long period from Abraham to Christ, were *suitable*

\* Vol. ii. 196.

† Ecclesiastical Polity, b. v. § 64.

*objects* of a covenant grant, and *capable subjects* of a covenant seal.”\* But if these premises infer his conclusion, it might be proved, independent of a divine precept, that Lot and his male posterity—nay, even the idolatrous Heathens, were fully entitled to circumcision. Yet our author himself informs us, we have not “sufficient evidence that circumcision—was ever administered to the *Jewish* infants, but as they had a *retrospect relation* to the renowned patriarchs, Abraham, Isaac, and Jacob.”†—That Lot was actually the object of what is called “a covenant grant,” and that his male posterity were “capable subjects of a covenant seal,” will be admitted. Nay, it is clear, from the conduct of Providence under the Christian economy, that profligate Pagans and their children, had it been the divine pleasure, were equally suitable objects of the grant, and equally capable subjects of the seal. There is no proof, however, that either Lot or idolatrous Heathens had any title to circumcision. Nor can my opponent deny, on this ground, that either manifestly profane persons or mere infants have a claim to the Lord’s supper.

Dr. W. adds: “To say that baptism is a succedaneum for, or comes *in the room* of circumcision, is, perhaps, an exceptionable way of stating the matter.” Readily granted.—“But,” he proceeds, “this we must maintain, that what circumcision eminently sealed under the *law*, baptism seals under the *gospel*.”‡ Supposing, for the sake of argument, this were admitted; it would not follow, that infant baptism is a divine appointment, as the circumcision of infants was. Let our author prove, that the law of circumcision and the law of baptism are equally clear for infants being the subjects of each institute, and we shall certainly give up the point.

It is worthy of remark, that though Dr. W. here considers *the righteousness of faith* as the blessing *emi-*

\* Vol. ii. 234, 235.

† Note on Maurice, p. 314.

‡ Vol. ii. 235.

nently sealed by circumcision and by baptism, yet he elsewhere insists, that the gift of the Spirit, and sanctification, are the principal things represented by baptism. For thus he speaks: "In baptism is *EMINENTLY* exhibited the *down-pouring of the Holy Spirit*. . . . I scruple not to assert it, there is *no object whatever* in all the New Testament so *frequently* and so *explicitly* signified by baptism, as *these divine influences*. . . . It appears most probable, that the various influences of that divine agent are *principally* represented in baptism."\* Now, unless one thing be eminently *represented* in baptism, and another thing eminently *sealed* by it, our author is not far from being "*plump* against" himself.—An extraordinary assertion of Dr. Ford, as quoted with approbation by Dr. W., deserves our notice. "The oracles of God," says Dr. Ford, "were committed to the Jews, and *this upon* THE ACCOUNT of *circumcision*—THEY OWED THEIR BIBLE TO CIRCUMCISION."† By which you are taught, reader, that divine revelation is owing to circumcision, rather than circumcision to divine revelation. A most extravagant position! but, as our author says, "Wonders never cease."—I shall now conclude this particular, with observing, that though, under the article *Circumcision*, I had produced fourteen "competent and unexceptionable witnesses," besides two Quakers, in our favour; and though I had, for near twenty pages together, endeavoured to prove the futility of all arguments against us, that are derived from that ancient rite; yet my opponent boasts of having given a "*full reply*," when he has done little more than "*shown his opinion*."

Dr. W. argues from the *Jewish proselyte baptism*: but here, as in other cases, he "shows his opinion," without "answering his part." In the second edition of *Pædobaptism Examined*, I produced no fewer than fourteen Pædobaptist writers in our favour, with reference to this branch of the controversy; many of whom

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\* Vol. i. 126, 196, 197.

† Vol. ii, 324.

were eminently well versed in Jewish antiquities, and some of them professedly opposed our author, with regard to the early date of this Jewish bathing. To the quotations there adduced, I will here add three or four testimonies from other authors. Thus, then, that eminent German Reformer, Luther: "John the Baptist was a *new* prophet; and baptism, for repentance and remission of sins, was a *new* rite."\*——Basnage: "This custom [of baptizing proselytes] is *not so old* as is generally believed; for we do not observe that the multitude of Egyptians, or the family of Jethro, who followed Moses, were baptized in the desert after they had embraced the Jewish religion. . . . Josephus relates the forced conversion of the Idumeans, wrought by Hircanus, who obliged them to be circumcised; but he does not speak of any baptism conferred upon that nation. Shall it be said, that he included baptism under the other rites of Judaism which that nation observed? That *may* be; but it must be owned, that as Josephus never spoke of those sorts of baptisms, and forgetting them in a circumstance where they ought to have been mentioned, there are some grounds to believe that their use was not yet known in Hircanus's time. The rabbies that speak of this baptism are divided about the origin and necessity of it—Maimonides believed this baptism absolutely necessary to a proselyte. But this does not seem so much an *ecclesiastical rite* as a *political law*; at least, it is the House of Judgment that orders this baptism and the ceremonies of it."†——Bp. Newcome: "The embassy of priests and Levites asked John, *Why baptizest thou, if thou be not the Christ, neither Elias, nor a Prophet?* Hence we learn, that *baptizing* was a mark of assuming an exalted character, and even one way of intimating a

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\* Opera. Breviss. Annotat. in Matt. iii. tom. v. fol. 4.

† History of the Jews, b. v. chap. vii. § 7, 8, 9.

claim of the Messiahship itself."\* — Dr. Lardner : "As for the baptism of Jewish proselytes, I take it to be a *mere fiction* of the rabbins, by whom we have suffered ourselves to be imposed upon."†

To the concessions, the testimonies, and the reasonings of eminent Pædobaptists, on this part of the general subject, my own reflections were added, so as to fill between thirty and forty pages; ‡ yet from all this my opponent condescends to quote only three lines, and gives "a full reply" in less than three pages! § — In that admirably concise and complete reply with which I am honoured, he quotes Dr. Doddridge, as exactly expressing his own thoughts on the subject. "It is strange to me," says the doctor, "that any should doubt whether proselytes were admitted into the Jewish church by baptism, that is, by *washing*; when it is plain, from express passages in the Jewish law, that no Jew, who had lived like a Gentile for one single day, could be restored to the communion of the church without it. Compare Numbers the nineteenth, nineteenth and twentieth, and many other precepts relating to ceremonial pollutions; by which the Jews were rendered incapable of appearing before God in the tabernacle or temple, till they were *washed* either by bathing or *sprinkling*."||

"Strange that any should doubt, whether proselytes were admitted into the Jewish church by baptism." But have not learned Pædobaptists asserted a fact, when they assure us, That this proselyte baptism is not so much as once mentioned in scripture, in the Apocrypha, in Josephus, or in Philo? Is it not equally strange, that so many *Protestants*, eminent for learning

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\* Reply to Dr. Priestley's Second Letter on the Duration of our Lord's Ministry, p. 118.

† Letters to and from Dr. Doddridge, lett. lxxxix. p. 275.

‡ See Vol. II. p. 1—33, this edition.

§ Vol. ii. 230, 231, 232.

|| Vol. ii. 230.



and piety, should consider Pædobaptism as a *positive*, religious rite, and avow the practice of it; while they acknowledge, that there is neither an express command nor plain example for it in the New Testament; and to defend their conduct, have recourse to a Jewish ceremony, about which the Bible is entirely silent? Had not Pædobaptism come into fashion, and had it not been destitute of proper scriptural evidence, learned Protestants, I am persuaded, would never have pleaded for the high antiquity of this rabbinical baptism. But, as infant sprinkling is become an inveterate custom, and must be supported—supported, too, by analogy and inference, many of its defenders have thought it necessary, to infer the right of infants to Christian baptism from the rabbinical proselyte bathing. Thus a Jewish rite, respecting which the Bible is profoundly silent, becomes the pedestal for a Christian ceremony, nowhere mentioned in the New Testament; and one presumption is erected upon another!

“Strange that any should doubt, whether proselytes were admitted into the Jewish church by baptism.” But is it not still more strange, that our author should say, Dr. Doddridge “*exactly* expresses my thoughts,” when he so speaks; and yet, in the next page but one, tell us, “The ceremony of admission into the church is, indeed, ALTERED by our Lord’s positive authority, *Proselyte all nations, BAPTIZING them*; and to this we sincerely submit?”\* For if the ancient ceremony of admitting proselytes into the Jewish church was *baptism*; and if the rite of admission into the Christian church be *baptism*; how can it be said, that the ceremony is *altered*? Baptizing, surely, *must* be baptizing, whether it be performed by Jews or Christians. Here, therefore, is either another self-contradiction, or “a *latent* mystery.”—Dr. W. immediately adds; “Nor let our opposing brethren, we entreat them, *call our sincerity in question*,

\* Vol. ii. 232.

for their own sake.”\* A strong insinuation this, that we impeach their *sincerity!* But, if such an impeachment be found in any of our publications, it is more than I either know or approve. Nor can he produce a single instance out of Pædobaptism Examined, by which it would appear that I have, in any measure, called their sincerity in question; or, if I were convinced that there is any passage of that kind, I would here most cordially retract it. Nay, I expressly guarded my readers against every suspicion of that nature;† nor have I, that I recollect, so much as once charged our Pædobaptist Brethren with *bigotry*, on account of their Pædobaptist sentiments; whereas Dr. W., it is notorious, notwithstanding the candour and the benevolence of which he boasts, has impeached *my integrity*, as already observed,‡ and has very frequently represented the Baptists as *bigots*. Yes, with consummate elegance, and equal candour, he represents us as “SCREWING” a positive rite “in the *VICE of bigotry.*” A specimen this, both of his genius and of his kindness to us, which deserves admiration; and for which, doubtless, he will gain the applause of his learned, his polite, and his candid readers.

“Strange that any should doubt, whether proselytes were admitted into the Jewish church by baptism.” But is it not equally *strange*, that my opponent, in defence of Pædobaptism, should have recourse to a supposed Jewish ceremony, never mentioned in scripture; when, in the fulness of polemical might, he proposes “to confront, to break, and to rout,” every phalanx of our arguments, by showing, “That there is sufficient *POSITIVE evidence* it is the will of Christ, baptized believing parents should endeavour to get their children baptized?”§ Is there any occasion for one, who describes *positive evidence* as

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\* Vol. ii. 232.

† See Pædobap. Exam. p. 482, 483, first edition.

‡ See p. 62.

§ Vol. i. 205.

he does, and who proposes to adduce *that kind* of evidence, in proof of its being “the will of Christ” that infants should be baptized, to argue from a Jewish ceremony, which many learned Pædobaptists themselves consider as coming into existence, long after the commencement of Christian baptism? Yet so it is! *Positive* evidence from scripture must be supported, it seems, by appealing to a rabbinical rite not mentioned in scripture!—Nor is he contented with representing Christian *baptism* as a Jewish institute, continued for the use of our Lord’s disciples; no, he also places the *sacred supper* on the same footing. These are his words: “It is beyond all reasonable doubt, that *baptism*, as a purifying rite, and the holy *supper*, as a solemn Jewish festival, were in use *before* their appointment as standing ordinances in the church.”\*—So justly founded is that complaint of Mr. T. Bradbury, who, when opposing the Socinians, and when speaking of baptism and the Lord’s supper, says: “Both these solemnities are represented as no more than the *fragments* of Judaism. As if there was any propriety in our Lord’s telling the disciples, that *all power was given to him both in heaven and in earth*, only to recommend a scrap of an old religion! Or, as if the apostle had any need to say, he had *received that of the Lord* which he received by *the tradition* of his fathers!” †

Dr. Doddridge, however, pleads *express passages* in the Mosaic law, for ceremonial purification by water. That such precepts there are, is frankly acknowledged; but will this prove the *proselyte bathing* to have been a divine appointment? To cleanse a Jew from legal defilement, was evidently a different thing from baptizing a Gentile as a rite of admission into the church. Besides, the former was expressly appointed of God; but the latter is no where mentioned in divine law.—As to those expressions of Dr. Doddridge, “washed by *sprinkling*,”

\* Vol. i. 278. † Necessity of Contending for the Faith, p. 50.

they are never used, that I recollect, either in the Mosaic law, in sacred history, or in common speech. Nor do I think it probable they would ever have been used, by any writer of reputation, had it not been for infant sprinkling, and to keep the practice of it in countenance; for to *sprinkle* a few drops of water upon any person or thing, and to *wash* the one or the other, are always, in common affairs, distinguished, and frequently contrasted the one with the other. “The word *wash* in English,” says Dr. Campbell, “when used as a neuter verb, without a regimen, is commonly, if not always, understood to relate to the *whole body*.”\*

Our author adds: “Even Dr. Gill allows, that there were *baptisms* among the Jews for *ceremonial uncleanness*.” He also produces Dr. Gale, who says; “That the Jews, on account of several kinds of pollution, used to purify themselves by *washing*, cannot be questioned.” Whence he concludes; “Therefore it appears, with superior evidence, from the testimony of these competent and unexceptionable witnesses, that baptism was well known as a ceremonial, purifying rite, prior to the Christian era; consequently, our Lord appointed a ceremony which was in use before, as a seal of the covenant to be applied to all who are initiated into the church.”†—Now this is demonstration—demonstration too, on the ground of our own concessions! So inadvertent were these doctors as to acknowledge, that the Jews, long before our Lord’s incarnation, practised bathing for ceremonial purification, in obedience to *express* divine commands; by which they have conceded, that Gentile proselytes were admitted into the Jewish church by bathing, *without* a divine command and without *any evidence* of the fact! Nor is it less clear, from what the conceding doctors have said, that the proselyte baptism was a *seal* of the covenant; for my opponent’s *therefore* and *consequently*, prove it beyond doubt.—Never was polemical

\* Note on John ix. 7.

† Vol. ii. 230, 231, 232.

writer better pleased with any concession made by opponents, than Dr. W. is in the case before us; yet never, surely, was there less reason for it!

As it is allowed by Pædobaptists themselves, that the Jewish proselyte baptism, by whomsoever introduced, was performed by *immersion*, it must have but an awkward appearance for any, when endeavouring to prove the lawfulness of *sprinkling the infants of Christians*, to aim at evincing that the Jews had a custom of *dipping those Gentiles who voluntarily renounced Paganism*; for, as a late writer has observed, “A law to *dip*, is not a law to *sprinkle*; a law for a man to dip *himself*, is not an authority for *another* man to dip him; a law to dip *instructed* proselytes, is not a law to baptize *infants*; a law to wash the *first* convert of a family, is not an authority to wash all the *descendants* of that convert; a law to enjoin *three* things, circumcision, washing, and sacrifice, is not fulfilled by a performance of only *one* of the three.”\* The observation of Chamier, in a similar case, will here apply: “Ille dicebat olim; Cum leonina non sufficiret, pellem vulpinam esse assuendam.”† A remark of J. G. Carpzovius, respecting the argument for Pædobaptism from the Jewish proselyte bathing, shall conclude this particular. “Sed male consultum esset baptismo infantum, si non alio niteretur Achille.”‡

Dr. W. contends, that all the grants and privileges, if not expressly repealed, which were enjoyed under a former economy, are continued under the immediately succeeding dispensation. These are his words: “Whatever benefits and privileges belonged to the former dispensation continue to flow on to the present, if not *expressly* repealed; for the change of a dispensation, of itself, is no adequate cause of their abrogation. . . . Grants and privileges continue in force until repealed:

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\* Mr. Robinson's History of Baptism, p. 39.

† Panstrat. tom. iv. l. vii. cap. 18. § 17.

‡ Apparat. Hist. Crit. Antiq. Sac. Annotat. p 47.

which repealing, if it be not either *express*, or arise from the nature of the case, in itself *plain*, can have no binding influence, that is to say, no existence at all. . . . Since infants did actually make a part of God's church at the time of delivering these prophecies, [before mentioned,] and ever had been held in that relation from the beginning of the world, it is evident, that we ought to be influenced by nothing short of a *decisive contravention* from the supreme Head of the church, to alter our conduct towards our offspring. . . . We may as soon contrive an even balance, possessed of the wonderful property of outweighing *something* with *nothing!* as to contrive a rule for excluding infants from the church of the New Testament, without an *EXPRESS injunction* for so doing. . . . Nothing can be admissible in evidence against Pædobaptist principles,—which does not *reject and excommunicate infants in the MOST EXPRESS AND UNEQUIVOCAL MANNER*. . . . Does God ever say, *Baptism is NOT to your infant children, though the promise is to them?*"\*—But if these positions, and the arguments by which he endeavours to support them, prove any thing, they prove too much; as may appear by the following considerations.

Were this way of reasoning against us conclusive, it would prove that the peculiarities, in general, of Judaism are yet in force; for very few of them are, in the New Testament, contravened in that *express, decisive, and unequivocal* manner, on which our author so much insists. Not here to mention the national form of the Jewish church, where does he find an ecclesiastical government, like that among the Jews, *expressly prohibited*? Where are the ancient *sacerdotal garments* unequivocally forbidden to Christian ministers? Where are those ministers decisively prohibited to claim a subsistence from their people, by the payment of *tithes*?

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\* Vol. i. 237, 240, 260, 261, 315, 320; vol. ii. 317. See also vol. i. 272, 350, 351, 402; vol. ii. 195.

For though, on his principles, they often perform the *priestly* work of purification, and frequently officiate at “the holy altar,” yet I do not find him advance a claim to that priestly reward. In what evangelist or apostle does he meet with an *express* prohibition of the ancient ceremonial cleansings being practised in their *full extent*? Where does he find the observation of the *seventh-day* sabbath unequivocally contravened? Where, while the temple at Jerusalem was yet standing, does he find the *sanctuary services* decisively forbidden; or where does he meet with an express prohibition, in all cases, of *circumcision*? In what page of the New Testament does he find it expressly said, that the *places* where Christians meet for public worship, the *garments* in which ministers perform their solemn services, the *houses* in which the professors of Christianity dwell, and the *ground* which they cultivate, are not holy? Yet such were the grants and privileges, the prerogatives and honours, that belonged to the former dispensation.—Perhaps he may say, A prohibition, as to each of these things, arises from the *nature* of the Christian economy. To which it may be replied; Such is the constitution of the Christian church, and such is the law of baptism, as equally to forbid the conclusions which he infers. Besides, as to various of the preceding particulars, there are multitudes of professed Christians who deny that there is any such prohibition, and plead for their continuance under the present dispensation of grace.

Reflecting on the assertions of my opponent, I am reminded of an argument that has been used, to prove the divine right of tithes. “We need,” says the author of *The Snake in the Grass*, “no new commandment for [tithes] in the gospel, if they are not *forbidden* and abrogated by Christ.”—To which Friend Wyeth replies: “If they are not expressly commanded to be continued under the gospel, they are not of force; that law being *temporary* by which they were commanded, and now

expired. It was adapted to the economy of the Jews—made to answer that dispensation. . . . So that an *express* prohibition of tithes, in the gospel, was no more necessary, than an express repeal of an act of parliament which was but temporary, and expires of course at the end of that term for which it was appointed.”\*—Agreeable to this is the language of Mr. Charnock, when he says: “All laws do naturally expire, when the true reason upon which they were first framed is changed.”† Nay, our author himself seems to proceed on the same principle, when, speaking of the apostles, he says: “The extent to which [after the resurrection of Christ] their commission reached, *implied a dissolution* of a former positive restriction.”‡.

The intelligent reader may easily perceive, that the reasoning of Mr. Wyeth will apply, in all its force, to the case before us. For that interest which the infant offspring of Abraham’s descendants had in the Jewish church and its prerogatives, being part of a temporary and less perfect economy, must, in the nature of things, be of a temporary nature; nor could it, without a new divine charter, have an existence under the gospel dispensation, any more than the divine right of tithes. To produce a new divine charter, however, our Brethren do not pretend. As well, therefore, might persons, who are confessedly unregenerate, plead their title to full communion with any particular church, on the ground of ancient privilege granted by Jehovah to the carnal Israelites, provided they were not guilty of some flagitious evil, or ceremonially unclean, as any contend, that infants must be members of the church now, because they were so under the Jewish economy. With equal reason may the members of a national church argue from the want of an express prohibition lying against an ecclesiastical constitution of that kind, as any

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\* Switch for the Snake, p. 419, 420.

† Works, vol. i. p. 112, edit. the first.

‡ Vol. ii. 394.



of our opponents require an explicit divine declaration, that the church-membership of infants is now ceased. Such membership is, indeed, the very basis of national churches; but quite inconsistent with churches of the Congregational form.\*—It must be acknowledged, however, that as Dr. W. has a manifest predilection for national churches under Congregational government, (but in what Utopia they are to be found I am entirely ignorant;) so this argument is not expected to have any force with him. It may, notwithstanding, be considered in a different light by others of our Pædobaptist Brethren among the Protestant Dissenters.

Dr. W. informs his readers, that the Baptists consider the following position as a general rule: "If the scripture be *silent* about infants as the subject [subjects] of baptism, or even not *decisively express* in their favour, we are to take it for granted, that they were *not* baptized." A rule this, if I mistake not, which is well supported by the following words of Bp. Taylor: "He that affirms must *prove*. To him that denies, a *negative* argument is sufficient. For to a man's belief a *positive* cause is required; but for his not believing, it is sufficient that he hath no cause."†—In opposition to the preceding rule, however, and in the language of a martial hero, he replies: "To face this CANNON, however formidable, we venture to *plant another*. . . . If the scripture be silent about infants as the subjects of baptism, or even *not decisively express against them*, we are to take it for granted, that they WERE baptized with their parents."‡

Being quite astonished and confounded by the terrible explosion of this thundering piece of logical ordinance, the reader has no reason to wonder if I be, at

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\* See Pædobap. Exam. Vol. I. p. 328—342, this edition. Essay on the Kingdom of Christ, p. 13—24.

† Ductor Dubitant. b. ii. chap. iii. p. 384.

‡ Vol. i. 280.

present, entirely deprived of that “consummate prudence,” for which, in the estimate of my opponent, I once was eminent; so that—! My trepidation abating, a sufficiency of mental capacity is just returned, by which to perceive, that this formidable *cannon* is of such excellent metal, and so skilfully *planted*, that it will equally defend infant baptism and infant communion. Nay, it is most happily adapted to protect the superstitions of Popery, even though they were attacked by the most powerful phalanx of Protestant arguments. With expectation of its doing execution, you may turn it, like a swivel gun, to whatever point of the compass you please. Numerous are the presumptuous claims, and the hateful superstitions of Popery, as all Protestants will allow. But were we, from the *silence* of scripture, or from the scripture not speaking *decisively express* against the peculiarities of the Papal system, to take it for granted that such peculiarities were believed or practised in the apostolic churches, a great part of those haughty claims and abominable superstitions must be admitted.

That my less informed reader may know, to what sort of writers Dr. W. is obliged for this roaring cannon, I will transcribe a few lines from a nameless Roman Catholic author, who defies the opposition of Protestants in the following manner: “You cannot show *one positive* argument against the *invocation of saints*, either from scripture or from fathers; not one against the doctrine of the *real presence, transubstantiation, veneration of images* upon account of their representations; not one against the *number* of sacraments; not one to prove communion under *both kinds* to be indispensable; or that children dying without baptism are *saved*. In a word, you cannot show one *positive* argument against any one doctrine of our church, if you state it right. All you can say, is, *It does not appear to us out of scripture: It does not appear to us from antiquity. Show us, you say, your authentic records, your deeds of gift, your re-*

*velation, and we will believe: as if an uninterrupted possession were not sufficient.*"\*

I will now present my reader with the language of an old Nonconformist, when silencing this Popish canon. Thus, then, Mr. West: "Cavil: We have brought never a positive scripture that says, *There is no such place as purgatory*; and a huge outcry is on such occasions taken up against our *negative* way of arguing against a doctrine that they positively profess. . . . Truly, on *their* part it lies to have given us *positive* and *express* scripture for purgatory, that would impose it on us as a positive article of faith. . . . It seems absurd to provoke to positive express scripture against every chimera that may come into men's heads a thousand years after the scriptures were writ; for so, if any man should assert, especially if many should agree to it, that Mahomet is a true prophet, or that the moon was a mill-stone, or whatever else can be supposed more unlikely, I am bound to subscribe to it, except I can bring *particular, positive, express* scripture against it."†

Thus also Mr. Vincent Alsop, when writing against a Protestant Episcopalian: "It had been impossible that all negatives should be expressed, *Thou shalt not stand upon thy head: Thou shalt not wear a fool's coat: Thou shalt not play at dice or cards in the worship of God*: but thus [Dr. Goodman] thinks he has made good provision for a safe conformity to the ceremonies; because it is not said, *Thou shalt not use the cross in baptism: Thou shalt not use cream, oil, spittle: Thou shalt not conjure out the devil*. At which back-door came in *all the superstitious fopperies of Rome*. And with this passport we may travel all over the world; from Rome to the Porte, from thence amongst the Tartars and Chinese, and conform to all; for perhaps we shall not meet

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\* Vindicat. of Bishop of Condom's Exposit. of Doct. of Cathol. Church, p. 111, 112.

† Morning Exercise against Popery, p. 830.

with one constitution that contradicts an *express* law of scripture.”\*—Such, in the last century, was the language of Protestant Dissenters, when opposing the abominations of Rome, and the unscriptural rites of the English ecclesiastical establishment. Such, on similar occasions, is the language of Protestant Nonconformists now. Our author, however, though of that denomination, has avowed his opinion to be quite the reverse, in reference to infant sprinkling.

Let us take another view of this terrible, polemical, Popish cannon, and compare it with a Protestant axiom of our author's, to which I cordially accede. “If the scripture be silent about infants as the subjects of baptism, or even not decisively express against them, we are to take it for granted, that they were baptized with their parents”—is the dreadful cannon, in its length, its bore, and its elevation. “As nothing should be considered as an established principle of faith, which is not in some part of scripture delivered with perspicuity, so that perspicuity should be sought for principally where the point in question is most professedly handled”—is the axiom to which I refer. Now, reader, what think you? Will the axiom silence the cannon, or the cannon demolish the axiom? For one thing is plain; there is no harmony between them, and they are in a state of hostility. If the cannon be heard, the axiom falls; and if the axiom be permitted to operate, the cannon must be silenced.—This cannon, being manifestly cast at Rome, intended only for that meridian, and quite inimical to the grand principle of Protestantism, it is to me a “*latent* mystery,” how a Protestant Dissenter could honourably have it in his possession. It is, however, still more extraordinary, that a Congregational Nonconformist should so confidently avow the *use* of such a Popish cannon. Besides, as this polemical engine roars aloud, *Prove a negative!* and as our author professedly

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\* Sober Enquiry, p. 345 346.

declines any such task, it seems a little unfair, that he should impose a burden of that kind upon us. But I recollect his telling us, that “wonders never cease;” and that the necessities of infant sprinkling are *very great*.

Still farther to support the cause of Pædobaptism, Dr. W. “shows his opinion” respecting the *church*, or kingdom of Christ: which opinion, if I understand it, is much more suitable to ancient Judaism than Christianity—to the Israelites, under their theocracy, than to Christians, under the spiritual dominion of the king Messiah. Thus he expresses himself: “Christian kingdoms are the *Lord’s* in a sense similar to that in which Israel was *his*; with this difference, that the yoke of Mosaic ceremonies should be removed, and a spiritual evangelical worship introduced. . . . Our Lord speaks of the kingdom of God being transferred from *ONE nation* to *ANOTHER nation*. Now, what less can we infer hence, than—that the kingdom of God was not abolished, but transferred from one people to another—and that the *NATIONAL aspect* of the former (at least so far as to include the children with their parents) should be the subject matter of the transfer?—The preaching of the gospel—was not what [the unbelieving Jews] once possessed and gloried in; but their *national adoption*, their *church state* and *privileges*—and, therefore, what was taken from them was their *church state*. . . . From this they were *broken off*,—and to *this* the Gentiles were *adopted*. The fall of the one became the riches of the other. What the one *fell from* the other was *promoted to*. And what can this be, but their *church state* as a body of people? . . . It has been, I think, demonstrated—that the Christian church, both of Gentiles and Jews, must, according to [Paul,] be made up in *A GREAT MEASURE of infants and children*; that is to say, the gospel ministry or dispensation *designs* and *intends*, in its own nature, nothing short of this. . . . Pleasing thought! that every time I baptize a child, I am adding to the number of Christ’s

visible subjects. . . . It [will not] follow, that because believers and penitents are represented as suitable subjects of the Redeemer's kingdom, therefore *no other* part of the human race are to be so reckoned."\* Again: "It appears [from ancient prophecies,] that the Messiah's kingdom, in its *external* aspect, should have kings and their subjects, or *whole nations*, AS SUCH, included in it; [and] that in some future period this should be *universally* the desirable case. . . . That [the conversion of Egypt and Assyria] would be *national*, and *not confined to adults only*." †

Now, reader, what say you to this? Is it not, in our author's language, "*curious* intelligence?" But, gratifying to curiosity as it may be, the sentiments are, to use a favourite expression of my opponent, a little too deeply *tinged* with ancient Judaism to obtain assent. For here we are taught, That faith and repentance are not necessary to constitute persons real subjects of our Lord's kingdom;—that there is no difference between the members of the Christian church, and that of the Israelites;—that the church of Christ consists, in a great measure, of infants and children;—that the Jews having forfeited their national adoption, the Gentiles in general have succeeded to it;—that the national form of the Old Testament church, is transferred to that of the new economy;—that secular kingdoms, in which Christianity is professed, are the Lord's, in a similar sense to that in which the Jewish people were his;—and that the Messiah's kingdom includes *whole nations*, AS SUCH. Now, if to these particulars you add, an external covenant, various degrees of relative holiness, proselyte baptism, the Lord's supper as a Jewish festival, ceremonial purification by water, and consider the Lord's table under the character of a *holy altar*; all which our author mentions, and for all, except the last, he expressly pleads;

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\* Vol. i. 267, 268, 269, 362; vol. ii. 339, 395.

† Vol. i. 263, 264.

you have a tolerable body of *Judaism*, to which he gives the name of *Christianity*. I said, *of Judaism*; and if you except those two particulars, *proselyte baptism* and the *Lord's supper*, (the latter of which, by a gross misnomer, he calls a *JEWISH festival*,) it will be a body of *ancient Judaism*. It has been commonly believed by Protestants, that the Jewish system of rites and external privileges has long been *antiquated*; but, according to the decisive opinion of Dr. W., the Christian code is only a *corrected* and *improved* edition of that ancient system! Of such an idea must infant sprinkling avail itself, in order to stand its ground!—Elsewhere, however, he says; “Christ is a king, and his church is a kingdom, *but NOT OF THIS WORLD*. . . . The gospel church is a *select body of people*, of which Christ is the head. . . . The world and the churches of Christ are—dangerously intermixed! May He whose fan is in his hand, by his word and Spirit in his churches, separate the chaff from the wheat.”\*

Farther: My opponent maintains, that as Jehovah, under the former dispensation, was the God of unconverted Jews; so now “he may be *A GOD* to any,” whether they ever be born again or not. He tells us, the Lord may declare he will be *A GOD to me and mine*, without warranting me to conclude, “that I am possessed of grace, or a person actually justified. . . . He is *my God*, that I may believe. . . . The Lord proclaims himself *our God*, and gives us his covenant and the seal of it, that we—might be induced to become his people. . . . The ordinance [of baptism] is a seal of the first promise, or a confirming token of initiation into that state wherein we may say, *The Lord is OUR GOD, and we are HIS PEOPLE*.”†—But that, under the gospel dispensation, any unregenerate person is warranted to call

\* Vol. i. 136, 407, 408. Maurice's Social Relig. Note, p. 72.

† Vol. i. 207, 357, (Note;) vol. ii. 235, 242, 243.

Jehovah *his God*, is contrary to the tenour of the new covenant, and confounds the Jewish with the Christian economy.\*—President Edwards has justly observed, that the Jewish dispensation “was, as it were, an *external* and *carnal* covenant;”† yet my opponent argues as if it were still in force. On a gross mistake of the same kind, Roman Catholics proceed in defence of their superstitions; pretending, says Mr. Gee, that our “worship must be of the same nature and kind with the Jewish worship, because it was to succeed it.” But this, as he truly observes, “is so far from being good reasoning, that the contrary may be rather inferred from it. It is certain, that spiritual circumcision succeeds the carnal, and the unction with the Spirit that with oil.”‡—This reminds me of the following remark, made by the learned Basnage: “Of all religions, there is none that is more enriched with the spoils of Judaism, and that has adopted more of its ceremonies, than the Roman.”§ To which I will add, of all the dogmas that are held by any class of Protestant Dissenters, there is not one so much beholden to ancient Judaism for support as infant sprinkling; and, of all its defenders that I have perused, none have proceeded such extravagant lengths on that ground as Dr. W. But, were not the New Testament and the Christian economy absolute strangers to infant sprinkling, why should my respectable opponent so often appeal to the Old Testament and to the Mosaic dispensation, for the principal support of his cause? The fact is, that ceremony is much more congenial to Judaism than to primitive Christianity. Nay, in the practice of infant sprinkling, there are various particulars which,

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\* Jer. xxxi. 31—34; Heb. viii. 8, 9. See my *Essay on the Kingdom of Christ*, p. 14—24.

† On Original Sin, part iv. chap. iii. p. 429.

‡ *Preserv. against Popery*, title vi. p. 102.

§ *History of the Jews*, b. vii. chap. xxii. § 16.



as a learned Pædobaptist acknowledges, were borrowed from ancient Paganism.\*

In opposition to my opponent's course of argument from ancient Judaism, and to his notions of our Lord's kingdom, I would lay before the reader a few extracts from Pædobaptists. Anonymous: "If Christians must measure their worship according to the institution and ceremonies of the Jews, it is needful, that either they imitate them in all things, or else that some Œdipus resolve this riddle, hitherto not resolved; to wit, *What is moral and imitable in [that church-state, and] those ceremonies, and what not?*"†—Dr. Owen: "When God would take the posterity of Abraham into a new, peculiar church-state, he did it by a solemn covenant . . . . This covenant is at large declared, Exodus the twentieth . . . . This was that covenant which was to be abolished; whereon the church-state, that was built thereon, *was utterly taken away* . . . . Upon the removal, therefore, of this covenant, and the church-state founded thereon, *all duties of worship and church privileges were also taken away, the things substituted in their room BEING TOTALLY OF ANOTHER KIND* . . . . The privileges of this [ancient] church-covenant were in themselves *carnal* only, and no way spiritual, but as they were typical; and the duties prescribed in it were burdensome, yea, a yoke intolerable . . . . At the coming of the Messiah, there was not one church taken away and another set up in the

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\* Sperlingius is the author to whom I refer, and his language is as follows: "Qui unquam baptismalia vidit nostra, non negabit eadem in ἀμφιδρομίαις acta esse: nam et ibi lustrationes, et baptismi, nominum impositio, et susceptores ac testes, munera itidem convivia opiparia, qui transierunt ab Ethnicis ad Christianos, postquam baptismo quoquo liberos suos lustrare jussi sunt a Christo et apostolis ejus, illorumque mores assumptos suos quodammodo fecerunt." De Baptismo Ethnicorum, cap. xv. p. 180, 181. Vide Buddei Miscel. Sac. tom. iii. p. 7, 275; Lomeieri De Vet. Lustrat. Syntag. cap. xxvii. Zutph. 1709; and Mr. Robinson's History of Baptism, p. 418—421.

† In Mr. Tombes's Antipædobaptism, part ii. p. 15.

room thereof; but the church continued the same *in those that were the children of Abraham* ACCORDING TO THE FAITH.\*—The same author, when arguing against the temporal support of Christian ministers by the payment of tithes, very justly says: “The change made in the way of maintenance, pretended so disadvantageous unto ministers of the gospel, is no other but a part of that *universal alteration*, wherein carnal things are turned into those that are more spiritual, which was made *by the bringing in of the kingdom of Christ*. And if ministers may complain that they have by the gospel lost the former allotment of sacred officers in *tithes*, the people may as well complain that they have no inheritances in the land of Canaan. But he is unworthy the name of a minister of the gospel, who is not satisfied with what our Lord hath ordained in every kind. And as for those who indeed think better of what was in use in Judaism or Heathenism, than what is warranted by the gospel, I shall not debate the matter with them. Wherefore, as yet I judge, that the taking of the maintenance of sacred ministers from the law of a carnal commandment, enforcing of it, charging it on the grace and duty of the church, is a *perfective alteration, becoming the SPIRITUALITY AND GLORY OF THE KINGDOM OF CHRIST*.”† A sufficient answer this to all that is urged against us, on the ground of our sentiments representing the Christian economy as less favourable respecting the privileges of infants, than the Jewish dispensation was.—In another of his useful publications, he says; “This is certain, that [the] kingdom of Christ in the world, so far as it is external and visible, consists in the *laws* he hath given, the *institutions* he hath appointed, the *rule* or *polity* he hath prescribed, with the *due observance* of them. Now all these

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\* Nature of a Gosp. Church and its Gov. p. 25, 26. On Epist. to the Heb. vol. i. exercitat. vi. § 6.

† On the Epist. to the Heb. vol. iii. p. 125.

do make, constitute, and are the church-state and worship enquired after. Wherefore, as Christ always hath, and ever will have, an invisible kingdom in this world, in the souls of elect believers, led, guided, ruled by his Spirit; so he will have a visible kingdom also, consisting in *a* PROFESSED, AVOWED SUBJECTION *unto the laws of his word.*"\*

Dr. Snape, in the Bangorian controversy, having said, "The unconverted of all denominations, Jews, Turks, and Infidels — are all within the borders of [Christ's] kingdom;" Dr. Whitby replies, "Thus Christ's kingdom is not only *of the world*, but includes *all the kingdoms of the world*. . . . The devil, when he showed him *all the kingdoms of the world*, showed him only his own dominions. . . . Let me ask the doctor, what kingdom Christ hath, where he hath not one subject, but only such enemies as *would not he should reign over them?* Or, what kind of subjects they are, who will not own him to be King at all? Or, what King is he over them to whom he hath not given one law?" †

To these quotations I will subjoin the testimony of my opponent; who tells us, that in the kingdom of Christ, "the yoke of Mosaic ceremonies [is] *removed*, and a spiritual worship introduced." In his letter to Mr. David Levi, he also says: "The apostles inculcated the *abolishment* of the Mosaic dispensation." ‡—This we cheerfully grant; and his language suggests the idea of a *total abolition*, so far as relates to the *positive rites and privileges* included in that dispensation. But if it be a fact, that the *national form* of the Mosaic church is transferred to the kingdom of Christ; that there is *no difference* between the proper subjects of this kingdom

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\* Enquiry into the Orig. Nat. of Evangel. Churches, p. 169.

† Answer to Dr. Snape's Second Letter, p. 25, 26.

‡ Vol. i. 267. Abridgment of Dr. Owen on the Heb. Vol. I. p. 359.

and the members of that church; that an *external* covenant, various degrees of *relative* holiness, and *ceremonial purification* by water, yet exist; if it be a fact, that Gentile proselytes, with their infants, were admitted into the Jewish church by *baptism*, and that this warrants a similar practice under the Christian economy; and, finally, if like the Jews of old, persons who have been baptized, though yet in their sins, be authorized to call Jehovah *their God*, and themselves *his people*, as our author maintains; how can the Mosaic dispensation be considered as *abolished*, while so many of its peculiarities are continued, and flourish in all their vigour? Various of these peculiarities, it is manifest, entered into the *essence* of that dispensation; and, therefore, if they still exist, its abolition can be no more than *partial*. But if so, my opponent, when he “takes another *turn*” with us, must be so kind as to “show his opinion,” *how much* of that ancient economy is abolished, and *what part* of it remains in force.

Dr. W. being professedly a Protestant Dissenter, is aware of an objection to the course of his argument, respecting the visible kingdom or church of Christ; which objection he states and answers in the following manner. “If the above prophecies [on which he had argued] refer to *national conversions*, does not that lead to *national churches*? And what then becomes of the Dissenting and Congregational plan? I reply, that a national establishment, if WELL ORDERED, appears more agreeable to the prophetic passages we have been considering than the Antipædobaptist plan; nay more agreeable to the general tenour of revelation. I say, *well ordered*; for, in the present case, the question is not how they *are* but how they *may be* established. Nor does there appear any irreconcilable difference between a NATIONAL *establishment* and CONGREGATIONAL *discipline*.”\*—The following exclamation of my opponent will here apply:

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\* Vol. i. 273.

“Astonishing language from a British divine, a PROTESTANT DISSENTER!”\*

A NATIONAL *establishment*, and CONGREGATIONAL *discipline!* “Wonders never cease,” and “*latent mysteries*” abound! A mystery this, not only to me, but also to persons much wiser than I. Nay, there is reason for strong suspicion, that it is a mystery to all, except our author; so that, unless he “take another *turn* with us,” and farther “show his opinion,” there is too much ground of apprehension, that the wonderful secret will die with him.—That Dr. Owen was not acquainted with it, seems highly probable, from the following words: “There is but *one* sort of churches instituted by Christ and his apostles; but *national* and *parochial* [much more, then, *Congregational*] churches differ in their *whole kind*, and therefore cannot both of them be of a divine original.”†—In another of his works, he says; “Our first enquiry being concerning *what sort of persons* our Lord Jesus Christ requireth and admitteth to be the *visible subjects* of his kingdom, we are to be regulated in our determination by respect unto his honour, glory, and the holiness of his rule. To reckon such persons to be the subjects of Christ, who would not be tolerated, at least not approved, in a well-governed kingdom or commonwealth of the world, is highly dishonourable unto him. *But it is so come to pass, that, let men be never so notoriously and flagitiously wicked, until they become the pests of the earth, yet they are esteemed TO BELONG TO THE CHURCH OF CHRIST.* . . . Howbeit, the scripture doth in general represent the kingdom or church of Christ to consist of persons called *saints*, separated from the *world*, with many other things of an alike nature . . . . And if the honour of Christ were of such weight with us as it ought to be; if we understood aright the nature and ends of his kingdom, and that the peculiar

\* Vol. ii. 377. † Enquiry into Orig. Nat. of Evangelical Churches, Preface, page 45.

glory of it, above all the kingdoms in the world, consists in the *holiness* of its subjects, we would duly consider whom we avow to belong thereunto. . . . If there be no more required of any as unto *personal qualifications*, in a visible uncontrollable profession, to constitute them subjects of Christ's kingdom and members of his church, but what is required by the most righteous and severe laws of men to constitute a good subject or citizen, the distinction between his *visible kingdom* and the kingdoms of *this world*, as unto the principal causes of it, IS UTTERLY LOST. . . . *Regeneration* is expressly required in the gospel, to give a right and privilege unto an *entrance* into the church or kingdom of Christ, whereby that kingdom of his is distinguished from all other kingdoms in the world, unto an interest wherein never any such thing was required."\* — Thus Dr. Isaac Chauncy : "The foundation part of a visible church, is the *credible profession* of faith and holiness."† Such, in the last century, were the principles of these Congregational Pædobaptists, relative to the visible church of Christ, and "plump against" our author. — Modern Independents also teach, that the Lord Messiah has not left a concern of such importance as the constitution of his churches undetermined ; but directed his apostles to leave in their writings *a pattern*, according to which it was his pleasure all his churches in "future ages should be formed ;—that the first churches were *Congregational* or Independent ; and that every other plan [is] unscriptural, and a presumptuous deviation from the declared will of the Lord."‡

Nay, even Mr. John Newton, though a minister in the National establishment, and though he represents the visible church of Christ, taken in "the large extent, as comprising all who call themselves by his name, and

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\* True Nature of a Gospel Church and its Gov. chap. i.

† Ut supra, Preface.

‡ Dr. Mayo's Apology and Shield, p. 68.

who profess to receive his gospel," yet says, this nominal church "is *not* the proper subject of Christ's government, as he is the King of saints;—for his kingdom is a *spiritual kingdom*, which none can understand; and his rule is a *spiritual rule*, which none can receive or obey, until born from above, and made new creatures by the power of his Spirit. . . . As for the unregenerate, they are a mere *caput mortuum*, differenced from the world, which lies in wickedness, in nothing but a name."\* How, then, can they be considered as being at all the subjects of our Lord's dominion, except with regard to his common providence—that providence which extends to *all* mankind?

The subsequent language of Dr. Goodwin is much to our purpose. "If it be said, that—when churches should multiply to a *nation*, then the government [of them] is to be suited unto that nation, as such; we reply, first, When we see whole nations *truly Christian*, an answer is to be given. Secondly; God saw it would fall out otherwise with his saints in the New Testament, that they would still be redeemed *out of nations*; therefore still suited his government to his own design. Thirdly; If in his providence he foresaw the nations, being turned to him, should have an answerable government as the Jews had, he would have given rules answerable."†—Hence, it is evident, that though Dr. Goodwin had made Christian churches and their government the subject of his close attention, yet he had no idea of *national* churches being warranted by the New Testament; much less had he learned to connect the idea of a *national* church and *Congregational* government; which, to Dr. W., is quite familiar. Yes, it would be easy for him to "show his opinion," for instance, how the church of England, which is considered as consisting of nearly *ten thousand* parishes, might be governed on the Con-

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\* In Dr. Mayo, ut supra, p. 104, 105.

† Government of Churches of Christ, b. i. chap. x. p. 89.

gregational plan, and by the same kind of discipline as that which is exercised in his own Independent congregation. But, for this *desideratum*, this *arcanum* in ecclesiastical polity, the public must be contented to wait, until he “take another *turn*” with the Baptists.

Excellent as our author’s latent plan of a national church, under Congregational government, may be in his own esteem, there is reason to suspect, that the discipline must be *very different* from that which is required in the New Testament, and of a *coercive* kind. Relative to this particular, when describing the primitive discipline of Christian churches, and the consequent corruption of it, Dr. Owen says: “As the rule of the church, in those by whom it is exercised, is merely *ministerial*, with respect unto the authority of Christ, his law, and the liberty of the church, wherewith he hath made it free, so in its nature it is *spiritual*, purely and only: so the apostle affirms expressly, 2 Cor. x. 4, 5, 6. For its *object* is spiritual; namely, the souls and consciences of men, whereunto it extends, which no other human power doth; nor doth it reach those other concerns of men, that are subject unto any political power. Its *end* is spiritual; namely, the glory of God, in the guidance and direction of the minds and souls of men, to live unto him, and come to the enjoyment of him. The *law* of it is spiritual; even the word, command, and direction of Christ himself alone. The *acts* and *exercise* of it—are all spiritual, merely and only. Neither can there be an instance given of any thing belonging unto the rule of the church that is of another nature; yea, it is sufficient eternally to exclude any power, or exercise of it, any act of rule or government, from any interest in church affairs, that can be proved to be *carnal*, *political*, *despotic*, of *external operation*, or not entirely spiritual. . . . The *change* of this government of the church, fell out and was introduced gradually, upon an advantage taken from the *unmeetness* of the people to be led



under this spiritual rule; for the greatest part of them that made up Christian churches, [which must necessarily be the case with my opponent's national churches, whether under Congregational or any other form of government,] being become ignorant and carnal, that rule which consists in a *spiritual influence on the CONSCIENCES of men*, was no way able to retain them within the bounds of outward obedience, which was at last only aimed at. There was, therefore, *another kind of rule* and government judged necessary to retain them in order or decorum. And it must be acknowledged, that where the members of the church are not in some degree *spiritual*, a rule that is merely spiritual will be of no great use unto them."\*

Let us now hear Mr. Towgood, who is pronounced by our author, "no mean writer."† This *Dissenting gentleman*, when addressing himself to Mr. White, speaks as follows. "Your notion of our being *true members of the church of England*, de jure, though we are not and will not be, de facto, is a refinement indeed, and quite surpasses my comprehension. I thought it entered ESSENTIALLY into the idea of a *church*, that it is a society of *volunteers*, a company joined together in certain acts and professions by *common consent*; and that, without, much less against, his own agreement and consent, no man could, with truth, be styled a *member* of any church. All persons living in Christendom, may be said to owe Jesus Christ obedience and submission, with infinitely greater reason than all the people of England can be said to owe it to the church: but does it, therefore, follow that they are all *de jure*, if they will not be *de facto*, true members of the church of Christ? What, those who openly renounce Christ, declare him an impostor, and utterly disavow obedience and subjec-

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\* True Nature of a Gospel Church and its Govern. p. 162, 164. See also Dr. Owen's Theologoumena, 1. vi. cap. viii. § 3. Brem.

† Vol. ii. 75.

tion to him, can such, with any truth or propriety, be styled *true members* of his church? Strange divinity indeed!"\*—Yes, it is really strange; yet manifestly included in Dr. W.'s notions respecting relative holiness, the visible gospel church, and national churches!

Let us now see whether, with regard to this particular, as well as in other things, our author be not inconsistent with himself. Thus he speaks: "The gospel church is a *select* body of people, of which Christ is the head, and each person of which it is composed is a member."† But how can this apply, either to his idea of the visible church at large, or to one that is national? Supposing all the inhabitants of England and Wales, for instance, to be what he calls a *well-ordered* national church, and under *Congregational* government; yet it could not apply, without confounding the *church* and the *world*, the members of Christ and the children of Satan. He tells us, that Christ "exhibits himself—as a complete *covenant* head to his *visible* church, and therewith a correspondent communion."‡ But does our Lord exhibit himself to be *what he is not*? Or, is he a *covenant head* to whole nations, as such? Or, have those who are enemies to his grace and government any *communion* with him? Now, if the affirmative of these particulars be absurd, my opponent is not far from being "*plump* against" himself. Again: Mr. Maurice having represented one of the speakers, in his dialogue on Social Religion, as complaining, that ungodly persons could perceive little or no difference between members of churches and themselves, Dr. W. has the following note upon it: "Would to God, that this were not a prevailing evil in the present day, when *the world and the churches of Christ are so DANGEROUSLY INTERMIXED!* May He, whose fan in his hand, by his word

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\* Dissent from the Church of England Justified, p. 130.

† Vol. i. 407, 408.

‡ Vol. i. 125.

and Spirit in his churches, separate the *chaff* from the wheat!"\*—Little did I suspect, upon my first reading of this note, that the respectable annotator would plead for Pædobaptism on the principle here opposed!—a principle, which actually confounds the church of Christ with the world that *lies in wickedness*—a principle, which leads us to consider the world, wherever Christianity is professed, though in its most corrupt state, as absorbed by the church. Yet so it is; for Pædobaptism must be supported, whatever becomes either of Congregational churches or of consistency!

Dr. W., I observe, often and strenuously pleads for the right of infants to baptism, on the ground of their previous *membership* in the visible church, and yet frequently speaks of their being *introduced* into that same church by baptism. With regard to the *former*, his language is: "So far is [baptism] from saving a soul, *ex opere operato*, that it does not even *constitute* a visible subject or member, but only *recognize* one. . . . Baptism being the seal of God, [is] to be applied to all the subjects of the visible gospel kingdom. . . . It is sufficient [for special membership, that persons] have been *recognized* general church members by baptism. . . . In reference to baptism, we may say, it *belongs* to the first [degree of membership,] but *makes* the second;"† with many other things of a similar kind.—Respecting the *latter*, he says: "It [baptism] is a solemn recognition of the fitness of the baptized *to be* a subject of that kingdom [of Christ]. . . . God—uses and dignifies this ordinance for the purpose of displaying his wonderful condescension and grace to every subject, *introduced* through this avenue *into the visible Christian kingdom*. . . . Baptism—includes a relative change of state; *thereby* the subject is translated, ministerially, from a state of distance to a state of nearness; is *separated* from the world

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\* Social Religion, p. 71.

† Vol. i. 122, 220, 368, 409; see also p. 293, 300.

and *joined to* the universal church. . . . We contend, that baptism is the right of *admission into* the universal church of Christ, or general body of Christians. . . . The ceremony of *admission into* the church is indeed altered by our Lord's positive authority, 'Proselyte all nations, BAPTIZING them;'"\* and in many other places he speaks to the same effect.

But how, in the name of consistency, are these things to be reconciled? According to my opponent, the persons of whom he speaks, whether adults or infants, *are* the subjects of our Lord's kingdom—*are* members of the visible church; and, therefore, should be baptized. On the other hand, they are fitted *to be* subjects in that kingdom—*to be* joined to the visible church, or *to be* admitted into it—and, consequently, are entitled to baptism!—These manifest inconsistencies Dr. W. endeavours to harmonize, by the use of several distinctions relative to church-membership, of which he makes *three* degrees. But why, may it be justly asked, is not the *gradation* in church-membership equal to that in relative holiness, for which he so earnestly pleads, and of which he makes *five* degrees besides an *et cætera*? He might, indeed, with equal countenance from the Christian economy, have made *fifty*; and with regard to his *first* degree of church-membership, it is, if I mistake not, equally without foundation. Relative to that, however, he speaks as follows: "Persons are often called *church members* in this controversy, when they are so only *de jure*, or *quoad debitum*. And in this sense we regard all adults *before* baptism, who nevertheless *may* be lawfully baptized. The infant children of professing Christians, those of our opponents not excepted, we also regard as church members in the same sense, though not baptized. And we cannot but consider this circumstance with pleasure and gratitude, that there is *one degree* of church-membership, that which is *quoad de-*

*bitum*, which it is out of the power of men to deprive them of.”\*

“Persons, in this controversy, are often CALLED church members.” Yes, without *proving* them to be so. For Pædobaptists to *call* the persons to whom he refers members of the Christian church, is one thing; for the apostles to represent them in that light, is another. It, therefore, behoves Dr. W. to evince the latter, before his distinction deserves regard.—“Are often called in THIS controversy.” True; and not in *any other*, that I recollect. But the exigences of Pædobaptism are so great, as to require distinctions that are hardly ever used on any other subject, and every assistance that can be procured.

“Persons are called church members, when they are so only DE JURE.” Then the denomination is a gross misnomer; for while it regards *de jure*, it expresses *de facto*. As well might Dr. W. have said; All the negroes in our West India islands are *freemen*, being so *de jure*;—and we cannot but consider this circumstance with pleasure and gratitude, on behalf of those oppressed fellow-mortals, that, though they are the most perfect slaves upon earth, there is *one degree* of personal and civil freedom, which it is out of the power of their cruel masters to deprive them of.

Dr. W. adds: “The propriety of their being denominated *members* of the church—arises hence, that they actually possess the qualifications of members, and therefore *are so*, in the *Divine estimation*, and *ought* to be so in ours, though, *quoad eventum*, they may never be baptized.”† But do they not, on his principles, actually possess equal qualifications for *baptism*, though unbaptized? Why, then, may we not say; As they actually possess the qualifications for baptism, they are, in the Divine estimation, baptized, and *ought* to be so in ours, though, *quoad eventum*, they may never be baptized.

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\* Vol. i. 408.

† Ibid.

Never, surely, did “the logical world” behold a more excellent argument! Or, according to the preceding illustration, thus: The propriety of denominating the enslaved negroes *freemen*, antecedent to their being legally recognized such, arises hence: they, not having committed any civil crime, actually possess the *qualifications* of freemen; and therefore *are so*, in the Divine estimation, and ought to be so in ours; though, as to the event, and through the injustice of their petty tyrants, they may die the most abject slaves.—“They possess the QUALIFICATIONS of members.” *They*, who? why, according to Dr. W., not only infants, but also the vilest profligates upon earth; even those who, as the pests of society, are *completely qualified* for the halter.

But had our author proved that infants are born members of the visible church, it would not thence have been inferible, independent of a divine precept or an apostolic example, that it is our duty to baptize them. For, as baptism is a positive institute, and as the baptismal statute, if there be any law for our direction, is the rule of administration, both as to mode and subject, so, if infants be not included in that statute, they cannot have any more claim to baptism than they have to partake of the Lord’s table.—Zealous, however, as Dr. W. is for the church-membership of infants, his view of their privileges resulting from that relation, seems, in comparison with the sentiments and conduct of many others, to be very contracted. For though, according to his “opinion,” baptized infants are invested with *two degrees* of membership, with *several degrees* of relative holiness, and with *moral qualifications* in abundance, yet he does not plead, with the Greek church, and with some of our English authors, for infant communion. Nor does he, that I have observed, speak of infants, though possessing *two degrees* of church-membership, and constituting a *very considerable part* of the Christian church, as being the proper objects of ministerial instruc-

tion, as his countryman and coadjutor in this cause, Mr. Lewelyn, does. For this gentleman, when advertising to apostolic practice, tells us; That “infants—are the *first* class of members in the church. *Discourses were directed to them, and rules given to them,* and to parents for them, how to manage themselves and to be managed. And the apostles never give any directions and church-rules to those who are out of the church.—The little children are *addressed* as in the church, and therefore were baptized into it.”\*—I may here adopt the exclamation of Mr. Pirie; “What strange heads some men have!” and that of Dr. W.; “Wonders never cease!”—It must be admitted, however, that addressing ministerial *discourses* to infants, and giving them *rules of conduct*, is behaving respectfully to them, and treating them *as* members. There is, notwithstanding, another branch of pastoral service, to the benefit of which, as unoffending “members of the first class,” they must have an undoubted right; and that is, the administration of the Lord’s supper. Whereas, to assert that “purified” infants are church members of the *second* degree, and yet neither admit them to the Lord’s table, address one pastoral discourse to them, nor give them a single rule of moral conduct, is extremely far from treating them *as* members.

My opponent endeavours to prove, at large, the right of infants to baptism, by considering the divine dispensation of grace from Adam to Noah, from Noah to Abraham, from Abraham to Moses, and from Moses to Christ.† For this purpose he produces a multitude of passages from the Old Testament—from the Pentateuch, the Psalms, and the Prophecies;‡ on which I shall present my reader with the following remarks.

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\* Doctrine of Baptism, p. 94, 95. † Vol. i. 234—277.

‡ Gen. iii. 15, 21; vi. 18; vii. 1; viii. 20; ix. 8, 9, 12, 13; xii. 3; xvii. 7, 10, 12, 24, 25, 26, 27; xxvi. 4; xxvii. 29; Exo’

By the candid estimate he forms of our conduct, respecting those passages of scripture on which we argue, he has taught us to consider the texts which he produces from the Old Testament, as constituting some of the *strongest* evidences in proof of his point. For, when speaking of the Baptists, he expresses himself thus: "It is to be presumed, their *own interest* in the debate would prompt them to produce *the strongest*" sacred texts.\* Strongly, however, as he may imagine these numerous passages are in favour of Pædobaptism, we are not likely to be convinced by them; partly, because of his own important axiom, and partly, because of other considerations, independent of his "opinion." *His own axiom*, which is; "As nothing should be considered as an established principle of faith, which is not, in some part of scripture, delivered with *perspicuity*, so that *perspicuity should be sought for* PRINCIPALLY *where the point in question is most* PROFESSEDLY HANDLED." This axiom I have already commended, as a truly Protestant principle; and it condemns his own procedure in the present case. For, neither our author himself, nor any one else, I presume, will assert that Pædobaptism is *most professedly handled* in the Old Testament: but he, nevertheless, by the multitude of passages thence produced, and by the principles of ancient Judaism, on which he argues, seems *principally* to seek for it in the Old Testament. It is worthy of the reader's consideration, therefore, whether Dr. W., in his own elegant phrase, does not here endeavour "to *compass the wresting*" † of the texts, for the service of infant sprinkling.—The conduct of our author, in producing so many passages from the writings of Moses, of David, and of the prophets, reminds me

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xii. 6, 47, 48; Ps. lxxii. 11, 17; cii. 28; Isa. xix. 23, 24, 25; lii. 15; lv. 5; lxxv. 23; Jer. iv. 2; Dan. vii. 14, 27; Micah iv. 2; Zech. ii. 11. Vol. i. 234—277.

\* Vol. i. 202.

† Vol. i. 369.



of an observation made by Mr. Horbery, relative to a certain writer, on whom he thus animadvert: "We are next encountered—with the *whole* hundred and seventh Psalm; and it is well, when his hand was in, that he did not attack us with the whole hundred and fifty."\* So we may say, It is well my opponent did not produce *the whole Old Testament* against us.

The conduct of Dr. W., in this respect, is too much like that of Roman Catholics in support of their superstitions, to obtain our approbation. With regard to the procedure of Papists, Mr. Payne says: "I come now to the New Testament, where, if there be any proofs for the sacrifice of the mass, it is more likely to find them than in the Old; yet they produce twice as many more, such as they are, out of that, than this; and, like *some other people*, are more beholden to dark types and obscure prophecies of the Old Testament, to make out their principles, than to the clear light of the gospel, and to any *plain* places in the New: and yet, if any such doctrine as this were to be received by Christians, and if any such wonderful and essential part of worship were appointed by Christ, or taught and practised by the apostles, we should surely have it more plainly set down in the New Testament, than they are able to show it."†—Thus also Dr. Whitby, when exploding the worship of images and relics: "Away with those ignorant fellows, who can derive the pictures of Christ and his apostles, no higher than St. Luke and Nicodemus: this Theodosius [just before quoted] finds them among the writings of the prophets, as clear as noon-day."‡—Now, though I am far from considering infant sprinkling as equally evil with the particulars here condemned, yet the principle of reasoning on which the Papists proceed, is that adopted by Dr. W.; and the

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\* Enquiry into Scrip. Doct. of Future Punish. p. 238.

† Preserv. against Popery, title vi. p. 64.

‡ Ibid. p. 278.

principle on which these Protestants confute them, is that adopted by myself, in the present case.

It may, to some persons, appear extremely singular, that my opponent should so clearly discern the right of infants to baptism, in the writings of Moses, of David, and of the ancient prophets; while, in the whole New Testament, he cannot perceive the least vestige of either John, the apostles, or apostolic men, practising immersion. The *former* appears with striking evidence from the third of Genesis; but not a shadow of the *latter* can he discern, in the third of Matthew, or the third of John. That water should be solemnly poured or sprinkled upon *infants*, is clear as the day, from various prophecies of David and of Isaiah; but in his decided opinion, we have not the least intimation from Luke in the Acts, or from Paul in his epistles, of either adults or infants being *immersed* in the name of the Lord. Thus he expresses himself: “If any passage in the New Testament gives countenance to the notion, that dipping was the apostolic practice, it is Romans the fourth [sixth] and fourth; to which is added, Colossians the second and twelfth.”\* He will not, however, by any means allow, that either of these passages has in it the least reference to immersion. This is the more singular, because it is evident that ecclesiastical writers, both Greeks and Latins, down from the apostolic age; that the whole of the Greek church, from the highest Christian antiquity to the present day; and that learned theological writers, a *very few* excepted, whether Papists or Protestants, in modern times; have all agreed in acknowledging, that various parts of the New Testament, and especially the two passages just mentioned, bear testimony to immersion.† As no author with whom I am acquainted, is more perspicacious to discern, in

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\* Vol. ii. 81.

† See Pædobap. Exam. Part. I. Chap. II.—VII., Vol. I. 40—253, this edition.

the *Old Testament*, the right of infants to baptism; and few more “dim-sighted,” with regard to immersion, as appearing in the *New*, than Dr. W.; it seems as if, respecting the former, he “had recourse to his glasses, and wiped them clean,” but that, in regard to the latter, he quite neglected them.—I shall conclude this particular, with a remark or two from Pædobaptist authors, respecting the conduct of certain polemical writers. Thus, then Mr. Gee: “One ought not to wonder that so great a man as Bellarmine could bring such *weak* and trifling proofs, where the best were necessary, and all little enough; but it is not Bellarmine’s, but his CAUSE’S fault.”\*—Thus also Mr. Horbery: “I know not what these gentlemen see more than other people can;—but I am satisfied, if *we* were to argue so on the other side,—*our* arguments would be treated with great contempt.”†

My opponent, when comparing the baptism of John with Christian baptism, says: “There appears no mark of difference, in the two institutions, as to the *action* of baptizing. . . . The same may be said concerning the *qualifications* of their respective subjects.”‡ He farther informs us, respecting the subjects of John’s baptism; “That such of them as were *actual* sinners made a *general* confession of their sins and iniquities; whereas, to serve the Antipædobaptist cause, the narrative [of John’s practice should prove, that he] baptized no others but those who made a *personal* confession of their sins. But this, the history of John’s baptism, I believe, will *not* support. What better clue can we fix upon towards investigating this point, than those scripture passages which treat of *national* and

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\* Preserv. against Popery, title vii. p. 29.

† Enquiry into Scrip. Doct. of Future Punish. p. 236, Note. See Pædobap. Exam. Vol. II. p. 140—143, 156, 157, 229, 230, 231, this edition.

‡ Vol. i. 126.

general confessions of sin?"\* In another place, he asks; "Whom does [John] baptize? Who were the subjects of his extraordinary *purification*? 'Jerusalem and all Judea, and all the region round about Jordan. All the people that heard him,' except the Pharisees and lawyers;" and hence he infers, "that infants were partakers of the *cleansing* rite with their parents."† He speaks of baptism, in the time of John, being "*universally* administered;" and yet he says, that "our Lord and his servants, we are expressly told, *made* and baptized more disciples than John, though the latter baptized so great a number. How numerous then must they be!"‡

"How numerous!" Not quite so numerous, perhaps, as he thinks proper in this place to represent. For he elsewhere tells us, "It does not appear from the inspired narrative, (however probable from inferential reasoning,) that any but John *himself* was engaged as OPERATOR in his baptism."§ If, then, John was the only *operator* in that pretended *national purification*, as appears highly probable, notwithstanding our author's "inferential reasoning," there cannot be any just ground to conclude, that the numbers baptized by him were so great as Dr. W. imagines.—Besides, though John baptized persons who dwelt in Jerusalem, in various parts of Judea, and in the country round about Jordan, yet there is no reason to suppose, that the bulk of the people, in any of those places, were baptized by him. For if such multitudes, as Dr. W. seems to think, had been baptized by that venerable man, it would be impossible to conceive of our Lord baptizing *still more*; except we were to suppose, either that a great majority of the *whole nation*, partly by John and partly by Christ, were baptized; or that many of John's disciples were, by the order of Christ, *rebaptized*. But of these things there is not the

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\* Lev. xxvi. 40, 41, 42; 1 Kings viii. 47—53. Vol. i. 284, 285.

† Vol. i. 280, 281.

‡ Vol. ii. 227; vol. i. 288, 289.

§ Vol. i. 116.

least appearance, that I perceive, in the New Testament. No ; there is reason to conclude that few, comparatively—that an extremely small part of the Jewish people, considered *at large*, received baptism from the hands of John, or from those of the apostles, in the time of our Lord's personal ministry : for the apostolic pen is very far from teaching us, that the disciples of Christ, before his ascension, were numerous.\* Nor is there any just foundation for us to conclude, that the generality of those nominal disciples who forsook the ministry of our Lord † had been baptized, either by John or by the apostles, at our Lord's command. It is necessary, however, to support the idea of John's baptism being a *national* purification, that my opponent should prove its administration to have been much more general than any thing in the New Testament will warrant.

“A NATIONAL confession of sin.” Very different from this idea is the following paraphrase of Dr. Doddridge, on Matthew the third and sixth : “Great numbers of [the Jews] were brought under very serious impressions by his [John's] faithful remonstrances, exhortations, and warnings ; and those that were *awakened to repentance*, were all baptized by him *in the river Jordan*, expressing the *convictions they were under*, by confessing their sins, and by submitting to this rite, engaging themselves for the future to reformation and obedience.” ‡

Never did I meet with any theological author, and especially among writers of the Congregational denomination, who applied the epithet *national* in such a manner as my opponent does. It is common for those who approve civil establishments of Christianity, to speak of a national *church*, a national *creed*, a national *liturgy* ; and for Protestant Dissenters to adopt those

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\* Acts i. 15 ; 1 Cor. xv. 6.

† John vi. 66.

‡ See also Poli Synopsin ; Bengelii Gnomonem ; and Henry, in loc.

phrases with reference to the English establishment of religion. But Dr. W., though professedly of the *Congregational* denomination, speaks with confidence of a *national* CONFESSION of *sin*, as connected with John's baptism; of that rite being a *general* or national PURIFICATION; of *national* CONVERSIONS to Christianity; and of *national* CHURCHES — yes, and of NATIONAL churches too, under CONGREGATIONAL discipline! Strange, that an author, whose "opinion" is "tinged" with so many *national* ideas, is not professedly a member of some *national* church! Such are the exigences of infant sprinkling, however, that, if it be well supported, all these *national* notions must be admitted by our Independent Brethren! — I have, indeed, long considered Pædobaptism as inconsistent with Christian churches of the Congregational form, and as essential to national churches; but had not our author "shown his opinion," I might not, perhaps, have beheld that particular in so strong a light. For had it not been, that Pædobaptism *naturally leads* to national churches, and that, where consistency prevails, the principles of Pædobaptism *necessarily issue* in churches of that sort, a respectable *Congregationalist*, and one who is by some esteemed a "*champion*" for infant sprinkling, would scarcely have argued as my opponent does. I cannot help concluding, therefore, that none but the *Baptist* principles are consistent with *Congregational* churches, and the government which is proper for them, as described in the New Testament. In this opinion it is highly probable I shall continue, till Dr. W. publish his plan of a *national* church under *Congregational* government.

"A NATIONAL confession of sin." But had there been such a confession, as opposed to one that was *personal*, and had that been sufficient for the baptism of John; on what ground, or with what propriety, did he reject any of the Jews who applied to him for "the cleansing rite?" As the pharisees and lawyers, who were dis-

missed by John without baptism, constituted part of the Jewish nation, they must, according to Dr. W., have been interested in that national confession of sin which was then made; and, consequently, must have possessed a claim to the national purification. But if so, how came the venerable Baptist thus to address them? "O generation of VIPERS, who hath warned you to flee from the wrath to come? BRING FORTH THEREFORE FRUITS MEET FOR REPENTANCE: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire."\* By which it plainly appears, that John required, not a *national* but a *personal* confession of sin, attended with such dispositions and conduct as evinced repentance, before he considered them as proper subjects of that baptism which he administered; whereas, on our author's hypothesis, John baptized those who, on the ground of carnal descent, thought themselves the favourites of heaven; and those whom, for their malignity of heart, he pronounced a *generation of vipers*. Nay, according to Dr. W., such are the proper subjects of *Christian* baptism; because he maintains, as we have just seen, that the qualifications for baptism are the same *now* as they were then.

My opponent, when stating the question he means to discuss, relative to the subjects of baptism, gives it in the following words: "Whether it is the will of Christ, that *believing* parents should endeavour to have their children baptized?"† In another place, he expresses himself thus: "To say, that it is of no consequence *who* is baptized, or immaterial *how* the rite is performed, without due examination, is incompatible with Christian sincerity."‡ In other parts of his work, notwithstanding,

\* Matt. iii. 7—10.

† Vol. i. 199.

‡ Vol. i. 2, 4.

he evidently pleads for the baptism of infants *in general*, and for its being the duty of *every adult*, in a Christian country, to be baptized. Respecting infants, he says: "We have *no objection* AT ALL to the idea, that ALL parents, whoever they be, in a Christian country, lie under an obligation to have their infants baptized;"\* and, with regard to adults, he shows his opinion in the following confident manner: "Will our author favour us with the curious intelligence of *any man* unbaptized, in a Christian country, on whom it is *not* INCUMBENT to be baptized?"† He acknowledges, however, that though an *opposer* of the gospel, an *infidel*, or an *idolater*, possesses a claim to baptism, yet no minister is authorized "to impose it" upon him.‡ Such is the liberality of his opinion, with reference to the *subjects* of baptism!—As to the *mode* of administration, he shows himself equally liberal, when he says; "We should *vary it according to circumstances*, and, in proportion as demonstrable evidence is wanting, refer the mode to the PRIVATE JUDGMENT of the *person or persons concerned*."§—Thus kindly has he provided for the baptism of *all* infants that are born in a Christian country, without exception, supposing their parents desirous to have them cleansed from ceremonial pollution; and of *all unbaptized adults too*, in any country where Christianity is professed, that are willing to receive the purifying benefit! Nay, so condescending and so liberal is he of his pretended *purification*, that those parents, and those adult candidates, may have it administered *just as they please*.|| Now, reader, what think you of this? Is it not "*curious* intelligence?" Could you have expected it from a Protestant Dissenter, and especially from one of the *Congregational* denomination?—Never, till I read the publications of my opponent, did I hear of the mode

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\* Vol. i. 254. See p. 377, 378.

† Vol. i. 253.

‡ Vol. i. 396.

§ Note on Maurice, p. 131.

|| See Pædobap. Exam. Vol. I. p. 97—130, this edition.



of administration being referred to the *private judgment* of any one, whether administrator or candidate; nor, except among the Papists, did I ever meet with such a latitude respecting the *subjects* of the ordinance. I said, *among the Papists*; for Mr. Clarkson informs us, when speaking of baptism and penance, that some of the Roman Catholics “count no disposition requisite, but only a *willingness* to receive them;”\* and of the same opinion is Dr. W., in regard to baptism. So contrary to which is the avowed sentiment of our Congregational Brethren in general, that, were it not for his tenderness toward Pædobaptists, he might have been expected to charge them with “*screwing*” a positive institute “in the *VICE of bigotry*,” on account of their narrow notions respecting the subjects of his purifying rite. But, guilty as they certainly are, if his opinion be just, he has thought proper to spare them, and to appropriate that most elegantly expressed censure to us. Militating, however, in this respect, against Independents as well as against us, it may be expected, that one or another of them will call him to an account, and inflict the deserved chastisement, not only for this, but also for certain principles that are inimical to their Protestant Nonconformity.

Mr. Hampson, in his narrative of Mr. J. Wesley’s Mission to America, says; “While the ship lay off Tybee, several Indians came on board, shook hands, and welcomed them to America. They expressed a desire to be instructed, as soon as they were at liberty from the confusions of war; but added, ‘We would not be made Christians as the Spaniards make Christians; we would be *TAUGHT*, before we are baptized.’”† Conformable to the letter and spirit of our Lord’s baptismal statute, as the language of these American Indians manifestly was, and rational as it must be esteemed by Protestants in general, yet, having so much the appearance

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\* *Practical Divinity of Papists*, p. 46.

† *Life of Mr. J. Wesley*, vol. i. p. 172.

of making disciples by *teaching*\* and not by *baptizing*, it is evidently inimical to our author's hypothesis, and to various of those capital grounds on which he supports

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\* To countenance the idea of *making disciples* without any degree of teaching, my opponent (vol. i. 325) has quoted Mr. Poole's Continuators, as rendering those words of our Lord, *Μαθητευσατε παντα τα εθνη*, thus: "*Make disciples all nations.*" There the quotation ends: whereas the commentator immediately adds; "But that must be *first by preaching and instructing them* in the principles of the Christian faith."—Thus also he quotes Dr. Doddridge's version of the passage: "*Go forth, therefore, and PROSELYTE all the nations of the earth.*" But he gives his reader no intimation of the doctor's having said, in his note on the place; "I render the word *μαθητευσατε*, *proselyte*, that it may be *duly distinguished* from *διδασκοντες*, *teaching*, (in the next verse,) with which our version confounds it. The *former* seems to import *instruction* in the essentials of religion, which it was *necessary* adult persons should know and submit to, before they could regularly be admitted to baptism; the *latter* may relate to those more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation." See Pædobap. Exam. Vol. II. p. 97—109, this edition.—To the testimonies from Pædobaptists there produced, I will here add the following. Bishop Newcome: "I suppose it granted, that Jesus *could not* make disciples without *instructing* them in the nature of his kingdom." Duration of our Lord's Ministry, in reply to Dr. Priestley, p. 58. Dub. 1780.—Dr. G. Campbell: "*Go, therefore, and CONVERT all the nations, baptizing them in the name of the Father*, and so on. There are manifestly three things which our Lord here distinctly enjoins his apostles to execute, with regard to the nations; to wit, *μαθητευειν, βαπτιζειν, διδασκειν*; 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." Four gospels, and Note on the place.—Dr. T. Gibbons: "A person may be called a *disciple* or scholar, who well understands what his tutor has taught him, and well knows what are his maxims, lectures, and so on. But may not he also, with still greater reason, be styled the *disciple* or scholar of another who—imitates and resembles his master, and forms his heart, and life, and maxims, according to his example? I suppose Pythagoras and Socrates would hardly have called that person their *disciple*, who did not strive to imitate them, as well as to imbibe their precepts. In like manner, I call him a *disciple* of Jesus Christ, who is formed according to his Master in disposition, conversation, and behaviour." Sermons on Evangelical and Practical Subjects, vol. i. p. 380.

it. On Dr. W.'s principles, there was little reason for these Indians to have questioned the propriety of receiving baptism immediately, provided they had been inclined so to do; because, according to him, the most uncivilized Pagans possess the necessary degree of relative holiness and of moral qualifications, for the admirably cleansing rite; so that nothing more was requisite, except a *professed willingness* to receive it.

In opposition to our author's decided opinion concerning adult subjects of baptism, whether as administered by John or by Christian ministers, I will present my reader with some quotations from a triumvirate of eminent Pædobaptists. Thus, then, Mr. President Edwards: "In order to a man's being properly said to make a profession of Christianity, there must undoubtedly be a profession of *all* that is necessary to his being a Christian, or of so much as belongs to the essence of Christianity. Whatsoever is essential in *Christianity itself*, the profession of *that* is essential in the *profession* of Christianity. The profession must be of the thing professed. . . . As to those things that Christians should *express* in their profession, we ought to be guided by the *precepts* of God's word, or by scriptural *examples*. . . . Thus they ought to profess their *repentance* of sin; as of old, when persons were initiated as professors, they came *confessing their sins, manifesting their humiliation for sin*, (Matt. iii. 6.) And the baptism they were baptized with, was called, *The baptism of repentance*. . . . So the apostle Peter says to the Jews, "Repent, and be baptized; which shows, *that repentance is a qualification that must be visible in order to baptism; and therefore ought to be publicly professed*. . . . This profession of repentance should include or imply, a profession of conviction that God would be just in our damnation. . . . They should profess their faith in Jesus Christ, and that they embrace Christ, and rely upon him as their Saviour, with their whole hearts, and that they do joyfully entertain

the gospel of Christ. Thus Philip, in order to baptizing the eunuch, required that he should profess that he *believed with all his heart*; and they that were received as visible Christians—at the day of Pentecost, appeared *gladly to receive the gospel*.”\*

Dr. Owen.—“Cum autem jam appropinquaverit regnum cœlorum, Johannes, qui missus est ad parandam viam Domini, veram resipiscentiam, hoc est, *renascentiam* seu veram vitæ sanctimoniam, ad introitum in regnum Dei, seu statum ecclesiæ Evangelicum obtinendum, necessariam prorsùs esse, exertè pronuntiavit, (Matt. iii. 2.) Porrò, cum plurimi externis privilegiis, quibus virtute carnalis propagationis è stirpe Abrahamicâ in Ecclesiâ Judaicâ gaudebant, se efferebant, planissimè denuntiat nequicquam eis illa profutura, ad partem aliquam in regno Christi obtinendam, *nisi seriò RESIPISERENT*, v. 9, 10. Hinc terribilem admodùm Ecclesiæ Judaicæ tantoperè exoptatum illum Messiæ adventum fore olim denuntiarunt prophetæ; quia scilicèt omnes *veram resipiscentiam, sanctitatem, et pietatem* non assecutos, penitùs ab ecclesiæ finibus esset exterminaturus;” *et cætera*.†

Mr. Baxter.—“If we must not baptize any who profess not true repentance, then must we not baptize any that profess not saving faith. But the antecedent is true, (speaking of the adult; concerning whom, as the *more noble* subject, we shall carry on the argumentation for brevity, still implying the like necessity of their professing saving faith, for their children’s baptism as for their own.) Therefore, and so on. . . . Either John’s baptism and Christ’s were the same, as most of our divines against the Papists maintain—or, if the difference be greater [than some authors represent it,] we may argue *à fortiori*; If John’s baptism required a profession of repentance, then much more Christ’s: for certainly Christ required not

\* Religious Affections, part iii. sign xii. p. 410, 411, 412. Boston.

† Theologoumena, l. vi. cap. vii. p. 479, 480. Brem.

less than John; nor did he take the impenitent into his kingdom whom John excluded. The antecedent I prove from Mark i. 4. He preached βαπτισμα μετανοιας εις αφεσιν αμαρτιων; and, doubtless, that repentance which is *in remissionem peccatorum*, is true special repentance. One of our divines, and many of the Papists, have found out another evasion; that is, That John did engage them to repent, but not requiring a profession of repentance as foregoing baptism. But this is against the whole current of expositors, ancient and modern, and against the plain scope of the text, Matt. iii. 6. This confession was with, yea, before their baptism; and this confession was the profession of the repentance that John required. Maldonate on the text, having first railed at Calvin and slandered him, as turning baptism into preaching—doth tell the Protestants, that they cannot prove by this text that confession went before baptism, because it is named after; but that he might not seem utterly impudent, he confesseth that the thing is true, and that it is the sense of the text, and that this he confesseth, because he must rather be a faithful expositor than a subtle adversary. . . . If any should say, That it is only confession that is required, which is no sign of true repentance; I answer, When John saith, ‘ If we confess our sins, he is faithful and just to forgive us our sins,’ he took that confession to be a sign of true repentance. . . .

“ If Jesus Christ hath, by scripture precept and example, directed us to baptize those that profess true repentance, and *no others*, then we must baptize them, and no other. But the antecedent is true; therefore, so is the consequent. . . . They that, before they are baptized, must renounce the world, the flesh, and the devil, must profess true evangelical repentance; I mean still, such as have the promise of pardon and salvation. But all that are baptized must, by themselves or others, renounce the world, flesh, and devil. . . . They that profess to be *buried with Christ in baptism*, and to rise again, do

profess true repentance. But all that are baptized must profess to be *buried with him and rise again*; therefore, and so on. The major is proved, in that to be buried and risen with Christ signifieth, *A being dead to sin, and alive to God and newness of life*: and it is not only (as is feigned by the opposers) an engagement to this for the *future*, but a profession of it also at the *present*. This with the rest we [prove from] Col. ii. 11, 12, 13; where note, That this is spoken to all the church of the Colossians. . . . That the putting of the body *under the water* did signify our *burial* with Christ, and the death or the putting off of our sins; and though *we now use a less quantity of water*, yet it is to signify the same thing, or else we should destroy the being of the sacrament. So also our *rising out* of the water, signifieth our rising and being quickened together with him. Note also, that it is not only an engagement to this *hereafter*, but a thing *presently done*. . . . The like we have in Rom. vi. 4, 5. . . . If it be the very nature and use of baptism to signify and seal both the present putting off the body of sin and present putting on Christ, then the profession of true repentance must needs precede or concur with baptism; but the former is certain. . . . We must baptize no man that first professeth not to believe in God the Father, Son, and Holy Ghost. To believe in God the Father, Son, and Holy Ghost, is saving faith (if sincerely done;) therefore, we must baptize no man that first professeth not saving faith. . . . All that are baptized must first profess to believe in [Christ's] name, and so receive him. . . . If it be the very nature, or appointed use, of the external part of baptism itself, (yea, essential to it,) to signify and profess (among other things) the saving faith and repentance of the baptized, (being at age,) then true baptism cannot go without such a profession. But the former is true; *ergo*, so is the latter. . . .

“It is *commonly confessed* by us to the Anabaptists, as our commentators declare, that in the apostles' times,

the baptized were *dipped* over head in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth in the forecited texts, Col. ii. and Rom. vi. And though, as before said, we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it. So, then, he that signally professeth to die and rise again, in baptism, with Christ, doth signally profess saving faith and repentance. But thus do all that are baptized according to the apostolical practice. . . . If we must baptize none that profess not their consent to enter themselves *presently* into the the covenant of grace, with God in Christ, then we must baptize none that profess not saving faith. But the former is true; therefore, and so on. . . . We must not baptize any without the profession of that faith and repentance which are made the condition of remission of sins. But only the faith called *justifying* or *saving*, and the concomitant, true repentance, are made the condition of remission of sins; therefore, we must baptize none without the profession of that faith. But the former is true; therefore so is the latter. . . . We must baptize none but those that are the professed disciples of Christ, (and their children, who are also disciples.) But none are professed disciples of Christ, that profess not saving faith in Christ; therefore, we may not baptize any that profess not saving faith in Christ. The major is proved from, 'Go disciple me all nations, baptizing them.' As for those that say, they are discipled by *baptizing*, and not *before* baptizing, they speak not the sense of that text; nor that which is true or rational, if they mean it absolutely as so spoken; else why should one be baptized more than another? . . . . Men must be first dis-

ciples by the professed consent, before they are declared such by the seals. . . . We ought not to baptize those persons (or their infants, as theirs) who are visible members of the kingdom of the devil, and his children; or that do not so much as profess their forsaking of the childhood and kingdom of the devil. But such are all that profess not a saving faith. . . . If Paul account all the baptized, *saints* or sanctified, men *dead with Christ*, and *risen with him*, such as have *put on Christ*, *sons of God* by adoption, *Abraham's seed*, *heirs according to the promise* and *justified*; then did they all profess a true justifying faith. But the antecedent is certain; *ergo*, so is the consequent. . . . All that are meet subjects for baptism, are, (after their baptism, without any farther inward qualification, at least, without another *species* of faith,) meet subjects for the Lord's supper (having natural capacity by age.) But no one that professeth only a faith short of justifying is meet to receive the Lord's supper; therefore, no such a one is a meet subject for baptism. Or thus: Those, at age, whom we may baptize, we may also admit to the Lord's supper, without any other species of faith. But the professors of a mere common faith, short of justifying, we may not admit to the Lord's supper; therefore. . . . We must baptize none at age, that profess not themselves Christians; nor any infants, but on such a profession of the parents or pro-parents. But they that profess only a species of faith short of justifying faith, profess not themselves Christians; therefore, and so on. . . . No man is truly a Christian that is not truly a disciple of Christ. That is plain [from] Acts xi. 26. No man is truly a disciple of Christ that doth not profess a saving faith and repentance (save the children of such;) therefore, no man that doth not so profess is truly a Christian. . . . If there can be no example given in scripture of any one that was baptized without the profession of a saving faith, nor any precept for so doing, then must we not baptize



any without it. But the antecedent is true; therefore, so is the consequent. . . .

“ Let us review the scripture examples of baptism . . . . I have already showed, that John requires the profession of true repentance, and that his baptism was for remission of sin. When Christ layeth down, in the apostolical commission, the nature and order of his apostles’ work, it is first to *make disciples*, and then to ‘ baptize them into the name of the Father, Son, and Holy Ghost.’ And as it is *a making disciples* which is first expressed in Matthew, so Mark expoundeth who these disciples are, as to the aged, by putting *believing* before baptism; and that we may know that it is justifying faith that he meaneth, he annexeth first baptism, and then the promise of salvation, (Matt. xxviii. 19; Mark xvi. 16;) ‘ He that believeth and is baptized, shall be saved.’ This is not like some occasional historical mention of baptism; but it is the *very commission* of Christ to his apostles, for preaching and baptism, and purposely expresseth their several works in their several places and order. Their first task is by *teaching* to make disciples, which are by Mark called *believers*. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is to teach them all other things, which are afterward to be learned in the school of Christ. *To contemn this order, is to renounce all rules of order: for where can we expect to find it, if not here?* I profess, my conscience is fully satisfied from this text, that it is *one sort of faith*, even *saving*, that must go before baptism, and the profession whereof the minister must expect. Of which, see what is before cited out of Calvin and Piscator.

“ That it was saving faith that was required of the Jews, and professed by them, (Acts ii. 38—42,) is showed already, and is plain in the text. The Samaritans *believed*, and had *great joy*, and ‘ were baptized into the name of Jesus Christ,’ (Acts viii. 8, 12). . . .

The condition on which the eunuch must be baptized, was, *If he believeth with all his heart*, which he professed to do; and that was the evidence that Philip did expect. Paul was baptized after true conversion, (Acts ix. 18.) *The Holy Ghost fell on the Gentiles*, before they were baptized, and *they magnified God*, (Acts x. 44.) And this Holy Ghost was the like gift as was given to the apostles who believed on the Lord, and it was accompanied with repentance unto life, (Acts xi. 17, 18.) Lydia's heart was opened before she was baptized; and she was one that the apostles *judged faithful to the Lord*, and offered to them the evidence of her faith. The example of the jailor is very full to the resolution of the question in hand—'He rejoiced and believed, with all his house, and was baptized that same hour of the night . . . Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed and were baptized.' Here we have two proofs, that it is saving faith that is mentioned. One, in that it is called *a believing on the Lord*, which expresseth saving faith: another, in that it is the faith which related to the doctrine preached to them, as is expressed in the word *hearing*; that which they heard they believed. . . . Those in Acts the nineteenth and fifth were baptized, *as believers in Jesus Christ*, which is saving faith. . . . In a word, I know of NO ONE WORD in scripture that giveth us the least intimation, that ever man was baptized without the profession of a saving faith, or that giveth the least encouragement to baptize any upon another faith. . . .

"Philip [addressing the eunuch] is determining a question, and giveth this in as a decision; 'If thou believest with all thy heart, thou mayest.' And to say that this is but *de bene esse*, meaning, that it includeth not the negative, *Otherwise thou mayest not*; is to make Philip to have deluded, and not decided or resolved. Use the like liberty in expounding all other scripture,

and you will make it what you please. . . . I conclude, that all examples of baptism in scripture do mention only the administration of it to the professors of saving faith; and the precepts give us no other direction. And I provoke Mr. Blake, as far as is seemly for me to do, TO NAME ONE PRECEPT OR EXAMPLE FOR BAPTIZING ANY OTHER, AND MAKE IT GOOD, IF HE CAN.

“No one may be admitted to baptism, who may not be admitted a member of the church of Christ. No one may be admitted to be a member of the church of Christ, without the profession of a saving faith, (by himself, or parents, or pro-parents;) therefore, no one may be admitted to baptism without the profession of a saving faith. . . . In Acts the second, forty-first and following verses, the many thousands that were added to the church, were such as received gladly the doctrine of saving faith and repentance. . . . The church *is the body of Christ*, and none are members of his body, but such as either are united to him, and live by him, or at least *seem* to do so . . . . Hitherto, divines have gathered from the plain texts of scripture, that there is but *one church, one faith, and one baptism*; and that those that had this *faith* really, were to be baptized, and were real members of the church; and that those that *professed* this faith, and so seem to have it when they have it not, are visible members of the church, and are so taken, because their profession is sensible to us, and by that they *seem* to have the thing professed. But the opponents are fallen into a *new conceit* in all these; they feign a new Christian faith—a faith, that is not justifying. . . . There was but one sort of real serious or sincere Christians, consisting of such as had that real Christian faith; and now they have found out another sort of them, that hold another sort of faith. So have they feigned a *new baptism*; for the old baptism was for remission of sin, and burial and resurrection with Jesus Christ, and to engraff men into the church, which is the body of Chrirst, upon

the profession of a saving faith. But the new feigned ends of baptism are far different; [the principal of which is, according to Dr. W., *ceremonial purification*.] And they have feigned also a new kind of church: for the church of Christ's institution is but *one*, which is called *visible*, from men's profession; and *invisible*, from the faith professed. But they have made a church, which consisteth of a third sort of members; that is, of men that neither *have* saving faith, nor *profess* it; but only have, or profess to have a faith of a lower orb. . . . If we once admit men to baptism—upon the profession of any other than justifying faith, we shall be utterly confounded, and not be able to give any satisfactory description of that faith, and so never be able to practise our doctrine, as being utterly uncertain whom to baptize . . . . I cannot find any reasonable footing for a man to fix upon, if we once forsake our present hold, and say that it is a profession of some other faith short of that which justifieth, which is the title to the sacraments. . . . A *real* dogmatical faith cannot be the title; for then the baptizer must know the heart. The *profession* of a bare dogmatical faith or assent cannot be it; for then he that hath the faith of devils [and] persecutors of Christ, —should have title. Some consent, therefore, of the will there must be; but to what, if not to have Christ as he is offered, who can tell? A consent to be externally baptized will not serve: a consent to baptism, *as* baptism, compriseth saving faith: a consent to be a named Christian, and to live among them, may be without any profession of Christianity. No man can tell where to fix, nor what we must consent to, to procure a title, if once we forsake the present ground.”\*

Such is the language, and such are the arguments of Mr. Baxter, when professedly opposing a number of particulars for which Dr. W. contends—and such particulars too, as are *essential* to the course of his argu-

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\* Disputations of Right to Sacraments, p. 53—175. Lond. 1657.

ment! Never, surely, did Mr. Baxter give any opponent a more complete “syllogistic overthrow,”\* than he has here done to our author, respecting a *personal* profession of repentance and faith previous to baptism! If, however, Dr. W., in the fulness of his polemical might, should think proper to “take another *turn* with us,” it may be expected, and is demanded, that he not only “confront,” but endeavour “to break and rout” this Baxterian “phalanx.” Nor ought he to disregard the smaller detached forces of the other two members of my illustrious triumvirate.—Meanwhile, I will add the attestation of my zealous opponent, Mr. Pirie: “Circumcision and baptism have been administered on the same footing, even a *PROFESSION of the faith of Abraham.*”† So widely do my opposers differ, when professedly defending the same cause!

Confident as our author is, that John did not require a personal confession of sin from all whom he baptized; and also that he baptized *infants*; the following extract from *Pædobaptism Examined*‡ will show, that various learned Pædobaptists have been of a different opinion: Riissenius, for instance, in answer to this objection; “John admitted no one to baptism, except he confessed his offences,” replies: “His business was with *adults*, that were to be baptized and called to the Christian church. But it does not thence follow, that the same thing should have place in respect of infants, who are already in the church.”—Anonymous: “The baptism [of John] belongs not properly to infants. For, first; it is a baptism of *repentance*, of which infants are not capable. Secondly, it is for remission of sins, which therefore imply actual sins; whereas infants are only guilty of original sin, and that is but one.”—Turretinus: “John admitted none to baptism, but those who

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\* Vol. i. 372.

† Appendix, p. 158.

‡ Vol. I. p. 342; Vol. II. p. 158; both, this edition.

confessed their sins; because his business was to baptize the adult.”—Dr. Whitby: “It is not to be wondered at, that infants were not baptized during John’s ministry; because the baptism then used by John and Christ’s disciples, was only the baptism of repentance, and faith in the Messiah which was for to come, of both which infants were incapable.”—Mr. Burkitt: “John’s baptism was the baptism of repentance, of which infants were incapable.”—Thomas Lawson (a Quaker:) “Faith and repentance were the qualifications of such as were admitted to John’s baptism.”—Now all these are “unexceptionable witnesses,” and “*plump* against” my opponent.

Having considered the grand principles on which Dr. W. proceeds, when defending the right of infants to baptism; and perceiving but little in the course of his argument on particular passages of the New Testament, besides what is either directly answered or implicitly obviated, partly in the preceding pages, and partly in the second volume of Pædobaptism Examined; I shall, to avoid prolixity, waive a particular examination of what he says on the texts produced. I will, however, before I conclude the chapter, again present my reader with Dr. W.’s axiom of interpretation, and with one reflection relative to the texts themselves. The axiom is; “As nothing should be considered as an established principle of faith, which is not in some part of scripture delivered with *perspicuity*, so that perspicuity should be sought for *principally* where the point in question is most professedly handled.” But in which of those passages produced by him, either from the Old Testament or the New, is infant sprinkling *most* professedly handled, *professedly* handled, *handled* at all, or even so much as *mentioned*? His axiom, therefore, is “*plump* against” his argumentation.

My reflection follows. The cause of Pædobaptism seems to be very unhappily circumstanced. For if a

passage produced in its favour mention *baptism*, it says nothing of *infants*;\* if it mention *seed*, or *sons*, or *little children*, or indefinitely an *individual*, it says nothing of *baptism*;† if it mention *children*, in connection with the term *promise*, the word *baptized* being in the context, it very untowardly falls out, that the blessing promised is not *baptism*, nor does the term *children* signify *infants*;‡ if it mention *first-fruit* and *lump*, *root* and *branches*, the sacred writer neither speaks of *baptism*, nor seems to have had any thought about it;§ or, supposing it to mention *children*, and to represent them as *holy*, there is a deep silence respecting *baptism*. || If, therefore, infant baptism be a divine appointment, the predicament in which it stands, as a positive rite, must be quite peculiar—so peculiar, that it is not in the power of my opponent, with all his polemical skill, to produce a similar instance. The *acknowledged silence* of scripture with regard to infant baptism, though pleaded by me and urged at large, ¶ is almost *entirely* overlooked by Dr. W. in his “*full reply*.” Should he condescend, therefore, to “*take another turn*” with us, and *plant his cannons* afresh; it may be justly expected that he will *confront*, and *break*, and *rout* the whole *phalanx* of my arguments arising from the silence of scripture.

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\* As in Matt. xxviii. 19; Acts xvi. 15, 33; 1 Cor. i. 10.

† As in Gen. xvii. 7; Ezek. xvi. 20, 21; Matt. xix. 14; John iii. 5.

‡ As in Acts ii. 39.

§ As in Rom. xi. 16.

|| As in 1 Cor. vii. 14.

¶ See Pædobap. Exam. Vol. I. p. 303—367, this edition.

## CHAPTER VII.

*Infant Communion and Infant Baptism compared.*

THAT the practice of infant communion is very ancient;\* that it was in former times universal throughout what is called the Christian world; that it was continued for about six hundred years; and that it is now practised by nearly one half of those who profess Christianity, our most learned opposers declare:† nor is it denied by Dr. W. It is equally plain, that various eminent Pædobaptists, in these parts of Europe, have expressed their approbation of infant communion, and some of them have written in its defence.—In evidence of this fact, besides the authors mentioned in Pædobaptism Examined, I will here produce the attestation of Zornius, who says: “Wolf. Musculus contends, that infants *ought not* to be withheld from the eucharist.”‡ Hosius and Ruardus Tapperus, he also informs us, “contend, that the Lord’s supper is necessary for all, both *little children* and adults.” After having told us, that Henriquez, Didacus Nunez, and Cajetan, are favourable to the practice, he produces M. F. Amicus, who says: “*Little children* are not less capable of nourishing grace, which is given by the eucharist, than of strengthening grace, which is given by confirmation.”§

I will now lay before my reader the testimony of

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\* Spanhemius bears the following testimony respecting the practice of it in the second century: “In ecclesiis Africanis (quamquam obscurior hoc seculo, manifestior sequente) communio eucharistica *respectu infantum*, statim à baptismo, Augustini adhuc tempore ut plurimum recepta.” Hist. Eccles. Christ. secul. ii.

† See Pædobap. Exam. Part II. Chap. V. Vol. II. p. 252, this edition.

‡ Hist. Eucharist. Infant. cap. xxvi. § 1.

§ Ut supra, cap. xxxi. § 1; cap. xxxii. § 2.



those impartial judges, the Quakers. Robert Barclay: "For aught can be learned, the use of [infant communion] and infant baptism are of *alike age*; though the one be laid aside both by Papists and Protestants, and the other, to wit, baptism of infants, be stuck to."\*—Joseph Wyeth: "If from the commission (Matt. xxviii. 19,) must of necessity be understood baptism with water, and that *infants* must be understood to be within the limits of it, it may be convenient—to show—why infants are not within the limits of 1 Cor. xi. 26, and that they must not communicate of bread and wine."†—This verdict of completely impartial Friends, must be a strong presumption in our favour.

Respecting infant communion, our author says: "I reject [it] ONLY *as an IMPROPRIETY*. Were [Mr. B.] to grant as much in favour of infant baptism, as I am willing to grant in favour of infant communion, our controversy would be at an end."‡ Infant communion, therefore, in the estimate of my opponent, is a *trifling impropriety*; far from being offensive to God, and unworthy to be the subject of debate. My reader should here observe, that this is part of his introduction to a *serious contest* with Mr. James Peirce, relative to this very affair.—But if Christ *appointed* infant communion, it must be our indispensable duty to regard it; or else his command is of no force, and stands for nothing. If, on the contrary, infant communion have *not* the sanction of his institution, it must be the invention of men and will-worship; a corruption of his holy religion, and condemned by that divine query, "Who hath required this at your hands?"—In a few pages after, however, when speaking on the same subject, he expresses himself thus: "Now I say, that infants—*ought* to be baptized; but—*ought NOT* to be admitted to" particular church-membership; and, consequently, not made partakers at the

\* Apology, prop. xiii.

† Switch for the Snake, p. 270.

‡ Vol. ii. 238.

Lord's table. For he informs us, that "Jesus gave the elements [of bread and wine] *only* to those who might be called a particular church."\* *I say—they ought not.* Thus, with a tone of authority, and quite in earnest, he begins to controvert the subject with Mr. Peirce, Dr. Priestley, and the Greek church; even though it be *ONLY an impropriety*—an impropriety too, that is *not worthy of a debate!*

Dr. W. farther informs us, that "the *ground of right* to baptism and the eucharist [is] the same."† Nay, he elsewhere interrogates and answers thus: "If infants have a *right* to baptism, what assignable reason is there why they have not a consequential right to *church-membership*? And if they are entitled to the latter, why should they not be treated as other members are, especially as a considerable benefit might attend it? As to the objection, *That the counterpart to this is to admit them to the Lord's table, if they do nothing to deserve censure*—I ask, what is there *unreasonable* or *unscriptural* in such an objection? Nay, farther, in point of *RIGHT*, how can the two ordinances be separated? Are not 'The *same reasons* which are brought for infant baptism, in like manner applicable to infant communion? And will not the objections against the latter admit of the *same answer* as those against the former?' See Mr. James Peirce's Essay in favour of the Ancient Practice of giving the Eucharist to Children.—Nor do I see how this reasoning can be evaded by a *consistent* Pædobaptist, while we only attend to the *legal right* of infants to that ordinance; but such advocates must allow, that many things are *lawful* which are not *expedient*. And should it be granted, that a Christian minister cannot justly deny the eucharist to any church member (who does not lie under its censure) when demanded, yet there are *prudential reasons* why a parent should not desire it for infants and young children; espe-

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\* Vol. ii. 242, 246.

† Vol. ii. 242.

cially when we reflect that, though the *ground* of right is the same, the nature and design of the ordinances are different.\*—Thus also Mr. Pirie: “Every circumcised child had a right to eat the passover; but this he was not bound to do, till arrived at a certain age. . . . So every baptized child has a *right* to eat the Lord’s supper; but—none are bound to keep it till capable of” discerning the Lord’s body.†—*The GROUND of right to baptism and the eucharist is the same*; consequently, the *right itself* must be the same, and equally strong, in both cases. But why, then, should the conduct of Dr. W. toward infants, with regard to those institutions, be so different? Why should that right be treated as a substantial reason of religious action in the one case, but as a nonentity in the other? According to my opponent, the principal ground of right consists in *moral qualifications*: for he insists, that “whatever relates to the qualifications of the subjects [respecting baptism,] is of a nature *entirely* moral;” and that “infants, partaking of the *great primary* qualification, which the evident design of the ordinance requires, *ought* to be baptized.”‡ Moral qualifications, therefore, being the principal ground of right in both cases, ought, on parity of reason, to have an equal operation with reference to each ordinance.

*In respect of legal right, infant baptism and infant communion cannot be separated.* Then my opponent should remember, and regard that divine maxim; “What God hath joined together, let not man put asunder.” For if there be any such “legal right” as that of which Dr. W. speaks, it is no other than a claim founded in *divine law*; and, consequently, the connection between infant baptism and infant communion, must be considered as established by supreme authority. Who, then, shall dare to separate what God has joined?

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\* Note on Maurice, p. 78, 79.

† Appendix, p. 179, 180.

‡ Note on Maurice, p. 68, 69.

Our author, however, though at the expense of consistency, will not admit the practical consequence; for he pleads, that *things may be lawful which are not expedient*; and that *prudential reasons forbid a parent's desiring the Lord's supper for infants*. But as the whole of any one's title to a positive ordinance must originate in the *law* of that ordinance, if our Lord have invested any description of infants with a right to the holy supper, he must have made it the duty of their parents or of their guardians to *demand* it for them, the infants themselves lying under a natural incapacity of so doing. As well have no title at all to the privilege, as one which they cannot plead, and which their parents are tacitly forbidden to plead for them. Strange to think, that our Lord should have indulged infants with a *legal right* to the sacred supper, and that, without any forfeiture or any fault, they should be absolutely denied the ordinance on a *prudential* ground! According to Dr. W., something called *prudence*, not divine law, is to direct our conduct in regard to this affair.—We should be glad of information, however, what his chief prudential reason is. Bp. Taylor tells us, that when the doctrine of transubstantiation came into the Latin church, infant communion was laid aside; “lest by *puking up* the holy symbols the sacrament should be dishonoured.”\* A delicate reason this! and nearly allied to one that is assigned by Quenstedius, for converting infant *baptism* into infant *sprinkling*.† Whether,

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\* Worthy Communicant, chap. iii. sect. ii. p. 212.

† Quenstedius informs us, that of this alteration there was a threefold reason; “the *tenderness* of infants—*shame*, especially in regard to female catechumens—and because, even in the very act of baptizing, *natura cursum suum tenet*: sicut contigit magnis Imp. in Oriente Constantino Copronymo cognominato, et in Occidente Wenceslao; qui cum immergerentur, *aquam baptismalem macularent*.” Antiq. Bib. c. iv. sect. ii. num. i. § 4.—In A Specimen of a History of Oxfordshire, the author says; “It may be remarked in general, that fonts, originally intended for the immersion of the in-

in the opinion of Dr. W., infants, notwithstanding their legal right to the holy supper, may be kept from the ordinance on *this* prudential ground, I cannot say; but it seems a little surprising, that prudential reasons of any kind should counteract the operation of legal right from year to year; because, if there be any such right in the case, it must be founded in divine institution. Now Dr. Owen assures us, that "what men have a right to do in the church by God's institution, that they have a *command* to do;"\* and Mr. Charnock says, "They must be evasions past understanding, that can hold water against a divine order."†

*Infants have a legal title to the holy supper; but for them to partake of it is not expedient—prudential reasons lie against it.* Can this be the language of a Protestant Dissenting Brother? How similar to that of Roman Catholics, respecting a participation of the eucharistical cup by the laity! for none of the Popish writers deny, as far as I have observed, that the people have a legal right to the wine, any more than to the bread; but, with Dr. W., they think it is not *expedient—prudential reasons* lie against it. Thus, neither adults nor infants are permitted to enjoy what belongs to them by acknowledged *legal* right! This is the more surprising, in respect of our author, because he does not, like the church of Rome, formally claim a dispensing power; though, on the principle here adopted, it is undoubtedly exercised by him, with regard to infants.

*Infants have a legal right, or a right by divine law, to the holy supper.* This being, by Dr. W., a declared fact, one would have imagined that in *his* view their

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*fant, are ancient in proportion as they are capacious. . . . It is recorded of king Etheldred, that at his baptism, in nine hundred and seven, he defiled the font. . . . On this ominous occasion, archbishop Dunstan, who baptized the royal babe, with an oath exclaimed; Per Deum et Matrem ejus, ignavus homo erit."* See Mr. Robinson's *Hist of Bap.* p. 457, 458, 459..

\* On Epistle to the Heb.

vol. iii. p. 127.

† Works, vol. ii. p 763, first edit.

title must be *thoroughly good*, and that in *his* practice their place at the Lord's table must be *inviolably secured*. So it might seem, indeed, to those who consider divine law as the highest authority, and a divine grant as supremely authentic; but my opponent has I know not how many *prudential reasons* which rise up in opposition to legal right, and guard the "holy ALTAR" against the approach of infants. For though they are *fraught* with moral qualifications, *bright* with relative holiness, and *perfectly fair* with ceremonial purity, yet, by some strange turn or other, he as effectually keeps them at a distance from the Lord's table, as if he "SCREWED" this positive rite "in the VICE of bigotry." Thus, to support the credit of infant sprinkling, he places in contrast, and in contest, *divine right* and *human prudence*; yet so as to give an example, which he approves, of prudential reasons gaining the ascendancy over divine authority!

But what would our author have said of us, had we acknowledged the legal right of infants to baptism, though we never administer that ordinance to them, and argued on his principles in justification of our conduct? Nay, what would he say to any of his own people, were they to demand of him the sacred supper for their infants? We will suppose, then, that some of them were to unite in addressing him thus: "Having been taught, Sir, by your own pen, that our infants have the *same ground* of right to the Lord's supper which they had to baptism, and that this right is founded in divine law, we cannot forbear desiring, that they may partake with us at the holy table. We are, indeed, aware of your distinction between what is *lawful* and what is *expedient*; nor are we insensible that you have *prudential reasons* against complying with our united request: but, Sir, with due deference to your character as our pastor, we cannot forbear to observe, that as your objections respect human *reason* and not divine

*precepts; prudence and not conscience;—as you reject infant communion under the notion of its being an impropriety, and not a sin; a trifling impropriety about which it is not worth contending; and as we consider it in a very serious light, which interests our consciences and awakens our expectations, we cannot but hope for your compliance.”*

The general principles of my opponent’s arguments, and his course of reasoning, if they prove any thing to his purpose, infer infant communion. I will here produce a few particulars, and leave the impartial reader to judge. He considers the following principle as a capital piece of his logical ordnance, calls it a *cannon*, and introduces it with great pomposity: “If the scripture be *silent* about infants as the subjects of baptism, or even NOT DECISIVELY EXPRESS AGAINST THEM, *we are to take it* FOR GRANTED, that they were baptized with their parents.”\*—Thus he reasons: “If infants are capable of those things which are equivalent to faith and repentance, as qualifications for the *most important* privilege of salvation, they are also capable of what are equivalent to them as qualifications for the *less important* privilege of baptism: for, if the one be denied, so *may* the other; and if the one be granted, so *ought* the other. . . . If the *seals* be affixed to the covenant for confirmation of its contents,—I would fain know by what rule of construction we can infer, that the covenant *itself* belongs to the parents and their seed in common, while the confirmation of it [by the seals] belongs exclusively to the former?”†—If the covenant itself be a *benefit* “to the persons to whom it is directed, —it follows, that the *confirmation* of it [by the seals] is so. . . . Whatever benefits and privileges belonged to the former dispensation, continue to flow on to the present, if not *expressly* repealed; for the change of a dispensation, *of itself*, is no adequate cause of their

\* Vol. i. 280.

† Vol. i. 210, 236.

abrogation. . . . From the preceding induction of sacred evidence in favour of children being sharers of the *seals of grace*, in common with their parents, we conclude, that *for the space of four thousand years*, that is to say, from the *creation to Christ*, it was a rule *universally* incumbent on parents to treat their children as entitled to religious privileges *equally* with themselves, according to their capacity. . . . To hold, that [infants] may be given up to God [in prayer,] with the view of their obtaining the grace of the covenant, and yet debarred from the *means* of the covenant, without any personal forfeiture, is absurd. . . . A man's children and non-opposing domestics, are not only to be *denominated* from his religious profession, as the head of the family, but are entitled to all the external *privileges* of that religion, as instituted means of grace and godliness, according to their respective capacities. . . . Is it reasonable, is it scriptural, is it consistent with common sense, or was it ever instanced from the birth of time, that the child was justly debarred from any of the parent's privileges of which it was a capable subject? . . . The things that are *revealed*, particularly God's covenant, and if the covenant, the *seal* annexed to it, *belong to us and to our children for ever*. . . . To allow that the covenant *belongs*, or is directed to *them*, [our children,] is but according to truth; and, therefore, it irrefragably follows, the *seal* is theirs. . . . The sealing of baptism [and of the *Lord's supper*] is of the *same nature* with the gospel itself. . . . Therefore, if the gospel be a mercy, baptism [and the *Lord's supper*] must be so. . . . If the gospel, and the means of grace in their bare exhibition, be any benefit to nations and families, they must be so to infants as a part of them; and, for the same reason, baptism [and the holy supper] too. . . . As the ministry of reconciliation is a blessing, independent of our *estimation* of it, so is the confirming *token* of that ministry. . . . If the external standing *evidences* of Christianity be a benefit,



in their bare exhibition, baptism [and the sacred supper] must be so likewise. . . . Whatever tends to explain the nature and to enforce the authority of gospel truths, must be a benefit in its mere exhibition; but this baptism [and the Lord's supper do, from their] very nature, to every *capable* subject. . . . Whatever has a just claim on the grateful acknowledgments of adults, for what they enjoyed in infancy, must be a benefit. . . . But if this be true, who sees not that baptism, [and why not the Lord's supper?] since it is God's confirming seal to the truth and contents of the gospel, is a benefit, on supposition that it *only exhibits* the blessings represented by it? . . . Does God ever say, *Baptism* [or the *Lord's supper*] is not to your infant children, though the promise is to them?"\*

Again: The generality of those *texts*, from which Dr. W. argues on this occasion, having as much relation to the holy supper as they have to baptism, cannot but equally prove infant communion and infant sprinkling: for there is not a word, either in the passages themselves or in their several contexts, relative to the one or the other. That this is the case with regard to texts produced from the Old Testament, must, I think, be allowed; and yet no fewer, if I mistake not, than *twenty* passages from that part of the sacred code are quoted by him, to prove the right of infants to baptism. Yes; Moses and David, Isaiah and Jeremiah, Daniel, Micah, and Zechariah, are all subpœnaed to prove, That infants, being replete with moral qualifications, and shining with relative holiness, are completely entitled to purification from all their uncleanness! Now, surely, every one must admit, that whatever testimonies evince this, whether taken from narratives, laws, or prophecies, will also prove the right of such purified infants to the holy supper.—With regard to the New Testament, there are

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\* Vol. i. 236, 237, 248, 249, 307, 349; vol. ii. 195, 234, 258, 259, 317.

*nine* passages which he pleads.\* *One* of them is the baptismal statute, but it says nothing of infants: *three* are of the narrative kind, relative to the baptism of *households*, yet neither do they say any thing of infants: another is of an encouraging nature, exhibiting a *promise*, in which, though children indefinitely are mentioned, it says nothing of baptism: as to the remaining *four*, though *children* are mentioned in one of them, and *little children* in another, yet, neither in the passages themselves, nor in their various contexts, is *baptism* at all mentioned, any more than the sacred supper. Such are the premises from which our author infers, that infants, abounding in *moral* qualifications and in relative *holiness*, are the proper subjects of ceremonial *purification*; though he will not permit them, when he officiates at the "holy *altar*," to approach it! It is worthy of remark, however, that several of those very passages are strenuously pleaded by those who either approve or practise infant communion, as affording conclusive arguments in their favour. Schubertus informs us, that the members of the Greek church, for instance, argue from Mark x. 14, which is parallel to Mat. xix. 14.† Dr. Priestley and Mr. Peirce argue from 1 Cor. vii. 14, and the *latter* from Luke xviii. 15, 16.‡

Let us now consider the *reasons* of his different conduct with regard to infants, in reference to baptism and the Lord's supper. The principal of these are, their wanting a *sufficient degree* of relative holiness, and their being *naturally disqualified*. Respecting the former, he says: "Relative holiness admits of *degrees*. . . . To be the objects of a covenant grant, as the Gentile world *at large*; as those to whom the word of salvation is *actually sent*; as the *family* of a Christian householder;

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\* Matt. xxviii. 19; xix. 14; Acts ii. 39; xvi. 15, xvi. 33; Rom. iv. 11; xi. 16; 1 Cor. i. 16; vii. 14.

† Institut. Theol. Polem. pars ii. cap. iii. § 14.

‡ See Pædobap. Exam. Vol. II. p. 257, 263, 264, 265, this edit.

as a *baptized* person; as an *actual member* of a Christian congregation, AND SO ON, all denote *different degrees* of relative holiness. Now, what both the ordinances in question require, as a *qualification* in their respective candidates, is that *degree* of relative holiness which is necessary and suitable to their respective nature and designs. Baptism stands related to the body of visible Christians *at large*. . . . But the eucharistic rite is applicable to *those only* who may be deemed proper subjects of a particular church." \*

*All denote different degrees.* How familiar to the mind of my opponent is the Jewish idea of relative holiness, and of what vast importance it is to the cause of infant sprinkling! Do you wish for conviction to your own mind, or to convince another, that infants are completely proper subjects of ceremonial cleansing? you need only to look for the *second* degree on Dr. W.'s newly invented scale of relative holiness, and the work is done. For in this case, you must know, contrary to all others, *purity* QUALIFIES *for purification*; so that, if an infant be not *pure*, it must not be *purified*.—Are you desirous of seeing Pædobaptism delivered from its embarrassing connection with infant communion? cast your eye on the same admirably graduated scale, compare the different degrees, and you cannot but find the *desideratum*; because, for this very purpose, the beautiful and accurate scale was lately manufactured. It is, however, the only one of the kind adapted to the Christian church, of which I ever heard; so that, in my estimation, he deserves the praise of a new invention. But, as this article has been already discussed, it shall here be dismissed, with observing; That our author assumes as a *postulatum*, what may be justly ranked among his *desiderata*. Before he so confidently annex different privileges to different degrees of relative holiness, it behoves

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\* Vol. ii. 240, 241.

him to prove, that there is, under the Christian economy, any such thing as that pretended sanctity.

*Baptism is related to the body of visible Christians.* Nay, rather, to Christians as *individuals*; and to individuals as *professing faith* in the son of God. "If thou believest with all thine heart, thou mayest" be baptized. — *The eucharistic rite is applicable to those only who may be deemed proper subjects of a particular church.* That the sacred supper belongs to Christians, as united in a particular congregation, and not as detached individuals, is admitted; and that those only who make a credible profession of conversion to Jesus Christ, should be considered as proper subjects of a Christian church, is readily granted. But from what instance of Christian baptism, in the New Testament, does our author learn, that persons may be justly viewed as duly qualified subjects of that ordinance, who, when baptized, should not be deemed proper subjects for a "particular church," and for communion at the Lord's table?

He argues on the ground of *natural disqualification*, and thus he speaks: "There is neither injury nor harshness implied in—refusing to give [infants] what they are *naturally unqualified* to receive, and what, therefore, is no privilege to them."\* But what does he mean by *naturally unqualified*? That they are naturally incapable of receiving, in any measure, the bread and wine? If so, the history of infant communion, in every age since the time of Cyprian, convicts him of a gross mistake. Besides, as rubbing the forehead of an infant with a *wet hand* has been esteemed baptism, and must be accounted such by Dr. W., there being "a *contaction* of the person and the element;" so, why may not rubbing the *bread and wine* on the lips of infants, as we are told by Sir Paul Ricaut the Armenians do,† be reckoned

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\* Vol. ii. 249.

† Present State of the Greek church, p. 432, 433, 434, edit. 1679.

sufficient? For in this, as in the former case, there is an evident "contaction" of the person and the elements.

Nor, by *naturally unqualified*, can he consistently mean, their being destitute of those qualities which are absolutely necessary to a legitimate reception of the ordinance. Because, were that the case, it might be justly demanded; What is become of all those "*moral qualifications*," which rendered them completely fit for baptism, and gave them a title to it? qualifications which, according to Dr. W.'s description, must be *perfect*. Surely, those moral qualifications, with which they were born, and on the ground of which they were "ceremonially purified," were neither annihilated nor diminished by that efficacious purification; for our author teaches us to consider the priestly work of cleansing an infant, as a very great benefit: but, for an infant to obtain a sacerdotal purification from (our author himself knows not what) *ceremonial* pollution, at the expense of its *moral* qualifications, would be, not a benefit, but an injury; not an honour, but a disgrace.

Nor yet, by *naturally unqualified*, can he consistently mean, their being incapable of performing those *mental operations* which are specified in the eucharistical statute, and in the apostolic precepts respecting a due observance of the ordinance. This, however, seems to be his meaning; because, in the next page, he says: "To eat the Lord's supper, implies the performance of a religious *duty*, with the *exercise* of the understanding, judgment, and memory, of which an infant is not capable."\* Granted; but is it not evident, that an equal incapacity attends infants, with regard to repentance and faith, and a profession of them previous to baptism? For a *remembrance* of Christ is not more plainly required by the law of the Lord's supper, than *believing* is in the baptismal statute. Nor are *discerning the Lord's body*, and *self-examination*, more clearly enjoined by Paul, with refer-

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\* Vol. ii. 250.

ence to the holy supper, than *believing with all the heart* is demanded by Philip, when under a special divine direction, relative to baptism.\*—If, then, my opponent think it his duty to perform the sacerdotal work of *purifying* infants, though they have not the least “*exercise of the understanding, judgment, and memory* ;” why may he not meet the same infants, when approaching “the holy *altar*” to discharge another branch of his priestly function? This might more especially be expected from Dr. W.; because, according to his hypothesis, infants would not only come to “the holy altar,” invested with a plenitude of *moral* qualifications, but also in a state of complete *ceremonial* purity. *Inwardly* full of excellent moral qualities; *outwardly* free from every species of ritual pollution! Now, on moral and analogical grounds, of which Dr. W. is extremely fond, what more can he possibly want? But, perceiving these grounds to be inconvenient in the present case, he adopts our conduct, and has recourse to *positive* precepts.

*To eat the Lord's supper implies the performance of a religious duty.* True, if restricted to duly qualified subjects. And are not *repentance* and a *profession* of faith in the Son of God, previous to baptism, represented in the New Testament as religious duties? Is it the duty of a Christian minister, on being requested by duly qualified persons, to baptize them, without its being the duty of such persons to be baptized? Or, can any administrator be obliged to baptize those who are under no obligation to be baptized? Dr. W. ought not, whatever others may think or say, to deny this; because he maintains, as we have already seen, that it is *incumbent*—yes, *INCUMBENT* on every unbaptized person, in a Christian country, to be baptized.

*Infants have a legal right, or a right founded in divine law, to the sacred supper; yet are NATURALLY*

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\* Matt. xxviii. 19; Mark xvi. 15, 16; Luke xxii. 19; Acts viii. 36, 37; 1 Cor. xi. 23—29.

UNQUALIFIED *for it*. But did not our great Lawgiver appoint the qualifications, when he ordained the rite itself? Or, did he institute the solemn service for those who are *not* qualified according to his appointment? Those, we may venture to say, and those only for whom the ordinance was *intended*, can have a title to it; nor can any have “a *legal right*,” except those who are included in the eucharistical statute. How, then, is this *right*, or that *intention*, to be known, respecting individuals, unless by comparing their apparent qualifications with those prescribed in the law of institution, and in the apostolic precepts concerning it—even those to which Dr. W. adverts? He might as well have asserted, that the male infants of the ancient, unproselyted Gentiles, had a *legal right* to circumcision, though, as being the children of idolatrous Pagans, they were *unqualified* for it. It remains for our author to prove, whenever he condescends to “take another *turn*” with us, that God ever conferred on one or another a legal right to any religious ordinance of a *positive* kind, for which the person, while possessing that right, was NATURALLY *unqualified*. His reasoning, however, proceeds on that idea, as if it were a notorious and stubborn fact; whereas, *qualified* is a relative term, and refers to some *rule* as the standard by which to judge. But a rule, in this case, is a *divine law*. Now, that any person should have a *legal right*, for instance, to the holy supper, while the law of that very institute considers him as *naturally* UNQUALIFIED for it, is a contradiction; because it is in effect saying, That he has, by divine law, liberty of partaking, even while that very law forbids him to partake.

My opponent, relative to infant communion, having contrasted *lawful* with *expedient*, should he again enter the polemical field, plant his cannons, and act the hero, in “confronting, breaking, and routing” every opposing phalanx, must “demonstrate,” That the eternal Sovereign has granted to ministers the liberty of withholding

from infants, for a course of years, a positive ordinance, to which he has given them a *LEGAL right*. Or, in other words, he must evince, that, in this case universally, and in every succeeding age of the Christian church, human *prudence* and human *expediency* are to be regarded, in opposition to divine *authority*, as expressing itself in positive law. If these particulars be not proved by Dr. W., he must either administer the holy supper to infants, acknowledge they have not a legal title to it, or cease, in his own words, to be a “*consistent Pædobaptist*.”

Having, in *Pædobaptism Examined*, produced a long quotation from the famous Mr. Henry Ainsworth, adapted to show how easy it is for a person of genius to evade the positive laws of God, if reasoning on moral principles and from analogy be admitted; I observed, that if such a course of argument be legitimate, Ainsworth’s mock apology for Jeroboam is unanswerable. Upon which my opponent exclaims: “What! cannot *idolatry*, that superlatively detestable *moral* evil, be condemned on *moral* grounds? Would this abomination, this spiritual whoredom, this root of all evil, be an innocent thing, then, were it not *positively* prohibited? *Credat Judæus*.”\*— But this exclamation, and these queries, are wide of the mark. For the reasoning of Ainsworth, as quoted by me, respects those appointments of Jehovah, and those only, that were of a *positive* kind; nor has it the least regard to a *false object* of adoration, as my opponent would insinuate. Yes, Ainsworth represents Jeroboam as pleading his cause thus: “The alteration that I have made, is in matters of *circumstance*, things *merely ceremonial*, whereof there is no express, certain, or permanent law given us of God; and which are *variable*, as time, place, and person, give occasion, and such as good kings have changed before me, and have been blameless. And, first, for the *place* where God is to be worshipped,

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\* Vol. i. 84.



which many would now have at *Jerusalem* only, I find the practice of Abraham—and the fathers following, to be far otherwise;—so this superstition of tying God to *one* place was not hatched in their days. . . . It is not so material *where* we do worship, as *whom* we do worship, and with *what affection*; for God is near, in all times and places, to all that call upon him in truth. . . . To go to Jerusalem, it may prove perilous: sure, it is overmuch for the people that dwell afar off. . . . May, and ought not every prince and people to serve God in their *own country*? Was there any before me that might not do it? and am I more in bondage than all? Besides—Rehoboam—counteth me and my people rebels; and if he can get me within his dominion, he will surely cut off my head, and the heads of many more. And doth God, who *desireth mercy rather than sacrifice*, require of men thus to—endanger their lives—only for a circumstance of *place*? . . . The worship that here we perform unto God, is, for the *substance*, the same that himself commanded by Moses. We serve the *same* GOD that brought us up out of the land of Egypt. . . . We hold the main article of our Messiah to come. . . . If here it be said, we sin against God in making these golden figures, because he forbiddeth graven images to be made, the answer is easy. God's meaning is, not to forbid all images simply, but only *idols*, that have divine worship done unto them. . . . Yet some—think, that I give the honour to them, that is due to the eternal and blessed God himself. . . . But, were I so minded, I should be indeed more brutish than a calf myself. . . . Matters of *faith*, and doctrines *fundamental*—may in no wise be corrupted; but *ceremonies* are variable, and *circumstances* may be changed upon every just occasion”\*—and so on.

That Jeroboam is charged with idolatry, is a fact; but, from these outlines of Ainsworth's mock apology for him, the reader may clearly perceive, that the de-

\* See Pædobap. Exam. 468—472; or Vol. II. p. 324—328, this edit.

fence respects those particulars only which were of merely *positive* appointment—*circumstantial* matters, that were variable, and might be varied, the apologist says, on “every just occasion.” The quotation, therefore, was directly to my purpose; and, in a particular manner so, with reference to Dr. W. who pleads, that sprinkling, pouring, and immersion, are *circumstances* of baptismal administration; and that either one or another of those actions may be performed, according to the *circumstances* of an administration or of a candidate.—My opponent, I perceive, possesses no small share of that “consummate prudence” which he ascribes to us. He, therefore, both in this, and in a multitude of other cases, very “tenderly touches” what he could not answer; even though he boasts of having given “a *full* reply” to my book.

I shall, to avoid prolixity, conclude this chapter with the following extract from a zealous anonymous Pædobaptist, who avows himself a cordial friend to infant communion; and who, perhaps, may teach our author consistency, respecting that affair. Thus, then, the anonymous writer: “Infants were admitted in the primitive church to the Lord’s supper; but in later times, have been excluded by the spirit of Popery, and still continue to be so in Reformed churches, without any sufficient reason. Superstition, as it is a weakness, is the only excuse for them. Their practice in general, in their admissions to communion, is a proof that they lean towards transubstantiation, though in words they deny it. Every soul, according to their number, in every family of the Jews, ate of the passover or paschal lamb. See Exod. xii. 4.”\*

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\* Eight Answers to Eight Queries, p. 5.

## CHAPTER VIII.

*On the Utility and Importance of Baptism, as represented  
by Dr. W.*

THAT Christian baptism is both useful and important, there is no reason to doubt; but I have long suspected that, from the time of Cyprian to the present age, Pædobaptists have almost universally ascribed a degree of utility and of importance to the appointment, which divine revelation does not warrant respecting any description of subjects, or any mode of administration, whatever.\* It seems, indeed, as if scarcely any author could take up his pen to vindicate infant sprinkling, without attributing more consequence to that ceremony, than the apostles do to primitive baptism. From an imputation of this kind, my opponent himself is not completely free. No; whether you consider the idea of *privilege*, or that of *duty*, as connected with baptism, the representation which he has given is not, I think to be justified; as the following particulars perhaps may show.

The idea of *privilege* is, by him, connected with baptism, in a great variety of ways. It is very strongly included, for instance, in those numerous *descriptive characters* which he gives of the ordinance. Baptism is by him denominated, “The right [rite] of a regular entrance into [Christ’s] family and service—The Christian purification—The proselyting ordinance—The cleansing rite—A confirmation of the testamentary grant—The rite of admission into the universal church—An ordinance of dedication—A seal of the first promise—A confirming token of initiation into that state, wherein we may say, ‘The Lord is our God, and we are his peo-

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\* See Pædobap. Exam. Vol. I. p. 412, to the end.

ple'—God's confirming seal to the truth and contents of the gospel—The badge of our holy religion—The seal which *authenticates* that salvation [exhibited in the heavenly charter,] in the most unequivocal form—The *broad seal* of heaven—The instituted porch to the temple of means—The *seal* [of] *the divine charter*"\*—and so on.—By this representation, one is led to suspect, that there would have been but little reason to *credit* the doctrines of divine grace, or to *rely* on the promises of heavenly mercy, had it not been for baptism; *alias*, the "Christian purification," or "the cleansing rite!" For that, according to our author, *seals, confirms, AUTHENTICATES* the whole! Of these things, he speaks with as much frequency, familiarity, and confidence, as if they had been written in the New Testament with a sun-beam; or as if they had been universally taken for granted. Yet where, I demand—*Where*, in that sacred volume, does he find his assertions verified?

The *privileges* and *honours* conferred on baptized persons, as such, are, according to him, greatly diversified. Such persons, for instance, whether adults or infants, *bear a new and an exalted character*. His language is; "Am I a *baptized* person?—He [God] hath put his *own name* upon me; and his language in effect, is, 'I will be *THY* God, *THY* Father, *THY* everlasting portion' . . . This invaluable blessing [of salvation] is directed to *ME by name*, ever since I have borne the *name of my Saviour*, received at my baptism . . . Have I from a child borne the *name of Christ*? Is not this a great honour? . . . Baptized ones [are] *Christians* in name and *calling*." †

*They stand in a variety of the most important and honourable relations*. Thus he speaks: "The holy God, is the God of thy infancy; the holy Saviour, is the

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\* Vol. i. 136, 225, 265, 281, 342, 367, 401; vol. ii. 242, 243, 259, 286, 323, 324, 330, 341.

† Vol. ii. 268, 269, 274, 307, 335.

Saviour of thy infancy; the holy church, is the house of thy infancy; the holy angels, are the guards of thy infancy; and thy holy baptism, was a solemn and express *entrance* on all these holy relations and connections. . . .

Excellent are the following [words] of Mr. Henry—*Be thankful that you [a Christian parent] have a child admitted, from its birth, into the bosom of the church, and UNDER THE WING OF THE DIVINE MAJESTY.*"\*

*They are entitled to the means of grace.* Mr. James Peirce, when defending infant communion, having asked; *To what single privilege in the church are baptized infants admitted?* Dr. W. answers, "In the words of Paul, *Much every way; CHIEFLY, because that unto THEM are committed the oracles of God. . . .* The *promise* is theirs; and, in *covenant right*, EVERY PRIVILEGE thereunto belonging, of which they are capable and suitable subjects. . . . If the gospel be a privilege to fallen man, its direction [by baptism] to ME IN PARTICULAR, *signed, sealed, and delivered*, must be a most singular blessing. . . . Our children, as the children of the covenant and *baptized*, have a *peculiar right* to the means of conversion. To illustrate and confirm this point, let [it] be considered, [That] the oracles of God were committed to the Jews, and this *upon the ACCOUNT of circumcision. . . . They OWED THEIR BIBLE to circumcision. . . .* Our infants, therefore, being, according to our principle, in covenant with God, are *entitled to the BIBLE and ALL THE CONTENTS THEREOF. . . .* The *ministers*, the dispensers of this word, are, upon the account of church-membership, *theirs*, with all their gifts, graces, and labours. . . . Persons, therefore, [that are not] members of the church, lie *common* with the rest of the world, *shut out* of this enclosure—[and] can claim no covenant right or title to any spiritual advantage from them. . . . But our children, even from infancy, by our principles, are en-

\* Vol. ii. 309, 313.

titled by a *covenant right* to all those precious emoluments which accrue therefrom.”\*

*All spiritual blessings are sealed to them.* “Was I baptized in infancy?—Was I pointed out by *name*, while an infant, as an intended servant of the King of glory?—Was I then, so betimes, *called to holiness*?—Was I, when an helpless infant, guilty and polluted, ADOPTED *by my heavenly Father*, to the intent that sin might not have dominion over me?—Is there any propriety in the supposition—[that] because infants have not actual faith, therefore their *justification* cannot be [by baptism] sealed?—Was I *baptized* in infancy?—How highly have I been honoured, how greatly benefited! For from that early period HAS the *pardon* of sin, *free salvation*, *eternal life*, with *every new covenant blessing*, been *sealed to ME*... Am I a *baptized* person? Then to ME is held forth *the remission of all my sins*... Am I placed in his church by baptism?... Even to ME are the following words directed: ‘Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, (O wonderful *retaliation*!) even I, am he who blotteth out THY transgressions for mine own sake, and will not remember THY sins’... Let me regard the covenant privileges of infants as truly important, and their baptismal dedication to God, who condescends to be present, *sealing to them his deed of gift*, a solemn service... The all-sufficient God, (how shall I express myself?) JEHOVAH GIVES HIMSELF TO ME. Astonishing conveyance! ‘I will be THY God,’ says he! He confirms it with his *oath*, and ratifies it with his *seal*... If it be not a truth, that I, *as a baptized person*, am privileged with this covenant grant, ‘I will be THY God;’ then I may question, *whether the sun ever shone upon Britain on a summer’s day*... Baptism seals the promise of God’s being to ME a *God*, says Mr. Henry, and that is greatly encouraging; but *infant* baptism en-

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\* Vol. ii. 255, 256, 283, 324, 325.

creaseth the encouragement, as it ASSURES *me of God's being the God of my fathers, and the God of my infancy* . . . . Am I a *baptized* person?—Are the blessings sealed by baptism, great, glorious, infinite, eternal realities? The love of the Father, the atonement and grace of the Son, the influences and fellowship of the Spirit? Present peace and future glory? Present pardon and everlasting life? Then, have I given those blessings held forth in the promise, and *sealed to ME* by baptism, a suitable reception? . . . Lord, didst thou find me out,—cause thine exceeding great and precious promise of mercy, forgiveness, and righteousness, thy good Spirit and eternal life, to *terminate on MY infancy?*—Didst thou confer a *legal right* to these spiritual and everlasting blessings, by a *deed of gift*, DIRECTED, SIGNED, SEALED, and DELIVERED *to ME*, for my use and service, when I deserved no pity? ”\*

*The utility of infant baptism is greatly superior to that of adult baptism.* “Were I baptized but this day, there would be an encouraging ground of faith, that the promise is unto *ME*, *signed, sealed, and delivered*; but when I consider that this foundation of faith, the exhibited promise, has been laid and *appropriated for MY use*, in infancy; that the charter of conveyance has been incontestably sealed, almost as soon as I came into existence, it is a *superadded* encouragement. . . . The nature of the gospel grant is such, that the *longer it stands as a matter of record*, in favour of the party baptized, *the stronger and more indubitable* becomes his title to the things granted; wherefore, the consideration of my being baptized in my infancy, is a circumstance of encouragement to faith. . . . The encouragement to faith is abundant every moment to a returning sinner,—but it is *more* abundant in proportion to the *early date* when the title was signed and sealed. . . . Infant baptism has

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\* Vol. ii. 307, 308; vol. i. 169; vol. ii. 299, 272, 273, 339, 285, 295, 279, 296.

the advantage over adult baptism, in promoting *repentance* or godly sorrow for sin.”\*

*Infant baptism is a very great benefit.* “If to be dedicated to God in baptism when an infant, was not a privilege, what was? . . . When my ungrateful heart is ready to say, *What profit is there in infant baptism?* Let it again reflect, what profit is there in adult baptism which is not *more* than counterbalanced by the former?—I was [when baptized] *added to the church*—I was then *constituted a visible member of Christ*—I was then *put in the way I should go*—I was then *visibly engrafted into Christ*. . . . Are not these high privileges?—This time of *my ESPOUSALS* was, indeed, a time of unmerited, unsolicited love. From a state of *distance* I was brought *near*: from a *stranger* I was made a *fellow-citizen with the saints, and of the household of God.*” †

He farther teaches, that baptism is the *source of numerous and very important duties.* For thus he speaks: “From Christian baptism **RESULTS** the *obligation* [to]—repentance—to destroy the body of sin—of newness of life, and heavenly-mindedness—of an inviolable attachment to Christ—of filling up the place of departed Christians—of waiting for the promise of the Spirit—of an absolute devotedness to the grace and sovereign will of **GOD, Father, Son, and Holy Ghost.**” ‡  
—My reader is desired carefully to observe, that our author expressly represents *the obligation* to all these duties as **RESULTING** from a participation of baptism; so that no one is under any obligation of this kind, if not baptized! Of such a system of privileges, of honours, and of duties, as resulting merely from a “cleansing rite”—a “ceremonial purification,” I never before heard! Yet this is Dr. W.’s *opinion!*—In comparison with our author’s noble and enlarged view of blessings conferred on infants through their “ceremonial purifi-

\* Vol. ii. 294, 295, 296, 301.

† Vol. ii. 300, 301.

‡ Vol. i. 131--139.



cation," how jejune and mean is Hooker's representation of baptized "infants, as being in the *first degree of their ghostly motion towards the actual habit of faith!*"\* Nay, were we, with Dr. Goodwin and others, to consider baptism, when conferred on infants, under the notion of an *EARMARK*; or, with Mr. Pirie, under that of a *mark in the FOREHEAD*; it would by no means equal our author's view of the honours and happiness resulting from it.

Of these very extraordinary particulars let us now take a short review, and make a few strictures upon them. Be it observed, then, that my opponent here speaks of persons, whether converted or unconverted, whether adults or infants, merely *as baptized*. Now, to all such he ascribes the honourable character of *CHRISTIANS in name and calling*. Being Christians, not only in *name*, but also in *calling*, it may be supposed that they are *all* regenerated.—Some time ago, I was a little surprised to find my opponent so much "enamoured" with Dr. Johnson's conduct, in explaining the term *baptize* by the word *christen*; but now, I perceive, he considers both infants and adults as *made Christians*, "in name and calling," when they are "ceremonially purified."

He ascribes to baptized persons the most *interesting relations*. They are, "Members of the visible church—visible members of Christ—visibly engrafted into Christ—espoused to Christ—and adopted" by the divine Father. Surely, then, it may be concluded, that none of them are *the children of wrath*; that not an individual among them is an enemy to God; and that they are all *called out of the world*.

He considers them as invested with *peculiar claims*. They are entitled *to use the Bible*, and all the means of grace of which they are capable; nay, they are warranted, with appropriation and confidence, to say; "The

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\* Ecclesiastical Polity, b. v. § 64.

Lord is OUR God, and we are HIS people." It may, therefore, be concluded, that no *unbaptized* person has any title to read his Bible. No; a person must be purified from his uncleanness, by some priest or other, before he can possess a legal claim to the use of that sacred volume, or to seek advantage from its contents! For any one to read the Bible while in his *unpurified* state, seems, in the eye of Dr. W., to be very much like the conduct of a Jew eating his common meals with *unwashed hands*, in the estimate of an ancient Pharisee. Nay, according to this new doctrine, there is reason for painful suspicion, whether any have a legal title to pray, to sing the praises of God, or to hear the gospel, previous to their having received "the cleansing rite." But, no sooner has a priest sprinkled the water of purification upon them; or, in other words, no sooner have their persons "a contaction" with the purifying element, than, with confidence, they may lift up their eyes to heaven, and say; "The Lord is OUR God, and we are HIS people!"

To all those who have received the priestly purification, Dr. W. ascribes *privileges* and *benefits* in abundance. To them, he assures us, *the blessings of salvation are directed* BY NAME—They are *adopted* by the divine Father—To each of them God speaks and says; "I, even I, am he that blotteth out THY transgressions, and will not remember THY sins"—Pardon of sin and justification are *sealed* to them—*All spiritual blessings* are sealed to them—Jehovah says to each of them, "I will be THY God, THY Father, and THY everlasting portion"—To every baptized person, the all-sufficient God, even JEHOVAH, gives himself. "I will be THY God," says he; confirms it with an oath, and ratifies it with his seal. Nay, *if it be not a truth, that a person, as baptized, is privileged with Jehovah being to him a GOD, it may be questioned whether the sun has ever yet shone upon Britain.* It must, therefore, be equally certain,

either that every baptized person shall be finally saved, or that the doctrine of perseverance in grace to glory is a fiction. For, in the new covenant, Jehovah engages to pardon the sins and renew the hearts of all those to whom he is *a God*, and whom he acknowledges as *his people*.\* Nay, an apostle informs us, when speaking of the ancient patriarchs, that Jehovah would have been *ashamed* to avow himself *their God* and their portion, as he did, if he had not *prepared for them* a celestial city.† Because, as Dr. Doddridge on the place observes; “If he had done nothing more for them than he did here on earth, it would have been beneath his dignity to have professed that relation; as the title naturally imports something *great* and *excellent*, far beyond what these patriarchs received, and indeed what any *can possibly receive* in this mortal state.”

Are you desirous of knowing, *by what kind of legal instrument* all these honours, privileges, and blessings are conferred on the happy subjects of ceremonial purification? Dr. W. expressly informs us, that it is by A DEED OF GIFT.—Should a troublesome doubt, respecting the divine authenticity of this grant, arise in the mind of any person that has been purged from his impurity, by being brought into “a state of *wetness*,” my opponent has kindly made provision for its removal. This deed of gift, he assures us, is DIRECTED, SIGNED, SEALED, and DELIVERED to each happy subject of “ceremonial purification by water:” so that the whole of this transaction takes place in *due form of law*. Nor is any thing necessary, as he elsewhere informs us, to the actual possession of this divine patent of spiritual privileges, even in profligate adults, besides a *willingness* to accept “the cleansing rite.” Nay, to render that acceptance as easy and pleasant as possible, our author informs us, that a candidate for these prerogatives, emoluments, and

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\* Heb. viii. 8—13; Jer. xxxi. 31—34.

† Heb. xi. 16.

immunities, has the mode of purification entirely at his option.

Such are the character and state, the honour and happiness, of baptized persons in general! but, as to those that were purified in their *infancy*, their privileges are manifestly superior: for, *infant* baptism assures me, that Jehovah was the God of *my fathers*, no less than that he is mine; and thence I may safely conclude upon the final happiness of my ancestors.—*Infant* baptism affords a *stronger foundation* for faith; because “the nature of the gospel grant is such, that *the longer* it stands a matter of record,” in a parish register, “in favour of the party baptized, the *stronger and more indubitable* becomes his title to the things granted.” Whence it is clear as demonstration itself, on our author’s principles, that Isaac, for instance, had a much “stronger and more indubitable title” to the blessings promised by a gracious God, than his father Abraham had: the former being circumcised *soon after his birth*; but the latter when he was an *old man*. It is equally evident, that my opponent and all his children, have a “*STRONGER and more indubitable*” title to the blessings granted, than any of the primitive Gentile converts had: because none can suppose that they received the “Christian purification” in their infancy; which, I presume, was the case with Dr. W. and his offspring. But, were our author uniformly to act upon this principle, he would never willingly postpone the purification of an infant until it was eight days or a month old. No; if possible, he would perform the priestly rite immediately after its birth, lest procrastination should enfeeble its title to numerous blessings of the most important kind.

Besides, for any one of mature age to reflect on that purification which a priest, at the request of his parents, performed upon him *while incapable of moral agency*, is much more likely to excite and promote repentance for sin, than a similar degree of reflection, and for the same

purpose, in one that was baptized at his own desire, upon a solemn profession of repentance and faith. For who can be ignorant, that a practical departure from the import of a religious rite, that was performed upon us without our *consent*, and even without our *knowledge*, is much more likely to affect the conscience, and flash conviction, than reflecting upon an equal degree of disobedience relative to the same positive institute, after becoming the subjects of it at our own request, as a branch of indispensable duty to Jesus Christ?\* To doubt here, is to question the truth of our author's demonstrations.

Dr. W. speaks in a similar, though not in so strong a manner, when comparing the circumcision of infants with that of adults, under the former dispensation. Constrained, however, by the force of truth and the dictates of common sense, he makes the following concessions. "It is true, there were, in the [circumcision of adults,] some *advantageous* circumstances. The adult had an opportunity of *testifying* his assent, belief, and submission. He had the *advantage* of devout preparation, by prayer and fasting: and, on the solemn occasion of performing the duty, he was capable of reflecting on its *nature*, *design*, and *obligations*; and, in short, all his life after, he could [do] no less than recollect his *PERSONAL engagements*." He, however, immediately adds: "But these circumstances of partial advantage, were *more* than counterbalanced by others appertaining to infants. The latter, for instance, had the important privilege of being *much longer* (their age being equal) visibly related to God and his people."—But whatever might be the privilege which they possessed, their circumcision was *expressly appointed* by Jehovah. Besides, their visible relation to God and his people, could not have the least influence upon their hearts, while incapable of moral agency.—He proceeds: "From infancy, [they] had a *legal* right to all the other church privileges as they grew

\* See Pædobap. Exam. Vol. I. p. 432—440, this edition.

capable." True; nor had the male posterity of Abraham a *legal* right to secular privileges—no, nor even to the continuance of *life* itself, without being circumcised.\* But from what part of the New Testament does it appear, that a *legal* claim to any natural or civil enjoyment depends on our being *baptized*? Or, to what branch of holy worship, except the Lord's supper, is an unbaptized person destitute of a *legal* right, which might be supplied merely by his being baptized? But, in order to support infant sprinkling, it is judged necessary by Dr. W. to place Christian baptism on the same foundation with Jewish circumcision, respecting the conveyance of *legal* right; although there is but one particular in which it answers, and that is the sacred supper.—Our author still proceeds: "Initiatory rites, from their *very nature*, are DESIGNED to influence every subsequent moment of *life*, as well as the time of celebration."† But how does this apply to the circumcision of *infants*? His argument is manifestly guilty of *felo de se*. For it is plain that, without a miracle, the moments of a new-born infant's life cannot, by baptism, be influenced in a *moral* sense, either at the hour of administration, or for a course of time afterward; and, therefore, the institute under our notice was not designed for infants.

Once more: Baptism, it seems, is a fruitful *source* of duties, as well as of benefits. Yes, according to Dr. W., infants when purified are *called to holiness*: and he farther teaches, that "from Christian baptism *results*"—not arguments, motives, inducements, but—"the OBLIGATION to repentance," and so on. Whereas, all unbaptized persons, whatever they may know of divine truth, experience of divine grace, or possess, with regard to holiness and comfort, *lie COMMON with the rest of the world*. It seems, indeed, on the paradoxical principle here opposed, that as they are destitute of a

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\* Gen. xvii. 14.

† Vol. ii. 264, 265; compare p. 291, 292.

*legal* title to read the Bible, so they are free from any *obligation* to repent or to mortify their depraved inclinations; to love God or to perform his precepts; and all this for want of “the cleansing rite!” It is kind of him, however, as he will not allow them a legal right to *read their Bible*, that he virtually denies their being under a *legal* obligation to perform a variety of its moral precepts.

My opponent, I remember, on a certain occasion, says: “Water baptism is very well in its place.”\* *Very well!* Dr. W., I presume, forgets himself, or else he would scarcely have used such a feeble expression. For, if the positions under consideration be just, hardly any thing pertaining, either to a Christian character or to the worship of God, can be *well* without it. The Jews, he tells us from Dr. Ford, *owed* the Old Testament to *circumcision*. But if so, what more natural than to conclude, that Christians *owe* the New Testament to their *baptism*? Consequently, an unbaptized person cannot have a legal title to peruse, either the evangelists or the apostles.—*Very well* IN ITS PLACE. Yes; and a very important place it has. For that *place*, if my opponent be right, precedes repentance, faith, regeneration, and religious instruction. Nay, it precedes every legal claim to the Bible itself; so that a person must be baptized before he can legally read, in order to understand, even the *law* of baptism! Whether this come under the notion of “*screwing* the initiating rite in the *vice of bigotry*,” or whether it should be denominated, *the first-born of absurdities*, I leave the reader to judge. In opposition to this, however, our author incidentally drops a cheering word, when he says: “As a sinner does the promise regard me, under that character it addresses me.”† *As a sinner*.—Then, certainly, not as a *baptized* sinner; and, if the promise *regard* me, *address* me under the

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\* Vol. ii. 228.

† Vol. ii. 271.

character of *a sinner*, then, surely, I must have a legal title to read that promise, as it stands in the sacred volume, detached from every idea of my having been baptized.

Were the doctrine of my opponent, relative to this unparalleled utility of a “ceremonial purification” true; it might, in one view, justly afford wonder, that he should express his complaints and surprise in the following words: “How many baptized persons are there who are *altogether strangers* to the covenants of promise!—Who look upon baptism only as *a thing of course*; nothing more than *the custom of the country!*” \*—I said, in *one view*; because, in another, there is no reason at all to be surprised. For, is it not the *custom* of the country, and a *thing of course*?—Nay, notwithstanding the impiety and profligacy of the generality, do not our author’s principles encourage an *extension* of that custom? There is not, therefore, so much reason to wonder that the multitude should consider Dr. W.’s “cleansing rite” as *a thing of course*; as there is, that a Protestant Dissenter, and one of the Congregational denomination, should either defend it on such grounds, or connect it with such benefits!

Our author, I observe, condemns those assertions and arguments which, in his view, savour of a *Pharisaic* spirit. † It is plain from the evangelical history, however, that the temper of ancient Pharisees, as distinguished from other Jews, never more strongly discovered itself, than in their attachment to ceremonial purifications and rites which God had *not commanded*; from the observance of which, doubtless, they had high expectations.—Now, is there not something similar in his own representation of infant sprinkling, and the connections in which it is placed by him? For where, in reference to the Christian economy, has God required, either of infants or of adults, any *ceremonial purification* at all?

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\* Vol. ii. 290.

† Vol. i. 89.



Where has he said to every person that is baptized—nay, where has he said to any one, simply *as* baptized; “ I, even I, am he, that pardoneth THY transgressions, and will not remember THY sins?” Where has he said to each baptized subject; “ I will be THY God, THY Father, and THY everlasting portion?” Where does “ the all-sufficient God” confirm this “ with an *oath*, and ratify it with his *seal*?” Where, finally, does the New Testament inform us, that when unbaptized persons read their Bibles, pray, or hear the gospel, they do it without any *legal right*? Such doctrine as that of my opponent respecting this affair, must have a natural tendency to produce and promote a genuine Pharisaic spirit; and to deceive the ignorant, with regard to their state in the sight of God. The language of Mr. Towgood, when speaking of English Episcopal confirmation, will here apply. “ Surely, unless [the subject of confirmation] thinks the whole solemnity to be a farce,—he must strongly conclude his soul to be in a *safe and happy state*, and that he is a partaker of that forgiveness, which God has graciously promised in the gospel of Christ.”\* Thus also Dr. Mayo, when adverting to things of the same kind: “ The above particulars—are likely to be, and have been often, attended with *dangerous consequences*, quieting and lulling asleep the consciences of men on a false foundation.”†

Still farther to expose the pernicious tendency of our author’s doctrine, respecting the character and privileges of every baptized person, we will suppose that infamous ancient, Simon Magus, immediately after his baptism, to have adopted my opponent’s language, *mutatis mutandis*, and said: “ Am I a baptized person? then, from a state of *distance*, I am brought *near*. I am a *Christian* both in name and calling. God has put his *own name* upon me. I am a member of the visible

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\* Dissent from Church of England fully Justified, p. 175.

† Apology and Shield, p. 201, 202.

church—a visible member of Christ—visibly engrafted into Christ—*espoused* to Christ—and *under the wing of the divine Majesty*.—Am I a *baptized* person? then I am legally entitled, not only to read the Bible, but also to *all its gracious contents*. I have a *special claim* to all the means of grace.—Am I a *baptized* person? then I am *adopted* by the heavenly Father. I am a *fellow-citizen with the saints, and of the household of God*. The blessings of salvation are directed to *ME by name*. Pardon of sin and justification are sealed to *ME*.—Am I a *baptized* person? then the Lord is *MY God*, and I am one of *HIS* people. To *ME* he speaks and says; ‘I, even I, am he that blotteth out thy transgressions, and will not remember thy sins.’ *ALL* spiritual blessings are *sealed to ME*. Nay, Jehovah says, when addressing himself to *ME*; ‘*I WILL BE THY GOD, THY FATHER, AND THY EVERLASTING PORTION*.’ Yes, *JEHOVAH*, the all-sufficient God, gives himself to *ME*: ‘I will be thy *GOD*,’ says he; confirms it with an *oath*, and ratifies it with his seal. If, then, it be not a truth that *I, AS A BAPTIZED* person, am privileged with Jehovah being a God to *ME*, it may be justly questioned whether the sun has ever shone upon Samaria on a summer’s day. Now, all these rights, privileges, and honours, are conveyed by a divine *deed of gift*, which is *directed, signed, sealed, and delivered to ME*.—It must, indeed, be acknowledged, that my title to this assemblage of wonderful blessings, is not so strong and so indubitable as it would have been, had any one baptized me while an *infant*; but, notwithstanding that infantine prerogative, and though, on account of my being baptized when at mature age, the gracious deed of conveyance has not the highest possible confirmation; yet I have reason to be quite satisfied, and to rejoice in the expectation of eternal felicity. For, be it known to all, *THAT THE INFINITE SOURCE OF HAPPINESS HAS GIVEN HIMSELF TO ME, AND JEHOVAH IS MY EVERLASTING PORTION*.”—Such is the im-

provement which Simon Magus might have made of our author's doctrine! But what would our Congregational Brethren have said, had *I* represented the *various utility*, and the *high importance* of baptism, in this manner?

Let us now see whether my opponent, in what he says relative to the benefits resulting from baptism, and connected with it, be not inconsistent with himself. In one of those extracts just reviewed, he tells us; "God speaks to *each* [baptized person,] and says: 'I, even I, am he, that blotteth out THY transgressions, and will not remember THY sins.'" But, in another place, he assures us, that those "who suppose a real communication of spiritual blessings constantly attendant on the ordinance of baptism, *are under a mistake.*"\*—Again: He represents Jehovah as saying, to every one that is baptized; "I will be THY God, THY Father, and THY everlasting portion." But he elsewhere exclaims; "Alas! how many ignorant and slothful [baptized] professors must one day take up this bitter lamentation: 'The harvest is past, the summer is ended, and WE ARE NOT SAVED!'"†

Though I am far from approving of infant sprinkling, and though I cannot but reject it as a human invention, yet the mode of defending and of recommending it, which is adopted by Dr. W., is to me much more offensive than that which is practised by many others. When I peruse his Discourse on the Christian's Reasons for Glorifying in the Cross of Christ, I approve, I am pleased, I am edified; but, when reading his Improvement of Christian Baptism, and particularly of Infant Baptism, I am both disgusted and grieved. In the former, our *crucified* LORD is exalted and presented to view, as the only medium by which the blessings of grace are communicated to perishing sinners. In the latter, BAPTISM, under the Jewish notion of a *ceremonial purification*, is represented as producing a wonderful

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\* Vol. i. 188.

† Vol. ii. 289, 290.

change in the relative state of a sinner, and as the mean of obtaining an important variety of spiritual blessings. Yes, to adopt his own very singular terms, that *ceremonial purification* which is *operated\** by a priest, when TINGING his fingers, or INTINGING *even his hand*, to put the subject into *a state of WETNESS*, or to effect *a CONTACTION between the person and the element*, is the medium of obtaining immunities, honours, and blessings, in rich variety!

As the practice of Pædobaptism seems to have originated in a mistaken opinion, respecting *the necessity of baptism to salvation*;† so it is very seldom that any defender of that practice fails to represent the utility and importance of baptism, in a much stronger light than we can admit. This is the case with my opponent; which, to me, constitutes the most offensive part of his *Antipædobaptism Examined*. Of infant sprinkling, as a religious rite, I *cordially disapprove*, because I am persuaded it is not founded in scripture: and for the sincerity of this declaration I hope to be credited by all, except our author.‡ But I *deliberately detest* Dr. W.'s manner of improving the subject, as inimical to the honour of divine grace, and as having a pernicious tendency to harden the consciences of ungodly men. Many things of a similar kind, however, were produced in *Pædobaptism Examined*;§ to which I will add the following.

Thus, then, our author's countryman, Mr. Lewelyn. "You [Baptists] leave the helpless [infant] *to perish*, and for no other reason but because he is helpless. It—fills you with rage to hear, that God has graciously provided for the peace of benign and merciful parents;

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\* Vol. i. 116.

† See *Pædobap. Exam. Part II. Chap III. Vol. I. p. 412*, to the end, this edition.

‡ The reason of so singular an exception may be seen in the Preface to this Defence.

§ Vol. I. p. 412, to the end, this edition.

putting it in their power to wash their infants in baptism, and *place them in the salvation of God*, safe and secure in his favour, living or dying, during all their minority and incapacity to choose and act for themselves . . . . You are daily praying and preaching to deliver the world from the great plague of *infant salvation*, and earnestly hope for the blessed time to come, when they shall be *all left in the hands of the devil!*"\*—Synod of Dort: "We believe and confess, that Jesus Christ—instituted the sacrament of baptism—whereby we are received into the church of God . . . . And hereby we have a *testimony, that he will be ALWAYS OUR GOD AND PROPITIUS FATHER.*"†—Melancthon: "Parvulorum baptismus non irritus: imò furor est affirmare, quod parvuli sine sacramentis salvi fiant."‡—Luther, when describing the use and end of baptism: "Quod in nobis operatur remissionem peccatorum, liberat nos a morte et diabolo, æternam vitam omnibus iis largitur, qui huic verbo et promissioni Dei credunt."§—Thus also Hol-lazius: "*By BAPTISM is APPLIED to us*, calling grace—illuminating grace—regenerating grace—justifying grace—indwelling grace—renewing grace—preserving and sealing grace—and glorifying grace." Conformably to which, in a devotional address to God, he says: "By means of the salutary laver have I been made, most merciful Father! a partaker of thy covenant, a child of grace, a brother of Christ, a temple of the Holy Spirit, a citizen of the church, an heir of heaven. In every backsliding, in every temptation, and in the very article of death, no consolation shall be to me more intimately present, more sweet, or more solid, than a remembrance of my baptism."||—If these things deserve commendation, Buddeus might well complain of the Baptists, because "they cannot persuade themselves, that baptism

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\* Doctrine of Bap. p. 68, 69. † In Dr. W. vol. ii. 109.

‡ Apud Lutherum, Opera, tom. i. fol. 447.

§ Opera, tom. v. fol. 651.

|| Exam. Theol. Acroamat. p. 1086, 1094.

has the efficacy of *regenerating* infants;”\* and Schubertus, with a louder tone of disapprobation might justly say; “We condemn the opinion of the Anabaptists, that there is no virtue in baptism to *regenerate* infants.”†

I shall now conclude my animadversions on Anti-pædobaptism Examined, by giving a summary of those *peculiarities* which are contained in it, and comprehend the *principal grounds* of Dr. W.’s argumentation. On the following particulars I therefore desire my reader to fix his attention. In doing of which he may, perhaps, be able to judge, whether many of them be not, in this controversy, *absolute novelties*; and whether the use of such *data*, in defence of infant sprinkling, be not a strong presumption, that either the cause itself is bad, or that it is handled injudiciously.

Dr. W. maintains, then, That baptism is not a merely positive institute, but partly positive and partly moral;—that none of the Mosaic rites were entirely positive;—that, in certain cases, local customs and national decency may be permitted to influence the administration of a divine, positive institute;—that a wise and righteous legislator does not always intend to have his laws completely understood and obeyed;—that the baptismal statute is not determinate and plain, either as to mode or subject;—that the baptism of John was one of those ancient Jewish washings, which are mentioned by Paul to the Hebrews; a national purification; and the repentance required, not a personal but a national confession of sin;—that Jesus Christ was equally liable to ceremonial pollution with the Jews in common; and that, when baptized, he was legally purified;—that Christian baptism is a ceremonial purification;—that it washes away the filth of the flesh;—that it is not a duty but a benefit;—that whatever privileges belonged to the

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\* Theol. Dogmat. l. v. c. i. § 6, 7.

† Institut. Theol. Polem. pars. iii. p. 726.

former dispensation flow on to the present, if not *expressly* repealed;—that, not the law of baptism, but the gospel revelation is the rule of baptizing;—that the administration of baptism is a discretionary trust, and at the option of a minister, equally as the subjects of his public discourses;—that the mode of administration may be varied according to circumstances, and referred to the private judgment of the person or persons concerned;—that a revelation of divine mercy is an external covenant to man;—that many degrees of relative holiness now exist; and that Jews, Mahometans, and Hottentots, partake of the first degree;—that there are degrees of church-membership, relative to infants, even though they be not admitted to the Lord's table;—that the qualifications of infants for baptism, as well as adults, are entirely moral; being no other than those which God, as the moral Governor and Judge of the world, requires of all mankind, indiscriminately, considered as immortal and accountable creatures;—that there is no difference between the members of the Christian church and that of the ancient Israelites;—that the Jews having forfeited their national adoption, the Gentiles in general have succeeded to it;—that Christian kingdoms are the Lord's, in a sense perfectly similar to that in which the kingdom of Israel was his;—that unregenerate persons are warranted to call Jehovah *their God*, and themselves *his people*;—that the national form of the Jewish church is transferred to that of the new economy;—that the kingdom of Christ, though *not of this world*, comprehends whole nations, *as such*;—that national churches might be so constituted as to suit the Congregational plan of ecclesiastical government;—that the Christian church consists, in a great measure, of infants and children;—that, in a Christian country, it is incumbent on every unbaptized profligate and Infidel to be baptized;—that if the scripture be not decisively express against infant baptism, we are to conclude the apostles practised it;—

that infants have a legal right to the Lord's supper ; and that infant communion is merely an impropriety, prudential reasons lying against it ;—that the Jews owed their Bible to circumcision ;—that baptism ratifies the promises, and authenticates divine revelation ;—that baptism gives a legal title to read the scripture, to all the contents of that sacred volume, and to all the means of conversion ;—that the obligation to repentance, to holiness, and to obedience, results from being baptized ; that those who were baptized in their infancy, have a stronger and more indubitable title to numerous blessings, than those that were baptized on a personal profession of faith ;—and, finally, *That if a person, AS baptized, be not privileged with having JEHOVAH FOR HIS GOD, it may be justly questioned WHETHER THE SUN EVER YET SHONE UPON BRITAIN.*

As Dr. W. began by announcing his decided opinion, and by indicating its vast importance ; so I conclude with recounting his new discoveries, and with showing his superlative confidence.



**PART IV.**



**ANSWER**

**TO**

**MR. PETER EDWARDS.**

N. B. *Having ascertained, from unquestionable authority, that the following Answer to the “Candid Reasons” of the Rev. Peter Edwards, was written by Mr. Booth, it has been thought proper that it should form a part of these Volumes.* — EDITOR.

THE  
PRINCIPLES  
OF  
ANTIPÆDOBAPTISM,  
AND THE  
PRACTICE OF FEMALE COMMUNION,  
COMPLETELY CONSISTENT.

IN ANSWER TO THE ARGUMENTS AND OBJECTIONS

OF

MR. PETER EDWARDS

IN HIS

CANDID REASONS:

WITH

ANIMADVERSIONS ON HIS TEMPER AND CONDUCT IN THAT PUBLICATION.

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THE PREFACE AND NOTES,

BY *JAMES DORE.*

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“ To prove the sincerity of his conversion, he treated his adversaries with scurrilous nicknames, banter, and abuse: a species of reasoning which seldom succeeds in recommending a bad cause, and never confers credit on one that is good.”—ENCYCLOPÆD. BRITAN. VOL. XVI. p. 137.



## PREFACE.\*

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As this answer to Mr. Edwards may, possibly, fall into the hands of some who have never entered into the controversy, and who are unacquainted with the reasons which induce us to differ, in the article of baptism, from many persons of the finest genius, of the highest literary acquirements, and of the most exalted piety; I shall, in compliance with the request of my friend, avail myself of the opportunity which now offers, to state, in few words, the grounds of our practice.

I. Baptism is not a *moral*, but a POSITIVE duty.

Moral duties arise from the nature of things; they are discoverable, in some respects, by the light of reason; and they are universally and immutably binding. Such, for instance, is the great duty of love to God. This was the duty of Adam before he fell; it is incumbent upon us in our state of depravity; and it will be for ever obligatory on all intelligent beings. This duty, which arises from the fitness there is in things, approves itself to every enlightened mind; and the obligation to the discharge of it can never be superseded. But the duty of baptism does not necessarily arise from the nature of things—reason, in its most perfect state, could not discover its propriety;—it is not incumbent upon all men; and there was a time when it was not binding upon any, because it was not then instituted. It is from the sovereign will of the great Head of the church, that baptism derives all its authority; and this sovereign will is expressed in positive commands. Were it not, we could

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\* A few introductory pages, which did not necessarily bear on the argument, are in the present edition omitted.

not possibly be acquainted with it; for that which solely depends on the good pleasure of his will, cannot be known, unless revealed; that which is duty, merely because the supreme Legislator requires it, must be commanded.

II. Baptism is an institution, not of *Moses*, but of **CHRIST**.

The law was a schoolmaster to the Jews, until Christ came. The law of Moses, the servant of God, was in force, till another prophet, like unto Moses, was revealed. This illustrious prophet is the Messiah, who resembles Moses *principally* in his legislative character. Moses was lawgiver to the Jewish, and Jesus is lawgiver to the Christian church. Christ is our *only* Master. In the concerns of religion, we acknowledge no human jurisdiction. We dare not submit to the usurped authority of either ambitious princes or of aspiring priests, who claim a right to direct the conscience, by decreeing religious ceremonies. All Christians, however distinguished by their intellectual endowments, or by their rank in civil life, are brethren. Christ is their common Master. They have but one Lawgiver, who is able to save, and to destroy. He has abolished the old law of ordinances, and promulgated a new code. In the exercise of his supreme authority, as King in Zion, he instituted the ordinance of baptism. That he delivered the law in terms which the apostles might easily understand, we have every reason to suppose. It is said, by a divinely inspired writer, that Christ “was faithful to him that appointed him, as also Moses was faithful in all his house;”\* but if he was not equally explicit with the Jewish lawgiver, what propriety would there be in the remark?—That the apostles actually apprehended the meaning of their Lord,—and that their conduct, in regard to baptism, corresponded with their Master’s will, there can be no doubt. Hence, it follows, that the practice of

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\* See Heb. iii. 2, &c.

the apostles may be considered as a good comment upon the command of Christ, as their conduct illustrates their sentiments; and it would reflect on the wisdom or goodness of the Legislator, to suppose that their sentiments on this article were erroneous. The New Testament, then, must be the only rule by which we are to proceed in our enquiries on this subject, as that is the only infallible history of the origin of Christ's institutions, and of the acts of the apostles relative to them. We have, in this case, nothing to do with the Old Testament;\* as baptism is an ordinance, not of Moses, but of Christ. It is not an old Jewish rite, converted into a Christian institution. It cannot, therefore, be found in the ceremonial of the Jewish legislator, but only in the New Testament: consequently, to this invaluable part of the inspired volume we must make our appeal.

III. This ordinance is not confined to one *sex*, to one *people*, or to one *period*.

Not to one sex, for there were baptized both men and women;—not to one people, for the law of institution respects believers of all nations; and both Jews and Gentiles were baptized;—nor to one period, for it is an ordinance by which believers put on Christ, or, in other words, publicly assume the Christian character: † and if we avowedly put on Christ, this is the appointed mode. It was solemnly instituted, but never repealed; at least, we have no account in the New Testament of its having been repealed; and it does not annul itself. If we set it aside, we establish a dangerous precedent;—a

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\* In the course of the last winter, a Latin oration was put into my hands by a friend, which was published by John Henry Verschuur, the title of which is, “De incommodis et malis ex perversâ Veteris Economix imitatione in civitate et Ecclesiâ Christianâ ortis.” Franequer, 1775. In this small piece, the ingenious author exemplifies, in various important instances, the impropriety, the absurdity, and the dangerous consequences, of reasoning from what was under the old economy, to what *ought to be* under the new dispensation.

† Gal. iii. 27.

precedent, which will tend to destroy the perfection of Christianity; which, being finished by Christ, should not be mutilated by us;—a precedent, which will leave us to wander in the dark without a conductor, as the New Testament will be no longer a safe guide;—a precedent, which will lead to consequences of which we may not at first be aware; as it will be easy, on similar grounds, to set aside the Lord's supper, by saying, that Christ came at the destruction of Jerusalem,\*—and social worship in general, which was to be maintained till the day approached.† But by the *end of the world*, of which our Lord speaks,‡ it is more natural to understand the end of Christ's economy, of which baptism is a part; than the termination of the Jewish state, with which baptism was not connected; or of the lives of the apostles, to whom the administration of this ordinance was not confined. We find, in fact, that baptism continued to be practised after the destruction of Jerusalem, and the death of the apostles. We object to the principle on which some of those proceed, who maintain that baptism should not now be practised; because, say they, we are neither Jews nor Heathens, but Christians by birth. To such Pagans, as embrace Christianity, it may, they admit, be proper to administer baptism; but not to the children of Christians. To this we reply, that those who are born of Christian parents “are, by nature, children of wrath, even as others;” and that to them, therefore, regeneration is as absolutely necessary as it is to Jews or Heathens. No religious character is annexed to birth. None are true Christians, but such as are born of the Spirit, through the word; and all of this description should come out of the world, and publicly put on Christ by being baptized.

IV. Baptism is properly administered by *immersion*, and ONLY by *immersion*.

Baptism is a Greek word, with an English termi-

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\* 1 Cor. xi. 26.

† Heb. x. 25.

‡ Matt. xxviii. 20.



nation. When our common version was made, in the reign of James the First, the *most dread sovereign*, as he is styled in the dedication prefixed to it, directed the translators to retain the "old ecclesiastical words, as *church* instead of congregation," *Easter* for passover, *baptism*, and so on. As head of the Episcopal church, he, in this respect, acted a wise part. That baptism signifies immersion, most learned Pædobaptists candidly acknowledge.\* This, as has been abundantly proved by many authors, is its primary, obvious, and common acceptation. That this is its proper meaning, and that immersion was the primitive practice, we have been lately told by three eminent scholars, who have published translations of the New Testament, or of parts of that sacred volume. The first is a minister of high repute in the kirk of Scotland, and *principal of Marischal College, Aberdeen*;† the second, a respectable beneficed clergyman of the church of England;‡ and the third, a gentleman who was a clergyman, but is now a Dissenter.§—The Syrian, the Armenian, the Persian, and all the eastern Christians, it is said, have understood the Greek word to signify dipping; and, agreeably to their own versions, have always administered baptism by dipping. The Danes, the Swedes, the Germans, and the Dutch, we are told, render the word by expressions, which signify to dip.—Eminent men in the Roman Catholic church, we are informed, laugh at such as affect to render the original word for baptism by sprinkling.—Immersion has been universally practised by the Greek church, from their first embracing Christianity to this day; and we may rationally conclude, that the Greeks understand their own language as well, at least, as foreigners.

In order to ascertain what was the original practice

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\* See Pædobap. Exam. Part I. Chap. II. Vol. I. p. 40, this edit.

† Dr George Campbell. ‡ Mr. Gilpin, prebendary of Salisbury.

§ Mr. Gilbert Wakefield.

in the apostolic age, attention should be paid to three things. (1.) To the *places* chosen for the administration of the ordinance; as the *Jordan*,\* and *Enon near to Salim*; and to the *reason* assigned, “because there was much water there.” † (2.) To the accounts which the sacred historians give us of the *manner* of its administration. “Jesus, when he was baptized of *John in Jordan*, went up straightway OUT OF THE WATER.” ‡ “When the eunuch came to a certain water, he commanded his chariot to stand still, and they went down both INTO the water, both Philip and the eunuch, and he baptized him. And when they were come UP OUT OF THE WATER, the Spirit of the Lord caught away Philip.” § (3.) To the *figurative language* of scripture in relation to baptism. The figurative style is literary painting. Figures, when judiciously selected, and properly introduced, have a fine effect. They illustrate, in a striking manner, the subject on which they are employed. The frequent allusions to baptism, which we find in scripture, would throw light upon the subject, were it ever so obscure. Let me, by way of specimen, produce two instances. When our Lord exclaimed, “I have a baptism to be baptized with, and how am I straightened till it be accomplished;” || he did not mean to represent his great sufferings under the idea of a few drops of water sprinkled on him;—an idea which corresponds neither with the impassioned language here employed, nor with the sufferings themselves which he had then in prospect. To render his words, “I have a *sprinkling* to be *sprinkled* with, and how am I straightened till it be accomplished,” seems to degrade the character of the Saviour. The affectionate Christian cannot bear so cold a translation; it is almost enough to freeze his

\* Matt. iii. 6. “Le saint homme (Jean-Baptiste) *plonge dans les eaux du Jourdain ceux qui viennent a lui.*” La Religion Chrétienne prouvée par les faits. Par M. l'Abbé Houteville, tom. ii. p. 112.

† John iii. 23.

‡ Matt. iii. 16; Mark i. 9.

§ Acts viii. 36—39.

|| Luke xii. 50.

blood. It is probable, our blessed Saviour referred to the prophetic style in the book of Psalms;\*—"The waters are come in unto my soul—I am come into deep waters, where the floods overflow me—Deliver me out of the deep water—Let not the water-flood overflow me." The apostle† speaks of being buried with Christ in baptism. The masters of rhetoric teach their disciples to paint a metaphor in order to ascertain its propriety. Let the reader adopt this judicious method. Let him take his pencil, and draw a picture of baptism corresponding with Paul's figurative language. Let him represent, in one view, baptism and a burial; and then let him tell us which it most resembles, *sprinkling* or *immersion*.

Ancient ecclesiastical history informs us, that the primitive church practised immersion.‡—It records no instance to the contrary till the middle of the third century. When sprinkling or pouring was first introduced, for the accommodation of the *Clinici*, it was opposed as an innovation, and pleaded for on account only of the supposed necessity of the case.—Dr. Wall, a zealous Pædobaptist, the learned author of the History of Infant Baptism, proves, in that famous work, that immersion was universally practised in those countries where

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\* Psalm lxi. 2, 14, 16.

† Rom. vi. 3.—Boehmer, having shown that "in the primitive church, as Justin, in his Second Apology, asserts, baptism was administered by immersion,—that the Eastern Christians retain the original mode,—but that the Western church has substituted *aspersion* instead of *immersion*,—adds, that the most prudent divines earnestly desire to have the primitive practice restored; not that they think *aspersion* unlawful, *sed quod mos IMMERGENDI MAGIS APOSTOLICO RESPONDEAT, MYSTERIUMQUE BAPTISMI EVIDENTIUS EXPLICET*, (Rom. vi. 3, 4, 6, 7;) but because immersion best corresponds with the custom that prevailed in the apostolic age, and more strikingly illustrates the spiritual import of baptism, as represented Rom. vi. 3, 4, 6, 7." Jus Ecclesiasticum, lib. iii. tit. xlii. § 19. Hallæ, 1736.

‡ "Olim in Christianâ Ecclesiâ *immersi* induebant Christum. Gal. iii. 27." Jacobi Altingii Comment. in Epist. ad Heb. cap. 8, 10—13. Opera, tom iv. p. 242.

the usurped authority of the Roman pontiff was not acknowledged.\*—Immersion was the ordinary mode of baptizing in the Roman Catholic church, from the beginning to the Reformation; and the Lutheran Reformers continued the practice.—In this country, ordinary baptism was always understood to mean immersion, till after the Reformation. During the whole establishment of the Roman Catholic religion in England, from the close of the sixth to the middle of the sixteenth century, baptism was administered by immersion, except in cases of supposed necessity. It was *fashion*, which unhappily has an influence in religious as well as civil affairs, that gradually changed the mode. “It being allowed to weak children (in the reign of queen Elizabeth) to be baptized by aspersion, many fond ladies and gentlewomen first,” as Dr. Wall observes, “and then by degrees the common people, would obtain favour of the priest to have their children pass for weak children, too tender to endure dipping in the water.”† Still the rubric in the Common Prayer-book requires dipping, when children are *certified to be strong, and able to endure it*. The catechism also, in answer to the question, “What is the outward visible sign, or form in baptism?” replies, “Water, whereIN the person is baptized.” This circumstance, however trifling it may appear, first directed my attention to what the New Testament says relative to baptism. The answer appeared to me improper; I thought it should have been *wherewith*, to correspond with the mode that prevails in the church in which I was educated. On serious enquiry, I soon perceived that, though it is an absolute falsehood, as applied to sprinkling, it is a just account of the only scriptural mode. I wonder the bishops did not think of changing the word, when, at the restoration, they altered the rubric respecting baptism.

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\* Hist. of Inf. Bap. part ii. chap. ix. p. 291—311.

† Part ii. chap. ix. p. 301.

That immersion should in *all* cases be practised, we maintain,\* as there is but one baptism. We have no instance, on divine record, of any person being baptized by sprinkling or pouring. The figurative language of scripture, in regard to baptism, loses all its beauty, by losing all its meaning when applied to sprinkling or pouring. If immersion be not practised, the New Testament leaves us in a state of indecision with respect to the mode, as it gives us no direction how water is to be applied, whether to the *head*, the *hands*, or the *feet*; but in divine worship, of a positive nature, scripture alone is to be regarded.—What is not commanded by Christ, or practised by his apostles, is virtually forbidden as *will worship*; and they, who either introduce or practise it, do not, in that respect at least, hold the head. If we voluntarily substitute any form instead of that which the Bible recommends, we are, in such case, no longer servants, but masters; because we are no longer the observers, but the makers of law. “Who hath required this at your hands?” is an authoritative and pointed enquiry, which demands attention. We should be ready, therefore, in all cases, to return such an answer to it, as will justify our own conduct, and do honour to him who has a claim to our best obedience.

By way of objection to what I have advanced, it will probably be said, that the three thousand, of whom we read in the second of Acts, could not be dipped in one day. To which we reply, that the argument is of no more force against immersion than against sprinkling, as both modes require nearly the same time.—Is it

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\* Mr. Edwards affirms, that the Baptists are not so tenacious of the *mode*, as they are with respect to the *subject* of baptism. Dr. Wall, however, was of a different opinion: for he says, that “most of the people that have scruples about their baptism, (as far as I have observed; and it has been my fortune to be *often* exercised in discoursing with such,) do not *near so much* question the validity of their baptism, for that it was received in *infancy*, as they do, for that they were not *dipped* or put *into* the water.” Defence of Hist. Inf. Bap. p. 147.

asserted, that the Philippian jailor was not immersed, because there was no place in which he could be dipped? What is here advanced as a fact, that there was no convenient place,\* must be established, before the inference deduced from it can be supported. Do any maintain, that Enon was not a suitable place for dipping, as the original phrase, rendered *much water*, means only little rivulets? Let them recollect, that this very expression is used to describe the Euphrates, the Jordan, and the Tiber.—Should any insinuate, that immersion is dangerous or indecent; or that, though required by Christ, and practised by his apostles, it is unnecessary now; it might not be improper to give them a friendly caution, to take care, lest, by any unguarded expressions, they impeach the legislative character of the great Head of the church.—Other objections are noticed in the subsequent piece.

V. Baptism is to be administered to those ONLY, *who profess repentance towards God, and faith in our Lord Jesus Christ.*

We again refer to the command of Christ, and to the practice of his apostles. Our divine Master requires, that persons should be taught before they are baptized; that they should be made his disciples by teaching; or, in other words, that they should believe before they put on Christ by a public profession.† From the Acts of the apostles, the most ancient and authentic history of the Christian church, we learn, that they who were baptized, on the memorable day of Pentecost, “were pricked in their hearts,” under a deep sense of aggravated guilt; and “gladly received the word,” which the apostles preached, as admirably adapted to afford relief.‡ When the Samaritans “believed Philip, preaching the things concerning

\* “Qualia (i. e. manufacta aquarum receptacula) frequentissima erant ob lotiones multiplices, tum in *privatis ædibus*, tum in locis publicis, ubi pauperiores, augustiusve habitantes, lavabantur.” J. Altingii Opera, tom. v. p. 233.

† Matt. xxviii. 19; Mark xvi. 16.

‡ Acts ii. 37, 41.

the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”\* When the eunuch said to Philip, “See, here is water, what doth hinder me to be baptized?” the evangelist replied, “If thou believest with all thine heart, thou mayest;” and he answered, “I believe, that Jesus Christ is the Son of God.” Upon this profession he was immediately baptized.† Peter, speaking of those Gentiles who were brought to the knowledge of the truth under his ministry, in the house of Cornelius, says, “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.”‡ Of Lydia, it is said, that “the Lord opened her heart, that she attended unto the things which were spoken of Paul,” before she was baptized.§ Of the jailor at Philippi, we are informed, that “he rejoiced, believing in God, WITH ALL HIS HOUSE.”|| “Many of the Corinthians hearing” Paul preach, “believed, and were baptized.”¶ All the instances recorded in scripture are of this nature. “As many as were baptized” in the apostolic age, “put on Christ,”\*\* or publicly professed themselves his disciples. Their solemn immersion was emblematical of their death unto sin; and their being raised up out of the water, was expressive of their being raised “to newness of life—a life unto righteousness.”†† The catechism of the church of England speaks of repentance and faith, as required of the candidates for baptism. For thus it asks, “What is required of persons to be baptized?” And thus it replies, “REPENTANCE, whereby they for-

\* Acts viii. 12.

† Ib. viii. 36—38.

‡ Ib. x. 47, 48.

§ Ib. xvi. 14.

|| Ib. xvi. 34.

¶ Ib. xviii. 8.

\*\* Gal. iii. 27. Thus speaks the celebrated Vitringa: “Baptismum satis constat in ecclesiâ apostolicâ sic esse administratum, ut omnes promiscuè *adulti*, ritè instituti principiis religionis Christianæ, quæ alligabantur ad *doctrinam de patre filio et spiritu S.* eorumque fidem apertè *professi*—in aquam—toto corpore, fuerint *immersi*.” Hypotyposis Hist. Sac. p. 254.

†† Rom. vi. 3.

sake sin; and FAITH, whereby they stedfastly believe the promises of God made to them in that sacrament.”— We have not a single instance in scripture of any one being baptized, who does not appear to have been instructed in the Christian doctrine, and capable of professing repentance or faith. Simon Magus *professed* faith, and was baptized.\* A credible profession is required; but God only can judge the heart.—If infants be proper subjects, scripture does not inform us whether *all* children, or only those of *believing* parents, should be baptized. Let our Pædobaptist Brethren settle this point among themselves.—If the subject is to perform a solemn act of divine worship, in being baptized “into the name of the Father, and of the Son, and of the Holy Ghost,” the ordinance should not be administered to an uninformed infant.—Christianity is a spiritual religion; God seeketh those to worship him, who worship him in spirit and in truth; but the baptism of infants accords not with the spirit of this dispensation.—The religion of Christ is, in all its branches, a reasonable service; but an infant has no perception of the nature of this ordinance, of the authority by which it is enjoined, of the facts it is designed to illustrate, of the purposes it is intended to answer, or of the obligation which results from a submission to it.—And to force any one to be baptized, is incompatible with the liberty of the gospel.† The compulsion which Christ recommends is altogether of the moral kind, and totally inconsistent with that which is essential to the support of infant baptism.

Of this opinion were the primitive Christians; for, in the earliest and purest ages of Christianity, there is no appearance of infants being baptized, any more than

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\* Acts viii. 12.

† “Nemo collum cœlestis hujus Regis jugo subdere cogitur, nemo invitus in Christi regnum intruditur, aut intrudi potest; nullos alios habet subditos, aut habere potest, quam voluntarios.” Ver-schuir de incommodis, &c. p.19.



there is of their communicating at the Lord's table. No instance occurs till the close of the second, or the beginning of the third century.\* In some instances, when ecclesiastical writers speak of infants, they mean not *natural* infants, but infants *in law*, or minors. † The baptism of infants, apparently owes its rise to a misapprehension of our Lord's meaning, where he says, ‡ “Except a man be born of WATER, and of the Spirit, he cannot enter into the kingdom of God.” It was unhappily supposed, by some men of learning and of influence in the church, that *water*, in this striking passage, signifies *baptism*. Hence they maintained, consistently with this supposition, that baptism is essential to salvation; and that, in some mysterious way, it regenerates the soul. When so strange a sentiment was once adopted, it was natural to wish, that the infinitely important blessings, which baptism was supposed to convey, might be extended to infants. §—Among some, in this enlightened age and nation, the shockingly absurd opinion still prevails, that infants, who die in an unbaptized state, are not safe! To suppose that this ceremony should affect the eternal felicity of little children, is an absurdity of gigantic size. But this notion, however absurd, is, there is reason to fear, excited and cherished in the mind of some, by the words of the church catechism, where it affirms, that in baptism the infant is “made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”—The dangerous tendency of such a sentiment, no words can sufficiently describe. The evil that may result from it, surpasses the bounds of human calculation.—The Baptists have often been charged with laying an undue stress on the ordinance; but this objection, perfectly groundless in itself, proceeds with an ill grace

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\* Pædob. Exam. Part II. Chap. II. Vol. I. p. 368, this edition.

† Robinson's Hist. of Bap. chap. xix. ‡ John iii. 5.

§ Pædob. Exam. Part II. Chap. III. Vol. I. p. 412, this edition.

from those who represent baptism as possessed of regenerating virtue, or as essential to the salvation of infants. Such a notion we reprobate. We have no doubt, but myriads of souls are now exulting in bliss, who were never baptized.

But let us consider some of the most popular arguments in favour of infant baptism. I shall confine my attention to those that are most common; because I would not anticipate those parts of the subject which are handled in a masterly manner in the following work.

The argument that is most frequently urged, is grounded on the language and conduct of Christ respecting little children.\* Much do we admire the amiable condescension of the Son of God, in regard to these infants; but did he baptize them? If so, the sacred historian has not recorded the important fact. Not one word does he say of baptism throughout the whole chapter. John, on the contrary, informs us, that "Jesus himself baptized not, but his disciples."† Nor can we suppose, with any appearance of reason, that these infants were baptized by the disciples; because they were much displeased, and even rebuked those who brought them. Would they have acted thus, if they had been in the habit of baptizing children?

The second argument which I notice, is taken from the words of Peter;‡ "The promise is unto you and to your children, and to all that are afar off, even to as many as the Lord our God shall call."—To say nothing of the original term, which means, not infants, but descendants, we may observe, that the apostle limits the promise, whatever be its import, to those "whom the Lord our God shall call." Now, this is perfectly our idea. All who are called of God, whether young or old, ought to be baptized.

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\* Mark x. 13—16.

† John iv. 2.

‡ Acts ii. 39.

The third argument is derived from the accounts which we have of the baptism of households. Of these we have three instances. We are told that Lydia was baptized and *her household*.\* but before any argument deduced hence can be admitted as valid, it is necessary to ascertain whether Lydia had children? whether they were infants? whether they were at Thyatira, her own city, or with her at Philippi? But, on supposition that she had infants with her, it would not follow, from the use of the term household, that they were baptized; because it is said,† that “Elkanah and ALL HIS HOUSE went up to Shiloh, to offer unto the Lord the yearly sacrifice, and his vow;” and yet we learn, from what follows, that “Hannah and the young child, Samuel, staid at home.” The next instance, which is that of the household of the jailor, requires only to be stated, “Paul and Silas spake unto him the word of the Lord, and to ALL THAT WERE IN HIS HOUSE. He rejoiced, believing in God, with ALL HIS HOUSE. And he and all his were baptized.”‡ All this is natural and proper. The word of the Lord was addressed to them;—they believed;—and their faith produced obedience to his commands. The last instance is that of Stephanas, which Paul mentions.§ Of this household, he says, in the same epistle, || that it is “the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints.” What an honourable employ! What a sterling proof did this happy family afford of the reality, and of the strength of their faith!

The next argument I notice is, that baptism came in the room of circumcision. But where are we told this? The apostle Paul does not appear to have been acquainted with this fact, or it would have been natural

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\* Acts xvi. 14, 15.

† 1 Sam. i. 21.

‡ Acts xvi. 32, 34.

§ 1 Cor. i. 16.

|| 1 Cor. xvi. 15.

for him to have insisted on it, when he was called to oppose Judaizing zealots; but though he constantly affirms that circumcision is abolished, he never gives the least hint that baptism was substituted in its stead.

A fifth argument is taken from the covenant into which God condescended to enter with Abraham. Now, without enquiring into the nature of this covenant, it will be sufficient to observe, that, by the seed of Abraham, we must understand, either his natural or his spiritual seed; for there is no medium. If his natural seed only be meant, *we* are all necessarily excluded, because we are sinners of the Gentile race. If his spiritual seed be included, we must possess the faith of Abraham, before we can claim a relation to him. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. So then, they which be of faith, are blessed with faithful Abraham. If ye be Christ's, then are ye Abraham's seed; and heirs according to the promise."\* Thus it appears, that they only are heirs according to the promise, who believe in Christ: for none but such have any evidence that they belong to Christ, or, in other words, *are Christ's*, as the apostle speaks. Now we maintain, that all of this description ought to be baptized.

Some contend, that if infants are not to be baptized, the Christian dispensation is less merciful and less perfect than was the Jewish. How less merciful? Because the Jewish males were circumcised. How differently do the sacred writers speak upon this subject! The apostles, when assembled in council at Jerusalem, to deliberate on the expediency of circumcision, called it *a yoke*.† Those of the primitive Christians, who had just views of the glorious superiority of the new dispensation, compared with the old economy, rejoiced in their freedom from Jewish ceremonies. Others, whose minds

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\* Gal. iii. 7, 9, 29.

† Acts xv. 10.

were less enlightened, were frequently exhorted by the apostles, to stand fast in the liberty wherewith Christ had made them free, and to take care not to be entangled again with the yoke of bondage.\*—Besides, if the argument, grounded on the supposed superiority of Judaism to Christianity, prove any thing, it proves too much: for a Roman Catholic will meet you upon this ground, and will contend for the necessity of a spirit of infallibility to reside in the Christian church, to correspond with the *Urim* and the *Thummim* of the Jewish dispensation. “The Christian church,” he will argue, “is not less perfect than was that of the Jews. You, therefore, do not belong to the true church of Christ; for infallibility does not, as you admit, dwell with you; but with us it does reside in all its fulness. We are, then, on your own acknowledgment, members of the true church.”

Once more: It is often said, that if the baptism of infants be not commanded, it is not forbidden; hence the propriety of it is presumed. But upon this ground you lie open to the attacks of Papists and Mahometans. A Papist will argue, that salt in baptism is not forbidden, *therefore* it should be used; and that, as it is no where said we ought not to sign with the sign of the cross, this ceremony *should* be observed. With equal propriety might a Mahometan contend, that as you are not expressly forbidden to go on pilgrimage to Mecca, it is your *duty* to go. If to such absurd reasoning, you reply, We are not to regard the doctrines and commandments of men; you furnish us with an argument by which to oppose the practice of infant baptism. For, without intending the least disrespect to those who conscientiously differ from us, we cannot view this ceremony in any other light, than as a human institution,

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\* Gal. v. i.

unknown to scripture, no where commanded by Jesus Christ, and never practised by his apostles.

With good will to mankind at large, and with undissembled regard to *all*, of every denomination, "that love our Lord Jesus Christ in sincerity," I, submit this brief account of our distinguishing principles, on the article of baptism, to the consideration of the impartial reader.

JAMES DORE.

WALWORTH Nov. 3, 1795.

REPLY  
TO  
MR. PETER EDWARDS.

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THAT the mode and subject of baptism have been long an article of much debate, is undeniably evident; nor is it likely, while the parties concerned have different views of the sacred institute, that the controversy will cease, except they were to agree in erroneously considering divine truth as unworthy of investigation and defence. The Baptists in general have, so far as my observation extends, for a long time united in defending their cause, and in opposing Pædobaptism, on the same principles; but it is clear, from the publications of Congregational Pædobaptists against us, that they are frequently changing the ground of their procedure, whether it be in defence of their own practice, or in direct opposition to ours.

Our Congregational Brethren, till of late, used to defend their mode of administration, principally on a supposition, that the word *baptism* denotes pouring and sprinkling as well as immersion. Seldom did any of them plead for the baptism of infants, not descended from parents, one of whom, at least, might be justly considered as a real Christian. Nor did they ever, so far as I recollect, contend for the baptizing of any adult, without a personal and credible profession of faith in Jesus Christ.—But now it is otherwise; for, by those who have written professedly against Mr. Booth's Pædo-

baptism Examined, different grounds have been taken, with regard to both mode and subject. Dr. Williams, for instance, when defending the practice of pouring and sprinkling, not only pleads a supposed secondary sense of the term βαπτίζω, but earnestly contends, that the legal acceptance of the word *baptize*, is different from its philological meaning, and that Christian baptism is a ceremonial purification.\* To these grounds of argument Mr. Miller pays little respect; but contends for both dipping and sprinkling, as essential to that baptism which Christ requires.† Mr. Edwards, however, endeavours to defend the Pædobaptist mode of administration, without having recourse to any of these particulars.—Respecting the subjects of the ordinance, Dr. Williams

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\* Antipæd. Exam. vol. ii. p. 5, 6, 8, 9, 68, 113, 141, 164, 165, 165, 361, 367, 368; vol. i. p. 225; vol. ii. p. 24, 161, 176, 227, 355.

† Mr. Miller says, “If novelty be applicable in the most universal sense in which it can be taken, this of itself will be sufficient to overthrow the avowed principle of this work, and lay the author of it open to the censure of singular arrogance, in advancing that which no person ever thought of before. . . . To assert, as *Dr. Williams* does, that the proper sacramental import of the word BAPTISM, in the New Testament, is exhausted, by defining it, A CEREMONIAL AND RELIGIOUS USE OF WATER, is indefensible. . . . As to Pædobaptists, who view the two modes of dipping and sprinkling the subject *indifferent*, equally valid, it devolves upon them to show their authority for their opinion. Where do such find warrant sufficient to *shift* the method from dipping to sprinkling, from sprinkling to dipping, as they, or the baptismal subject list? . . . Our Lord’s commission, if explained agreeably to the *distinguishing* sentiments of this work, is to this effect: *Going, disciple all nations, baptizing them*, i. e. DIPPING in order to SPRINKLE them, religiously wetting, washing them, or setting them apart, in the name of the Father,” and so on. . . . The opinion “avowed in this work, is, that the baptismal word signifies the use of water for a religious purpose; wherein the administrator, pursuant to a divine order, dips [his hand, or something equivalent] into the aforesaid element, and therewith sprinkles the subject of the ordinance.” Pædobaptist Mode of Administering the Ordinance of Bap. Defended. Pref. p. vi. p. 14, 16, 24, 29, 30.



maintains, That baptism is not a merely positive institute, but partly moral and partly positive; that the qualifications for it, even with regard to infants, are entirely moral; that it should not be considered as a duty, but as a benefit; and that it is incumbent on every unbaptized person, in a Christian country, to be baptized.\* The grand principle of argument with Mr. Miller, and that which, in his opinion, is of itself a sufficient ground for administering baptism to any infant, or any adult, is relative holiness.† Mr. Edwards, if I mistake not, does not expressly argue any of these points; contenting himself, while merely on the defensive, with arguments commonly used by Pædobaptists in former times. But, when bearing the character of an opponent, he adopts and handles at large a topic which, though mentioned by many other Pædobaptist writers, was never thought worthy of much regard; and that is, *female communion*, to which he pays peculiar attention.

There is no principle of argument assumed by Mr. Edwards, of which he seems to be so fond, on which apparently he so much depends, and to which he so often recurs, as *the admission of women to communion at the Lord's table*. Respecting this, he says; "There is no express law or example to support it in all the word of God. . . . I do not blame Mr. B. for not being able to

\* Antipæd. Exam. vol. i. p. 34, 38, 39; vol. ii. p. 387, 390; vol. ii. p. 221, 222, 253, 254, 377, 378.

† The *grand principle* of his reasoning, in proof of infants having a right to baptism, he thus expresses: "THE RELATIVE STATE OF THE NATIONS UNDER THE GOSPEL, IS IN ITSELF A SUFFICIENT TITLE TO BAPTISM, AND IS THE ALONE INVARIABLE, CLEAR, AND CERTAIN RULE OF DIRECTION IN ADMINISTERING THE ORDINANCE." To this principle he adverts, when, concluding his pamphlet, he says, "As a given point whereon to stand, was ALL ARCHIMEDES required to move the world; so, ON THE BASIS OF THE PRIVILEGED STATE UNDER THE GOSPEL, THE MINISTERS OF CHRIST MAY GO, DISCIPLE, AND TEACH ALL NATIONS OF IT." Catholic Bap. Exam. p. 19, 159.

produce an explicit warrant for women [being admitted to the Lord's table;] it is what no man is able to do. . . . Let any one put it upon them [the Baptists] to prove the right of women to the supper, and I will answer for it he will hear no more of express law on that head. He will find, that all this hollow sound, which signifies nothing, will die away; and each will shift for himself the best way he can, and fly for aid to analogy and inference."\*

On this ground, he makes the most resolute stand; considers himself as quite invincible; and bids defiance to every opposer of Pædobaptism. Female communion being practised by the Baptists, equally as by other professing Christians, he labours with all his might, with some degree of dexterity, and with an uncommon share of confidence, to prove it absolutely inconsistent with the principle we maintain,—*That, for every branch of religious worship, of a MERELY POSITIVE nature, an explicit divine precept, or a plain apostolic example is necessary.* A principle this, which, as Mr. Booth observes, Protestants, when contending with Roman Catholics, and Protestant Nonconformists, when disputing with English Episcopalians, have been accustomed to hold in the highest estimation.

Our opponent, however, though professedly a Protestant Dissenter, treats it as an abomination. His aversion from this principle is now so great, that, it may be presumed, rather than adopt it into his creed, or than allow its influence on his practice, he would, with the Greek church, admit of *infant* communion; with our English establishment, of *sponsors* and the *sign of the cross* in baptism; and with Roman Catholics, of *auricular confession* or of *extreme unction*. For when, on the ground of admitting women to the Lord's table, he combats this principle of Antipædobaptism, of Nonconformity, and of genuine Protestantism, he might, with

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\* Candid Reasons, p. 8, 16, 19.

equal reason, so far as that principle only is concerned, consider himself as in a state of complete defence against every opponent, were he professedly to hold and avow any of the articles above specified. Does he now cry, in the ears of a Baptist, *Where is your precept or precedent for female communion?* So, did he admit *infants* to the Lord's table; were he a Conformist, employing *sponsors*, and using the *sign of the cross* when baptizing infants; or, were he a Roman Catholic priest, pleading the necessity of *auricular confession*; and, were he opposed by either a Dissenting Pædobaptist or an Episcopalian Protestant, he might, in any of those cases, with a clamorous importunity, demand; *Where is your express command, or plain apostolic example, for female communion?* This he would undoubtedly urge; and, his cause being thus entrenched, he would consider it as perfectly secure from any opposition grounded on that important principle for which we contend.

That the principle is highly interesting to Protestant Nonconformity, there is abundant evidence to prove; that it was earnestly pleaded by the most eminent Dissenters in the last age; and that it was detested by learned Episcopalians then, as it is by Mr. Edwards now, are incontestable facts. The truth of these observations will partly appear, by the following short extracts from an Episcopalian author of those times. For thus Mr. Camfield: This principle "compriseth the whole *mystery* of Nonconformity and Separation in its bowels; viz. That nothing must be done or admitted of by us, in or about religion, God's worship and service, which *himself* hath not commanded in the holy scripture;—that whatsoever is not found instituted and commanded in the word of God, cannot be of faith; and therefore the practice or allowance of it is, upon that account, sinful;—that the word of God condemneth, not only what is done *against* the warrant thereof, but that also that is done *besides* or *without* it. . . . Let it be considered, of *how* MISCHIEVOUS

*a consequence* the entertainment of this general principle must needs be, *That nothing may be used or allowed of, in or about gospel worship, which is not commanded and instituted in the word of God. . . .* A short remembrance may here suffice, from a judicious observer, [Bishop Sanderson.] When this gap was once opened, WHAT COMMAND HAVE YOU IN SCRIPTURE, or WHAT EXAMPLE, for this or that? Unà Eurusque Notusque ruunt—it was like the opening of Pandora's box, or the Trojan horse, as if all had been let loose;”\* and so on. Such were the views which these high-churchmen had of the principle in question. They abhorred it, as being, in its operation, fatal to their cause, respecting many peculiarities in their ecclesiastical establishment, against which real Dissenters have always objected.—Whoever peruses Mr. Camfield's performance (whence these extracts are taken) in defence of the hierarchy, forms, and rites of the English church, and compares it with Mr. Edwards's vindication of Pædobaptism, will soon perceive that they, being equally convinced the principle in debate is inimical to the cause they respectively maintain, hold it in equal detestation;—and that each, having reprobated the principle, defends his respective cause with similar confidence, with equal plausibility, and with nearly the same degree of angry contempt for the authors against whom they wrote; Mr. Camfield having treated the character of Dr. John Owen, though not with such opprobrious charges, yet with a contempt almost equal to that with which Mr. Edwards treats the character of Mr. Booth.

While reflecting on the conduct of our zealous opponent, in reprobating the principle on which we proceed, with regard to institutes merely positive, I am reminded of a remarkable declaration which was made by an evangelical minister in the National establishment of this country, and which is as follows: “If I had seen

\* Exam. of Independents' Catechism, p. 2, 51, 52. London, 1668.

it my duty to accede to the church order of the Independents, I know not but their principles would have led me from them again to join with the *Baptists*. How they who, maintaining infant baptism, press *scripture precedent* so strongly upon me, answer the Baptists, who, in this point, press it as strongly upon themselves, is not my concern.”\*—Of much the same opinion, in this respect, Mr. Camfield seems to have been: for he speaks of the “sprinkling of infants at Baptism,” as totally inconsistent with the avowed principle of Independents, respecting positive institutions, as stated in their catechism. He pointedly enquires, “Where are your infant sprinklings—to be found in scripture?” The Baptists he represents as “generally arguing from his [Dr. Owen’s] *beloved principles*. Nothing is more ordinary in their mouths than this, *Where have you an express warrant or command, in the word of God, for baptizing infants?*” he adds, “And, possibly, upon trial, he [Dr. Owen] will find it difficult to decide the points against them by *naked scripture*.” Dr. Owen having asserted, That it is by *voluntary* consent any persons unite in a particular church; and that, without such consent, no society of any kind can exist: Mr. Camfield replies; “This reasoning seems to *lead directly to Anabaptism*; a step of perfection whereto, it seems, his principles have not yet advanced him: but it is possible, at long run, he may also end there.”† Now, in allusion to this phraseology, though Mr. Edwards, at present, is not *advanced* to the perfection of *Clerical Conformity*, yet as, equally with these Episcopalians, he detests a capital principle of Protestant Dissent; and, as he is in a state of rotation, having already both *turned* and *returned*, who knows whether his versatile genius may not, at long run, and in the sincerity of his heart, lead him to settle in the National establishment? This is

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\* Mr. John Newton’s *Apologia*, p. 108.

† *Ut supra*, p. 46, 53, 331, 118.

the more likely, as I do not perceive, in his Candid Reasons, either sentiment or language that is inconsistent with a predilection for such Conformity.

Having made these preliminary observations, let us now see whether the argument of Mr. Edwards against us, from *female communion*, and his objections, on that ground, to our *principle* of reasoning relative to positive institutions, can be fairly answered. If they be really unanswerable, I will frankly acknowledge, that the principle, as applied by us to the ordinance of baptism, is erroneous; because we readily admit, *That believing and baptized females, have an equal claim to communion at the Lord's table with males of the same description.*—To establish and illustrate the perfect consistency of this position with our principle of reasoning on positive institutes, and completely to answer the arguments of Mr. Edwards, that are founded on female communion, I will endeavour to prove,—

First, That the SEXUAL DIFFERENCE in our species is, relative to communion at the Lord's table, A MERE CIRCUMSTANCE.

Secondly, That we have express PRECEPT and plain EXAMPLE, for admitting women to the Lord's table.

First, I am to prove, That the SEXUAL DIFFERENCE in our species is, relative to communion at the Lord's table, A MERE CIRCUMSTANCE. In proof of which, the following particulars are adduced.

We ought, doubtless, to view the sacred supper as being what it is, merely in virtue of our Lord's appointment or of his positive law. Whatever, therefore, belongs to the *substance* of that holy rite, or constitutes any thing essential to the due administration of it, must be included in the *law* of its institution. But the difference of *sex* in our species does not, either more or less, enter into the eucharistical statute: for whether that divine law be considered as respecting the *qualifications* of a candidate, the *elements* to be used, the *mode*

of administration, or the gracious *design* of the ordinance, the sexual distinction is neither expressed nor implied in it.

(1.) *Not the qualifications of a candidate.* For no one pretends, that believing and baptized females are incapable of *examining themselves*, of *discerning* the Lord's body, or of *reflecting* on the humiliation, the sufferings, the expiatory death of Christ on a cross; nor can any one prove, that they are more likely to be deficient, as to the devout exercise of their mental powers, relative to the holy supper, than believing and baptized males. (2.) *Not the elements to be used, nor the mode of administration.* For these, every Protestant will admit, are completely the same, with regard to both male and female communicants. (3.) *Not the gracious design of the ordinance.* For none can imagine, that mere sexual difference is at all concerned in *remembering Christ*, in *showing the Lord's death*, or in having *devout affections excited* at the holy table.

If, then, the sexual distinction in our species be absolutely foreign from every prescribed *qualification* for the ordinance; from the *elements* to be used, from the *mode* of administration, and from the gracious *design* of the institute, it must be *a mere circumstance*—as mere a circumstance, as the communicant being a black or a white, a freeman or a slave, in the decline of life or in the bloom of youth, married or single, rich or poor, tall or short, learned or illiterate.—Now, being merely a circumstance, and making no part of the institute, it is not necessarily under the direction of either precept or prohibition; of either divine law or apostolic example. Our author might, therefore, with equal reason, have clamorously demanded of us, an express divine precept or precedent, for any other *circumstance* attending persons with whom we have communion at the Lord's table, as for our admitting women to the sacred supper: for, all mere

circumstances, being equally foreign from the law of institution, must be equally unimportant. Consequently, supposing neither the eucharistical statute, nor the history of apostolic practice, to say any thing *expressly* of women partaking at the Lord's table, our practising female communion would not in the least militate against Mr. Booth's principle of reasoning on merely positive institutes. For he never asserted, nor did he ever intimate, that *mere circumstances*, attending the administration of baptism—circumstances, which may be extremely diversified, without affecting, more or less, any substantial part of the ordinance, must be authorized by, either an express divine precept or a plain apostolic example, to render them lawful. So far, indeed, was he from either asserting or insinuating any such thing, that he appears to have carefully guarded against every supposition of the kind.\* On the contrary, he maintains, “that the aggregate of mere circumstances attending the administration of an institute, does not constitute any part of the institute itself; because *those*, on different occasions, may be exceedingly various, while *that* continues essentially the same.” To which he pertinently subjoins the following remarkable observation of Dr. Owen, relative to the conduct of Protestant Episcopalians, when contending with the Dissenters; an observation, which Mr. Edwards, while under the impulse of *excessive candour*, may do well to regard. Thus speaks that eminent Nonconformist, Dr. Owen: “*It is merely from a spirit of contention*, that some call on us, or others, to produce *express* testimony or institution for every *circumstance* in the practice of religious duties in the church; and, on a supposed failure herein, to conclude, that they have power themselves to institute and ordain such ceremo-

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\* See his *Pædobap. Exam.* Part I. Vol. I. p. 117, 363—365; *Defence of Pædobap. Exam.* Vol. III. p. 11, 12; both, this edition.



nies as they think meet, under pretence of their being circumstances of worship."\*

Having proved that the sexual difference in our species is, with regard to the sacred supper, a *mere circumstance*; and, consequently, that the reasonings of our opponent, on female communion, are absolutely unfounded, the subject might here be dismissed without any farther consideration. But, that the reader may see how little reason Mr. Edwards had for attacking Mr. Booth with *so much confidence*, and for treating him with *such contempt*, on account of some things which he said respecting female communion, I will endeavour to show,—

Secondly, That we are not so entirely destitute of *express PRECEPT and of plain EXAMPLE*, for admitting women to the Lord's table, as our violent opponent seems to imagine.

Let it be observed, then, that a precept may be *express*, and an example may be *plain*, in which the sexual distinction is neither mentioned nor implied; because, in baptism and the Lord's supper, the precept and the example do not, strictly speaking, respect either *sex or age*, but *character*. The law of baptism, for instance, requires particular qualifications of such a kind as form a *religious character*, in which distinction of sex has no concern; and the apostolic examples, relative to baptism, exhibit that character. But, as mere infants neither have, nor, without a miracle, can have, religious character, the New Testament affords no example of their being baptized. The law of the sacred supper also demands qualifications equally respecting *religious character*, but a character absolutely foreign to mere sexual distinction.—If, therefore, in our administration of the Lord's supper, we practically regard the *express character* of communicants, as contained in the law of institution, we

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\* Enquiry into the Origin and Nature of Evangelical Churches, p. 125, 126. See Pædobap. Exam. and the Defence it, ut supra.

have, in that respect, an *express precept* for our practice, whether we administer the ordinance to males or females. Hence, it appears, that neither *sex* nor *age*, as such, but *religious character*, is to be regarded in the administration of baptism and the Lord's supper.—To this, the language of Mr. Booth is completely agreeable, where he says; “When we oppose the baptism of infants, it is not because of their *tender age*; but because they neither do, nor can, *profess faith in the Son of God*. Whenever we meet with such as are denominated by the apostle, *τεκνα πιστα*, *faithful* or believing *children*,\* whoever may be their parents, or whatever may be their age, we have no objection to baptize them; a credible profession of repentance and faith being all we desire, in reference to this affair, either of old or young.”†—By an *express precept* and a *plain example*, we therefore mean, a precept and an example relative to *the positive institute* under consideration, and to the character of those who are duly qualified for that institute; in contradistinction to all reasonings, arguments, and inferences, proceeding on purely moral principles, on mere analogy, and on passages of scripture where the positive rite in question is not mentioned; to which sources of argument our Pædobaptist Brethren constantly have recourse, in defence of infant sprinkling.

I. With reference to an *express precept*, let us consider the law of institution, which reads thus: “Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat;”‡ and so on. Now it is evident, that the term *disciples* is the only word in this law, by which the subjects of the ordinance are described. That candidates for it should be the *disciples* of Christ, is express; and that it is the immediate duty of such, being baptized, to become candidates for communion in

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\* Tit. i. 6.

† Pædobap. Exam. Vol. II. p. 75; Vol. I. p. 367; both, this edit.

‡ Matt. xxvi. 26, 27, 28.

some particular Christian church, if in their power, and to celebrate the death of their Lord, at his own table, is also clear. It is equally evident, that the characteristic term, *disciples*, applies, in its utmost propriety, and with all its force, to *women* as well as to men. Of this, none who understand the meaning of the word can doubt. If, then, believing females be equally *disciples* as believing males, they must be under an equally express command, respecting the holy supper.

To this I perceive only two objections. One is, That the characteristic expression, *τοῖς μαθηταῖς*, the *disciples*, is in the *masculine* gender. The other, That *no female* disciples were present when our Lord enacted the law.—To the first, I answer; So, in the baptismal statute, *ὁ πιστευσας και βαπτισθεις*,\* *he that believeth, and is baptized*, are words in the masculine gender. Besides, had the Greek language been like the English, with regard to genders, neither the *article* nor the *noun* would have indicated the least distinction of that kind.—To the second objection, it may be replied; Though none but *male* disciples, the *apostles*, were present at the memorable time when our Lord said, “Take, eat;” yet Paul, when recording what he received from his divine Master, concerning the holy supper, applies, in the most direct manner, the law of institution to the members *in general* of the church at Corinth; † and that there were *females* among them, we are expressly informed. ‡—Now this is not arguing, as Pædobaptists do, from remote premises, either moral or analogical; but from the *law* of the ordinance, and from the *only term* in the divine statute, which characterizes the subjects obliged by that law.

II. As to a *plain example* of the fact under consideration, let the subsequent particulars be duly regarded.—Paul, when addressing the church at Corinth, having reproved the *female* part of that Christian com-

\* Mark xvi. 16.

† 1 Cor. ii. 23—27.

‡ 1 Cor. xiv. 34, 35.

munity, for indecorum in their public assemblies, proceeds to expose and correct a much greater offence, of which, without regard to sex, the members in general were guilty, respecting the Lord's supper.\* That holy and solemn appointment was treated by them, as if it had been a convivial entertainment, or a merely secular feast; nor does the apostle give any intimation of the female members being excepted from that opprobrious charge.—That he includes the female members as well as the males, is evident from the *bare letter* of the text, and from the course of his reasoning on the case. For, while censuring the women, relative to a breach of decorum under their feminine character, he expressly and repeatedly *distinguishes* them from the men; but, when he censures and reasons, respecting a criminal impropriety of conduct at the Lord's table, he *entirely drops* the distinction of sex:—he manifestly includes the members *in general*, both males and females.

Of this, every one, by attentively perusing the chapter, † may be convinced. For, no sooner does the apostle begin to introduce his charge, with regard to an abuse of the sacred supper, than, with evident reference to both sexes, explicitly mentioned in the preceding verses, he says; “YE COME TOGETHER, not for the better, but for the worse—YE COME TOGETHER IN THE CHURCH—WHEN YE COME TOGETHER INTO ONE PLACE, this is not to eat the LORD'S SUPPER. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.” ‡ Then, with an evident regard to the *whole church*, he produces and applies the law of institution, at once to inform and to reprove, both male and female members. That law he thus introduces: “For I have re-

\* 1 Cor. xi.

† Ibid.

‡ Verses 17—22.

ceived of the Lord that which also I delivered UNTO YOU, That the Lord Jesus the same night in which he was betrayed took bread;” \* and so on. To which positive divine law, he adds, by way of inspired comment respecting the gracious design of the ordinance; “ For as often as YE eat this bread, and drink this cup, YE DO SHOW the Lord’s death till he come.” †

That it is both natural and necessary thus to understand the apostle, appears, not only from the connection of the passage, the language he uses, and the course of his reasoning; but also from similar instances of procedure in his immortal writings—instances, of his exhorting or censuring certain individuals in a church, according to their *particular characters*; and then reproving or exhorting the members *in general*. Thus, for example, in this very epistle: “ Let your WOMEN keep silence in the churches: for it is not permitted unto THEM to speak—It is a shame for WOMEN to speak in the church.” Having in this manner cautioned and reprovèd the females, he immediately expostulates with both sexes, and thus reprovèd the church in general: “ What? came the word of God out from YOU? or came it unto YOU only?” ‡ Here his procedure is perfectly parallel to that in the context under our notice. For he first, expressly and particularly, reprovèd the *female* members; and then he expostulates with the church *in general*, denoted, as before, by the pronoun *you*. In his excellent letter to the church at Ephesus, having given a series of salutary exhortations to *children* and *fathers*, to *servants* and *masters*; he immediately addresses the whole church, saying: “ Finally, my brethren, be strong in the Lord,” §—and so on.—In his epistle to the church at Philippi, having exhorted two *females* by name; and having entreated the assistance of a faithful servant, on the behalf of certain eminently useful *women*, he ex-

\* 1 Cor. xi. 23, 24, 25.

† Verse 26.

‡ 1 Cor. xiv. 34, 35, 36.

§ Eph. vi. 1—10.

horts both brethren and sisters at large, saying; “Rejoice in the Lord always: and again I say, Rejoice;”<sup>\*</sup>—and so on.—In his epistle to the church at Colosse, † we have a perfectly similar instance.—The apostle Peter also adopts the same line of conduct. For, after adapting his exhortation to *wives* and *husbands*, expressly and particularly; he addresses the *elect strangers* in general, to whom he wrote, saying: “Finally, be ye ALL of one mind, having compassion one of another;” ‡ and so on.

Now, as the mode of proceeding, in these cases, is perfectly similar to that on which I argue, we may with certainty conclude, from the law of institution as there applied, and from the circumstances with which it is there surrounded, that the Corinthian church consisted of women as well as *men*;—that *a gross misapplication, and a scandalous abuse of the holy supper* in that church, occasioned the apostle to record the sacred statute;—that he considered the *whole church* as deeply interested in that law;—and that he, under divine direction, applied this law of the Lord, not only by way of instruction, but also of reproof, to the *female*, as well as the male members of that disorderly church. But could such an application of the eucharistical statute have been pertinent, if the male and female members had not been equally under its obliging power, and equally concerned in abusing the solemn appointment? A little reflection will show, I presume, that it could not.

Now, in these considerations and remarks, there is no appeal to the peculiarities of *ancient Judaism*; no arguing (except so far as respects the mode of Paul’s procedure) from passages of scripture, in which the supper of our Lord is *not mentioned*; no reasoning from *remote principles*; nor any use of *analogy*, in order to infer the conclusion. Far from such a circuitous way of proceeding, recourse is had merely to the *law* of the

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<sup>\*</sup> Philip. iv. 2—9.    † Col. iii. 18—iv. 2, &c.    ‡ 1 Pet. i. 3—8.

case; to the language and arguments of Paul relating to the *case itself*; to the *connection* of his reasoning, in preceding and following verses; and to the *objects* of his reproof: all which are contained in the same chapter.

The course of my argument on this interesting part of sacred scripture, is perfectly agreeable to an important axiom of interpretation, that is given by one of Mr. Booth's opponents, which axiom will here apply in all its force. Thus, then, Dr. Edward Williams: "As nothing should be considered as an established principle of faith, which is not in some parts of scripture delivered with perspicuity; so that perspicuity should be sought for *principally where the point in question is most professedly handled.*"\*—Now, in this chapter, it must, I think, be admitted, that the doctrine of the Lord's supper is *most professedly handled*; and that it contains the fullest information that is to be found in the New Testament, respecting the important subject. For here we have the divine *law* of the ordinance; the *qualifications* required of candidates; the gracious *design* of the institution; some of those *gross abuses* to which, through human depravity, it is liable, severely reprov'd; and salutary *cautions* to avoid, not only the abuses expressly marked, but all others of every kind: nor is there in the whole sacred code, so particular and so circumstantial an account of the solemn rite, as here. Consequently, female communion being found in this chapter, it may be justly considered as appearing in its natural and proper place; for it appears in the very seat of eucharistical doctrine.—So clear, indeed, and so indubitable is the evidence of women, in the apostolic church, being admitted to the Lord's table, that I do not recollect my having heard of any one who ever doubted the fact.

Mr. Booth, when briefly answering the objection to

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\* Note on Maurice's Social Religion, p. 36.

our principles, which I am here endeavouring to refute; pleaded that apostolic precept, "Let a man examine himself, and so let him eat."\* He maintained, that the term *ανθρωπος*, there translated *a man*, is frequently a name of our *species*, including both sexes; which, he also contended, must be so understood in that command. For the truth of this he appealed to the writings of learned Pædobaptists, and to various other considerations; all which are treated by Mr. Edwards, as quite inconsistent with the principles of Baptists, respecting positive institutions.—Mr. Booth asserted, that, "when the sexes are distinguished and opposed, the word for *a man* is not *ανθρωπος*, but *ανηρ*:" in support of which, he appealed to a Pagan Greek author; to an eminent critic in the Greek language; and to the phrasology of Paul, with reference to that very case, in the chapter where the precept under consideration stands.†

With this, however, Mr. Edwards is not satisfied. This he reprobates, with all the confidence of a consummate critic; with all the magnanimity of a polemical hero; and with all the anger of one who has received some violent personal offence. Perceiving that, in the Septuagint version of the Old, and in the original of the New Testament, the word *ανθρωπος* is, in some passages, contrasted with the term *γυνη*; he is not contented with representing Mr. Booth as under a *great mistake*, or as having been *grossly inadvertent*, but as being, either *shamefully IGNORANT*, or *egregiously DISHONEST*; pronouncing, with the most dogmatical air, and in the most reiterated manner, Mr. Booth's assertion to be *false!—false!—false!*—Mr. Edwards, through an excess of candour, of modesty, and of humility, seems to have no conception of Mr. Booth's being liable to

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\* 1 Cor. xi. 28.

† 1 Cor. ii. 28. Pædobap. Exam. Vol. I. p. 366, 367, this edition.



say any thing inconsistent with fact, except it proceed, either from *scandalous* IGNORANCE, or from *base* DESIGN; in other words, unless he be either a *fool* or a *knave*.—Now, that the heavy charge which Mr. Edwards exhibits against Mr. Booth is altogether without foundation; and that the author of *Pædobaptism Examined*, is perfectly safe in asserting, “That when the sexes are distinguished and opposed, the word for a man is not *ἄνθρωπος*, but *ἄνθρωπος*,” will appear from the following particulars.

Be it observed, then, that Mr. Booth did *not* say, When the sexes are distinguished and opposed, the word for a *man* is *never* *ἄνθρωπος*, but *always* *ἄνθρωπος*. No, he neither said, nor thought, I presume, any such thing; but, that *ἄνθρωπος*, in such a connection, and for such a purpose, is by far the most *common*, the most *natural*, and the most *proper* term. Let our excessively candid and extremely polite opponent, pronounce this *false*, if he please; and let that old observation be recollected by my reader, *There are few general rules that are not attended with some exceptions*.—To the quotations produced by Mr. Booth,\* in proof that *ἄνθρωπος* is a name of our *species*, and that *ἄνθρωπος* is most commonly a *sexual* term, I will add the following attestations from lexicographers.

Mr. Leigh: “*Ἀνθρωπος*, *homo*, *quidam*, *quivis*, *quispiam*, very often. Both it, and the Latin word *homo*, comprehends *both sexes*, and of every age. Notum tyronibus, nomen *ἄνθρωπου*, non tam *sexus* esse vel *ætatis*, quam *speciei*, et adeoque commune sæpe et *fœminis* et *infantibus*.”—Mr. Symson: “*Ἀνθρωπος*, *homo*—It comprehends *both sexes*, and every age.” †—Anonymous: “*Ἀνθρωπος*, *homo*, id est, *vir*, et *fœmina*.” ‡—Stockius: “*Ἀνθρωπος*, *homo*, sumitur, (1.) Distributivè pro *unus*—

\* Ut supra.

† Lexicon Anglo-Græco-Latinum. Lond. 1658.

‡ Folio, printed at Basil, 1568; but the copy used has lost its title.

*quisque, quilibet, omnes ac singulos comprehendens ac designans.* 1 Cor. iv. 1, ‘Let a man (*ἄνθρωπος, unusquisque*) so account of us, as of the ministers of God.’ 1 Cor. xi. 28, ‘Let a man (*ἄνθρωπος*) examine himself, and so let him eat of that bread, and drink of that cup.’ (2.) Indefinitè pro *quidam, aliquis, cum certa persona non nominatur, sed homo dicitur generali vocabulo.*” \*——Mr. Leigh: “*ἄνθρωπος, vir, homo, quidam*—It is more than *ἄνθρωπος*, as in Hebrew, *Ish* is more than *Adam*; and in Latin, *vir* than *homo*. They are properly styled *ἄνδρες*, who are *ἀνδρείοι, virtuous, valorous, magnanimous*; but *all, of all sorts, ἄνθρωποι.*”——Mintert: “*ἄνθρωπος, vir; ratione sexús, quatenus fœminæ opponitur.*”——Thus these eminent moderns, respecting the Greek terms in question.

Let us now hear from a learned and laborious compiler, how the ancient Greek fathers understood the word *ἄνθρωπος*. Suicerus, to whom I refer, says; “*ἄνθρωπος dicitur generaliter de mare et fœminâ.*—Chrysostomus, Hom. xii. in Epist. ad Romanos: *Ἦθος ἀνθρώπου ἐστὶ κοινὸν ἑκάτερου τοῦ ζῶον ὀνόμα, HOMINIS utriusque animalis commune nomen est.*—Clemens Alexandrinus, Pædag. lib. i. c. iv. p. 84: *Κοινὸν ὄνομα ἀνδρασι καὶ γυναιξίν ὁ ἄνθρωπος, Commune nomen viris et mulieribus ἄνθρωπος.*” † To constitute a triumvirate of ecclesiastical Greek writers, I will add the testimony of Epiphanius, with regard to both the terms under our notice. That ancient author, when confuting an error of Colorbasus, respecting the person of Christ, expresses himself in the following manner. “*Tametsi vir (ἄνθρωπος) omnis homo (ἄνθρωπος) sit, hominem que, (ἄνθρωπον), ut a muliere discernatur, appellamus virum, (ἄνδρα), nullam inde tamen calumniandi ansam arripere. Etenim sine certâ specie habituque corporis, ac partim occultis, partim patentibus membris, nunquam virum, (ἄνδρα), sed hominem (ἄνθρωπον), vocem*

\* Interpres Græcus, cap. ii. p. 31. Cellis, 1757.

† Thesaur. Eccles. sub voce *ἄνθρωπος*.

tribuimus. Quare utroque genere *hic* et *hæc homo* (ὁ ἀνθρωπος, και ἡ ἀνθρωπος) proferre solemus. Sed ubi generum est distinguenda proprietas, fœminam *mulieris*, (γυναικα), marem *vir* (ἀνδρα), nomine declaramus. His enim duobus vocabulis, generum habitudine separatâ, sexûs utriusque diversitas exprimitur. At *hominis* (ἀνθρωπος) vox non, nisi ὁμωνυμῶς et ambiguè, *virum* ac *mulierem* (και ὁ ἀνηρ, και ἡ γυνη), complectitur.\* An attestation this, which is almost as much to my purpose, as if it had been written professedly in vindication of Mr. Booth.

We will now take a brief review of these quotations. The *lexicographers* teach, that ἀνθρωπος includes *both sexes*, and every age;—that schoolboys know it is not a term denoting the *sex* or the *age*, so much as the *species*; and therefore, is frequently used of both *women* and *infants*;—that it is often used distributively, to denote *every one*, or *any one*; as in 1 Cor. iv. 1; xi. 28;—that ἀνηρ signifies more than ἀνθρωπος;—and that when ἀνηρ is used with regard to *sex*, it is opposed to a *woman*.

By *ancient ecclesiastical Greek authors* we are taught, that the term ἀνθρωπος, is a name COMMON to *persons of both sexes*, men and women;—that, though every one denominated ἀνηρ, is ἀνθρωπος, yet a human person, as distinguished from a *woman*, is called ἀνηρ;—that the Greeks applied the word ἀνηρ to a *man*, and the term ἀνθρωπος to a *WOMAN*;—that they used to denote the *male sex* by ὁ ἀνθρωπος, and the *female sex* by ἡ ἀνθρωπος;—and that, when the peculiarity of sex was to be distinguished, the *female* was to be denominated γυνη, and the *male* ἀνηρ.—Such is that intelligence relative to the point in hand, which is given us by ancient *Greek* writers; and Mr. Edwards may, if he please, *ex tripode*, pronounce it FALSE!

But, whatever our candid opponent may think or say, of the critical observations made by Clement of

\* Advers. Hæreses, hæres. xxxv. § 2. Colon. 1682.

Alexandria, by Chrysostom, and by Epiphanius, they are, if I mistake not, perfectly agreeable to the language and reasoning of Paul, in a chapter of the highest importance, respecting the supper of our Lord; to which interesting part of sacred writ I would again direct the reader's attention.

The apostle, as already observed, when censuring female members of the church at Corinth for their indecorum, in the most express and reiterated manner, *distinguishes* them from the brethren of the same Christian community. Within the compass of thirteen verses,\* he uses, if I be not under a mistake, the term *ανηρ* *fourteen* times, in contradistinction to the word *γυνη*; which latter word is employed, if observation fail me not, in the same context, no fewer than *sixteen* times. This distinction, and marked opposition, of terms and of sex, are very observable. Nor have we, in the New Testament, (perhaps, not in all the Septuagint version,) an equal instance of this kind, except in the seventh chapter of the same epistle, in which the two Greek words are used still more frequently; but where *ανηρ* always denotes a *husband*, and *γυνη* generally means a *wife*. In the chapter, however, where the seat of my argument is, the words are manifestly employed merely as distinguishing *sexual* terms.—Was there not sufficient reason, then, for Mr. Booth to say, having this very passage in his eye, and *expressly* referring to it; “When the sexes are distinguished and opposed, the word for a *man*, is not *ανθρωπος*, but *ανηρ*?” Mr. Edwards ought, therefore, to have acknowledged that, at least, in the former part of the chapter, containing the verse † on which Mr. Booth argued, his assertion expresses a notorious and undoubted *fact*. That our candid opponent refused to make such an acknowledgment, because it would have superseded the pleasure he took in impeaching Mr. Booth's *integrity*, by repeatedly applying to him, with

\* 1 Cor. xi. 3—15.

† Verse 28.

oracular confidence, the epithet FALSE, I will not assert: but this I will say, that if Mr. Edwards had not been *extremely inadvertent*, or if his candour had not been of a *peculiar cast*, such an application of the opprobrious epithet could never have appeared in his CANDID Reasons, relative to this particular.

Paul, in the chapter to which I advert, having, in the course of his animadversions on *feminine* indecorum, so frequently contrasted the two sexual terms, *ανηρ* and *γυνη*, proceeds to discuss a different subject, and to censure a different fault, respecting the supper of our Lord. In the process of his reasonings and reproofs respecting that sacred solemnity, he frequently uses pronouns and verbs of the *second* person plural; which he, as before observed, manifestly applies to the church at Corinth in general, but *never* uses, either the word *ανηρ*, or the term *γυνη*. These expressions, having the ideas of *sex* usually annexed to them, do not so much as *once* appear in all his discourse on that important subject; even though he had, but just before, both used and contrasted them to such a remarkable degree. Nor is there, in all he says, with reference to the holy supper, more than *one* instance of his using the word *ανθρωπος*; and then, it is evident, he speaks of every individual, whether male or female, who desires to partake at the Lord's table. These are his words: "Let a man (*ανθρωπος*) examine himself, and so let him eat of that bread, and drink of that cup."\*

That the apostle speaks of *every individual, whether male or female, who desires to partake at the Lord's table*, appears from the word *ανθρωπος*, here used—from the design of the precept—from a comparison of the phraseology in this discourse, with that in the preceding context—and from the nature of the case itself.

(1.) *From the word ανθρωπος, here used.* That word, as already proved by lexicographers, and especially by

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\* 1 Cor. xi. 28.

learned ancients, to whom the Greek language was vernacular, is a name denoting the human *species*, rather than either *sex* or *age*. That such is the meaning of the expression, will be farther confirmed, by the following particulars. The adjective, *ανθρωπινος*, and the compound terms, *ανθρωπαρεσκος*, *ανθρωποκτονος*, *μισανθρωπος*, and *φιλανθρωπια*,\* respect merely the human *species*, and have not the least regard to difference of sex. The word *ανθρωπος*, therefore, must be the most natural and proper term, to express the idea for which I contend. It is admitted by all, that Jesus Christ, as to his humanity, was *the Seed of the WOMAN*, and *the Son of MARY*. In the four gospels, however, he is denominated more than *eighty* times, *the Son of MAN*. But it is very observable, that in those numerous passages the original term, translated *man*, is, if I mistake not, always *ανθρωπος*, and never *ανηρ*. The same observation, with regard to the appellation, *Son of MAN*, as applied to the prophet Ezekiel in the Septuagint version, may perhaps hold good.†—It is worthy of consideration, whether the word *man* be not more frequently used, as a name of our *species*, than it is to denote a human creature of the *male* sex. This is the case, if I mistake not, in our biblical version; in all religious addresses, whether merely devotional or homiletical; and in our most elegant English authors, especially those on theological and philosophical subjects. What more common than for them to speak of, The creation of *man*—the fall of *man*—the redemption of *man*—the duty of *man*, and so on, in theology? What more frequent with philosophers, when discussing any subject respecting their own species, than for them to mention, The figure of *man*—the com-

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\* Eph. vi. 6; Col. iii. 22; Rom. vi. 19; 1 Cor. ii. 4, 13; iv. 3; x. 13; James iii. 7; 1 Pet. ii. 13; John viii. 44; 1 John iii. 15; Tit. iii. 4.

† Vide Schmidii Concordant. Nov. Test. Græc. Goth. 1717. Trommii Concordant. Græc. sub voce *ἄνθρωπος*.

plexion of *man*—the powers of *man*—the obligations of *man*—the history of *man*, and so on? Hence, Mr. Cruden, in his elaborate Concordance,\* when showing the different acceptations of the word *man*, in our common version of the Bible, lays before us the following, as its *leading* sense: “A creature endued with reason, created after the image of God.” Hence also, Dr. Johnson, in his excellent Dictionary, when particularizing the various acceptations of the word *man*, in our English classics, gives “human being,” as the first and capital sense of the term.† In these definitions, distinction of sex has not the least concern. So *MANHOOD* is defined by Johnson, “human nature.” Very few of our compound terms, the leading syllable of which is *man*, denote any distinction of *sex*, but merely the *species*. For instance: *MANHATER*, *MANKIND*, *MANEATER*, *MANSLAYER*, *MANSLAUGHTER*, and *MANSTEALER*. Nay, whether the word *man*, when used absolutely, or when there is nothing in the connection where it stands, that *necessarily* gives it a sexual meaning, do not always indicate the human *species*, without any regard to difference of sex? is a question which I refer to those who have a critical acquaintance with our language. I may venture to assert, however, that no idea of difference, as to sex, is annexed to the term *ανθρωπος*, *man*, by the connection where it stands, in the passage under consideration; as may, perhaps, more fully appear, by the following paragraphs.

(2.) *The design of the precept.* For though it is not the mandate of institution, we are bound to consider it as a very interesting part of divine law, respecting the holy supper. The term *ανθρωπος*, therefore, in *this* command, must be understood as answering to the word *μαθητης*, *disciple*, which is used by our Lord in the appointment of the solemn service; for, as before observed, thus the law of institution reads: “Jesus took bread,

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\* Edition, 1761.

† Quarto edit. London, 1785.

and blessed it, and brake it, and gave it to the DISCIPLES, and said, Take, eat;" and so on. Now, as the term *disciples* evidently applies (not in that diluted, jejune, and meagre sense, in which our Pædobaptist Brethren frequently, in this controversy, apply it to infants of eight days or a month old; but) in all its propriety, and all its force, equally to *women* as to men; and as the apostolic precept under our notice constitutes part of the divine rule, respecting the sacred supper, the word *ανθρωπος*, there used, must necessarily, and to an equal degree, as in a great variety of other cases, include both sexes.

These cases, to which I allude, are exceedingly numerous; of which I will give a specimen, partly from the Septuagint version, and partly from the New Testament, relative to—THE CREATION of our species: "God that made the world—hath made of one blood all nations of MEN, (*ανθρωπων*)—I have made the earth, and created MAN (*ανθρωπον*) upon it."—THE PRIMITIVE PURITY of our species: "God hath made MAN (*ανθρωπον*) upright—MEN, (*ανθρωπους*) which are made after the image of God."—HUMAN DEPRAVITY: "Let God be true but every MAN (*ανθρωπος*) a liar—Every-MAN (*ανθρωπος*) is brutish in his knowledge."—REDEMPTION: "There is one Mediator between God and MEN (*ανθρωπων*), the man Christ Jesus—God our Saviour; who will have all MEN (*ανθρωπους*) to be saved—The grace of God, which bringeth salvation, hath appeared to all MEN, (*ανθρωποις*)"—PROVIDENCE: "In whose hand is the breath of all MANKIND, (*ανθρωπου*)—He shutteth up a MAN, (*ανθρωπον*), and there can be no opening—The living God, who is the Saviour of all MEN, (*ανθρωπων*), especially of those that believe."—THE APOSTOLIC MINISTRY: "Warning every MAN, (*ανθρωπον*), and teaching every MAN, (*ανθρωπον*), in all wisdom; that we may present every MAN, (*ανθρωπον*), perfect in Christ Jesus—Commending ourselves to every MAN'S (*ανθρωπων*) conscience in the sight of God."—KEEN



REPROOFS: “Nay, but O MAN! (*ανθρωπε*), who art thou that repliest against God?—But wilt thou know, O vain MAN! (*ανθρωπε*), that faith without works is dead?”—THE EVIDENCE of justification before God: “By works a MAN (*ανθρωπος*) is justified, and not by faith only.”—THE HAPPINESS of a pardoned and justified state: “Even as David also describeth the blessedness of the MAN, (*ανθρωπου*), unto whom God imputeth righteousness without works.”—CHRISTIAN CONFIDENCE: “The Lord is my helper, and I will not fear what MAN (*ανθρωπος*) shall do unto me.”—DIVINE LAW; whether moral, judicial, or ceremonial. GENERAL MORAL precept: “Whatsoever ye would that MEN (*ανθρωποι*) should do to you, do ye even so to them.”—PARTICULAR MORAL precepts: “Take heed that ye do not your alms before MEN, (*ανθρωπων*),—to have glory of MEN, (*ανθρωπων*)—Hypocrites love to pray standing in the synagogues—that they may be seen of MEN (*ανθρωποις*)—Be not as the hypocrites, for they disfigure their faces, that they may appear unto MEN (*ανθρωποις*) to fast—Provide things honest in the sight of all MEN, (*ανθρωπων*)—Live peaceably with all MEN, (*ανθρωπων*)—Showing all meekness unto all MEN, (*ανθρωπους*)—Let every MAN (*ανθρωπος*) be swift to hear, slow to speak, slow to wrath.”—JUDICIAL STATUTES: “One witness shall not rise up against a MAN (*ανθρωπου*) for any iniquity—If a false witness rise up against any MAN (*ανθρωπου*) to testify against him.”—CEREMONIAL appointments: “This is the law, when a MAN (*ανθρωπος*) dieth in a tent; all that come into the tent, and all that is in the tent, shall be unclean seven days—The MAN (*ανθρωπος*) that shall be unclean, and shall not purify himself, that soul shall be cut off—When a MAN (*ανθρωπου*) shall have in the skin of his flesh a rising, a scab, and so on—When the plague of leprosy is in a MAN, (*ανθρωπου*), then he shall be brought unto the priest.”—UNIVERSAL DUTY: “Fear God, and keep his commandments; for this is

the whole duty of MAN," (*ανθρωπου.*)—The MORTALITY of our species, and the UNIVERSAL JUDGMENT: "It is appointed unto MEN, (*ανθρωποις*) once to die, but after that the judgment."—And relative to FINAL PUNISHMENT: "The day of judgment and perdition of ungodly MEN," (*ανθρωπων.*)\*

In the preceding induction of particulars, which might have been abundantly enlarged and diversified, we have, the most important *facts*, the most interesting *doctrines*, keen *rebukes*, moral *duties*, judicial *statutes*, ceremonial *precepts*, and future *events*, relating either to all, or to certain individuals of our species; which species, in every one of these cases, is denoted by the word *ανθρωπος*, or *man*, without the least indication of sexual distinction in any of these instances. The *ceremonial* precepts here adduced are, however, more *directly* to our purpose than any of the other particulars, because it is evident, that they were of a *merely* POSITIVE *nature*; and that, though the Israelitish females were equally concerned in them as the males, yet, in the language of the Septuagint, both sexes are necessarily included under the word *ανθρωπος*, or *man*. Even the sexual term *ανηρ* is used in many passages of the New Testament, and of the Septuagint, where it would be absurd to suppose difference of sex to be at all concerned. For instance: "A double-minded MAN (*ανηρ*) is unstable in all his ways—Blessed is the MAN (*ανηρ*) that endureth temptation—The wrath of MAN (*ανδρος*) worketh not the righteousness of God—He is like unto a MAN (*ανδρι*) beholding his natural face in a glass—If

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\* Acts xvii. 24, 26; Isa. xlv. 12; Eccles. vii. 29; James iii. 9; Rom. iii. 4; Jer. x. 14; 1 Tim. ii. 3, 4, 5; Tit. ii. 2; Job xii. 10, 14; 1 Tim. iv. 10; Col. i. 28; Rom. ii. 3, 9, 20; James ii. 20, 24; 2 Cor. iv. 2; Rom. iv. 6; Heb. xiii. 6; Matt. vii. 12; vi. 1, 2, 16, 18; Rom. xii. 17, 18; Tit. iii. 2; James i. 19; Deut. xix. 15, 16; Numb. xix. 14, 20; Lev. xiii. 2, 9; Eccles. xii. 13; Heb. ix. 27; Matt. xii. 36; 2 Pet. iii. 7.

there come into your assembly a MAN (*ανηρ*) with a gold ring, in goodly apparel—If any one (*τις*) offend not in word, the same is a perfect MAN," (*ανηρ*.)<sup>\*</sup> Has Mr. Edwards produced *nineteen* passages from the New Testament, and from the Septuagint, in which the word *ανθρωπος* is used as a sexual term? I could produce more than twice that number, where *ανηρ* is used for the human species, without any regard to sex.

(3.) *From a comparison of the phraseology in this discourse, with that in the preceding context.* I have repeatedly observed already, that, in the foregoing part of the chapter, Paul distinguishes the sexes in a remarkable manner; that he does it by the multiplied use of the words *ανηρ* and *γυνη*, which were the most proper terms for his purpose; and that the verse under consideration, is the *only* one in the whole chapter, where the word *ανθρωπος* is to be found. Now, that being a term of both the masculine and feminine gender, a term used, with great frequency, to denote our species, what reason can be assigned for its being employed in this precept, rather than the word *ανηρ*, (so often used in the preceding part of the chapter,) if it were not intended to include *women* as well as men? Why, when the female members *alone* are blamed by the apostle, does he so distinguish the sexes by appropriate words; if, when on a different subject, in which the whole church was concerned, and when so remarkably altering his phraseology, he did not mean to *express*, by the term *ανθρωπος*, the idea of *women* as well as of men? There is no reason, perceivable by me, for this variety in his language on the different subjects, except that for which I plead.

Besides, the inspired writer, in the course of his reasoning on the subject, uses various expressions and

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<sup>\*</sup> James i. 8, 12, 20, 23; ii. 2; iii. 2; see also John i. 13; Acts iv. 4; Rom. iv. 8; Luke xi. 31, 32; xiv. 24; John vi. 10; Rom. xi. 4. Septuagint—Psa. xxxii. 2; Prov. vi. 12; xi. 7; xii. 23, 27; xvi. 1; xix. 3, 22; xx. 25; xxi. 16; xxviii. 14, 17; xxix. 23, 26; Isa. lvi. 2.

modes of speaking, which do not correspond to any other view of the case. For instance: "In eating, EVERY ONE\* (*ἐκαστος*) taketh before other his own supper—WHOSOEVER shall eat this bread, and drink this cup of the Lord unworthily—If ANY ONE (*τις*, of both masculine and feminine gender; but, once and again, in this chapter, † improperly translated *any MAN*; If ANY ONE) hunger, let him eat at home, that ye come not together unto condemnation." ‡ Even the word *brethren*, in the thirty-third verse, though naturally a sexual term, is manifestly used there to denote the members of the church *in general*, both male and female. In this latitude of application, the word is abundantly and most generally used by Paul in this epistle, and in all his letters to the churches; § as every one who reads them attentively may perceive. So Dr. Johnson tells us, that "*brother*, in theological language, is used for *man* in general." ||—In the Christian church, with reference to spiritual blessings and merely positive institutes, distinction of sex and national character are entirely lost. For thus it is written: "As many of you as have been baptized into Christ, have put on Christ—There is neither Jew nor Greek, there is neither bond nor free, there is neither MALE nor FEMALE; for ye are all ONE in Christ Jesus." ¶

(4.) *From the nature of the case itself.* Because it is an ordinance of holy worship, to which the precept relates; in which ordinance, it is admitted by all, that

\* See and compare Matt. xviii. 35; Gal. vi. 4; Philip. ii. 4. Vide Beza, in 1 Cor. xi. 28. "*ἄνθρωπος*—pro *ἐκαστος*, id est, *quisque*."

† Verses 16, 34.

‡ Verses 21, 27, 34.

§ See chap. i. 10, 11, 26; ii. 1; iii. 1; iv. 6; x. 1; xi. 2; xii. 1; xiv. 6, 20; xv. 16, 58; xvi. 15; 2 Cor. i. 8; viii. 1; xiii. 11; Rom. i. 13; ix. 3; x. 3; Gal. vi. 1, 18; Eph. vi. 23; Philip. iii. 1, 13, 17; iv. 1; Col. i. 2; 1 Thess. i. 4; ii. 1, 9, 14, 17; iii. 7; iv. 1, 13; v. 1, 4, 12, 14; 2 Thess. i. 3; ii. 1, 13, 15; iii. 1, 6, 13; Heb. iii. 1, 12; viii. 11; xiii. 22.

|| English Dictionary, under the word *Brother*.

¶ Gal. iii. 27, 28.

males and females are equally interested ;—because this verse is a very important part of the law respecting that ordinance ;—and, because there is, perhaps, no single Greek noun, by which an individual of our species is expressly denoted, that would have been so suitable to convey the idea for which I contend, as the word which is actually used. For, had it been *ανηρ*, it would have seemed as if *women*, though real disciples of Christ, were tacitly forbidden to partake of the sacred supper ; and, had it been *γυνη*, *θηλεια*, or *θηλυ*, it would have appeared as if none but females were to enjoy the holy rite. But, as it is *ανθρωπος*, a term denoting the human *species*, and a noun of the common gender, it necessarily follows, from the nature of the case ; *That the apostle speaks of every individual, whether male or female, who desires to partake at the Lord's table.*

The intelligent and impartial reader will now determine, Whether Mr. Edwards had sufficient reason for laying *so great* a stress—or rather, whether he had the least reason for laying any stress *at all*, on our practising *female communion*. Yet that is the topic which makes the most conspicuous figure in the course of his reasonings. Of such vast importance is it, in his esteem, to silence the Baptists, that, probably, the publication of his *Candid Reasons* may be justly considered as owing, rather to his uncommon sagacity in discovering the vast utility of this topic, in the Pædobaptist controversy, than to any other cause. So charming, in his view, is this topic of argument against us, that, in a very early stage of discussion, he starts it, and runs it down. He starts, and pursues it afresh, again and again, without suffering it long to rest ! nor can he be satisfied, except he keep it in sight, until his reasoning on the subjects of baptism is concluded. So delighted is he with female communion, as the most capital source of argument against the Baptists ; and to such a degree does he reiterate observations and arguments upon it,

that his more intelligent readers, though zealous Pædobaptists, can scarcely forbear to be disgusted and wearied by its perpetual recurrence. Never, surely, was a little boy more fond of his *hobby*, than our opponent is of the argument from female communion!

This brings to remembrance the language of an old Nonconformist, when vindicating a former publication of his, against the forms and rites of the church of England. In answer to his opponent, on a certain occasion, the anonymous author to whom I advert, says, "It is an argument our animadverter hath little to say, for the defence of his church, that is true, when we hear the same thing *so oft*—as if he had been brought up at the feet of old Battus, he speaks exactly like him :

sub illis  
Montibus inquit erant, et erant sub montibus illis,  
Montibus inquit erant, et erant sub montibus illis.'

The same thing over and over, for fear of failing."\*—Elevated on the pedestal of female communion, Mr. Edwards boasts and blusters. Thence he challenges and menaces the poor Baptists at a most unmerciful rate, and in the most frightful manner. From this elevation he looks down with sovereign contempt on every opposer, and especially on Mr. Booth, whom he considers as already prostrate at his feet. This, *this* is his fort, in which, with ineffable exultation, he feels himself quite invincible.

The apparent contempt with which he treats Mr. Booth, is principally on account of what is contained in the second edition of Pædobaptism Examined,† relative to *female communion*. That profusion of polite and *candid* expressions, with which the performance of our opponent is replenished, has for its *chief* object, the character of Mr. Booth, which is impeached by him in various ways, and to a high degree. The character of Mr. Booth, as appreciated by the candid and masterly pen of Mr.

\* Jerubbaal, p. 149. London, 1668.

† Vol. I. p. 366, 367,

this edition.

Edwards, will pretty fully appear in the following particulars.

*Mr. Booth's abilities are VERY SMALL.* "A boy who reads his Greek Testament, may meet with the word a hundred times,—though Mr. Booth *could* not—Mr. B.'s *talent* is quotation, and therefore he must quote."\*—*He is GROSSLY IGNORANT:* "This assertion, if it proceeded from *ignorance*, is—far too bad; if it did not proceed from *ignorance*, it is far worse. I am willing to suppose the *former*, and acquit him of the latter. . . . We will now leave Mr. B. in possession of his *absurdity*. . . . It seems a marvellous thing, that Mr. B. should be so well acquainted with Thales, and his biographer Diogenes, and at the same time so *EXCESSIVELY IGNORANT of his own Bible*. . . . I have been ready to suspect, that he *DESIGNED his book* to operate on the Pædobaptist side . . . . Had Mr. B. been a person whose character for integrity was not known, it would have been a matter of some difficulty with me, to determine *whether he did not DESIGN, in a covert way, to RUN DOWN the Baptists' side.*" †—*He is A SCANDAL TO ALL CONSISTENCY:* "Yes, that identical Mr. B., to the *reproach of all consistency*, does," ‡—and so on.—He makes *TERRIBLE CONFUSION:* "Mr. B. is a *DREADFUL confounder* of things that differ." §—*He is EXTREMELY RIDICULOUS:* "This defence [of female communion] is very short; on his principles, it is the most *curious*, most *diverting*, most *mean*, that (I think) was ever offered to the public . . . . [He] renders himself *sufficiently RIDICULOUS.*" ||—*He makes MISERABLE WORK:* "Of all the *miserable* oppositions that were ever set up against an ordinance of God,—I think there was never a more *miserable* opposition than this. . . . This is Mr. B.'s *miserable* way

\* Candid Reasons, p. 11, 175.

† P. 12, 104, 126, 133.

‡ P. 18.

§ P. 18.

|| P. 120, 128.

of getting rid of the allusion. . . . These are Mr. B.'s two *miserable* shifts."\*

*Mr. Booth has a TALMUD OF HIS OWN:* "Can any living soul tell from whence Mr. B. had all this? Was it from the *Koran*, or TALMUD? . . . According to Mr. B.'s TALMUD. . . . Mr. B. has a TALMUD OF HIS OWN, in which he studies circumcision." †—*He is both JEWISH and HEATHENISH in his notions:* "I question, if the *most carnal Jew* that ever sat in the region of darkness and shadow of death, *could* have given a more frigid, degrading account of an institution of God than he has done. . . . I cannot sufficiently admire that *poor HEATHENISH notion* of circumcision which Mr. Booth has somewhere picked up, or rather *INVENTED himself*, than which, I am persuaded, the most *ignorant JEW* never entertained a meaner." ‡—*He MURDERS THE CHURCH OF GOD:* "Mr. B., to preserve his system, has laid *violent hands* on the ancient church of God. . . . What a *DREADFUL ECCLESIAECIDE* is this same Mr. Booth!" §—*His book will PROMOTE THE CAUSE OF PÆDOBAPTISM:* "I think—that his book, though written on the Baptist side, *will do MORE towards overturning* the Baptist sentiment than any one that has been written for many centuries. . . . I have no doubt but his book, when nicely examined, will *do more good* this way *than ANY THING which has hitherto been written on the subject.*" ||

*Mr. Booth is ARTFUL AND CRAFTY:* "Is it not better your book should be ruined by plain dealing, than that your reputation should seem to be stained by *acting an ARTFUL part?* . . . Mr. B. is an *artful* disputant . . . This is *artfully* done. . . . He *very artfully* throws it into the hands,"—and so on.—"Here is *art* and inference together ¶. . . . There is something in this conduct

\* Candid Reasons, p. 39, 111, 178, 181. † P. 147, 148, 176.

‡ P. 43, 185. § P. 147. || P. 133.

¶ And should there not have been *English?*



very impolitic. . . . It was not *crafty* in him, though there is a *SPICE of it* in the defence itself. . . . That *little art* which one cannot observe in a disputant with any degree of pleasure."\*—*He is a SHIFTER and a PREVARICATOR*: "He—does actually *prevaricate*. . . . He must be guilty of a *miserable prevarication*. . . . Leaving Mr. B.—to manage these *prevarications*. . . . That system can have no pretension at all to truth, which, in its consequences—exhibits the patron of it under the shape of a SHIFTER, PREVARICATOR, and self-contradictor. . . . These are Mr. B.'s two *miserable SHIFTS*."†

*Mr. Booth is very UNFAIR, does not speak the TRUTH, has lost his MODESTY, and is guilty of ABSOLUTE FALSEHOOD*: "He falls upon an *evident falsehood*. . . . This is all Mr. B. is pleased to give the reader,—presumption, inference, and FALSEHOOD. . . . Mr. B.'s sign [circumcision] was, as one calls it, the sign of a LIE. . . . He—has so expressed himself as to *exceed all limits of truth*. . . . He should first have erased [a scriptural clause,] and not have let it stood to stare him in the face, and *convict him of FALSEHOOD*. . . . It is often the *fate* of those who oppose truth, to *lose TRUTH and MODESTY together*. . . . Mr. B. FALSELY and boastingly calls it. . . . This assertion of Mr. B. is UTTERLY FALSE. . . . Here we have BROAD FALSEHOOD. . . . When presumption takes the lead, it is no wonder if FALSEHOOD should bring up the rear. . . . He has—ventured a presumption, an inference, and a FALSEHOOD. . . . It became an *easy* matter to EXPOSE *him* for his presumptive argument, his inference, and his FALSEHOOD. . . . Mr. B. comes to the reader *in formâ pauperis*, with his petition in his mouth, as if he would say,—*I beseech thee, indulgent reader, to admit my presumption, FALSEHOOD,*"—and so on; "*and thus in*

\* Candid Reasons, p. 15, 127, 135, 139, 142, 143, 175.

† P. 134, 136, 144, 153, 181.

*pity save my sinking reputation.* And your petitioner, as in duty bound, will ever . . . The very FALSEHOOD . . . The FALSEHOOD, and the quotation made use of TO SET IT OFF . . . This is FALSE . . . The whole [chapter] being nothing more than a compound of presumption, FALSEHOOD, implication, analogy, and inference . . . He reasons, infers, and proves, (set aside his FALSEHOOD and presumption,) in the very same way [as a Pædobaptist] . . . As he is *unfair*, I would dislike him.”\*—*He RISKS, he STAINS, and SINKS his own REPUTATION, by his artful dealing and falsehood:* “Is it not better your book should be ruined by plain dealing, than that your *reputation should seem to be STAINED by acting an artful part?* . . . He will even RISK *his own reputation*, rather than lose his explicit warrant . . . I beseech thee, indulgent reader, to admit my—falsehood,—and thus in *pity save my SINKING reputation.*” †—*He IMPOSES on his readers, by ABUSING the writers whom he quotes:* “Mr. B.’s talent is quotation, and, therefore, he must quote; but, at the same time, it is a shame to ABUSE the living or the dead . . . Mr. B.’s eighty ABUSED critics . . . Mr. B. has a Talmud of his own, in which he studies circum-  
cision; and ILL-TREATED critics, with whom he IMPOSES on the public in the article of baptism.” ‡

Finally: *Mr. Booth is one of the STRANGEST MORTALS that ever appeared in the religious world, and MUST REPENT OF WHAT HE HAS DONE:* “This *phenomenon* in the religious world . . . Thus it appears—that Mr. B. *himself* is one of the MOST WONDERFUL PHENOMENA which the religious world has afforded . . . Though, perhaps, he may not be ashamed of his Talmud, or his treatment [of critics,] *I believe the time will come, when he WILL BE ASHAMED OF BOTH.*” §—

\* Candid Reasons, p. 11, 40, 80, 113, 125, 126, 127, 128, 131, 134, 141, 143.

† P. 15, 125, 131.

‡ P. 175, 176.

§ P. 140, 141, 176.

Thus the oracle of candour has pronounced! and who shall reverse the decision, or dare to question its infallibility?

Mr. Edwards has denominated the author of Pædobaptism Examined, "That venerable champion on the Baptist side, the Rev. Mr. Abraham Booth."\* A CHAMPION; for what? Why, according to this moral drawing, this whole-length portrait of Mr. Booth, the pre-eminence for which he contends, and has already obtained, is that of a *fool* and a *knave*.—VENERABLE; but it is, as being *old* in ignorance, and *hoary* in dishonesty.—As to the epithet REVEREND, had it been here used in a serious and respectable manner, Mr. Booth, I presume, would have cheerfully dispensed with its application to him; because he appears, by one of his publications, to have no predilection for an epithet of that kind. From his Essay on the Kingdom of Christ,† it is natural to infer, that he is willing Mr. Edwards, and other ministers, who are fond of appearing, in the performance of public service, like Jewish or Pagan priests, in their canonicals, should have the monopoly of that epithet.

Our mighty opponent, by his logic and learning, his acumen and candour, having thus appreciated Mr. Booth's literary and moral character, having, with oracular confidence, denounced him to the public as a *prodigy* of ignorance, of art, and of convicted falsehood; he must now be considered, by his *quondam* friends, not merely as *miles emeritus*, but as a *disgrace to society*: for it appears, that he is neither sound in his intellects, nor upright in heart; that he has neither sense enough to discern the tendency of his own arguments, nor sufficient integrity to preserve him from intentional misrepresentations; and that, neither the love of truth, nor a regard to his own reputation, has much influence upon him, when opposing Pædobaptism. In other words, he

\* Candid Reasons, p. 115.

† P. 65—80.

has neither conscience, nor honour, nor common sense. It seems high time for the Baptists, therefore, to sue out a commission of lunacy against him; lest, continuing under his twofold disease, *Scribendi cacoethes*, and *Mania Polemica*,\* each of them being rendered more dangerous by *flagrant dishonesty*, he should go on scribbling against Pædobaptism, till he entirely ruin *the cause* which he professes to espouse; or, as our author would have elegantly expressed it, “*the Baptists’ side*.”—As, according to Mr. Edwards’s representation of him, Mr. Booth is *ignorant*, EXCESSIVELY *ignorant*—SO EXCESSIVELY IGNORANT OF HIS OWN BIBLE—and, which is yet worse, *notoriously given to FALSEHOOD*; it is “marvellous” to think, that the respectable congregation of which he is pastor, did not long since discard him for incompetence and dishonesty.—But as Mr. Booth has been many years in the public ministry; and as his various writings have been read by numbers of judicious people of different denominations; his abilities both as a preacher and as an author, whether greater or less; and his moral character, whether good or bad; must have been pretty well known to the public, before Mr. Edwards’s *Candid Reasons* made their appearance. Consequently, as that author’s reflections upon his character are, at present, confined to certain particulars which lie open to the inspection of every one, who chooses to read *Pædobaptism Examined*, and the *Defence* of that work, each of which has been published for some years; those reflections are not likely to have much influence on the public mind, respecting Mr. Booth’s character, in regard either to his talents or his integrity. I shall not, therefore, attempt its vindication, notwithstanding our opponent has, by the *violent effusions of his candour*,

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\* Mr. Edwards dearly loves a scrap of Latin, as appears by his learned lecture, entitled *Parvulus Conatus*; in which, beside a Latin title and a Latin motto, are twelve or fourteen instances of his acquaintance with that language, either in single words or in short sayings; and all these in the *body* of the page.

endeavoured to subvert it: besides, two anonymous authors,\* have taken this particular into consideration.

I cannot forbear to congratulate Mr. Booth, however, not only on account of the preceding estimate of his character being made by the oracular Edwards, but also of its being formed under the influence of *candour*. For if our antagonist be so severe, and so terrible in his **CANDOUR**, what must he be in his **WRATH**? If his expressions of *meekness* and of *benevolence*, be adapted to lay Mr. Booth's character, for common sense and common honesty, prostrate in the dust; what must have been the consequence, had he attacked him in all the *bigotry*, and in all the *fury*, of his polemical might! In the latter case, he would have pronounced him *incorrigibly wicked*, and have *denounced anathemas upon him*: he would have spoken in thunder, and launched the bolts of vengeance. But, happily for Mr. Booth, this otherwise formidable opponent condescended to take up his pen, and compose his book, when he was in a fit of "*marvellous*" **CANDOUR**. In this light I am constrained to view his conduct; because it would not be fair, and might expose **ME** also to a charge of gross falsehood, were I to consider the *leading term* in his title, as confronting the *contents* of his book. Nor ought an author, who is possessed of so much Latin, and so much logic,† to be supposed capable of prefixing a gross misnomer to his own work. Its name is **CANDID** Reasons; and **CANDOUR** is its nature. Hence the gentleness with which Mr. Booth is treated!

I can hardly forbear to admire the coincidence which

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\* The author of An Improved System of Logic, and a New Theory of Candour, exemplified in Mr. Edwards's Candid Reasons; and The Candour of Mr. Edwards Exhibited, &c.

† That Mr. Edwards is deeply versed in the art of logic, and admirably dexterous at forming a syllogism, all who have read his Candid Reasons, and especially his Parvulus Conatus, well know; in the latter of which (a **LEARNED** lecture!) are six or seven syllogisms formed *secundum artem*.

appears between the character of a *moderate man*, in some of its prominent parts, as drawn by Dr. Witherspoon; and the features of our author's *candour*, as delineated by his own pen. Thus Dr. Witherspoon: "As to the name of *moderation* being inconsistent with a proper *vigour*, in support of their own measures, and wholesome *severities* against their enemies, it is an objection altogether frivolous, as appears from the following example. A certain minister being asked the character of a friend of his, who had come up to the assembly; and, particularly, whether he was a *moderate man*? answered, *O yes, FIERCE for moderation!*—MAXIM. The character which moderate men give their adversaries of the orthodox party, must always be that of *knaves* or *fools*; and, as occasion serves, the same person, if it will pass, may be represented as a *knave* at one time, and as a *fool* at another.—Our sentiments [relative to a moderate man] are described by an anonymous poet, who points out the character pretty plainly thus:

‘ To second him rose *surlly* PETER,  
An *angry bigot* for good nature.’” \*

Unhappily for the character of Mr. Booth, however, there is one eccentricity in it, as described by Mr. Edwards; whence it appears, that the coincidence between the features of our opponent's *candour*, and the character of Dr. Witherspoon's *moderate man*, is not complete. The *latter* calls the same adversary a fool and a knave, at *different* times; but the *former* implicitly calls Mr. Booth both fool and knave, at the *same* time. For though Edwardian candour describes him as EXCESSIVELY *ignorant*, and *so simple*, in a certain instance, that he had not *a LITTLE policy*, nor *any CRAFT*; yet, in that *identical* instance, he is charged with having *A SPICE of craft*.† Hence it is evident, as the meridian

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\* Essays on Important Subjects, vol. ii. p. 123, 198, 183. London, 1765.

† Candid Reasons, p. 142, 143.

sun, that supposing Mr. Booth had not been convicted of egregious *falsehood*, he would still have deserved that illustrious title, "ONE OF THE MOST WONDERFUL PHENOMENA WHICH THE RELIGIOUS WORLD HAS AFFORDED."

Relative to the mode of administration, Mr. Edwards has one particular, of which I would here take notice; partly, because it is an objection recently started by Mr. Pirie;\* and partly, because Mr. Booth, it seems, did not honour it with his attention. The particular to which I refer, is, by our author, called, A Case submitted to the Consideration of Baptists; and thus he states it: "If, because the proper meaning of the term βαπτισμα, baptism, is the immersion of the whole body, a person who is not immersed cannot be said to have been baptized, since nothing short of immersion amounts to the full import of the word baptism. . . . I should be glad to know, that as δειπνον, a *supper*, properly means a feast or a common meal, whether a person who, in the use of that ordinance, takes only a piece of bread of half an inch square, and drinks a table-spoonful of wine, which is neither a feast nor a common meal, and so does not come up to the proper meaning of the word, can be said to have received the Lord's supper?" †—This case being introduced and stated by our opponent, in the most formal manner, is evidently considered as extremely embarrassing to the Baptists, and as containing a difficulty quite insolvable. But after impartially reflecting on the subsequent considerations, let the reader judge.

(1.) This case has neither argument nor propriety in it, except on the supposition of our maintaining, That words (δειπνον, for instance) are *always*, without any exception, to be understood in their primary and most common acceptation; which is not a fact. For, in this affair, the general rule, as expressed by Mr. Booth, with

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\* Appendix to Dissertation, p. 188.

† Candid Reasons, p. 154.

whom our author contends, is as follows: “*The ordinary and most usual signification of words must not be deserted, EXCEPT FOR COGENT REASONS.*”\* In confirmation of this rule, he quoted, among many others, those eminent foreigners, Vitringa and Turretinus: the former of whom says; “This is accounted by all a constant and undoubted rule of approved interpretation; That the ordinary and most usual signification of words must not be deserted, *except for sufficient reasons.*”† The latter thus: “It is acknowledged by all, that we should never depart from the proper and native signification of words, *except for the weightiest and most urgent reasons.*”‡

(2.) Respecting the word *δειπνον*, as applied to the sacred institute, I would observe; That it is not, like *βαπτίζοντες*, or *μαθητευσατε*, an *enacting term* of divine law. No; *κυριακον δειπνον*, *the Lord's supper*,|| is merely the name of the ordinance; just as the eucharistical table and cup are denominated *the table of the Lord*, and *the cup of the Lord*.§ The *actions* to be performed, whether by the administrator or the communicants, are all expressed by other words, which are directly adapted to that purpose. Whereas, the term *βαπτισμα*, *baptism*, is not only the name of a positive institute, but it denotes a *specific action* to be performed—that *very action*, whence the institution itself is denominated.

(3.) It would be absurd to understand the term *supper*, as here used, in its primary and most frequent signification, a *feast*, or a *common meal*; because that acceptance is evidently inconsistent with certain circumstances attending the first celebration of the sacred rite, at the time of its institution. For, in the history of its appointment, we are informed, that Jesus and his

\* Pædobap. Exam. Vol. I. p. 72, this edition.

† De Synag. Vet. l. i. pars i. c. iii. p. 110.

‡ De Satisfact. Christi, pars i. § 23. See Pædobap. Exam. Vol. I. p. 63—72, this edition. Defence, Vol. III. p. 130—132, this edition.

|| 1 Cor. xi. 20.

§ 1 Cor. x. 21; xi. 26.



apostles *had supped*\*—had made their *evening meal*, by feasting at the paschal table, immediately before our Lord enacted the eucharistical statute, and gave the significant emblems of bread and wine to his disciples. Had our divine Legislator, therefore, at the instant of appointing the solemn service, expressly called it *δειπνον*, a *supper*, (though we have no information of its being so denominated till many years after,) it cannot be supposed, that those disciples to whom he spake, would have understood him to mean, either a *feast*, properly so called, or a *common, evening meal*; they having, but the minute before, concluded the paschal feast. †

(4.) That there is cogent and invincible reason for not understanding the term *δειπνον*, as applied to a positive ordinance of Christ, in its primary and popular sense of a *feast*, or an *evening meal*, appears from what is recorded concerning it, in the only chapter where that ordinance is called the *Lord's SUPPER*. For we have already seen, that the church at Corinth was very sharply reprov'd, because they treated the holy service as if it had been a secular feast. ‡ Were any number of professed Christians, therefore, seriously to doubt, whether the *supper* of our Lord should be understood of devoutly eating a very small quantity of bread, and of drinking an equally small quantity of wine, or of a common meal, the apostle himself would remove the doubt, by emphatically saying, “What? have ye not houses to eat and to drink in? or, despise ye the church of God, and shame them that have not?. . . If any man hunger, let him eat at home; that ye come not together unto condemnation.” §

Now, can any thing of a similar kind, and to an equal degree, be produced from the apostolic writings respecting *baptism*; by which to prove, that the word

\* Luke xxii. 20; 1 Cor. xi. 25.

† Matt. xxvi. 20—28; Luke xxii. 14—20; Mark xiv. 18—25.

‡ 1 Cor. xi. 20—34.

§ 1 Cor. xi. 22, 34.

must not be understood in its primary and most usual sense? When our Lord was preparing to wash the feet of his disciples, we are informed, that he *poured water into a bason*,\* and immediately performed the condescending office. As bathing or immersing the whole body, was not necessary to wash the feet only; so we are plainly told, that measures were adopted suitable to the occasion. But where, in the sacred history of primitive baptismal practice, do we read of John the Baptist, or of any apostle, *pouring water into a bason*, as preparative to his baptizing one or another? Had any such thing been mentioned in the New Testament, it would have been a strong presumptive evidence of baptism being sometimes administered by pouring or by sprinkling; and that the word *baptize*, like the term *supper*, admits of a sense different from its native and most common acceptation: but nothing of that kind appears. For, as Mr. Booth observes, when the administration and the design of baptism are described, “the inspired page speaks, not of *basons*, but of *rivers*; not of a *little*, but of *much water*; not of *bringing* water to the candidate, but of his *going to*, and *into* the water; not of *wetting*, but of *burying*.”†—These considerations are quite sufficient, I presume, entirely to remove the difficulty which is here suggested.

Having duly regarded the formidable case presented to our notice, I also will take the liberty of briefly stating a few cases relative to the *mode*, and one respecting the *subjects* of baptism, that are mentioned by Mr. Booth; of which our opponent has not condescended to take the least notice. Being, like Mr. Booth, “excessively ignorant” of my Bible, I humbly request our MASTER to determine, whether the *act of baptizing* be duly performed, by pouring water on the *back part* of the head? By *washing* the face? By letting the water fall on *any*

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\* John xiii. 5.

† Pædobap. Exam. Vol. I. p. 208, this edition.

*part* of the body? By moistening the hand with water, and *rubbing* it on the forehead? By the application of a wet *sponge*? By the candidate and the water any way coming into *contact*? By a *hand* or a *foot* only, of an infant dying with its mother in the birth, being sprinkled? Or, whether, in this last case, he agree with Luther, who asks, and answers thus: *An parvulus nondum natus possit, porrectâ ex utero manu vel pede, baptizari? Hic nihil temerè judico, meamque ignorantiam confiteor?\**

Respecting the *subjects* of baptism, the following case demands a decision from the learned and sagacious pen of our candid opponent; and it deserves the more deliberate decision, as it is very gravely proposed by an eminent Pædobaptist. Deylingius, when writing a system of pastoral duty for the instruction of young ministers, after having laid it down as an incontrovertible truth, that every living birth which has the appearance of a man, should be baptized, adds; “Concerning a *monstrous* birth, it is now and then exceedingly doubtful . . . If it be animated by a rational soul, and its principal members, for example, the head, bear the human form, it ought, without hesitation, to be baptized. But what must be done if it have the appearance of a *double* man? It is queried, whether it should be baptized *once* only, or *twice*?”†—On which Mr. Booth remarks as follows: “How far our opposers in this country may approve of the eminent Lutheran starting such a knotty question,—I do not know; but, on their hypothesis, the way of duty in this case must be very dubious, whether such a birth be the issue of believing parents or not; because it cannot speak for itself, to declare whether it be two persons, or only one. If, therefore, it be the latter, to baptize it twice, would incur the charge of Anabaptism; and if it be the former, to baptize it once only, would be to withhold a seal of the covenant where it is due, and to

\* In Defence of Pædobap. Exam. Vol. III. p. 218—221, this edition.

† In Pædobap. Exam. Vol. II. p. 295, 296, this edition.

imitate the supposed cruelty of the Baptists towards their offspring.”

To the preceding cases, I will add the following queries.

Query I. On what principles, honourable to Pædobaptism, and to the literary character of its defenders, can any one account for the numerous inconsistencies that subsist among themselves, respecting the *grounds* of the claim of infants to baptism, and the supposed evidence of *apostolic practice* in its favour?\*

Query II. Baptism being neither a duty nor a benefit, except in virtue of positive divine law, that law must necessarily be the rule of its administration respecting both mode and subject. If, then, the baptism of infants be required by that law, why should the generality of Pædobaptists have recourse, in defence of their practice, to the covenant made with Abraham; to the prerogatives and rites of Judaism; to merely moral principles, and to passages of scripture in which baptism is not mentioned; rather than to the law of institution, or to the history of apostolic practice? Is it not universally a fact, that the law of any case, is *the rule of duty* respecting that case?† And is not this allowed by all, except those who have the most ardent predilection for some hypothesis?

Query III. If, as our opposers pretend, that system of quotations from Pædobaptists, produced by Mr. Booth, be of little or no importance to his argument; in what light are we to view a perfectly similar conduct of eminent authors, when, as Christians, they oppose the Jews; as Protestants, the Roman Catholics; and, as Nonconformists, the English Episcopalians; except that of impertinent parade?‡

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\* See Pædobap. Exam. Vol. II. p. 293—310, this edition.

† See Mr. Booth's Defence of Pædobap. Exam. Vol. II. p. 419—430, this edition.

‡ See Preface to Pædobap. Exam. p. iv. v. and Defence, Vol. III. p. 21—25; and Vol. III. p. 57—63, this edition.

Query IV. Whether, if a number of learned men, who lived in the early times of Christianity; who spake and wrote in the Greek language; who professed, preached, and suffered for Christianity, declare in their theological writings, that the term βαπτίζειν means *to immerge*, and that they actually *practised* immersion, their testimony respecting the proper signification of that Greek word be not worthy of credit? Whether, when the meaning of any term in a dead language is controverted, such testimony be not usually considered by learned men as decisive? And, whether the ancient ecclesiastical Greek writers in general do not bear this testimony in our favour?\*

Query V. Whether our fellow Protestants, the Quakers, may not be considered in this controversy, as impartial judges between us and our opponents? Whether it be not apparent from their publications, that they unanimously award the cause to us? Whether their award be not a very high presumption in our favour? And whether an equally strong presumption, of a similar kind, can be produced to countenance infant sprinkling? †

The foregoing cases and queries are now recommended to Mr. Edwards, as an amusing exercise for his polemical powers; who, doubtless, will find it “an easy business to expose” their futility, and to give them a complete solution.

Notwithstanding all the logic, and learning, and acumen of Mr. Edwards, for which he is justly admired, there are a few particulars in his conduct which puzzle me; or, in his own admirably elegant language, are “a matter of some *wonderment* to me,” ‡ It is necessary, however, before they be mentioned, to confess my

\* Defence of Pædobap. Exam. Vol. III. p. 129, this edition.

† See Pædobap. Exam. Vol. I. p. 59—62, 310, 311, 312; Vol. II. p. 109, 160, 270, 271, 276, 277, both, this edition.

‡ Parvulus Conatus, p. 3.

“excessive ignorance;” lest candour itself, in the person of our opponent, should pronounce *me* both an ideot and a knave.

As Peter, late of Portsea, under the character of a Pædobaptist, is almost equally infallible with Peter’s vicar at Rome; and as none are permitted to question, either his impartiality or his candour; I desire to have a few difficulties, which occurred while reading his Candid Reasons, resolved. I cannot but wish to be informed, for instance,

I. How it came to pass, that our opponent should feel so much generous compassion for Dr. Gale, under all his prejudices; while he seems totally insensible to the workings of his tender passions, with regard to Mr. Booth. Respecting the *former*, he says: “I can truly say, I have often been *heartily sick and sorry* when I have observed persons of eminence for learning, especially Dr. Gale, labouring”\*—and so on. But, with regard to the *latter*, he takes *pleasure* in exposing his *excessive ignorance*, and in impeaching his *integrity*. When reflecting on the conduct of Dr. Gale, he is both *sick and sorry at HEART*; (happy for Pædobaptism, that this disease has not, as yet, proved *fatal* to him!) but, as to Mr. Booth, he is pleased, he is delighted, he probably *rejoices DOMESTICALLY*,† when contemplating his *enormous ignorance of the Bible*—his *murdering the ancient church of God*—his *imposing on the public*—and, especially, his *detestable want of INTEGRITY*. To this last particular, he, at every turn, adverts. He mentions

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\* Candid Reasons, p. 157.

† *Domestically*. An adverb, newly coined, I suppose, by our opponent, in order more accurately to express the meaning of *παιδικι*, Acts xvi. 34. Candid Reasons, p. 85.—Mr. Miller insists, however, that *housely* is the most proper term by which to render the Greek adverb. Catholic Baptism Examined, p. 127. So happily have these opponents enriched our language with two elegant adverbs! *Rejoiced DOMESTICALLY* — *rejoiced HOUSELY*! See Mr. Booth’s Pædobap Exam. Vol. II. p. 364, 365.

it, in one way or another, if I mistake not, upwards of *twenty* times; and is never weary of contemplating that most prominent feature in the face of the devil, FALSEHOOD or LYING.\* To such an unparalleled degree does he insist on this topic of declamation, that few of our Pædobaptist Brethren, I presume, can peruse his book, without being struck and offended by his nauseating repetition. Such readers must recollect, however, that nothing besides CANDID *reasons* is contained in his performance; because he ABOUND,† he is exuberant, in candour.

II. Does our opponent say, "I have been ready to *suspect* that [Mr. B.] designed his book to operate [in a covert way] on the Pædobaptist side?" ‡ So I cannot but strongly suspect, whether he *designed* it or not, that

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\* That the terms, *false*, *falsely*, and *falsehood*, as applied by our author to Mr. Booth, are to be understood in this *reproachful* sense, must appear to many of his readers extremely clear; not only from the *temper* in which he writes, but also from the *connections* in which the opprobrious words are found. Nor is it possible, without forcing his words to express what they do not mean, to understand him in a softer sense. For, surely, he could not intend to represent Mr. Booth as being under a *mere mistake*, when he charged him with saying that which is *utterly false*, with an *evident falsehood*—a *broad falsehood*; with losing *TRUTH* and *MODESTY* together; with being *EXPOSED for his falsehood*, and *CONVICTED of falsehood*; with *RISKING his reputation*—*STAINING his reputation*—and *entreating* the reader of Pædobaptism Examined to admit his *falsehood*, to save his *SINKING reputation*. Has it been usual for an author, who never claimed the prerogative of infallibility, to be considered, as *risking*, *staining*, and *sinking* his reputation, by falling into a *mere mistake*? Never did I hear of any such thing.—Was Mr. Edwards, when he wrote his book, aware that Dr. Johnson, that incomparable critic in the English language, giving the primary acceptation of the adjective *false*, defines it, "Not *morally* true, expressing what is *not thought*?"

† Mr. Edwards, in his *Parvulus Conatus*, that learned lecture, condescendingly gives us the etymology of the verb *abound*; for he informs his readers, that it comes "from *ab* and *undans*, *outflowing*," p. 4. Thus candour, from his heart and his pen, *outflows* toward the Baptists in general, and toward Mr. Booth in particular.

‡ Page 133.

some of his *candid reasons*, if they have any force, operate directly in favour of baptizing *still-born* infants, as the superstitious Africans did in the fourth century; against which the third Council of Carthage put in a caveat.\* But I am fully persuaded, and therefore have more than *suspicion*, that his reasons for infant *baptism*, are equally strong for infant *communion*.† Nay, some of the Pædobaptists themselves can scarcely forbear suspecting, that, were infant communion as popular here as it is in Russia, and in the eastern parts of the world, Mr. Edwards would, with Mr. Peirce and others, boldly avow the consequence.

Suspicions of this kind are much increased by considering, what an *adept* our author is in the dialectical art; as appears, not only by his *Candid Reasons*, but also by his *Parvulus Conatus*, which I have so often commended. Being completely acquainted with all the rules and forms of logic, he cannot be insensible to the force and tendency of his own arguments. Well knowing how far they prove, and where their force is entirely exhausted, it must not be supposed, that their necessary consequences proceed a hair's breadth farther than he intended them to operate. "It is," as he expressly tells us, "a rule in reasoning, that that argument which proves too much destroys itself:"‡ and, upon this principle, he infers, that Mr. Booth's reasoning is erroneous, because, as Mr. Edwards imagines, it is inconsistent with female communion. Mr. Booth's abilities, as a polemical writer, are, to be sure, out of the question; he standing convicted, by Mr. Edwards, of such gross ignorance and base dishonesty. But as to the author of *Candid Reasons*, his arguments being perfectly valid, and invincibly proving

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\* Caranzæ Summa Concil. p. 92, 93. Lovan. 1681.

† See *The Baptism of Abortives, and The Right of Infants to the Lord's Supper defended, by the Demonstrative Arguments of Mr. Peter Edwards.* Sold by Mr. Button, No. 24, Paternoster-row.

‡ Page 152.



the different positions he intended to demonstrate, if their necessary consequences extend, either to the baptism of *still-born* children or to *infant communion*, candour demands, on the ground of his logical acumen, that we should conclude he *foresaw* those consequences, and intended, "in a covert way," to prove those particulars: for, to think otherwise, would be an impeachment of his mighty polemical powers, and reduce him too nearly to the size of a *common* author.

The forementioned suspicion may, perhaps, be farther increased, by reflecting on a *seeming* impropriety, in the *title* which our opponent has given to his masterly and admired performance; which is, *Candid Reasons*, and so on. This has been pronounced by some an association of heterogeneous ideas. For, say they, though we have often heard of candid *dispositions*, of candid *constructions*, of candid *reflections*, and of persons giving reasons for their own conduct in a candid *manner*; yet, we have seldom heard of candid *reasons*: because reasons are arguments; and arguments, if they be valid, are unceremonious and stubborn things. Their aspect is *commanding*; and, when meeting with intelligence, integrity, and impartiality, they are invincible. Having truth, and fact, and right, for the venerable objects of their support, they are equally stern and uncompliant with rectitude itself.—But as none can doubt whether our author understand "the *latitude* and the *longitude*" of the epithet *candid*, equally well as he does those of a "promise;" the critics to whom I refer might, in order to save his acumen from impeachment, consider his Reasons as being so comprehensive, kind, and compliant in their *application*, as to prove the right of still-born children to baptism, of infants to the Lord's supper; and many other particulars, against which, not only Dissenters, but Protestant Episcopalians, have usually objected. Again:

III. I must confess, it is a "matter of some *wonderment* to me," that he should represent the *sign of the*

*cross*, as connected with baptism, in so favourable a point of light. Thus he speaks: "Taking this [passage of scripture\*] for an allusion to the mode of baptism, the argument for the sign of the cross will be *incomparably stronger* than that of the Baptists for immersion. I say, INCOMPARABLY STRONGER. . . . And how much soever the Baptists may despise that ceremony, it is evidently better founded in this context than their own. So that if their argument from this place be *good for immersion*, the other is FAR BETTER *for the sign of the cross*."† Into the merits of these assertions, I shall not enter; but content myself with referring my reader to what Pædobaptists themselves have said, (with reference to the meaning of Rom. vi. 3, 4, 5,) as collected by Mr. Booth.‡ I may observe, however, that this is a prudent provision against the charge of being "a reproach to all consistency," for using the *sign of the cross*, were he to take *another* turn, and be converted to Clerical conformity. He has, indeed, been remarkably cautious, of saying any thing, not only against *infant communion*, but also against *national churches*; so that, were he, as a Dissenter, to practise the *former*; or, having renounced Nonconformity, practically to avow his approbation of the *latter*, he might do so for any thing I perceive, without contradicting his Candid Reasons.

IV. It is also to me a matter of some surprise, that, being possessed of so much acumen, caution, and candour, he should, in various places, have *misrepresented* Mr. Booth to such a degree as he has done. Of this, I will present the reader with a few instances.

(1.) Mr. Edwards, when animadverting on what Mr. Booth said, on Acts the second and thirty-ninth, expresses himself thus: "Mr. B. has violated one limit in the text, and has so expressed himself as to exceed all limits of truth. In Vol. II. p. 354, he has said, *There is*

\* Rom. vi. 3, 4, 5.

† P. 152.

‡ See Pædobap. Exam. Vol. I. Chap. III. p. 132—159, this edit.

*nothing said about the promise respecting any besides those who were then awakened*—Says Mr. B. *There is nothing said about the promise respecting any besides [those who were then awakened.]* Mr. B. should not have said this with the text before his eyes. He should first have erased that clause of it, and *to your children*, and not have let it stand to stare him in the face, and *convict him of FALSEHOOD.*”\*—Now, Mr. Booth’s words, in the page to which this candid opponent refers, are these: “Unhappily for *infant baptism*, *there is nothing said about the promise respecting any besides those that were then awakened, AND SUCH AS THE LORD OUR GOD SHALL CALL.*” This last member of the sentence Mr. Edwards has thought proper, once and again, to suppress. Mr. Booth immediately added: “Yes, whether they be Jews or Gentiles, whether they be parents or children, they must be *called*, before this text will permit us to view them as interested in that promise of which it speaks; which entirely excludes infants from all consideration here.”†—But the author of *Pædobaptism Examined*, it seems, being “*excessively ignorant*,” was not so well acquainted with the properties of this apostolic declaration as Mr. Edwards is; who not only knows them, but, being a man of science, is able to describe them in learned, technical phrase. For he scientifically informs us, That “this, like every other promise, has two limits—the one is a limit of *latitude*, the other of *longitude*. The limit of *latitude* extends to parents and children—that of *longitude* reaches down to *as many as the Lord our God shall call.*”\* What an admirable application of technical terms is this! A gentleman who is thus deeply versed in liberal science, may well despise Mr. Booth as an *ignoramus*.

(2.) Our opponent, having quoted the greater part of what Mr. Booth said, in answer to the objection against us, founded on female communion, adds: “*This is the*

\* *Candid Reasons*, p. 80.

† *Pædobap. Exam.* Vol. II. p. 354;

or Vol. II. p. 173, this edition.

‡ *Candid Reasons*, p. 79.

WHOLE of the defence.”\* But the *very next* words, I presume, were intended by Mr. Booth as *part* of that defence; and so I suppose every reader, besides Mr. Edwards, must consider them. For, immediately after these words, which conclude the quotation, “Are not *male and female one in Christ?*” Mr. Booth proceeds thus: “When we oppose the baptism of infants, it is not because of their tender age, but because they neither do nor can profess faith in the Son of God. Whenever we meet with such as are denominated by the apostle, *τεκνα πιστα*, *faithful* or believing *children*,† whoever may be their parents, or whatever may be their age, we have no objection to baptize them; a credible profession of repentance and faith being all we desire in reference to this affair, either of old or young.”‡

(3.) Mr. Edwards, when pleading Hebrews the ninth and tenth, against the necessity of immersion, says: ‘Mr. Booth himself, in his Answer to Dr. Williams, p. 347, *will grant*, for the sake of argument, that the apostle uses the term baptisms to denote pouring and sprinkling as well as immersion; nor does he, in what he has advanced on the subject, *deny this to have been the fact*; and, indeed, a man must be *very defective* in point of *modesty* who will even attempt to deny this.”§—But Mr. Booth’s words are: “WERE *it granted*, for the sake of argument, that in this text the word *baptism* is used to denote pouring and sprinkling, as well as immersion; it would not follow, that the Christian institute under our notice may be duly administered by performing either one or another of those three different actions.”|| It is plain, therefore, that he did *not* grant it; no, not even for *the sake of argument*. He says, and he plainly means; That *were* it granted, for the sake of argument, the consequence inferred by Pædobaptists would not

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\* Ut supra, p. 121.

† Tit. i. 6.

‡ Pædobap. Exam. Vol. I. p. 367, this edition.

§ P. 158, 159.

|| Vol. III. p. 215, this edition.

follow. As to his not DENYING the term *baptism* here to mean pouring and sprinkling, as well as immersion, it is true, he does not say, in the Edwardian manner, *This is false—utterly false—a broad falsehood*; but let the reader peruse all Mr. Booth said on the subject, and then determine whether he denied it or not.\*

But, Mr. Edwards adds, “A man must be *very defective in point of MODESTY*, who will *even ATTEMPT* to deny this.” Our author himself is, no doubt, a paragon of *modesty*, equally as of *candour* and of science. Hence it is, that blushing and timid modesty come to be so much esteemed, and so admirably exemplified by him. Hence, also, it is, that you cannot differ from him about the meaning of a Greek term, as used in a particular text, without exposing both your modesty and your integrity to severe impeachment. This, Mr. Booth knows by painful experience. *A man must be very DEFECTIVE in point of MODESTY, who will even ATTEMPT to deny, that the apostle uses the term BAPTISMS to denote pouring and sprinkling as well as immersion.* An oracular determination this, which not only excludes Mr. Booth, and other Baptist authors, from having any considerable share of modesty; but falls, with a terrible weight, on the character of that very eminent Pædobaptist, James Altling; as appears by his comment upon the words, which is as follows: “*Washings*, the apostle calls *διαφορους βαπτισμους*, *divers baptisms*; that is, *various IMMERSIONS*: for *βαπτισμος* is *immersion*, since the *whole body* is immersed; *but the term is NEVER used concerning aspersion.* The seventy use *βαπτω*, or *βαπτιζω*, for *טבל*, *he dipped, he dipped into, he immersed*; whence *βαπτισμος*, with the Hebrews, is called *טבילה*. The verb *הזה*, *he sprinkled*, they never translate *βαπτιζω*, because it signifies more than is expressed by that Hebrew term; but, instead of it, they use *ραινω*, *περιρραινω*, *προσραινω*, *ραντιζω*, *περιρραντιζω*, *to sprinkle*. The verb *רוץ*, *he*

\* Defence of Pædobap. Exam. Vol. III. p. 215—223.

*washed*, is frequently used, either alone, or with the addition of the word *flesh*, and the whole flesh, which is baptism. It is often used in connection with the washing of the *clothes*; whence the Jews observe, that whenever a command occurs for washing the *clothes*, the washing of the *whole body* is either added or understood.

“Farther: Those Jewish baptisms were manifold; as of the *high priest* (Lev. xvi. 4); of the *priests*, at their consecration (Exod. xxix. 4; Lev. viii. 6); and of the *Levites*, when about to be appointed to their office (Numb. viii. 7, 21); of all *Israel*, when the covenant was to be promulgated (Exod. xix. 10, 14); especially of those that were defiled by the *carcase* of an unclean animal (Lev. xi.); by the *leprosy* (Lev. xiv.); by a *flux of the semen*, or of the *menses*, or by touching *things* that were so defiled (Lev. xv.) Those, also, who had been concerned in the purification of others, [were to be cleansed by baptism.] For instance, he who had led the scape-goat, which was sent away, into the wilderness (Lev. xvi. 26); those who had burnt the bullock, or the goat, without the camp (verse 28), the blood of which had been brought into the holy place (Lev. xvi. 28); the priest who burned the red heifer, and the man who gathered the ashes (Numb. xix. 7, 10); and also soldiers who were returned from war.”\*—This being the

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\* “Lotiones, διαφορους βαπτισμους, vocat (apostolus) immersiones varias. Nam βαπτισμος immersio est, quando totum corpus immergitur, nunquam autem dicitur de aspersione. Græci lxx. usurpant το βαπτω vel βαπτίζω pro טבל tinxit, intinxit, immersit, unde βαπτισμος Hebræis טבילת. (Verbum קחה adpersit, non vertunt unquam βαπτίζω, quia plus dicit: sed ejus loco ponunt βαπτίζω περιβαπτίζω, προσβαπτίζω, περιβαπτίζω, adsperso.) Usurpatur frequenter verbum ῥαψαυω, vel solùm, vel addita voce carnis, et totius carnis, qui baptismus est. Conjungitur frequenter cum lotionem vestium; unde Judæi observant, quodcumque mandatum de vestibus lavandis occurrit, corporis totius lotionem vel addi, vel subintelligi. Baptismi porro illi fuerunt multiplices, *Sacerdotis summi*, Lev. xvi. 4. *Sacerdotum* in inauguratione, Exod. xxix. 4; Lev. viii. 6; et *Levitarum* inaugurationum, Num viii. 7, 21. *Israelis universi* cum fœdus esset pro-

*whole* of the learned professor's comment on the words *διαφορους βαπτισμους*, were he now living, I should be ready to say; *Blush*, Dr. Alting, *blush!* for candour itself, in the mighty Edwards, pronounces you *very defective in modesty*; or, in other words, an ignorant, impudent fellow. Such, however, is the language of professor Alting; and so strongly does he bear testimony in our favour, even when commenting on a text, of which our modern opposers boast, as if, with regard to the mode of administration, it were completely destructive of our cause! This testimony, I will add, comes from a Pædobaptist, who was excellently well versed in the Greek language, in the Oriental tongues, and in the ancient Jewish customs. It ought, therefore, to be admitted as the evidence of an unexceptionable witness in our favour; because it is a testimony against the practice which prevailed in his own communion.

(4.) Another misrepresentation, which I have remarked in the conduct of our opponent, is as follows: Mr. Booth "quotes a number of authors, who, as he himself says, understood the term [baptize] to mean immersion, pouring, and sprinkling; and these quotations he calls *concessions*. Concessions of what? That the word meant immersion *only*? If so, he made them concede what they never did concede, and what they had no thought of conceding. If they made no concession, as he acknowledges they did not, that the term baptize signified *immersion ONLY*, *what HONESTY could*

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mulgandum, Exod. xix 10, 14. Imprimis eorum qui *impuri* erant a cadavere immundi animalis, Lev. xi. a leprâ cap. 14, a seminis vel menstruorum fluxu, contactuve rerum sic immundarum, cap. 15. Qui peregerant aliquid quod ad mundandos alios faceret, ut qui hircum *αποπορπιαιου* abduxerat in desertum, Lev. xvi. 26, qui juvenicum hircumve, quorum sanguis in sanctum illatus fuerat, combusserant extra castra, vers 28. Sacerdos vaccam rufam comburens, et vir cineres congregans, Num. xix. 7, 10. Milites quoque ex bello re-  
duces, Num. xxxi. 24." Jacobi Altingii Opera, tom iv. Comment. in Epist. ad Hebræos, p. 260.

*be in the producing them at all?* Mr. B.'s talent is quotation, and, therefore, he must quote; but, at the same time, it is a shame to *abuse* the living or the dead, and it is a bad cause that requires it. For what else is it but *abusing* an author, when he is introduced as granting that, which, in fact, he never did grant?—Mr. B.'s eighty *abused* critics—*ill-treated* critics, with whom he *IMPOSES on the public* in the article of baptism.\* This, indeed, is a heavy charge against Mr. Booth; but, happily for his character, it is totally groundless: for, he never asserted, he never insinuated, nor did he, I am persuaded, so much as *wish* it should be understood, That those Pædobaptist authors in general whom he quotes, concede the word *baptize* to mean “immersion *only*;” or, that where there is no *immersion*, there is no *baptism*: for that would have been an explicit condemnation of their *own* practice. Dr. Williams having suggested a similar charge, but in a less offensive manner, Mr. Booth makes a pretty large reply, and entirely takes off its force, to which I refer the reader. † —That system of quotations, which is contained in Pædobaptism Examined, being very embarrassing to our opponents, and they not being able to deny the existence of such things in the writings from which they were professedly taken; Dr. Williams, Mr. Edwards, and others, who have animadverted on Mr. Booth's performance, perceive no way to avoid the natural consequences deducible from those quotations, except that of denying them to be *fairly applied*. This, indeed, has been the usual evasion in similar cases, to which the following extracts refer; and they are equally adapted, *mutatis mutandis*, to vindicate the conduct of Mr. Booth, as they were to justify that of the authors themselves from whom they are taken.

The famous Mr. John Claude, being blamed by

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\* Candid Reasons, p. 175, 176.

† Defence of Pædobap. Exam. Vol. II. p. 412—415, this edition.



Mr. Arnaud, respecting some quotations from Arcudius, replies: "I allege Arcudius to confront him with himself, concerning some truths and matters of fact, which do now and then escape him; after the same manner as I would quote Cardinal Perron, and Bellarmine, and Mr. Arnaud himself; *not as witnessess that believe what I would conclude, but as persons who affirm things, FROM WHENCE I CONCLUDE WHAT THEY THEMSELVES DO NOT BELIEVE.*"\* Thus also Dr. Cornelius Burgess: "Let no man tell me, that [Calvin,] and all the authors I have named or can name, do more often speak against this very position [of mine] than for it; and that it is easy to produce them, in more than a hundred places, avouching this expressly, *That the sacraments do profit no man but him that hath faith to apply the grace of God in them.* . . . I am not either so *ignorant*, as these men would make me, in the authors I quote; nor yet so *impious*, as to corrupt mine authors in such a manner, as *some insinuate*. It is very true, that Calvin, and other reverend divines, do often require faith as the hand of the soul, to apply unto the believer the grace offered in the sacraments. But is it not also true, that both Calvin and the rest, *have also all that which I have alleged out of them?* If not, then let me bear the blame for ever. If so, why do men complain *that I WRONG mine authors?* If I allege a passage out of Bellarmine against the Popish tenet in any particular; will any man conclude, that I have *wronged* him, because they are able to show that Bellarmine himself writes the contrary in some other parts of his works? If I find an author speaking for me, I cannot be justly taxed of falsifying him, although he speaks never so directly against me in another place; unless it appear that he retracted the first, and professeth an alteration

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\* Cathol. Doct. of Eucharist, book iii. chap. vii.; in Mr. Booth's Defence, Vol. II. p. 414, 415, this edition.

of his judgment. . . . Nor have I [in *explaining passages of scripture,*] *been mine own judge*, or expounded them out of mine own head, but taken such expositions, as the most learned, judicious, reverend, and eminent divines of this last age, as well as others of less note, had set upon them, long before I meddled with them, lest any man should say, that I take upon me to coin expositions of mine own, that might look favourably upon that which is taken to be mine own cause."\*—When this passage first presented itself to my mind, I could not forbear secretly to congratulate Mr. Booth, on that excellent defence of his conduct which it contains against the insinuation of Dr. Williams, and the calumniating charge of Mr. Edwards; because it is almost as well adapted to his case, as if it had been professedly intended for him.

(5.) Another misrepresentation of which I complain, relates to what Mr. Booth said respecting the ancient circumcision. Thus Mr. Edwards: "What was circumcision? According to Mr. B.'s TALMUD, it was a *sign of carnal descent, a mark of national distinction, and a token of interest in temporal blessings that were promised to Abraham*. Now, can any living soul tell from whence Mr. B. had all this? Was it from the *Koran*, or *Talmud*? . . . Mr. B. has a *Talmud* of HIS OWN, in which he studies circumcision."† Again: "I question if the *most carnal JEW*, that ever sat in the region of darkness and shadow of death, *could* have given a more frigid, degrading, account of an institution of God than he has done. According to HIM, *it was only* a sign of carnal descent—a mark of national distinction—a token of interest in temporal blessings—it had a political aspect—it was performed with political views—and (not

\* *Baptismal Regeneration of Elect Infants*, p. 102, 103, 104 114. Oxford, 1629.

† *Candid Reasons*, p. 39, 146, 147, 176.

knowing very well what to do with it, he introduces a learned word, and says,) it was adapted to an ecclesiastico-political constitution\* . . . I cannot sufficiently admire that poor *heathenish* notion of circumcision which Mr. Booth has somewhere picked up, or *rather INVENTED HIMSELF*, than which I am persuaded the most ignorant Jew never entertained a meaner."†—

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\* VENEMA, when explaining the nature of the Sinai covenant, and speaking of Jehovah under his regal character, says, "Deinde ex hocce Dei adspectu fœdus *politico-ecclesiasticum* fuisse haud obscurè derivamus: idem enim erat rex populi, qui caput ecclesiæ, iidem membra ecclesiæ, qui subditi et cives erant, iidem in ecclesiam collecti, qui in civitatem erant coacti; Deus enim, qua externus rex ecclesiam condens, eo ipso civitatem et societatem politicam constituit; erant enim *sacerdotium regium, et regnum sacerdotale*; quæ ratio est, quare leges politicæ et ecclesiasticæ non tantum inter se sint commixtæ, sed et regimen politicum et ecclesiasticum confusum sit; iidem enim summi ecclesiæ rectores erant, qui civitatis, et vice versâ: ut in Mose, pontifice, iudicibus, regibus evidenter conspicitur: illi enim suo quique tempore erant vicarii Dei et proreges; qui sacra æquè ac politica curabant." Dissertat. Sac. l. ii. c. iv. § 5.—An ingenious modern writer observes, that "Moses delivered to the Israelites a complete digest of law and of religion; but to fit it to the nature of a theocratic government, he gave it *perfectly incorporated*." Sullivan's View of Nature, vol. v. p. 233. He then quotes, with approbation, the following passage from Locke: "The commonwealth of the Jews, different in that from all others, was an absolute theocracy; *nor was there, nor could there be any difference BETWEEN THE COMMONWEALTH AND THE CHURCH.* The laws established there, concerning the worship of the one invisible Deity, were the civil laws of that people, and a part of their political government, in which God himself was the legislator. The renouncing their king, was throwing off their God; and throwing off their God, was renouncing their king," p. 236, 237.—"Regnum Divinum inter Israelitas *Politico-Ecclesiasticum* erat." Verschuir de incommodis, &c. See also Lowman's Dissertation on the Civil Government of the Hebrews.

† P. 43, 185. This language of Mr. Edwards excites my astonishment. Scarcely can I help exclaiming, Where has he studied; what books has he read; with what learned friends has he conversed; what rabbi or what other tutor has he consulted, that he speaks in such terms of Jewish notions of circumcision? Can it be necessary to inform him, that the *Jews* in general, and the

Such are the oracular decisions of this candid opponent! *Mr. B. has a TALMUD of his own, in which he studies*

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TALMUDISTS in particular, are far from entertaining mean and degrading ideas of that ceremony which, as many learned men have shown, was intended to distinguish the Israelites from other nations? "It is almost incredible," says Buxtorf, "how *highly* they extol circumcision; how arrogantly and impiously they are frequently boasting of it, while they despise and condemn us, and all that are uncircumcised." In Booth's *Pædobaptism Examined*, Vol. I. p. 427, this edition.—"They maintain, in their *Talmuds*, that the precept concerning circumcision is *the great commandment in the law*; that it is equal to the whole law; and that when Abraham was circumcised he was perfect." Buxtorf de Synag. Jud. cap. iv. p. 86. Basil, 1680.—"The *Talmudists* assert, that when Abraham was circumcised, he felt the most violent pain; that God, hearing of his distress, descended with his angels to visit the unhappy patriarch; that, to their surprise, they found him standing at the gate of the tabernacle; and that God took occasion from this circumstance to prove to the angels the *excellence of circumcision*, informing them, that Abraham, who in times past, when the Deity approached, prostrated himself to the earth, now possessed, in virtue of circumcision, sufficient energy and courage to sustain his august presence." Basnage His. des Juifs, liv. iv. chap. xv. § vii. Rotterdam, 1707.—"The Talmudists insist, that if Abraham had suffered, either in his mind or in his body, torments equal to those of the damned, he would have come forth from the fiery trial victorious and triumphant." *Ut supra*.—"The Talmudists farther teach—that the blood of circumcision is the support of heaven and of earth;—that their fathers were preserved from the hand of the destroying angel, not merely in virtue of the blood of the pascal lamb, which they sacrificed the preceding evening; but that the blood of the children of Israel, who were that day circumcised, being mingled with the blood of the lamb, and sprinkled upon the posts of their houses, was the principal means by which they escaped the vengeance of God;—that Abraham is placed at the gate of hell, and that he readily grants admittance to the uncircumcised, but prevents all of his own nation, and sends them to heaven, because circumcision opens the gates of paradise, and renders men acceptable to God;—and that circumcision is a source of life, and therefore absolutely necessary." Hist. des Juifs, liv. v. chap. viii. § xviii. See also Buxtorf de Synag. Jud. cap. iv. p. 87.—According to Jewish notions of circumcision, "its virtue is so great, that no circumcised person goes down to hell, or to purgatory;"—it "is the cause why God hears their prayers, but overlooks and neglects ours, we being

*circumcision.* Supposing he had, it might, perhaps, be as worthy of notice, with regard to *Jewish circumcision*, as that in which Dr. Hammond, Dr. Wall, and a multitude of others, have studied *Christian baptism*. For, to what authorities do they appeal in proof of the proselyte baptism, except those of the Talmud and of Maimonides?—*Mr. B. has a Talmud of his own—He has a poor heathenish notion of circumcision—a notion invented by himself.* “Now, can any living soul tell whence Mr. [Edwards] had all this?” Was it from a dream, or a nocturnal vision? From satanical delusion, or from an uncommonly powerful impulse of his own candour? For, that he had it not from Pædobaptism Examined, I am absolutely certain; because, not this, but the contrary is contained in it; and that he received it not from divine inspiration, I am fully persuaded. These assertions, if they proceeded from incogitancy, are “far too bad;” if they did not proceed from incogitancy, they are “far worse.”—But let us now see how Mr. Booth expressed himself, in that very passage to which Mr. Edwards refers.

Thus he speaks: “Baptism is an appointment purely religious, and intended for purposes entirely spiritual; but circumcision, *besides the SPIRITUAL INSTRUCTION suggested by it*, was a sign of carnal descent, a mark of national distinction, and a token of interest in those temporal blessings that were promised to Abraham.” Mr. Booth here subjoins a Note, and then proceeds in the following manner: “This political aspect of that ancient ceremony seems to be the reason why its per-

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uncircumcised;”—“it delivers from infernal torments, which *all* who are not circumcised must endure.” See Booth’s Pædobap. Exam. Vol. I. p. 427, 429, this edition; and Buxtorf, *ut supra*.

Will Mr. Edwards call these *low, mean, degrading* ideas of circumcision? If he should, will he have the goodness to inform us, what he considers as *extravagantly high* notions of a positive institution?

formance on the *sabbath* could not be justified, except by the law of institution requiring its administration precisely on the *eighth day*, (John v. 9, and vii. 22, 23;) and so it was the opinion of Jewish rabbies, that circumcision *drove away* the sabbath.\* But baptism being a branch of divine worship, to be performed with the utmost solemnity, and for purposes merely religious, the administration of it is perfectly suited to God's holy day." †

The Note subjoined, to which I have just referred, is verbatim as follows: "Dr. Erskine says, 'When God promised the land of Canaan to Abraham and his seed, circumcision was instituted, for THIS among other purposes, TO SHOW THAT DESCENT from Abraham was the foundation of his posterity's right to those blessings.' (Theol. Dissert. p. 9.)—Witsius, thus: 'Circumcision was the sign of a covenant which God undoubtedly made with Abraham and his family only, exclusive of other nations, and a seal of those benefits which he intended to be peculiar to Abraham's posterity; and, therefore, ACCORDING TO DIVINE APPOINTMENT, it was used to DISTINGUISH the seed of Abraham from the nations of the world. Whence the sons of Jacob thought it unworthy the dignity of their family, that their sister should be given in marriage to one that was uncircumcised.' (Gen. xxxiv. 14.)—Thus Tacitus: 'Circumcidere genitalia instituere, UT DIVERSITATE NOSCANTUR.' (Ægyptiaca, lib. iii. c. vi. § 5.)—Another learned foreigner thus: 'Circumcision had a regard to the INHERITANCE OF CANAAN, for no uncircumcised person could enjoy it.' (Biblioth. Bremens. class iv. p. 171.)—Hence Wagenseilius concludes, that circumcision was to be in force, 'as long as the posterity of Abraham should possess the land of Canaan.' (Apud Carpzov. Appar. Hist. Crit. Antiq. Sac. Annotat. p. 605.)—Carpzovius, thus: 'The

\* See Grotius and Dr. Gill, on John vii. 22, 23.

† Pædobap. Exam. Vol. II. p. 80, 81, this edition.

covenant of circumcision is very CLOSELY CONNECTED with the promise of multiplying Abraham's POSTERITY, of bestowing on them a large COUNTRY and very great honours; and it was a MARK OF DIFFERENCE by which they might be DISTINGUISHED from other nations. Whence it followed, that the Jewish republic being abolished, and the land of Canaan lost, this covenant expired at the same time. Nay, it by no means agreed to the times of the Messiah; in which, according to the predictions of the prophets, the distinction between the natural descendants of Abraham and other nations being removed, both became one people under the Messiah, and afterward were to have all things common.' (Ibid. Vid. Quenstedii Antiq. Bib. p. 274; Pascal's Thoughts on Rel. chap. xviii.; and Chambers's Cyclopædia, article, Circumcision.)—Mr. Picart is of opinion, that circumcision was 'accounted conducive and necessary to CLEANLINESS as well as HEALTH.' (Relig. Cerem. vol. i. p. 233.) Some of the Jewish rabbies, and of the schoolmen, have supposed, that circumcision was intended to restrain the power of concupiscence; but of these things we find no intimation in scripture, that I perceive. (Vid. Schœttgenii. Hor. Heb. p. 1163. Gerhardi Loc. Theolog. tom. iv. De Circumcis. § 11.)"\*

Such was the language of Mr. Booth, and such are the declarations of Pædobaptists, in the *very pages* to which Mr. Edwards refers! To all which I will add the following attestations, relative to the same particular, only a few pages before.

Thus Cattenburgh: "Circumcision was a DISCRIMINATING MARK of the Jews from other nations; whereas baptism tends to unite all nations in one body."—Venema: "[Circumcision] was a characteristical mark of Judaism. . . . I WOULD HAVE IT PARTICULARLY OBSERVED, that circumcision, so far as it was an external sign, sealed to the Israelites their carnal descent from

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\* Pædobap. Exam. Vol. II. p. 80, 81, this edition.

Abraham, and therefore their title to the possession of TERRESTRIAL benefits."\*—I now leave the reader to compare the language of Witsius, of Wagenseil, of Cattenburgh, of Carpzovius, of Venema, of Erskine, of Booth, and of others that are here produced, with the assertions of Mr. Edwards; and then to determine, whether his classing those authors, respecting their notions of circumcision, with the most ignorant, carnal, and profligate Jews, be not an instance of uncommon justice, modesty, and candour.

When, in perusing *Candid Reasons*, I first observed those assertions which are here the subject of animadversion, I was greatly surprised. What! thought I, is Mr. Booth charged with having a *Talmud*—a Talmud of *his own*, in which he *studies circumcision*—with being *heathenish* in his notions of that ancient rite—and with INVENTING notions respecting it, that are more degrading and more detestable, than those of the most ignorant, profligate Jews? And has Mr. Edwards charged him with all this, when he had before *his own eyes*, in the VERY SAME *pages* to which he adverted, *the preceding declarations of EMINENT PÆDOBAPTISTS THEMSELVES*? Surely, this must proceed from candour of a *singular* kind, and of a singular degree; for it is an instance of the grossest misrepresentation I ever observed. The language of our opponent, with a few alterations, will here apply. “Mr. [Edwards] should not have said this with the [Note] *before his eyes*. He should first have erased that [Note,] and not have let it stand *to stare him in the face*, and convict him of” † the most UNPARDONABLE *inadvertency*. The term which is here used, and, through an excess of Edwardian candour, applied to Mr. Booth, is “*falsehood*.” But that word, partly on account of its primary signification, and partly because of its hackneyed use by Mr. Edwards, respect-

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\* Pædobap. Exam. Vol. II. p. 74, 75, 76, this edition.

† *Candid Reasons*, p. 80.



ing Mr. Booth, is become so odious in my view, that I detest its application, except it be to the devil himself, or to men of *notoriously profligate* characters.—Our opponent has another smart saying, which, *mutatis mutandis*, I will also apply to him. “*Citò in cellam abi*, and take your authority with you, lest [serious reflection] should *flog* you,”\* for being so excessively candid. His candour, like a certain promise of which he speaks, “has two limits; the one is a limit of *latitude*, the other of *longitude*,”† and both of them very extraordinary.

Nothing, indeed, is more common with our opponent, except it be to impeach Mr. Booth’s *integrity*, than for him, when speaking of a sentiment which he disapproves, to represent it as a position maintained by the *Baptists*; apparently insinuating, that they are the *only* Christian professors who avow it, and that their hypothesis, *as* Baptists, impels them to adopt it: whereas it has been proved, in *Pædobaptism Examined*, that their *grand principle* of reasoning on positive institutes, and that their *interpretation* of scriptural texts employed in this controversy, have been adopted by eminent Pædobaptists. Mr. Booth has clearly shown, that learned Pædobaptists *themselves* have furnished ample matter for the confutation of Pædobaptism; and that they cannot universally agree in any thing relative to it, except in this, That *some* infants may be baptized:‡ in which conclusion, we have the unhappiness to differ from them all.

Still farther: If the estimate of Pædobaptism Examined, which has been formed by Mr. Edwards, be just; or, if he *really* consider the principles and reasonings of that book, as having a natural tendency to subvert “the Baptists’ *side*,” and to promote the cause of Pædobaptism; why does he undertake to confute it? Why, as a devotee to Pædobaptism, did he not silently suffer the book to sap the foundations of Antipædobap-

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\* Candid Reasons, p. 135.

† P. 79.

‡ See Pædobap. Exam. Vol. II p. 330, 331, this edition.

tism? Why sound an alarm in the ears of Baptists, to put them on their guard against its tendency to infant baptism?—Mr. Edwards has published a learned lecture, admirably replenished with Latin and logic, which he entitled, *Parvulus Conatus*; and he might have denominated his lucubrations under our notice, *MAGNUS Conatus*. But, for what purpose these *mighty efforts*? why, if I may use a vulgar phrase, *to kill a dead man*; rather, *to murder an ally*. For, according to his avowed opinion of Pædobaptism Examined, it is, though not intended by its author, yet really and in fact, admirably well fitted to support the cause of Pædobaptism.

Once more: Dreading the coruscations of our opponent's wrath, and hoping to preserve him in a candid mood, I would renew the acknowledgment of my *excessive ignorance*. Thus approaching our master with cap in hand, I will venture to ask; Why, with such views of Mr. Booth's polemical abilities, does he so repeatedly challenge him to write again on the same subject? I say, *repeatedly* CHALLENGE him; for thus he reiterates, and thus he boasts: "I *wish* he would write again. . . . If Mr. B. should think proper to take up his pen once more on this subject, *I have not a doubt but I should be able to COMPEL even him*, as well as many of his Brethren, to relinquish it as a false argument; and *I hope* he will take up his pen once again, and vindicate his defence of female communion. . . . *And I do now in good EARNEST put this upon him, and HEARTILY INVITE him to the task.*"\* Thus we see with what ardour Mr. Edwards wishes, and longs, and hopes, for Mr. Booth to resume his polemical pen, and write again on the same subject. We see also, and must greatly applaud the confidence he has in his *own* abilities: for logic, he being such an adept in it, is to him a *coat of mail*; and candour, he having such an abundance of it, is a *helmet of brass*. Hence, he has not the least doubt of obtaining an easy victory

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\* Candid Reasons, p. 15, 20, 133

over any Baptist that may dare to attack him. He thirsts for conflict, because he is sure of conquest; and, were Mr. Booth so rash, through “excessive ignorance,” as to write again, Mr. Edwards would soon “*compel*” him to acknowledge the power of his mighty arm. Never, surely, did Alexander more eagerly pant for the fame of conquest, or more firmly assure himself of repeated victory, than he?—Nay, as of *leviathan*, so of Mr. Edwards, it may be said; “None is so fierce that dare stir him up: who, then, is able to stand before him?—His heart is as firm as a stone—when he raiseth up himself the mighty are afraid—Upon earth there is not his like, who is made without fear.”\*

Were this redoubtable hero now before me, I might address his polemical highness in the following manner: “Great and invincible Sir! your logic, acumen, and prowess, being universally known and admired; victory being certainly yours, against whomsoever you turn your arms; and *veni, vidi, vici*, being your motto; I cannot but feel a painful degree of ‘wonderment,’ that you should so degrade yourself as repeatedly to challenge Mr. Booth! For you have already given him a *quantum sufficit*. He, poor wight! lies low at your feet, bleeding in the dust, without the least hope of recovery. You have exposed the puny size of his polemical powers to universal contempt, and it is all over with *him*.—But, were it possible for him to muster a little courage and write again, his *excessive ignorance* of his Bible, his want of *modesty* and his detestable *falsehood*, of all which you have convicted him, would so pervade his efforts to support a sinking cause, that the mere perusal of his publication might shock the delicacy of your modesty, and tarnish the lustre of your candour. For you know, learned Sir! that old saying: *Mores bonos commercia corrumpunt mala*.”

Besides, it is extremely incongruous for the majestic

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\* Job xli, 10, 24, 25, 33.

lion to urge a rencounter with a despicable mouse; and for the soaring eagle to descend from her elevation to contend with an impertinent fly. Though your ardour for conflict, and your assurance of conquest, be the certain marks of a *great mind*, yet you should not forget that profound respect which is due to your own dignity. Shall a polemical *giant*—a giant that is fraught with *candour*, take a malignant pleasure in trampling on a controversial pigmy—a simpleton—a maniac? Or do you think, puissant Sir! (being, like Mr. Booth, “excessively ignorant,” *insipiens loquor*,\*) to establish the *reality* of your conversion to that opinion in which you were educated, by duelling with dwarfs and fools?”

It seems, indeed, as if Mr. Edwards, whether in a public or private character, could not *profess* himself a Pædobaptist, without *daring* ministers of our denomination to dispute with him on the merits of infant sprinkling; for, while a Pædobaptist in a private character, with all the appearance of self-importance that could have been expected in a veteran champion, he bravely challenged one of our senior ministers to a *public* disputation on the controverted subject. But,—“marvellous” to think! and, to all that hear of the fact, it will be no small “matter of *wonderment*,”—very soon after the doughty challenge had been given and declined, he as publicly renounced Pædobaptism; was solemnly immersed on a personal profession of faith, and joined a Baptist church: by which church, in a course of time, he was called to the ministerial work. Thus he *challenged*, and *turned*; he *returns*, and challenges again! In him, therefore, “the religious world” affords an illustrious phenomenon indeed! enough, one should think, to fire with sublime ambition the breast of every inferior polemical hero. For who, besides Mr. Edwards, has arrived to such a degree of heroic excellency?—Whether, while this oppo-

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\* Having, of late, conversed much with our learned author, I am become, like him, exceedingly fond of *Latin*.

ment was professedly a Baptist, he ever flung defiance in the face of any *Pædobaptist* minister, there is a deep silence in the history of his versatility; but that he has been, and now is, by his polemical prowess and challenges, extremely formidable to the poor *Baptists*, we know to our cost.

How singularly happy must our author be, as to the constitution of his mental frame! For, vulgar souls, after having challenged, changed, and *rechanged*, in the genuine *Edwardian* mode, would have had apparently different feelings, and have behaved in a different manner. In such a case, which indeed is extremely rare, a man who fears God, and whose mind is of the *common* make, when assigning the reasons of his *last* conversion, would certainly write with an *appearance*, at least, of modesty, of self-diffidence, and of shame, for his instability; lest, though *ever learning*, he should *never come to the knowledge of the truth* respecting baptism. Retaining all his integrity, and increasing in candour, he would lose much of his former confidence and self-importance; whereas, the candour of our opponent *seems* to abate, and his confidence to increase, in proportion as he becomes conspicuous for versatility. No one that has for a long time written against us, had apparently so many motives to have treated us with modesty, with caution, and with genuine candour; yet, among our modern opposers, there are few, in whose publications there is an *appearance* of such dogmatism, self-importance, and illiberality.

This, however, must be considered as owing to the uncommonly robust constitution of his mental frame; and should not be ascribed to any radical defect, either of modesty or of candour. Great in his mental abilities, he cannot but be conscious of them; and great in learned acquisitions, he must feel his own importance. But forgetting, on certain occasions, that intellects, whether in their native or polished state, are not all of a size; nor,

like his own, able to ken truth as it *lies in a well*; he sometimes, in the vigour of his opposition, apparently treats those with supercilious contempt, whom he *dearly loves*, and whose feet, were it necessary, he would condescendingly *wash*.

To conclude: What a prodigious loss must "the *Baptists' side*" have sustained, by such a one deserting to the camp of their opposers! The Baptists have, alas! lost a great stock of mental abilities, together with an immense quantity of Latin and logic, of modesty and of candour. Those rare accomplishments might have been employed in defending and adorning their cause, had not that melancholy desertion taken place. Over such a mournful event, they cannot therefore, but greatly lament; and the very *candid reasons* he gives for taking his leave of them, are wonderfully adapted to increase their pungent sorrow!

THE END.

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**A  
BIOGRAPHICAL SKETCH  
OF  
ABRAHAM BOOTH  
(1734-1806)**

**BY  
JOHN FRANKLIN JONES**





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**A**braham Booth — General-turned-Particular Baptist, teacher, pastor, author — was born May 20, 1734 at Blackwell, in Derbyshire, England. In the first year of his life, his parents removed from Blackwell to Annesley Woodhouse, Nottinghamshire. The oldest of a family of numerous children, Abraham assisted his father in his agricultural concerns well into his teenage years. Though his circumstances prevented a formal education, his father taught the boy to read, and a robust mind early appeared in him. He was almost entirely self-taught in writing and arithmetic and pursued his studies avidly during his leisure hours (“Memoir”). Brought up with a reverence for the national establishment of the Church of England, at about ten years of age he became acquainted with the dissenters via the preaching of some plain and illiterate General (or Arminian) Baptists teachers who occasionally visited his neighborhood. Their influence first awakened Booth to a concern about salvation, and he applied for admission to the General Baptists. He was baptized by Francis Smith at Barton in 1755 at about age twenty-one (“Memoir”).

He pursued stocking-making from age sixteen to twenty-four. At twenty-four, he married Miss Elizabeth Bowmar, the daughter of a neighboring farmer; they were married more than forty years. Assisted by Mrs. Booth, he opened a school at Sutton Ashfield to instruct youth. Mrs. Booth taught needle-work to the female pupils (“Memoir”).

## JOHN FRANKLIN JONES

The General Baptists recognized his abilities and occasionally invited him to preach. He soon became a leader among them and in their neighboring districts. Upon their organizing their churches and appointing pastors over them in 1760, Booth became superintendent of the church at Kirby-Woodhouse. He labored among them successfully for several years but declined to accept the office of pastor ("Memoir").

Booth strenuously advocated the General Baptist-Armenian doctrine of the universality of divine grace and published same in a poem, "Absolute Predestination," in his twentieth year. In the poem, he reviled election and particular redemption ("Memoir"). Later, he wrote of the poem:

I thought it my duty in a particular manner to bear a public testimony to that important part of revealed truth, having in my younger years greatly opposed it, in a poem on "Absolute predestination" which poem if considered in a critical light is despicable, if in a theological view, detestable, as it is an impotent attack on the honor of divine grace in regard to its glorious freeness, and a bold opposition to the sovereignty of God. So I now consider it and as such I here renounce it (Matrunola, 2).

His convictions underwent such a change, though, that he could no longer maintain his relationship with the General Baptists. Regarding the deep convictions he came to hold, he later wrote:

The doctrine of sovereign, distinguishing grace, as commonly and justly stated by Calvinists, it must be acknowledged, is too generally exploded. This the writer knows by experience, to his grief and shame. Through the ignorance of his mind, the pride of his heart, and the prejudice of his education, he, in his younger years, often opposed it with much warmth, though with no small weakness; but after an impartial inquiry, and many prayers, he found reason to alter his judgment; he found it to be the doctrine of the Bible, and a dictate of the unerring Spirit. Thus patronized, he received

## A BIOGRAPHICAL SKETCH OF ABRAHAM BOOTH

the once obnoxious sentiment, under a full conviction of its being a divine truth ("Memoir").

After many cordial and lengthy discussions with them upon his now-firm convictions, he withdrew from the General Baptist ranks ("Memoir") in 1765 (Armitage). His departing remarks upon the occasion were from the parable of the unjust steward. He said: "Fraud and concealment of various kinds may obtain the favor of men, but, when favor is gained by these means, he who gains it and those who grant it, are chargeable with injustice peculiarly censurable" (Matrunola).

Booth would not obtain favor by such fraud and concealment.

Shortly after his withdrawal from the Arminians, Booth procured Bore's Hall, at Sutton Ashfield, and gathered a small group of Calvinistic or Particular Baptists. At Sutton Ashfield, and afterwards, at Nottingham and Chesterfield, where he preached alternate Sundays, he delivered a series of discourses from which came his excellent work, *The Reign of Grace* (1768). That work indicated both the bent of his thoughts at the time and the subjects of his preaching--the reign of divine grace in its nature and properties in election, effectual calling, pardon of sin, justification, adoption, sanctification, perseverance, and eternal glory ("Memoir").

He showed the manuscript to some friends. One of them showed it to Henry Venn, an evangelical clergyman well known for his popular work, *The Complete Duty of Man*. Venn recommended that Booth publish the work and Venn himself wrote a recommendatory preface to it. Booth published the work in April 1768 ("Memoir").

The Particular Baptist Church in Little Prescot Street, Goodman's Fields, London, needed a pastor and contacted Booth. He accepted their call October 1, 1768 and was ordained to that position February 16, 1769. Thereupon he publicly delivered a detailed confession of his faith, which confession was afterwards printed ("Memoir").

## JOHN FRANKLIN JONES

Booth moved to London to begin a new era in one of the most respectable among the churches of the English dissenters, and he well-discharged his pastoral duties. Taking full advantage of the opportunities to satisfy his insatiable thirst after learning, he acquired the assistance of a former Roman Catholic priest, an eminent classical scholar, and studied Latin and Greek ("Memoir").

His study of Latin provided the ability to examine the erudite professors of the foreign universities--Witsius, Turretine, Stapferus, Vitringa, and Venema. He examined the ecclesiastical historians--Dupin, Cave, Bingham, Venema, Spanheim. He studied the Magdeburg Centuriators, Lewis, Jennings, Reland, Spencer, Ikenius, Carpzovius, Fabricius of Hamburgh, and others on Jewish Antiquities. He studied English writers, especially John Owen. To Owen he acknowledged great obligation. Excepting Scripture, he quoted Owen more often than any ("Memoir").

In 1770, only a year after his ordination, Booth published *The Death of Legal Hope, the Life of Evangelical Obedience, in an Essay on Gal. 2:19*. The essay demonstrated that grace relaxes no obligations to holiness but produces godliness. That grace denies the moral law as a rule of life to believers--a pernicious sentiment--was rampant in England at the period, and Booth continually opposed the idea both in his writings and his pastoral ministry ("Memoir").

A challenge to the deity of Christ delivering many respectable, established church clergy to the Socinians and their anti-Trinitarian theology occurred about the time Booth came to London. In 1777, Booth presented an improved, revised, corrected, and fortified new edition of *The Deity of Jesus Christ, essential to the Christian Religion*, originally penned in French by James Abaddie, dean of Killaloe in Ireland ("Memoir").

In 1778, he published *An Apology for the Baptists, in Which They Are Vindicated from the Imputation of Laying an Unwarrantable Stress on the Ordinance of Baptism*. This

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work opposed the more or less prevalent principle of mixed communion introduced to the English churches about the middle of the seventeenth century. Into this book Booth incorporated a series of letters he had written at the request from a fellow minister whose own convictions also opposed the practice ("Memoir").

In 1784, he defended the practice of baptism in his *Pædobaptism Examined, on the Principles, Concessions, and Reasonings of the Most Learned Pædobaptists*. Booth took up the Pædobaptists' principles, facts, interpretations of Scripture, and concessions, met them upon their own grounds, and thoroughly refuted them. In 1787, he published a second edition, which he enlarged with additional material ("Memoir"). His *Pædobaptism Examined* was "never fairly answered" (Armitage, 570).

The *Essay on the Kingdom of Christ*, published in 1788, showed how the kingdom of Christ in its nature so differed from the kingdom of David as to disallow using events occurring under the Mosaic economy being applied to the Christian church. The Christian church differs in its nature, origin, subjects, means of establishment and support, laws by which it is governed, immunities, riches, and honors from the kingdom. Those differences explain and necessitate its dissent from the national establishment and all political efforts to impeach Christ's dominion in His own kingdom ("Memoir").

First appearing in 1796 and followed by a second edition in 1800, *Glad Tidings to Perishing Sinners; or, The Genuine Gospel, a Complete Warrant for the Ungodly to Believe in Jesus Christ* addressed the issue of the persons to whom the Gospel is to be preached and their obligation thereto ("Memoir").

*The Amen to Social Prayer, Illustrated and Improved* (1800) was a sermon previously delivered at a monthly meeting of Particular Baptist ministers belonging to the Particular Baptist denomination. A series by different ministers

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addressed the Lord's prayer, and Booth treated the concluding word of the prayer, "Amen." The sermon demanded some extrication from Booth. In *Essay on the Kingdom of Christ*, Booth had solemnly protested the practice of taking a single word or phrase of a text for preaching. Despite his condemnation that the practice disgraced the pulpit and profaned the sacred ministry, on this occasion he admirably met his challenge ("Memoir").

Approaching seventy years of age but with undiminished mental powers, Booth discoursed at one of the monthly meetings of his Baptist brethren on the subject of divine justice. Soon afterwards in 1803, he published the sermon as *Divine Justice Essential to the Divine Character* ("Memoir").

In the last year of his life--1805--he published *Pastoral Cautions*. This work summarized the substance of twenty years of pulpit ministry. He delivered it as a charge at the ordination of Thomas Hopkins as pastor of the Baptist Church in Eagle Street, Red Lion Square, London. Booth had now completed fifty years of ministry, more than thirty-five as pastor of the church in Prescott Street. He cautioned the ministers' behavior in the house of God, in their families, and in the world. He exhorted them to exemplify the character of the Christian pastor and adorn the high, honorable office in which they are placed. Booth's sermon expressed the profitable experience of his maturing years ("Memoir").

Several "Funeral Sermons" and "Addresses" reflect Booth's occupation with the great truths of the Bible--the uncertainty of life, the certainty of death, the necessity of being prepared for death, the folly of taking lightly the interests of the immortal soul and neglecting everlasting peace, and the Gospel as alone giving effectual relief to a sinner under the dread of death and the judgment. The messages contain little regarding the decedents' character. Nor do they contain compliments to surviving relatives ("Memoir").

Though generally blessed with good health, Booth became increasingly afflicted with asthma, especially during the



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winter months. Some months before his death and en route home from a meeting of his ministering brethren in the city, he suddenly took ill. Henceforth he largely retired from public labors and demonstrated to his oft-calling friends that his mind retained all its clarity, calmness, and serenity. His uniform answer to their inquiries was "I have no fears about my state. The gospel bears my spirit up. A faithful and unchanging God lays the foundation of my hope in oaths, and promises, and blood" ("Memoir").

The several months preceding his death were occupied with revising and completing *An Essay on the Love of God to His Chosen People and A Conduct Formed under the Influence of Evangelical Truth*. He committed them to a friend for publication ("Memoir").

A few days prior to his death, he gave the same friend the manuscript for *Thoughts on Dr. Edward Williams's Hypothesis Relative to the Origin of Moral Evil*. Notwithstanding the difficulty of the metaphysical topic, Booth's treatment of it demonstrated his mental competence to grapple with the subject at such a late stage in his life. He carefully examined William's theory and exposed its fallaciousness. Regarding his position upon the subject, Booth wrote:

I have no opinion upon the subject; nor dare I form conjectures about it. . . Of this, however, I have no doubt, that the existence and prevalence of moral evil in the rational creation, are completely consistent with all the perfections of God, and with all his eternal decrees; and that under the management of Supreme Wisdom, when the great system of Providence respecting both angels and men is finished, the conduct of God in reference to evil, both moral and natural, will be to the praise of his glory, in the eyes of all holy creatures ("Memoir").

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This declining period left many testimonies to the steadfastness of his faith and hope and the importance he attached to the doctrines he had published throughout his life. Among those testimonies: "I now live," said he, "upon what I have been teaching others" ("Memoir").

To an esteemed friend on the Saturday preceding his death, he communicated his last instructions with a testimony, "I am peaceful but not elevated." To the son of the same gentleman the following day, he replied to the inquiry regarding his health and added:

Young man, think of your soul; if you lose that, you lose all. Be not half a Christian. Some people have just religion enough to make them miserable; not enough to make them happy. The ways of religion are good ways. I have found them such these sixty years ("Memoir").

On the Lord's day prior to his death, he affectionately spoke to one and then to another of his friends who visited him. To one he said, "But a little while and I shall be with your dear father and mother." To another, "I have often borne you on my heart before the Lord; now you need to pray for me, and you must pray for yourself." To a third, referring to a well-known Socinian minister, he solemnly remarked, "Beware of \_\_\_\_\_'s sentiments" ("Memoir").

He spent the evening with his endeared family. Two of his daughters and their husbands continued with him. One of the latter led a time of family worship prior to their departure, and the dying Booth joined the time. Without struggle or sigh, he died the next day at age seventy-one ("Memoir").

The Little Prescott Street church records contain many references to its loving regard for the pastor of thirty-seven years. A marble tablet displays its public appreciation for Booth ("Memoir").

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Booth and William Newman of Bow attempted to revive a Baptist education society organized earlier. Posthumously, the actions were bolstered by wealthy members of his church to become Stepney Academy in 1810 and later, Regent's Park College. From the outset, he was a supporter, though lesser known than others, of the Particular Baptist Society for Propagating the Gospel among the Heathen, formed at Kettering in 1792. In the 1790s, Booth and his church joined the protest of the African slave trade (Matrunola, 10).

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JOHN A. BROADUS

*The Duty of Baptists To Teach Their Distinctive Views.*  
(Philadelphia: American Baptist Publication Society, 1881).

“No religious denomination has a moral right to a separate existence unless it differs essentially from others. Ecclesiastical differences ought always to spring from profound doctrinal differences. *To divide Christians, except for reasons of gravest import, is criminal schism*. Separate religious denominations are justifiable only for matters of conscience growing out of clear scriptural precept.”

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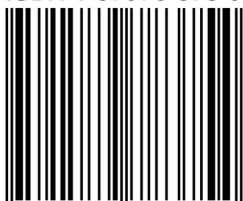
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